

The Advent Sabbath Review Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Be Strong and of Good Courage

How rapidly the years pass! But twelve short months ago we wrote for the first time 1932. But now 1932 is gone, never to return. The on sweep of relentless time has brought us to 1933. It, too, will soon pass in its turn, and thus year will succeed year until the sum total of earth's history is complete. We cannot stay the hands on the dial of time's great clock; we would not if we could. God's great purposes must be wrought out. The gospel message must do its appointed work. Out from among all the nations of earth Christ is gathering a people for His kingdom; and when that has been accomplished, time as reckoned by the calendars of men will be no more. The darkness of earth's night will give place to the brightness of eternal day. The reign of sin will be succeeded by the benign rule of the Prince of Peace. For sorrow we shall have joy; for mourning, laughter. Pleasure will supplant pain. Eternal confidence and peace will take the place of anxiety and unrest. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of gladness will soon be ushered in. "Yet a little while, and He that shall come will come, and will not tarry." Another year is given in which to prepare for this blessed state. Let us make it count in the heavenly race. Let us make it a year of victory over sin, of earnest service in the cause and work of the Master. This new year will come weighted with trials, lightened with blessings, filled with opportunities, charged with solemn responsibilities. We shall need heavenly wisdom and divine power to enable us rightly to relate ourselves to its manifold ministry in working out God's purpose in our lives. But we shall live only one day at a time. Moment by moment we may experience the keeping power of the Infinite One. He will hold our weak hands in His strong and mighty grasp. He will go with us in every experience. His admonition for this new year is, "Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Heart-to-Heart Talks With Our Readers

By THE EDITOR

The Danger of Worldly Compromise

THE history of the past comes to us with solemn admonition today, and not only the history of Israel of old, but the history of the Christian era as well. Again and again has God raised up faithful standard bearers to cry out against the prevailing iniquity of their times, to proclaim anew the saving truths of Christ's gospel. They ran well for a season. For a little while they maintained their simplicity of faith and Christian experience, but soon they joined affinity with the world. Unholy influences began to bear sway in the lives of the believers. Their simple Christian faith became corrupted. "Ichabod" was written over the doors of their sanctuaries, apostasy marked the lives of the worshippers.

This is demonstrated in the experience of many denominations of the present day. It will prove true in the history of Seventh-day Adventists unless they believe God, remember the way that He has led them, and are admonished by the lessons of the past in their own history and in the history of other churches.

If we seek the reasons for the great spiritual declension we see in the churches around us, we have not far to go. They have come to trust in their large numbers, in their great men, in their wealth and influence, in their imposing edifices, in their impressive ritualism, in their good works and benevolences, in their own self-righteousness. They have imbibed many popular errors of the day. They have become permeated with the pernicious influences of evolution, of naturalism, of Modernism, so called. The word of God, in their estimation, has been supplanted by human philosophy. Christ is regarded merely as a lofty ideal, a noble human character, worthy of emulation, but possessing no more power to transform the human heart and work regeneration in the human life than the gods of heathen worship.

We are glad to believe that there is a great multitude of godly men and women in the churches around us who decry the teaching of these false theories. Their very souls are in revolt against what they recognize as an insidious and wicked assault upon the very foundations of their faith. And we are glad also that some prominent leaders of these great de-

nominations are raising solemn protest against this undermining process which is going forward.

Who Are Responsible?

We may well inquire who are responsible for these malefic influences which are destroying the faith of thousands in God and in the word of divine revelation? From what sources are the churches around us becoming honeycombed with insidious teachings, leading them to discredit fundamental truths of the gospel which have been cherished as the very foundation pillars of the Christian faith? Sad to say, this disguised infidelity emanates in large part from some of the great educational centers. Indeed, some of the great universities which were established under Christian leadership, and even as recognized church institutions for the promotion of the gospel, are leaders in this apostasy.

Declares H. B. Carroll, a leading Baptist clergyman:

"The cuckoos of skepticism have first covertly laid their eggs in the nests of Christian colleges and seminaries, and, lo! an alien brood has been hatched out. Later, and openly, every vital doctrine of the gospel has been defiantly assailed and bombarded from these Christian citadels by a teaching force that scorns responsibility to God or man. No vagary of speculative and unverified philosophy has been too extravagant for their advocacy. The inspiration of the Scriptures, their integrity as a canon, the divinity of our Lord and His expiatory sacrifice, the whole office work of the Holy Spirit, and the very necessity for Saviour or Spirit, have been openly and scornfully denied."—*"The Crisis of the Church,"* p. 49.

According to the statistical office of the United States Bureau of Education, there are 1,085,799 youth enrolled as students in the colleges and universities of the United States. There are 4,799,867 more attending the high schools of the country. Sad it is to contemplate that in textbook and classroom many of these young people are being taught subtle philosophies calculated and designed either to destroy their faith in God and His Holy Word, or so to misrepresent God and the saving truths of the gospel as to make the Christian religion a subject of contemptuous disdain.

The Trend of Modern Education

Speaking of this trend in modern education, Milo F. Jamison, M. A.,

Th. B., speaks as follows in the *Sunday School Times* of September 17, 1932:

"That the trend of modern education is away from faith in Jesus Christ is a self-evident fact. Whereas almost every one of the older universities of America was founded by the evangelical church upon a Christian basis, today an institution of higher learning to which the sons and daughters of Christian parents can be sent without having their faith attacked in classroom and campus, is a rare exception. Materialistic philosophy, evolutionary science, pantheistic literature, behavioristic psychology, and paganistic morality, all combine to tear down belief in Christ and the Bible, thus robbing our youth of the Christian idealism on which this great nation was founded. Most young people of today have absolutely no conception of either the message or the purpose of the Bible, except the misinformation which they have gleaned from newspapers or popular magazines."

This same writer, in the *Sunday School Times* of the previous week, tells "how the faith of college students is being undermined:"

"Aiding this general trend in modern educational activity, is the innate nature of youth with its susceptibility to the new, the spectacular, the unorthodox. The professor in the school who is the most noted for his radicalism is usually the professor to whom the students flock. He sympathizes with their revolt against established authority, and he plays upon their immature urge to revolutionize society. As a result of this combination of factors, the influence of the many conservative, truly sincere educators is being nullified to a large extent by the subtle skepticism of the few.

"At best, the situation which confronts a young person coming into the atmosphere of one of our great universities is a difficult one. He is almost immediately detached from his former background and training; he leaves his home and enters a new world. It seems as though the whole destructive force of our mechanically minded, money-mad age is concentrated in the effort to upset his spiritual balance. He is brought into immediate contact with some of the keenest intellects of our country, who directly and indirectly strike at those beliefs which have been his anchor lines in days past.

"The radical professor concentrates his attention in the effort to increase a chaotic condition of mind, thus disorganizing defense and causing an upheaval in the thinking process of the young student.

"Very often sarcasm, ridicule, and invective are used in the attempt to offset established religious faith, and to dissuade him from all the 'childish' beliefs that he has held up to that time.

"A general attitude of skepticism and doubt concerning the validity of all things is deliberately injected into his thought process. . . .

"Skepticism is held up as the only suitable rationale for a modern day; while ridicule of the Bible, the church, missionary endeavor, and the great doctrines of Christianity is one of the popular pastimes in many classrooms.

"In view of this it is almost folly to expect that young people in the immaturity and instability of the college age

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The Advent Review and Sabbath Herald

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

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See Them Come!

YEARS ago, in Sweden, I heard our people singing something like this:

"They come from the north,
They come from the south;
They come from the mountain,
They come from the plain."

Over and over, Bible prophecy has told us that the remnant church would come also from the isles of the sea.

I was astonished down south in the Philippines, recently, to see how the believers are pouring out of remote islands at the call of the message of Revelation 14.

The workers had a ten-day ministerial institute in the island of Cebu. That is a part of the East Visayan Mission. Panay and Negros are the largest islands of the West Visayan Mission. Well, F. A. Mote, leader in West Visaya, came over from Panay with a band of workers, including an unusual group of brethren and sisters, lay members, who wanted to share every blessing. These represented over 4,000 members in those western islands.

The figures in our statistical reports try to tell us the facts, but we do not hear. It is down among these rejoicing believers that it really dawns upon us that thousands are coming out of these outlying islands at the call of the advent message.

W. B. Riffel and his associates of the East Visayan Island groups, represented a membership of over 3,000.

The union leader, R. R. Figuhr, told us at Cebu how last year they had had to reduce the staff of workers, and the money for evangelistic efforts had been cut down. "Yet, by the blessing of God," he said, "more souls have been won than ever before. In the first half of 1931, 800 were baptized, but in the first half of 1932 over 1,000 baptisms are reported."

And the union home missionary secretary, W. H. Bergherm, who had been making a round of the West Visayan churches, told us that a good proportion of the ingathering of souls was made possible by the activities of local church workers. W. A. S.

God in Christ was more fully developed in the writings of Isaiah than in any other book of the Old Testament; but it was not until the birth, ministry, crucifixion, and resurrection of the Son of God that the full light of the glorious gospel broke upon the world. At every stage of gospel proclamation and development, appeal was made to the prophecies of the Sacred Scriptures. John was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3; John 1:23.

It is not alone the incidents of Christ's life on earth that are significant, but the fact that all the things He did, said, and suffered were in fulfillment of Bible prophecy, thus proving beyond the possibility of reasonable question both His deity and His mission.

Not only were the events of the earthly life of Christ foretold with accuracy, but His coming again is likewise a matter of divine prediction; and so far as is possible before the crowning event of His second coming, the outstanding signs leading to that coming have all been literally fulfilled.

In connection with the first advent of our Lord there were misunderstandings, with consequent disappointment. "He came unto His own, and His own received Him not." John 1:11. His followers supposed that in His first coming He would take the throne of His father David. When they escorted Him into Jerusalem with shouts of "Hosanna to the Son of David!" they ignorantly supposed that He was about to take that throne; but they were by that demonstration only making doubly sure to Him the cross of Calvary.

Our Lord's followers were bitterly disappointed that after His resurrection Christ did not then, by taking the earthly kingdom, fulfill, as they understood them, the prophecies concerning Him. And probably not even John had any adequate conception of the time that would intervene

Ask for the Old Paths

THE carnal, or natural, man is always looking for something new, not for more complete development of some revealed truth not fully understood, but for some thrill producer. Acts 17:21 tells us that "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." The quest thus described was not a search for truth, but for thrills. Saving truth is not new, but old. The plan of salvation was laid in the councils of eternity. Christ is described in Revelation 13:8 as "the Lamb slain from the foundation of the world." It was then that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"God is love;" He has always been love, and in this truth is rooted the

fact of redeeming grace, a truth as old as the being of the Infinite One Himself; hence this inspired counsel of Jeremiah:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Chap. 6:16.

Soul-rest is found, not in the new things of Modernism and other brands of negation of fundamental Bible truths, but in childlike acceptance of the gospel of the Son of God, revealed, first of all, as briefly told in Genesis 3:15, and from time to time amplified and developed by such texts as Genesis 12:1-3; 49:10; Isaiah 9:6, 7; and 53:1-12, which see.

The gospel was preached to Abraham in the promise, "In thee shall all nations be blessed." Gal. 3:8; Gen. 12:3. The message of the grace of

between His return to heaven and His coming again to earth. And yet to John was given the prophecy of the tenth chapter of Revelation, describing the bitter disappointment of the 1844 Adventists, and declaring the work that was yet to be done by the Adventist believers. Reference to the same time is found also in Hebrews 10:23-39, A. R. V. We refer here to the revised text for the reason that verse 34 as rendered in the King James Bible seems to hark back to the time of the apostle, which is

not the case with the revised text.

We have seen and are seeing, and may see still more of the drawing back referred to in Hebrews 10:39. Today every wind of doctrine is blowing, as foretold in the writings of the Spirit of prophecy. But this only serves to give added emphasis to the words of Jeremiah 6:16:

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein," with the promise, "and ye shall find rest for your souls." C. P. B.

come more and more diseases, until today meat as a whole is *far* from being the best food for the human stomach.

However, recognizing the fact that every man must be guided by his own conscience in all matters not explicitly set forth in the Scriptures, the Seventh-day Adventist denomination does not make the eating of the so-called "clean" meats a test of fellowship, but urges its members to study carefully the whole question of their diet in the light of scientific and medical findings, so that they will not in any particular "defile the temple of God."

While remembering the Biblical pronouncement that "the kingdom of God is not meat and drink," we do not fail to keep in mind the inspired command: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Rom. 14:17; 1 Cor. 10:31.

Endeavoring to obey this and other like admonitions which have been quoted in this editorial, has led the members of this denomination, contrary to the desires of carnal appetite, to become abstemious in all matters of diet, especially as to meat eating. We hold that such a course enables us more easily to obey the injunction, "Abstain from fleshly lusts, which war against the soul," and to follow the practice of Paul, who declared, "I keep under my body, and bring it into subjection." 1 Peter 2:11; 1 Cor. 9:27.

Of those who think that by our placing upon ourselves such restrictions in regard to various articles of food, we curtail the liberty belonging to Christians in this age, we ask this question: In view of the fact that there will be no meat in the menu of heaven, or of the earth made new, for there will be no death there, would you say that you now have more Christian liberty than you will possess in that heavenly land you hope some day to reach? F. D. N.

Common Objections Against Adventists

OBJECTION: Seventh-day Adventists hold fanatical views on health reform and vegetarianism, and by such teachings restrict the liberty that belongs to Christians.

ANSWER: Half a century ago, when this charge was first made, it seemed to have some strength, and we were compelled to answer it alone. But today, after fifty years of research in medical lines, the scientist meets this accusation for us, and changes the word "fanatical" to "sane" and "scientific" as regards our views on liquor, tobacco, tea, coffee, pork, and flesh foods in general. We hold that these things, most of which are incorrectly called "food," are to a greater or less degree harmful to the body. And for this claim, as we have just stated, there is now abundant medical support. Therefore we believe that they have no proper place in our diet. Paul exclaims: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body." 1 Cor. 6:19, 20.

How a Christian can partake of a food or a drink that is in *any* way injurious, and still obey the solemn command to "glorify God in your body," we do not know. It is impossible! And when it is added that "if any man defile the temple of God, him shall God destroy," we are forced to conclude that a man who knowingly partakes of such food does so at the peril of his soul. 1 Cor. 3:17.

Further, we are to co-operate with God in our habits and customs for the development of perfect Christian characters. It is a known fact that right habits of eating and drinking have much to do with a good disposition, as well as with a sound constitution. Certainly the reverse holds good, for it has been well remarked that "eating pork makes dirty blood, dirty skin, and dirty natures." Any one of a number of other words might

be substituted in the place of "pork" without necessitating a change in the rest of the quotation.

The apostle Peter clearly shows that there is a direct relation between food and holiness. When he writes, "Be ye holy in all manner of conversation ["living," A. R. V.]," he refers to the Old Testament passage containing God's condemnation of unclean foods. (See 1 Peter 1: 15, 16; cf. Lev. 11: 44-47.)

But it will be urged: Does not the Bible allow us to partake of certain meats termed "clean"? Yes, permission is given. But let us ask, What would you think of a man who, because it pleased his palate, made a part of his diet some herb that science has proved is injurious to the body, and who defended his suicidal course by stating that the Bible said that he might eat of any herb? (See Gen. 1:29.) You would think the man insane, and probably would answer him that this statement in Genesis must be considered in the light of the continual degeneracy taking place as the result of the curse resting upon the world. Thus with the eating of what was once termed in the Scripture "clean" meat. It is susceptible of the clearest proof that upon animals, as well as upon men, there have

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can be expected to survive the forces of materialistic agnosticism and retain their mental equilibrium without succumbing to the insidious propaganda to which they are forced to listen."

Persecution of Christian Students

Some earnest Christian students have sought to withstand these assaults upon their faith. In prayer and in companionship with the Bible they have endeavored to maintain faith in the teachings of godly par-

ents and pastors. This has only served to make them objects of derision and of unjust discrimination. We cite one of the examples of such persecution as given by Dr. Jamison:

"Another example of the persecution to which some of our Christian young people are subject occurred on the campus of one of our Southern California universities during this past semester. A very fine, intelligent, consecrated young woman, coming from a fine Chris-

tian family, and a member of one of our strong conservative Los Angeles churches, went to the head of her department for a conference. She is a senior, and was expecting to complete her work in June. Her grades for the past three years mark her as being above the average in her school work.

"When she entered the conference room, she was carrying a small pocket Testament, which she laid on the top of her other books on the desk as she sat down for her conference period. Snatching the Testament, the professor demanded in a sharp tone, 'What do you mean by reading this during the week?' After this statement the instructor began to question her concerning her religious beliefs, and to berate her for the position she assumed as an evangelical Christian. When informed by the girl that she was intending to use her work on the mission field, the instructor told her that she was in the wrong department, and could not possibly expect to receive her degree if that were the use to which her work was to be put. The girl replied that she did not see that it made any difference what use she made of the material she received in school, providing she did the work in an acceptable way.

"Later this instructor arranged for a test to be made of the girl by the head of the psychology department, with the implication that she was not qualified to receive her degree in the particular field in which she had been working for three years. One of the first questions asked her by the psychology professor who gave her the test, was concerning her religious beliefs and faith, and this was followed by questions as to whether there was any insanity in her family; the whole implication being that any one who held such preposterous views certainly must be mentally deranged.

"Naturally, the girl was greatly troubled at the attack which was made upon her, the prospect of having to lose credit for the work which she had done through three years of her university course, and the possibility that she could not receive her degree in her chosen field.

"In this particular instance, after considerable effort had been made in behalf of the girl with the dean and other authorities of the university, this matter was quietly dropped, and the girl was allowed to proceed with her work. However, this is but another instance of the intolerance that is being displayed in many quarters by those who are authorized leaders of the thought-life of our young people today."

An "S O S" Cry

As voicing the deep concern which some Christian leaders feel for the youth of their congregations who are meeting this subtle attack upon their faith in the schools they are attending, we quote the following from the pen of A. T. Osborn, as published in the *Register* of Mobile, Alabama:

"I am a minister, 'in good and regular standing,' in one of the major churches of our country, and this is an 'S O S' to my fellow preachers.

"My young people are returning from college and university. . . .

"They tell me the story of creation, the fall, and the flood did not appear in the Jewish writings until after the Babylonian captivity, and that these same stories

had been told in several nations long before the Hebrew nation came into existence; that the garden of Eden is none other than the Persian Paradise, and that the talking snake is a Parsi serpent.

"They tell me that the scientific world has unmistakable evidence that this old world of ours has been millions of years in forming, instead of six thousand years, as taught by the church, and that the special creation of man as told in Genesis is misleading and untrue.

"Nor do they stop here, but with an irresistible logic they relegate to the folklore of yesterday most of the doctrines of our churches, and declare that a college incandescent and church dogma are uncomfortable bedfellows.

"In short, I am finding that the doctrines of the church and a scientific education are at strange variance, and that we are educating our children away from the church.

"The situation is serious! What shall we do?"

And well may Seventh-day Adventists raise this same question in relation to the dangers threatening the youth of our church. It is an "S O S" cry in our experience. We are sowing today; what will be the reaping of the future?

Was the Picture Overdrawn?

We published in our issue of September 1 a letter from one of our teachers who has recently been in attendance at a great university. He pictured vividly the dangers which our inexperienced youth must meet as they attend some of these schools. Was the picture which he gave overdrawn or too highly colored? This is well answered by another one of our teachers who recently attended another university, widely separated from the one referred to in a recent number. The letter from this second teacher lies before us. He declares, "I can add my testimony that the situation which you presented in your editorial quoting one of our teachers on the situation he found, is not overdrawn in the least." The following paragraphs from this letter constitute another danger signal to our inexperienced youth who have already enrolled in these great universities of learning or are contemplating so doing:

"I have been very much interested in the editorials and other articles in recent *Reviews* dealing with our educational situation. I have just returned from taking two terms of summer school work in the University of ——. This, let me add, was done on the recommendation of the college board; and I can add my testimony that the situation which you presented in your editorial quoting one of our teachers on the situation he found, is not overdrawn in the least. I have returned to my work at the college with my faith still firm in the advent message, for which I feel to thank the Lord, but also with a stronger conviction than ever that the warnings that have been given our people with regard to the dangers of worldly education are just as much if

not more needed now than when given.

"I was especially impressed by it when I found that in this one institution there were over forty Seventh-day Adventists in attendance, and with the exception of a very few, these were students just recently out of college or teachers with but little experience, and therefore not included among those mentioned in the 'Testimonies,' Volume V, pages 583, 584, who might, if so counseled by the leading brethren, attend such institutions to good advantage.

"When we take into consideration, too, the fact that the larger number seem to be taking their work in the field of education where they are brought under the subtle influence of modern theories of psychology as taught in that department, I cannot but feel apprehension concerning the harvest that will be reaped in our own educational system as a result.

"My work was taken in the departments of religious education, sociology, and history; and while I had some teachers that were seemingly fine Christian gentlemen, the trend in most of the teaching and the textbooks used, was decidedly away from the revealed truths of the Bible.

"One alarming thing that I see in the present situation in our work is the tendency for the controlling boards even of our smaller academies, to inquire as to the university qualifications of teachers who are being considered for positions."

Concern for Our Youth

We have no criticism of this teacher for attending the university. He, like the writer of the previous letter, is a man of years and of ripe Christian experience. Both, we believe, are able to stand against the evils of which they speak. Nor have we any criticism of our other experienced college teachers who are seeking this advanced work. This has been deemed necessary by the responsible leadership of the church assembled in Autumn Council, in order that our colleges may secure required accrediting. We have no disposition to criticize this authorized policy.

It has never been the purpose of our leading brethren, by any action they have taken, to encourage attendance at the university by our teachers generally. The plan has been for some only of our older teachers of experience, heads of our college departments, to take this postgraduate work, and this not because of the superior excellence of the education represented in university training, but wholly for the reason that this seemed necessary in order properly to qualify our own colleges to offer graduate courses of study. Had the principle of this general plan been recognized through the years, and if it could be recognized and followed to-day, the danger in attendance at these higher educational institutions would be greatly minimized.

Our fear is particularly for the large number of inexperienced youth who are seeking these great educa-

tional centers. They are doing this very largely on their own initiative. Feeling secure in their self-confidence and their youthful enthusiasm, they unwisely decide that there is involved no risk in their pursuing the same course as do their former instructors. How many of them, without their being consciously aware of it, will be overcome by the insidious poison which they imbibe? We can only judge what will happen to some of them from what is happening to thousands in the world around us; yea, more, by the sad wreckage of the lives of some of our own young men and women during recent years. No one, unless from the most compelling reasons and with the counsel of brethren of experience, should place himself in a position of temptation where he is compelled to listen to the misrepresentation of God and divine revelation.

Truly there is thrown upon every school board and every worker a solemn responsibility in the counsel they give to any teacher or youth to subject himself to the dangers to be found in the centers of worldly education. Special wisdom from Heaven is needed, that such counsel shall be given only to those who in the maturity of years and the strength of Christian experience shall be able to stand true to God and His truth as against every opposing influence.

Effect Upon the Missionary Spirit

It is interesting to consider in this connection what effect this seductive teaching in universities is having upon the missionary operations of the great churches. It is cutting the nerve and sapping the very life of foreign mission advance. The cry has come up from the missionaries laboring under the great church boards, that the bane in the mission fields today is a philosophical teaching emanating from the church at home, which discredits Christ and the transforming power of His saving gospel,—a teaching which in its professed broad-mindedness seeks the good in the religions of paganism, and endeavors to find a rapprochement between these religions and the religion of Jesus Christ.

This teaching in the universities and seminaries has likewise affected, in a large measure, missionary recruits. Many a young man who entered upon training in these schools in the homeland with the definite purpose of giving his life to the work of foreign missions, has been diverted from his purpose simply because he saw no reason why he should carry to the heathen a religious philosophy no better than their own.

And we face precisely this same danger in our own church work. If our inexperienced youth continue to go to the great universities of the world, how long will it be before every Christian objective will be banished from their lives? How long will it be before there shall be destroyed in many hearts all incentive to missionary labor, and our own churches become honeycombed with religious apathy and indifference and with unbelief in the fundamental principles of this message?

This is more than a groundless fear. We must take great care lest the influences emanating from these worldly schools shall do for the Seventh-day Adventist Church what they are doing for the churches around us. Truly we need to give heed to the lessons of the past. We

need to consider well the steps by which God has led this movement through the years. In its beginnings its power was found in the simple faith of its advocates, in their spirit of sacrifice, in their loyalty to truth, in their heroic zeal. This movement can be finished under God only in the same spirit with which it began. We have every faith in its final triumph. God is leading a people today. He desires to lead them along a straight road of simple faith in His word. May He grant, in His merciful providence, that it shall not be necessary for them to travel over by and forbidden paths, and to learn by sad failure, as did the church in the wilderness and as many churches should learn today, that there is no strength or power in human achievement or in worldly alliance.

Testing a New Convert's Faith

JUST why a new convert should be chosen for the test, it would be hard for us to tell; but this Filipino fisherman's faith endured the test. M. F. Wiedemann, director of the Southern Luzon Mission, told me this story:

A fisherman and his wife were the first in that fishing village to accept the truth. Both were baptized the last of the year. They were marked people in that Catholic community, of course.

The season for fishing with traps begins in January. Our new brother set out his traps. These traps are made by setting up a fence of bamboo rods woven together, which rests on the ocean bottom, forming a large two-apartment trap, into which the fish run, but from which they do not know how to escape.

On the first day our brother got no fish. Next day only a few came into the trap. Next day it was the same. All the other fishermen were catching fair quantities.

"God is cursing you for leaving the Catholic Church," the fishermen told him.

So it went on for about a month, the brother having caught only about \$60 worth. Then he set his helpers to taking up the traps, to clean them. "Shall we put the traps back in?" asked his men. "Yes," he said, "let us try it once more." The first day he had the same experience, and the second and the third the same.

Others all the time were catching fish. They were all calling to him, "Come back to the Catholic Church, or you will never get on."

So it went for ten days more. It was a trial of his faith, but the brother knew that he was obeying the truth

of God, and he would persevere, come what might. He let the scorners scoff.

Then one day he noticed a peculiar movement in the trap. He put down a pole into the water in the trap, and there were so many fish crowding together that they held the pole standing upright in the water. He had hundreds of dollars' worth of fish. Other fishermen had but few. Next day, again, our brother's traps were crowded. And by the end of the season his catch had exceeded the combined takings of all the others.

The fishing community decided that some special blessing had come to the man who had turned to keep the commandments of God. W. A. S.

"My sheep hear My voice, and I know them, and they follow Me." True sheep know the voice of their shepherd. It is a sick sheep that will follow a stranger. The goats will follow anybody's voice, but Jesus is the only one whom it is safe to follow in all things. If you follow Abraham, you are apt to get to lying; if you follow Moses, you are apt to lose your temper; if you follow Elijah, you'll get discouraged and sit down under the juniper tree; but follow Jesus Christ, and you will find that you are led in the path of righteousness and peace.—D. L. Moody.

THE desire of God for every human being is expressed in the words, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—*Counsels on Health*, p. 168.

Contributed Articles

The Renewal of Life

By A. H. WILLIAMS

A CENTRAL fact in human experience is that death comes to all men. The king on his throne and the beggar in the dust must alike submit to it, each in his due time. And whatever may be his estate, in the vigor of his life every man regards the inevitable coming of death with mingled fear and regret. The strength he has developed will wane and cease. The knowledge he has acquired will grow dim and fade away. The wealth he has struggled to secure will pass from his grasp. The power and authority he has exercised will vanish. The friends he has learned to love must be left behind. He will be dissolved again into dust. His name may linger for a while in the memory of men, but even this will pass away. Is this to be the end of all things for him? Is existence only labor and sorrow?

That it was not intended to be so is witnessed to by the almost universal longing for a means of deliverance from the enemy. The disappointed in life may long for death as a way of escape, and the pessimistic may hail its approach as a cessation of blank despair. But the mother's heart bleeds with sorrow for the babe she has lost. The husband is ravished with grief for the companion torn from his side. The child mourns for the parent taken by death. Is there no hope, no balm, no healing of these wounds? Must the grief stricken remain unconsoled?

That it need not be so is disclosed by divine revelation. "I am the resurrection, and the life; He that believeth in Me, though he were dead, yet shall he live." Like sweetest music comes this message out of the gloom and darkness of despair. Whose is the voice? Is its promise true?

What is this life which so quickly eludes our grasp? A blow, a wound, the passing of some disease, and life is gone. The joyous step, the laughter of the child, the vigor of the full-grown man, these pass; and in their place, the clammy sweat of death, the limp and lifeless form, corruption. "O wretched man that I am! who shall deliver me?"

We know that life comes to us from above; for no man can give life to the dead. We know that the continuance

of life depends likewise on God; for when the hour has come, none can stay its departure. Life is the gift of God. "It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture."

"Life is more than meat." "A man's life consisteth not in the abundance of the things which he possesseth." Essentially, life is harmony with God. It is fellowship with God; thinking His thoughts, sharing His desires, working to achieve His purposes. "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. . . . Your Father knoweth ye have need of these things." "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

It is discord with God which has brought death. With Him "is the fountain of life;" but men have been seeking life elsewhere. It is by the renewal of harmony and fellowship with God that one enters anew into life. How shall we find the way back to God? "Show us the Father, and it shall be added unto us."

"No man hath seen God at any time." We see His works, and recognize the limitless operations of His power; but though He is present everywhere, Him we cannot see.

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me." These are the words of Jesus, the one sent by God to reveal Himself. His life of perfect harmony with God distinguishes Him from all others who have ever lived, and witnesses to His claim to be the divine Messenger. It reveals to us the kind of life we must live in order that we, too, may be in harmony with God, and that we may have access to Him with whom is the fountain of life. It brings us also the assurance that God is willing to receive man into fellowship with Himself.

"I am the resurrection, and the life: he that believeth on Me, though he were dead, yet shall he live." Here

is the assurance of the same Jesus to us; "neither is there salvation in any other." To accept it, calls for an entire separation from sinful desires and an entire dependence on God. It means living as Jesus lived.

Because Jesus lived in harmony with God, the world hated Him; for the ways of the world are unlike God's ways. Men resented His revelation of their faults; for no more than now did men wish to be revealed as faulty. So the world slew Him.

In Him was life; and it was not possible that He should be holden of death. Him God "raised up, having loosed the pains of death." Hundreds saw Him after His resurrection, and witnessed to the world of that great event. "These things were written that we also might believe; and that believing we might have life in His name." For God has promised that all who acknowledge that Jesus is the Christ, and seek restitution of fellowship with God through Him, shall receive eternal life. And these, though they die, will God raise up again in the last day.

"Behold, I show you a mystery." Those who in life sought and found, through Jesus Christ, renewed fellowship with God, will God raise from the grave, incorruptible. Those of God's servants who live and remain unto the coming of the Lord, will "all be changed, in a moment, in the twinkling of an eye. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." There will be no stain of sin left on those finally accepted into eternal fellowship with God.

Jesus says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

India.

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"FINISH every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on yesterdays."

Beer and Wine, or Pentecost---Which?

By A. E. PLACE

"Be not drunk with wine, . . . but be filled with the Spirit." Eph. 5:18.

This text seems very appropriate today. The second day after election I read in one of the daily papers, "Beer is coming back, undoubtedly." In the same paper, and on a single page, this statement or its equivalent was repeated not less than five times.

Much was also written concerning preparations already in progress toward making this statement a fact. Can any one fail to see that prophecy is rapidly fulfilling, and that we are witnessing a remarkable sign of the times?

While thousands, and doubtless millions, are crying for beer and wine for unsanctified reasons, ought not we, as a people and as individuals, to be crying for the pure, soul-saving wine of the Spirit of God, not that we may become intoxicated, not that we may make money, but that we may be able to see our true condition, and

understand God's will for us in this time of world crisis?

The masses today seem determined to be filled with beer and wine. Are we as a people and as individuals determined to "be filled with the Spirit"? Many thousands are making great preparations for the gratification of unholy appetite. Ought not every Seventh-day Adventist today, and *at once*, to begin earnest and faithful preparations for Pentecost? Ought not that preparation to be hastened by real heart searching, and the putting away of everything that stands between us and God, between us and our brethren, between us and faithful service for God and His cause in these rapidly closing days of probationary time? My soul cries, "Lord, by Thy divine help I will, and I do."

May God help us to know how to pray for rain "in the time of the latter rain."

San Jose, Calif.

Danger in Self-Assurance

By S. A. WELLMAN

A LIMITED amount of self-confidence, sureness of one's position, so long as one is certain he stands on the principle of equity and right, is undoubtedly a blessing. To have the courage to speak and act when speech and action will be of benefit to some other than oneself, is commendatory. But an overabundance of either commodity would be a curse rather than a blessing.

It is said that one of the greatest factors of danger in the republics of South America, making for their instability, their constant shifting of government leadership, is the feeling held by many that the only safety, the only salvation, for the nation is in their plans, their methods, their personality, and their integrity of purpose. The same ideas many times become an obsession in the minds of leaders in church or Sabbath school, or some other branch of the Lord's work on earth. People sometimes feel that their plan of doing things, their ideals for the work, their personal leadership or promotion, or their way of expressing their ideas, make them the ones best fitted to plan and direct the thing in which they are interested.

As an illustration, some good brother—and we mean "good" in the sense of being kindly, loving, helpful in church or out—is chosen to lead out in some branch of church

work. In the course of his service some one in another branch of service, out of courtesy and a spirit of co-operative working, asks him to review the Sabbath school or lead the prayer meeting. If he reviews the Sabbath school, although he knows he is limited in time to a period of ten minutes, he runs on and on, ignores signals, even direct efforts to have him stop within reasonable limits, and continues till *he* is through. If he leads the prayer meeting, he takes all the time, and leaves no part to the congregation for prayer or praise. To express it tersely, he is the whole program; every one and everything else is secondary. It is of slight importance whether any others appear on the program. Either they are ignored completely or forgotten.

We do not suggest that this process of reasoning is deliberately pursued, or intended to be unchristian and ungentlemanly, but to the onlooker, who must judge by outward appearances, it is both. Fortunately, the great Judge of all the earth sees beneath the surface of our lives, and considers our background of birth, training, and environment, and is willing to forgive our almost unpardonable breaches of etiquette and Christian principle.

Would it not be well for us to think just a little more, both from the public and private viewpoint, of others,

their rights and privileges? There is a text of Scripture which says, "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:3-5. Lowliness of mind, esteem of others, giving consideration to the things of others, is to have the mind of Christ, who was willing to give up His high estate and privileges to become a servant of lost mankind. The privilege of service is the privilege of the true Christian. Not to dominate, not to usurp place, privilege, position, or authority, but to serve is his greatest joy. And that service will be rendered simply, quietly, efficiently.

If asked to perform certain duties in the church or any of its organized departments, the person so called upon should recognize that he is but one of many who bear responsibility. Set duties, with limited time for their performance, should be carried through with all one's soul, and as nearly as possible within the time limit. You may feel that the time is too short, but that is not yours to decide. The program has other dependent factors. Other persons are vitally affected by your attitude and your adherence to the schedule. To overrun, to take the time of others, to disrupt a planned program in the cause of Christ, is a species of selfishness too little recognized, but one that needs a lot of overcoming. It is so easy to get into the habit of overrunning, and so difficult to boil down, to curtail, to limit our volubility. But is it not time for us as Christians to think of others as well as ourselves in matters of public concern?

Not many years ago an assistant in an evangelistic effort said to the writer, "I wish you would see that something goes into our church paper, so that all will get to read it, setting forth the dangers of long sermons both to our people and to the public. We are worn out with the long discourses here." He was suffering what many suffer. No one objects to an occasional lengthy meeting on a special occasion. But for a regular thing the same principle applies as in a program with limited time to each participant. With the growing tendency to lengthen the opening exercises of the evangelistic or the Sabbath services, it becomes increasingly essential for the evangelist so to adjust his presentation of his subject, and for the minister on Sabbath morning so to arrange his sermon that its length may not become a weariness to the flesh. To overreach regularly is a selfish im-

position upon the physical and mental endurance of a majority of the congregation.

On one occasion, while visiting relatives, I was asked to attend service. The evangelist evidently was elucidating a pet subject. His sermons had all of them been long, running from an hour upward in actual speaking time. The audience were seated on folding camp chairs, some were fidgety, some sleepy, some bored; only a few were deeply and definitely interested. Taken as a whole, they were evidently relieved when the last rounded sentence had been finished and the closing hymn announced. An hour and fifteen minutes had been consumed in presenting a subject which could have been as well treated, and far better remembered, in not longer than forty minutes. It is surprising how speakers love to circumlocute. Isn't it time to study brevity, logic, and the listeners' viewpoint a bit, instead of running on and on like the brook?

Speaking of public discourses, the Spirit of prophecy says: "It is especially true that new and startling themes should not be presented to the people at too great length." "Preach the truth in its simplicity, but let your discourses be short. Dwell decidedly on a few important points."—*Testimonies to Ministers*, pp. 258, 310.

"Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point. Lengthy sermons tax the strength of the speaker and the patience of his hearers."—*Gospel Workers*, pp. 167, 168.

From the foregoing statements it is evident that the true spirit of Christian courtesy and consideration for the rights of others will lead the minister to consider the feelings of his hearers, the participant in the church or Sabbath school program to keep within the allotted measure of minutes, and every servant of the cause of Christ to think of others as well as himself in his ministry of either a public or a private nature. A feeling of certainty regarding one's beliefs and responsibilities is one thing; the correct relation of one's certainty and responsibility to the rights of others is another. The only safe place for the Christian leader to be found is with His Master, who humbled Himself, and labored with kindly love and unswerving patience, that God might exalt Him in due time.

THERE is no spirituality in the work of him who serves self.—*Medical Ministry*, p. 133.

"So He Giveth His Beloved Sleep"

By VOLNEY H. LUCAS

How sweet and beautiful is sleep, falling "like tired eyelids upon tired eyes." How essential to nature, how delightfully refreshing and exhilarating in its influence! Like other common blessings, it is often undervalued because always enjoyed. Death is represented as a sleep. The Bible says, "So He giveth His beloved sleep."

It is a striking illustration of the transforming power of Christianity that it converts that which is most repulsive to men into a thing so beautiful and grateful as sleep. To the Christian man, death is but a sleep. This is the term most frequently employed in the New Testament to describe the condition of the righteous dead, where, after life's fitful fever, they calmly take their rest. The Christian lies down in death calmly, as the tired laborer to take his nightly rest, whereby he knows he will gain sweet refreshment; or like the warrior, after the hard-fought battle, lays aside his armor, wraps his cloak around him, and lays him down to well-earned repose.

The approach of death is often silent and soft as the approach of sleep. As the weary man, when he

lays his head on his pillow, sinks imperceptibly into a state of slumber, so the Christian, oftentimes without a struggle, gradually sinks until his eyes are closed to earthly things and the spirit returns to God who gave it.

The laborer toiling beneath a burning sun sometimes longs for the shades of evening when he may stretch tired limbs and lose the sense of weariness in the unconsciousness of sleep. So the Christian pilgrim many a time longs for death, because earth is a place of incessant conflict, a place daily losing its charms. On waking from the sleep of death, the Christian will be free from all the consequences of this sinful earthly life. He will be clothed with a body resembling in strength and beauty the glorified body of Christ.

These considerations should lead us to moderate our grief over the loss of those friends who sleep in Jesus. Let us dwell on the glorious realities that await us in the better world, the earth made new. Let us press forward with renewed animation in our present tasks. Present toil will sweeten future rest. Present work, faithfully done for God, will increase the reward God Himself will bestow upon us.

Worthy of Our Support

By N. P. NEILSEN

THERE are many noble enterprises in this world. There are philanthropic organizations and benevolent societies that are doing much for the uplift and betterment of humanity. But there is one work that overshadows them all, one enterprise that is without parallel in all the undertakings of man. It is the foreign mission enterprise, the carrying of the gospel message to all the earth.

Its origin is divine, and its work is world wide. Christ is the commissioner. He lifts it up onto a divine plane, and commands it to go to every nation under heaven. From the frozen regions of the arctic circle to the most southerly inhabited place, from the darkest jungles of the torrid zone to the far-flung isles of the seas, its claim is equally shared. But the divine Presence goes with it all the way, even unto the end.

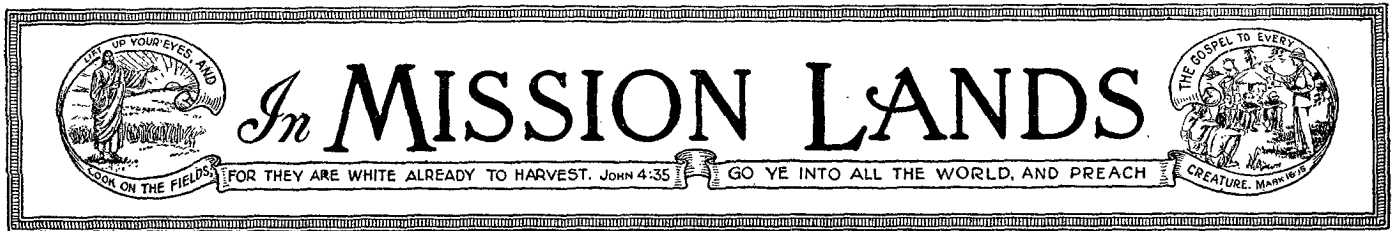
Scientific enterprises may be conducted with educational or philanthropic motives impelling them; but a still greater and grander motive is urging forward the foreign mission enterprise. Its impelling power is the love of God for the salvation of

the lost. It leads men and women to count no hardship too great if they can but help some soul in need.

Some years ago Dr. Simon Flexner, head of the Research Department of the Rockefeller Institute, returned from a tour of missionary investigation in the Far East, and said: "There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various boards of foreign missions."

Thus in giving of our means for the extension of the foreign mission enterprise, we need not have any doubt as to the worthiness of the undertaking. It is the grandest of all. It has at its command the greatest power there is, the "all power" committed to Christ. It can know no defeat, for it is of God. It is worthy of our support.

A WELL-BUILT life is formed by living upon the plan of addition, laying up one grace after another in good deeds, in faith, patience, temperance, benevolence, courage, self-denial.—*Medical Ministry*, p. 217.



In an Adventurous Field

By P. C. DEY

WE started our work in Orissa, India, in 1931. I arrived with my family at Khurda, the headquarters of our work in Orissa, February 7, 1931, and set myself to the study of the Oriya language, which I continued for a short time.

During the months of February and March, 1931, we received a call from Banpur, forty-nine miles south of Khurda, on the frontier of a very large and dense forest. I do not yet know how far this forest extends. This section of the country is the natural home of tigers and other wild animals. It might help you to picture this territory, if I tell you that E. R. Osmunson has killed two big leopards in the mission compound at Khurda, which is the subdivision headquarters of Puri District. One of these leopards took away Brother Osmunson's dog from his veranda.

On another occasion, while Elder Hamilton, who was the acting superintendent of our mission at that time, and Brother Osmunson and myself were driving our car down to Banpur, hoping to get beyond the jungle before dark, we drove the car six

miles when one of the front tires went flat, so we had to wait for some time before we could get the car started again. This delay caused us to meet a huge bear in the jungle. I have met bears, tigers, and wild bisons several times while riding my bicycle through the dense forests. Twice God has saved my life from the clutches of wild animals, and now I am unreservedly His.

The trips in the forests are soul winning as well as adventurous and dangerous. I thank God beyond any words I can express, for the returns He has given us for our labors in this field. A few weeks ago one young man, named Uhaba Nahak, from the village of Nathipara, was converted from heathenism. He has shown every sign of a true disciple of Jesus. This young man is the first fruit of our efforts in Orissa. He has left behind him home and lands, and even the last piece of his own, without a chance of getting a bit of it back. We request you to remember this young man and the work in Orissa in your prayers to the throne of grace.

Orissa, India.

Our Bengali Stations

By L. G. MOOKERJEE

THE gospel work has gone very slowly in Bengal. In the work among savage or half-civilized tribes, often very quickly, almost suddenly, multitudes have become Christians; but among a highly civilized people who have a deep and ancient religion, a great many years of the quiet work of persuasion and example have to be spent.

The Calcutta station in its vernacular effort has two workers, one foreign and one Indian, to work for the Bengali people. Bible studies are being given and visits made. Thus seeds of truth are sown which will surely result in the saving of many souls.

Calcutta has a denominationally owned church building and quarters for the workers connected with the English work. A strong evangelistic

work is being carried on there by two foreign workers. An English church school is also conducted, with a foreign woman in charge.

The Dingadha station, situated in the Nadia District, has a foreign family located there, with some Indian assistants. Strong dispensary work is being carried on there with good results.

The Jalirpar station in the Faridpur District, East Bengal, has a foreign doctor, who with his wife and several Indian assistants has lately started a hospital in which patients are taken care of, while the dispensary connected with the hospital is having a good patronage.

Gopalganj Mission

The Gopalganj Mission in East Bengal, of which the writer is in

charge, is the burden of this article. This station was started in 1906 by the writer and his wife.

Dacca, the largest city in East Bengal, is the headquarters of the Dacca District. It is the second city in Bengal, next to Calcutta. Here at present three canvassers are laboring.

In the Faridpur District there are four organized churches and two village schools, and one central co-educational boarding school at Gopalganj, the head station.

In the Barisal District there are five organized churches and one village school.

In the Khulna District there is one organized church and one village school situated near the Sunderbuns, the jungle home of the royal Bengal tigers.

The villages of East Bengal are situated in the swamps of the great delta of the Ganges River. Here are found millions of people dwelling in huts standing on mounds in the watery, fever-haunted lowlands. Traveling is seldom rapid, easy, or healthful, for in huge lumbering river craft the missionaries have to go from village to village across the flooded rice fields or along the shallow canals and the deeper waterways. Scattered far over jungle and marsh land are our little churches. I am now itinerating among the village churches of East Bengal on our old mission boat propelled by four oarsmen and a man at the helm.

Problems and Prospects

As in other mission fields, we also have our various problems to solve and obstacles to contend with. Just imagine, it has taken two whole days to reach Chaurkhuli, our nearest sub-station from Gopalganj, a distance of about seventeen miles, where we have a church and a school. The wind was contrary and the canals were clogged with water hyacinths. We stopped here for three days, visiting among the people, giving studies, treating the sick, distributing literature, and preaching the message.

The worker who is located here is the son of a Hindu village headman of Gopalganj; he and his wife were baptized by the writer some years ago. He is conducting a village school with a number of Hindu boys and girls. On the Sabbath, this

brother conducts a Sabbath school with his students separately from the regular Sabbath school. The Sabbath I spent with them, fourteen children, mostly Hindus, attended the Sabbath school, and each one brought a handful of rice for his offering, which came up to a pound and a half.

In these villages the people are so poor that some of them do not own a boat, and so the local worker has to row his members to the Sabbath school and church service every Sabbath.

An Impressive Scene

During this trip we witnessed a scene which impressed us very much. We were visiting a home where two brothers with their old mother have recently accepted Christianity. These new converts are very much interested in the Seventh-day Adventist faith. After holding a meeting with them, we were shown the house which used to be the god house. We found that in place of the idol they had hung a picture of Christ on the cross, and the verse John 3:16 in large characters under the picture.

In another village, Suagram by name, where we have a church, we noticed a widow bringing in a large cucumber when she came to the Sabbath school. She also brought two pounds of rice as her offering. All she wore was one torn sari (10 cubits of 44-inch cloth), and that had also been given to her, as I found out afterward, by the writer's wife when this sister came to attend our annual meeting on February 7 last. This poor sister brought the first and only large cucumber she had on her vine. This is the sister who used to go to her local elder's house every day to read her Bible lesson until we found out about it, and presented her with a copy of a Bengali Bible.

As we visited the town of Barisal, we learned about the zeal of a Mohammedan young man who is at present studying in our Gopalganj school. Recently, when Rob was at home for a few weeks, his people noticed that he bowed in silent prayer before he partook of his meals. They also noticed his kneeling by his bedside before retiring for the night. When they saw this, they drove him from the house without giving him food. But Rob is not discouraged. He is back in school, studying and preparing for baptism.

The last village we visited was Joaria, where the writer had the privilege of baptizing four persons some years ago, who had come out directly from Hinduism. That was the first time the villagers witnessed a baptismal scene.

Sacrifice Food for Mission Offerings

Upon returning from the trip to Gopalganj, I learned that our school boys and girls deprived themselves of their dahl (lentil) soup for a week, and eggs, which are served to them only once a week, in order that they might have a little money to put into the collection when the Week of Sacrifice Offering was taken. This sacrifice on their part brought in three rupees (one dollar). This amount may seem a very small donation, but it meant a real sacrifice on the part of a number of children who would not otherwise have been able to give anything.

This year so far we have had forty baptisms, for which we thank our dear heavenly Father.

On account of health conditions,

the writer has to leave East Bengal where he had the privilege of pioneering the work some years ago. We are going to Ranchi, a semihill station, to open evangelistic work in that city, the summer headquarters of the government of the Behar and Orissa Province.

As we leave Gopalganj, we can say it has been the joy of our lives to see some of our boys of the school there develop into good workers. Some who received the message from us about twenty-seven years ago have already finished their life's work and are sleeping in the grave. Heaven only knows the sacrifices we have made to bring the light to these souls in East Bengal, but it has been a very good investment, and we are not in the least sorry for any sacrifice we have made.

At the Headwaters of the Nile

By V. E. TOPPENBERG

FROM the Mountains of the Moon on the Congo border in the west to Mt. Elgon in the east, the gospel of the kingdom is finding its way into the hearts of many of the best people in Uganda in a very encouraging way.

Training Workers

When the work in Uganda was begun, several African workers from adjoining mission fields were employed, but most of these having returned home, we were obliged to shift the responsibility of proclaiming the

message largely to our own new converts, and in spite of their lack of training and experience, some of them are doing great things for God. But it was evident that in order to place the work on a solid footing, we should have to train our own workers. Without special appropriation for the purpose, and with but little equipment, such a school has been started at Nehwanga with V. Rasmussen from Denmark in charge. He is well qualified for this important position, and takes great interest in his work. The students all do several hours' manual work a day, and raise their own food. The lessons in industry, frugality, orderliness, and punctuality there inculcated will be of inestimable value to them in mission service.

Did God Send Lions?

Out in the far west, near Lake Albert, fire had destroyed the houses and most of the personal belongings of the teacher and the district evangelist. I expected to find them rather discouraged, but with their wives and children they came to greet me as happily as ever. Working with their own hands, they had new houses well under way. They had gone through other trying experiences. A herd of elephants had wrought havoc in their potato fields, and it looked as if the wild boars were going to finish what remained, when lions came and killed or scared away the boars. "Surely God sent us help," was their optimistic conclusion. I have baptized a number of converts at this place, the fruits of the labors of these faithful African workers.



Evangelist Petero Risase and his family, African missionaries from Pare in Tanganyika, now in their second four-year term of service in Uganda. He has been a worker for more than twenty years.

Meeting Interrupted by Elephants

On visiting a new interest near the great papyrus swamps of Lake Wamala, my guide led the way through the thickest and darkest forest I have ever seen. After wading through muddy swamps swarming with mosquitoes and insects which inflict a very painful wound, we finally reached the village at the edge of the forest. While I was conducting the meeting in the house, peals of trumpeting were heard, and just below, in the edge of the forest, a herd of elephants stampeded through the seemingly impenetrable mass of undergrowth. But incidents like this do not long disturb people living there, and we soon continued as if nothing had happened.

Great Chief Visits Mission

One afternoon an automobile with white-robed chauffeur and servant on the front seat drove up in front of our mission dwelling, and one of the greatest chiefs in Uganda stepped out to introduce himself. He told me that he had heard about our faith, and that he wanted to know more about it. After a long and interesting conversation the chief asked for a book from which he might study more fully. When I handed him a copy of "Bible Readings," he at once gave me his check in payment. Since that time he has sent servants with friendly letters and other tokens of appreciation, always addressing me as "My Friend."

In different places interests are springing up, and believers call us to help them organize Sabbath schools and choose church sites. Some of these churches we hope will become self-supporting ere long. Several have been built without financial help from the mission.

"I Will Send for Many Hunters"

Not long ago we visited a new interest for the first time, and the believers were overjoyed at seeing us. As in other places, they had prepared a booth of palm leaves to protect us from the hot sun while preaching. We began at eight in the morning, and continued with short intervals until evening, interested ones arriving now and then. After a much-delayed meal we met in the house with the most interested ones, and it was nearly midnight when the meeting closed with prayer.

I was still sleeping when at dawn I heard voices solemnly singing beautiful Christian hymns in the house close by the place where I had camped. My heart was filled with gratitude and praise for being permitted to have a small part in a work bearing such fruit. With joyful

hearts we went our way to hunt others "from every mountain, and from every hill, and out of the holes of the rocks."

Dear brethren and sisters in the homeland, if you could go with us

on one such preaching tour, and see the joy of those who open their hearts to the Saviour and the truths we love so dearly, you would feel amply repaid for every sacrifice.

Kampala, Uganda, East Africa.

"Cast Down, but Not Destroyed"

By ERNEST LLOYD

AFTER years of hard and patient labor, a well-organized Chinese mission had been established. Church and school, dispensary and garden, all were in order, and a useful work was going forward. Suddenly everything was destroyed. Between the rival armies of soldiers and the thieving, murderous bandits, the buildings had been robbed and wrecked. The homes of most of the Chinese people had suffered a similar fate. The missionaries seemed to be helpless.

"What can we do?" was the cry. "Our buildings have been destroyed, and the work of years scattered to the winds."

"It is heartbreaking," said the leader of the mission, "but our lives have been spared, and God will help us. But we must not stand idle. Let every one go his way, and minister to the people as God gives opportunity."

So the mission workers went out, found the scattered, suffering, distressed members of their flock, and ministered to them as they could, feeding the hungry in one place and ministering to the sick in another, always bringing a message of hope and faith and the blessings of Christian love. And thus they helped other suffering people who had never come near the mission.

After nearly two years of disturbance, peace was restored in that district, and the mission work was reorganized. "We shall have to begin at the very bottom again," said the helpers.

A Glad Surprise

But when the doors of the new mission building were opened, the crowd of Chinese who sought admittance almost overwhelmed the workers. "Why," exclaimed one of them, "we have three times as many supporters as we had when we lost our buildings! What does it mean?"

"It means," said the leader, "that God can overrule evil for good; but it also means that while routine service may reach and minister to a select and thankful few, all men can appreciate real Christian love and ministration, especially in the hours of darkness and need."

Let us see to it that we do not fail to learn the lesson. This is what Paul and his early helpers thoroughly knew when they declared that though they were killed all the day long, yet they lived; and though cast down, they were not destroyed. Let us sow the seed while the sun shines, and remember that when the seed is sown, it needs a day of cloud and rain to make it sprout and take root.

More Miracles of Missions

By MRS. E. E. ANDROSS

SURELY the clouds that have been hanging so threateningly over us for the past year or more, have had a glorious silver lining, for never before have we heard of such marvelous openings in this field nor so remarkable an ingathering of souls for the kingdom. And never before, it seems to me, have the lay members worked so earnestly for the finishing of the harvest as just at this time.

Brother and Sister A. W. Cott are back among the Indians; and since their return a number have been baptized and two churches organized. A new day has also dawned in Guiana, where within the last few months the church membership has leaped up past the 1,000 mark; and over in the South Caribbean and Leeward Islands

Conferences the Pentecostal showers continue to fall, while we marvel over results and thank God that miracles of missions still abound.

There have been many evidences of a special outpouring of the Spirit in the Antillian Union also in recent months. While the poor are coming into the remnant church in large numbers in almost every field there, people having more of this world's goods are also finding in the gospel that for which their hearts are hungering. One prominent business man in Porto Rico recently accepted the message, and sent letters to his customers, telling them of his new religion, and asking them kindly not even to talk to him about business matters on the Sabbath of the Lord. He also

sent out by radio his reasons for being a Seventh-day Adventist.

Recently up in Belize a stranger came to C. B. Sutton, saying that he had been impressed to pay tithe. He was not a member of our church, but God had led him to pay tithe to His church, and the last we heard this same man was attending our meetings, in which he manifested a deep interest. Up in Guatemala there is a very encouraging awakening among the Indians. Our believers in Jalapa have put them in touch with the message; and now they are appealing for a teacher. In response to this call Orley Ford and others visited these Indians. Of his visit Brother Ford says:

"On my recent trip I held meetings in four different places. Since my work in Lake Titicaca several years ago, I have not seen so great an interest as is manifested here in hearing the word of God. While I was there they wanted meetings all day long. I held five meetings in one day and night. A large number are already keeping the Sabbath, and desire baptism as soon as they can be taught the truth thoroughly."

Advancement in Colombia

A recent letter from the Colombia-Venezuela Union shows not only how wonderfully God is opening up the great republic of Colombia, but also that the people of God are indeed willing in this the day of His power. Brother Baasch writes:

"Brother Kinzer has some of the lay members of the Cali church scattered over the valley. Some are helping him in his evangelistic efforts, and some are in other towns doing missionary work.

"At the close of a missionary meeting which we held in Medellin in which I stressed the necessity of our lay members' scattering and of families' moving out into new places, three families came to me and declared themselves willing to move anywhere that we would tell them. Another family has moved to a new place, so now we have the light of truth burning in four new places. In Bogota also three families are preparing to move wherever we think they can best serve, and we are studying now with a view to placing them advantageously."

Our colporteurs have the same missionary spirit as they press forward over the rugged, often dangerous, paths of service they travel, all along the line from the Rio Grande on the north of Mexico to the eastern boundary of Dutch Guiana. In the last few weeks one of our colporteurs in Colombia, who is still in his early twenties, has raised up more than forty Sabbath keepers in six different places where he has been canvassing. Similar reports come from every union and almost every field.

Colporteurs Win Souls

L. L. Grand Pré recently sent a very encouraging report of the soul-winning work done by the colporteurs up

in the Mexican Republic. As he added up the reports of the various colporteurs, he found they totaled 629 converts, more than half of whom had already been baptized. Among these soul winners, dear old Sister Hernandez holds a leading place. For quite a few years now she has been trudging untiringly through the forests and over the mountains, carrying her basket of literature, ever ready to speak the word in season to the hopeless. We are told that at least 150 persons point to her as the friend who led them to salvation through Jesus.

What an inspiration it is to see on one hand the doors swing open that

have been locked so securely in the past, and on the other to see workers and lay members pressing eagerly forward to rescue the perishing during this eleventh hour! Then as we see that truly "the spirits of devils" are even now going forth "unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty," we are constrained to redouble our efforts for the lost. Surely we must hasten to them with the warning at whatever cost, before the doors that have now been opened so wide shall close—close forever. Pray that we shall not fail to do this in Inter-America.

Adventism in Santo Domingo

By R. GIDEON JONES

WE are glad that our people are making such wonderful sacrifices to maintain the work of the Master in foreign fields. These unselfish sacrifices are being blessed beyond expectation, and it is our duty to tell you something of what your sacrifice has done and is doing for the work of God in our field.

Since the year 1928 the work in Santo Domingo has been marching forward. The field has doubled its membership, while the Sabbath school has increased from 500 to 1,500.

In 1930 a terrific hurricane destroyed the mission headquarters and church building in the capital. However, through the combined efforts of the General Conference, the Inter-American Division, and the Antillian Union, we now have a fine church building. This building will seat about 800 comfortably, but on the night of the dedication there were at least 1,000 inside, and many more standing all around looking in through doors and windows. A. R. Ogden delivered the dedicatory sermon, presenting in a clear, concise manner the objectives of this denomination.

The dedication was followed by a strong effort during which Elders Ogden, McWilliam, Isaac, and others sought by the aid of the Holy Spirit to impress the crowds that gathered every night, with the truths of this last great saving message, and the urgent necessity of an immediate preparation to meet God in peace. Our hearts were made glad to see hundreds respond to the divine influence of the Holy Spirit. As a result, our baptismal class has increased to over 100.

These brethren, during their short visit, held meetings in various parts of the field, with the same blessed

results. While our church buildings are large, they are almost all too small to accommodate the number of people who come seeking the pearl of great price. This field has been putting forth special efforts through its missionary societies to sow the seeds of truth in the homes of the people with the printed page, and today we see all around us the results of this sowing. Everywhere we hear the cry, "Come over and teach us the truth." The seed sown by faithful laymen is now springing forth, and many are embracing the third angel's message in this field.

Although the brethren are all very poor, they give out of their poverty so liberally that one can only stop and wonder at such devotion. During this year there has been a considerable increase in the tithes over the past year. While the mission offerings show a slight drop for the same period, it is encouraging to watch the enthusiasm manifested by our brethren in the work that you are unselfishly helping to support here. Surely you who have given of your means to carry forward this work, will rejoice to know that if you are faithful, many will arise in that day to call you blessed.

During the meetings that followed the dedication of the church building here at the old home of the great explorer, Christopher Columbus, many resolutions were made and goals were set. One demonstrates the confidence of all, namely, "the doubling of our church membership by the close of 1933." We are all of good courage, and feel sure that this is possible. When we reach this goal, it will bring our membership up to 1,000. This year promises to be a banner one in the ingathering of souls in Santo Domingo.

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

The Temperance Issue

By I. H. EVANS

THE incoming Democratic administration is pledged to favor the repeal of the Eighteenth Amendment, prohibiting the sale of alcoholic beverages, which later were defined as beverages containing more than one half of one per cent of alcohol. January 16, 1920, Acting Secretary of State Polk proclaimed the adoption of the amendment, which then became law. This amendment reads:

"Section 1. After one year from the ratification of this article, the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof, for beverage purposes, is hereby prohibited.

"Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

This was followed by legislation controlling the enforcement of the amendment, which legislation was known as the Volstead Act. The Volstead Act was vetoed by President Wilson, but it was sustained by both houses of Congress, notwithstanding the veto. The Volstead Act is Congressional legislation specifying how the Eighteenth Amendment shall be enforced. The Volstead Act was carried to the Supreme Court, which ruled in its favor on June 7, 1920; thus it became law at once.

Since the adoption of the Eighteenth Amendment, the friends of temperance have rested on the law, and largely ceased their activities in educating the people concerning the destructive evils of alcohol. Not so with the forces in favor of alcohol. Unfiringly, unceasingly, through the daily press and high-class magazines, through the radio and the cinema, a subtle campaign has been carried on by the liquor interests to nullify the effects of the amendment. All sorts of misinformation have been circulated to arouse prejudice and incite the public against prohibition.

During the last twelve years the

temperance forces have acted as if the battle was won; that the victory was ours, and that it was permanent. We have neglected our usual activities in teaching temperance since the amendment went into effect. Few believed that the people of this country would ever go back to legalized liquor. But the liquor interests have largely controlled the public press the last few years, and now we have the results clearly before us.

A few months from now may find us with the Eighteenth Amendment before the States for repeal. Many believe this repeal can be defeated. It took three fourths of the States to approve the amendment. It will require thirty-six States to repeal it. The great question is, Shall we undertake to keep what was won by so much labor, a century of agitation, and in answer to millions of prayers?

Seventh-day Adventists are not politicians. Traditionally, we endeavor to keep clear of party lines. One is never discounted because of his party alignment. One may be a Democrat or a Republican, and vote or not vote at elections, as he deems best. But to the General Conference, as expressed in its actions of the last three Councils, voting to repeal the Eighteenth Amendment is a serious moral question because of its influence upon the morals of the people. The souls of men are at stake. No drunkard can hope for heaven. His doom is sealed unless he changes. Shall we as workers be indifferent to legislation repealing the Eighteenth Amendment and the Volstead Act controlling the selling of alcoholic beverages?

It is true that prohibition has been on trial but twelve short years in the United States. It has met organized resistance from the first. The press has often sold itself to promote the liquor interests. Large funds have been spent in many illegal ways to break down the sentiment in favor of enforcing the Eighteenth Amendment. In the long history of crime perhaps no other decade ever witnessed such an organized campaign against law and order as we have seen in the United States during the last ten years.

"The New York Times, on November 5, 1931, reported a meeting of the Women's Organization for National Prohibition Reform (leading wet women's organization). Mr. George Whitney Martin, of the New York bar, spoke, and urged as a patriotic duty the 'flouting of the dry law whenever possible, purchasing liquor on every occasion, and maintaining day and night that it is the chief issue before the American people at the present time. . . . Obedience is the last thing the Federal Government should get in this instance.' There was no suggestion in the Times report that the women took exception to this appeal to lawlessness.

"One of the staff writers for *Vanity Fair*, a magazine published in New York City, expressed the discomfort in his stomach as follows:

"I call upon every free-thinking American who can think at all to break this law; break it repeatedly; break it whenever you can. Drink what you please, when you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor for you. In every possible way flaunt your defiance of the Eighteenth Amendment. Ignore it; abrogate it; wipe it out. While it stands there, let it be disobeyed."

Occasionally an automobile driver is drunk, even under present restrictions; and the results are written in suffering, loss, death. But how will it be when all restrictions are removed, and the 25,000,000 automobile drivers are free to drink as they please? Suppose one out of twenty-five is under the influence of liquor? That would set in operation on our highways in the United States one million drivers more or less under the influence of liquor when driving. What about your wife and child meeting such a driver?

The Seventh-day Adventist denomination has always stood for total abstinence. It is required of every member. Our denomination is opposed to the repeal of the Eighteenth Amendment. It is opposed to the restoration in any form of the legalized saloon or any substitute for it. Why should our national government reap a revenue from the sale of alcohol, which destroys both soul and body? We vigorously oppose all propaganda tending to bring the curse of the sale of alcoholic beverages upon us, our children, and our country.

We stand in favor of all wholesome legislation to enforce the Eighteenth Amendment, and believe the national government should have the help and assistance of the States in enforcing its prohibition program.



Conducted by Promise Kloss

The Morality of Health

By MARIE FITZALLEN

THERE is a depth of meaning that we do not always recognize in those words of the apostle John to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." It is a wish "above all things." It is supposed that Gaius was or had been the host of John, and was held in high esteem by the apostle, but he was in delicate health, hence John's solicitude in his behalf, for he loved him.

We may conclude, then, that the health of the body is of vital importance, and indeed the state of the health has a great influence on the spiritual and moral nature. If one is sick physically, we all know how hard it is for him to maintain a clear mind and a sunny disposition. Therefore the safeguards to health should receive as much attention as the other safeguards that we endeavor to throw around ourselves and our children.

One hesitates to point out any inconsistencies in dress these days, for really in the main the dress of girls and women has never been more healthful and beautiful than it is now. Yet there are some things that shock the sensibilities of even those who admire it in general; for instance, the tight skirts and lack of underclothing, that leaves the contour of the body exposed.

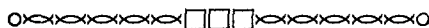
No one would wish to go back to the heavy underwear and numerous skirts that used to be worn; but the thin slip often allows the whole contour of the body to be displayed in a most indecent way. And some women even appear on the street without hose. With little children who are accustomed to go barefooted, this is all right, but for young girls and older women it is reprehensible.

This brings up a point of health. Under the knees are the large blood vessels that supply the lower limbs and feet with the life-giving fluid. In summer the exposure of the knees is not unhealthful, but in cold weather it is dangerous. Our girls will pay for such indiscretions later in life.

The Spirit of prophecy has spoken on this point. Listen:

"In order to follow the fashions, mothers dress their children with limbs nearly [or quite, in these days] naked; and the blood is chilled back from its natural course, and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities.

"Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion, and so clothe their children that the nerves and veins become contracted, and do not answer the purpose that God designed they should. The result is habitually cold feet and hands. Those parents who follow fashion instead of reason, will have an account to render to God for



To My Grandson

By INA WHITE BOTSFORD

O BABY boy with eyes of blue,
Day after day I think of you.
Though far you've traveled from my side,
You're still my daily joy and pride.

Though half a world now lies between,
My love for you is still as keen
As when you nestled on my arm,
Your winning smile a constant charm.

I know you're growing every day,
You'll soon be running out to play;
Imagine this now, if you can,
You'll soon be mother's little man.

And yet when'er I take a look
Adown the page of memory's book,
I see you still as on that day
On daddy's arm you went away.

Why all this yearning of my heart
While you from me must be apart?
Oh, you my heart have wholly won,
For you're a dear, dear daughter's son.

thus robbing their children of health."
—"Testimonies," Vol. II, pp. 531, 532.

"The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them, there will be too much in other portions of the body. Perfect health requires a perfect circulation."—"Ministry of Healing," p. 293.

"The custom of leaving bare the shoulders and limbs of little children . . . cannot be too severely condemned. The limbs, being remote from the center of circulation, demand greater protection than other parts of the body."—*Id.*, p. 382.

"How contrary to the principles given in the Scriptures are many of the modes of dress that fashion prescribes! . . . How many of them, when not in fashion, would be declared immodest; how many would be pronounced inappropriate for a refined, God-fearing, self-respecting woman."—*Id.*, p. 290.

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—"Testimonies," Vol. IV, p. 643.

In view of all this, how can we expect our children to grow up with any idea of propriety or modesty or true refinement? Indeed, can we not see the effect in the hoidenish actions, bold advances, and loud, boisterous behavior of the rising generation? Let us see to it that the limbs are covered and that the children and young people wear enough underclothing to protect the contours of the body from undue exposure.



AN effective way which I have found to clean rugs in the wintertime is to drag them, face down, across clean, dry snow. If a rug is very dirty, cover it lightly with snow, and sweep it off several times.—E. J., Minnesota.

Right Ideals About "Growing Up"

By EDITH L. REID

"You forgot something," mother called to Gerald as he left the dinner table to join his playmates in the yard.

With reluctant feet and half sulking, Gerald came back. "When I grow up, I'll never fold my napkin," he said, cramming a rather rumpled piece of linen into the ring, and banging the door by way of emphasizing his resentment.

"When I grow up, I won't wear rubbers ever," pouted Betty Lou, when reminded of the wet sidewalks as she started to school.

"Teachers only have to ask questions—they don't have to learn any old multiplication tables," grumbled Joe, as he struggled over the "nines." "When I grow up, I won't have any books except about knights and airplanes."

These expressions of rebellion and dozens of others similar in tone are heard all too often by parents and teachers. Children complain about restrictions and what they regard as the freedom of adulthood.

Such a condition of mind is annoying to those who have the training of boys and girls. But the truth is that the child's attitude toward the future and its privileges is determined in early years by those in authority.

Unless the folding of the napkin at the table implies more than mere social conformity, it will very soon lack interest for the small boy. Let mother introduce this habit as a test of advancement in ability to do things.

"I believe you are almost big enough to fold your napkin now without any one to help you match the corners. Let's try it for two days, and see just how well you can do it."

After the two days the time may be extended to a week, always with the challenge to his growing powers of responsibility. This manner of training removes the idea of a command. From a mere rule of etiquette, folding a napkin might become to Gerald an opportunity to display development.

And as to the wearing of rubbers, Betty Lou's mother may almost entirely remove this worry by making this a milestone in her small daughter's judgment and self-reliance.

"I believe you are old enough to decide whether you need to wear rubbers, dear. If I am not mistaken, you can see when it is cloudy and when the walks are damp, just as well as I can. So I am going to give you this 'growing up' privilege this week. You may prove to me whether I am right."

When the week is ended, mother

may again say, "Well, you did pretty well, but just to show you are really ready for this responsibility all the time, we will try the plan one more week."

At this very point Betty Lou begins to sense that "growing up" is not throwing off rules, but learning to apply them through personal choice. By such a course the child loses the false notion that to grow up is to "do as I please." Growing up becomes a dignifying experience of every day.

When mothers hold out responsibility as a trophy to be won by diligence and acclaimed as an accomplishment, good habits and resourcefulness will result. Resentment will die unborn or become submerged in the zest of worthy performance.—*Issued by the National Kindergarten Association.*

A Little Traveler

A PALE little lad in a train glanced wistfully at a seat where a mother and her merry children were eating lunch. The tears would come to his eyes, though he tried to keep them back. A passenger came and stood beside him.

"What's the trouble?" he asked. "Have you no lunch?"

"Yes, I have a little left; I'm not hungry."

"What is it, then? Tell me; perhaps I can help you."

"It's—it's so lonely, and there's such a lot of them over there, and—they have their mother."

The young man noticed the black band on the boy's hat. "Ah," he said gently, "and you have lost your mother!"

"Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife, who put up my lunch, hung this card round my neck. She told me to show it to the ladies, and they would be kind to me; but I haven't shown it to any one yet. You may read it if you like."

The young man raised the card, and read the name and address of the boy. Below were the words:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The reader brushed his hand across his eyes and was silent for a moment. Then he said, "I'll come back soon," and made his way to the mother and her children.

A moment afterward little George felt a pair of loving arms about him,

and a woman's voice half sobbing, calling him a poor, dear little fellow. Then she asked him to come with her to her children, and for the rest of the journey he had no lack of "mothering."—*Author Unknown.*

Family Worship in China

BY O. B. KUHN

WE were present recently during the morning worship of a family of Chinese Christian believers. Besides the parents there were five children, ranging in age from three to thirteen years. A hymn was sung, then several minutes were spent in characteristic Chinese manner, audibly memorizing the Morning Watch text, which was finally successfully repeated by each one in turn, "Happy is that people, . . . yea, happy is that people, whose God is the Lord." Ps. 144:15.

The daily portion of the Sabbath school lesson was then studied, and the memory verse was repeated by each member of the family, "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Ps. 1:6.

All knelt, and were led by the father, whose prayer was repeated, a sentence at a time, by the children. This was followed by all repeating aloud the Lord's prayer; and as they arose, they sang a beautiful refrain, "Praise Jesus, praise Jesus, through whose precious blood we are saved."

Shanghai, China.



ANSWERS FOR LAST WEEK

Word Groups

- | | |
|------------------|-----------------|
| 1 Sam. 1:9, 10 | Matt. 27:1-5 |
| woman | traitor |
| pillar | money |
| priest | trial |
| 1 Sam. 14:26, 27 | Judges 16:16-19 |
| rod | man |
| honey | woman |
| wood | razor |
| 1 Sam. 17:40-42 | Daniel 3:14, 15 |
| soldier | image |
| youth | king |
| brook | fire |

Who Said?

- | | |
|----------------|----------------------|
| 1. Ex. 2:8. | 6. 2 Kings 22:3, 13. |
| 2. Joshua 2:1. | 7. Matt. 2:7, 8. |
| 3. Gen. 43:2. | 8. 1 Sam. 15:6. |
| 4. Ruth 2:2. | 9. Ex. 10:24. |
| 5. Gen. 41:55. | 10. Prov. 6:6. |

Riddle: 2 Kings 13:20, 21.

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

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

The Use of Sugar

By O. S. PARRETT, M. D.

Do the same objections to refined cane sugar hold good with the partially refined so-called brown sugar?

To settle the problem of the sweet tooth is an important factor in the matter of correct diet. Cane sugar, when used freely, does show a marked tendency to irritate the mucous membrane of the digestive tract. It favors the development of a catarrhal condition of the mucosa, and when used in large quantities, is doubtless as grave a dietetic error as the use of meat. Experimentally, a solution containing fifty grams of sugar, which is a little less than two ounces, dissolved in a glass of water, when given to a patient who had been having trouble with digestion, was found to be vomited up after a little time so sour and acid that it set the patient's teeth on edge. The same patient was then given invert sugar, which is the natural sugar found in honey and sweet fruits, and the same quantity of sugar was found to digest perfectly well, without any annoying symptoms whatever. Experiments on animals, such as dogs, has shown this same tendency for cane sugar to be irritating to the mucous membrane.

The question of sweets is simply that of securing the right kind of sugar. Starch, which begins its digestion in the mouth and finishes in the small intestine, is changed finally into glucose, the same sugar which is found in the blood. This same glucose is the principal sugar found in nature, and seems to have been provided for natural human food.

In the case of the partially refined or so-called brown sugar, we have essentially cane sugar, with only a small amount of invert sugar present, which is derived from the molasses sirup not entirely washed from the granules of cane sugar present. This gives it a brown tint. While it is slightly preferable to the refined or white cane sugar, it is so near like it chemically that it is not to be compared as a food with the other sweets mentioned.

Sweets may undergo three different kinds of common fermentation,—so-called lactic acid fermentation, butyric acid fermentation, and alcoholic

and acetic acid fermentation. Lactose very readily undergoes the lactic acid fermentation, while it is the least liable to undergo alcoholic and acetic acid fermentation. Lactose itself, which can be purchased at any drug store, is probably as good as any proprietary food of the same character, in helping to change the intestinal flora and prevent intestinal putrefaction with the lacto-dextrine itself.

In cases of intestinal infection, such as typhoid, as well as with adults and children in the common gastrointestinal disturbances so frequent, especially in summer, lactose serves a very useful purpose. It can be used both by mouth and by bowel. In giving by mouth, one may add it to lemon juice or grapefruit juice or tomato juice, and it is very efficient in nearly all acute infections of the gastrointestinal tract. By enema it may be given by adding it to buttermilk, which is used one-half buttermilk, one-half water, with one or two tablespoonfuls of lactose to each quart of the mixture. Also the juice of a lemon may be added to a quart of enema water in which one or two tablespoonfuls of lactose may be included. These have a strong disinfecting effect upon the bowel tract, and at the same time are not injurious to the mucous membrane. They discourage the growth of the alkaline putrefactive types of germs, while at the same time they do not inhibit the growth of the acid-forming variety, which are the so-called friendly germs of the bowel tract.

Malt honey is a useful food, but happens to be rather easily fermented into alcohol and acetic acid. This may account for the fact that it is so often used in the preparation of alcoholic liquors, and it may also account for the fact that it does not seem to be well tolerated in such bowel infections as sprue and kindred conditions. This objection does not seem to hold good in the case of lactose, however, as all types of bowel infection seem to tolerate it rather well.

In the making of jams and jellies at home, if these are cooked for quite a period, nearly 80 per cent of the cane sugar is found to be changed

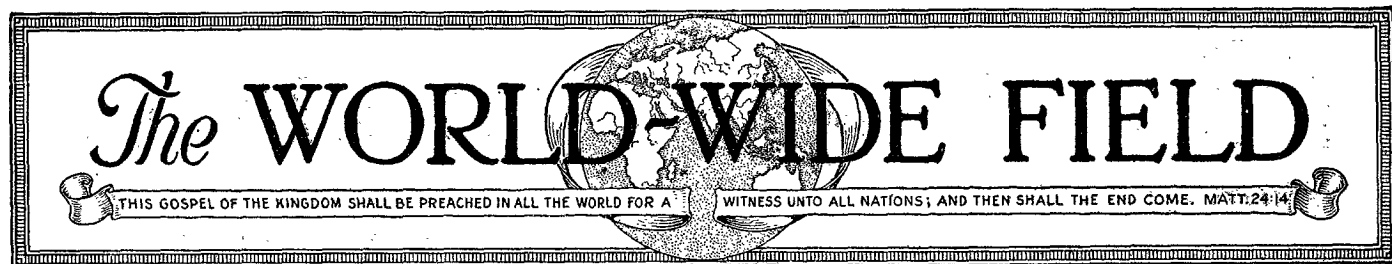
to invert sugar. Commercial jams and jellies, which are cooked for a shorter time, may often contain as high as 50 per cent of cane sugar. In the home canning of fruits, an effort should be made to keep the sugar as low as possible consistent with reasonable sweetness. Glucose or corn sirup, or honey without a strong flavor, may be used instead of cane sugar, in the canning of such fruits, and this would render them much more healthful. If a sirup was made of cane sugar with a little lemon juice added, and this was boiled for a little time, much of the cane sugar would thereby be changed to glucose, or grape sugar. This, then, if added to the fruit when cooking, would be further changed so that probably only a very small amount of cane sugar would finally be left in the canned fruit. The higher-priced brands of commercial canned fruit are usually found to be sweeter than the cheaper varieties; hence would probably contain more cane sugar, and from that angle would be less wholesome.

In our own home we have found that not more than one third of a cup of cane sugar need be used in canning Elberta peaches or the Georgia Belle variety, which are a little sweeter than Elbertas, to render them very edible so far as their sweetness is concerned. Even less might be used, although there is the question of the keeping quality, for unless the fruit has a certain amount of sweetness added to it, it does not seem to keep very well. In baking apples or making apple sauce, honey may be used very nicely for sweetening, for it adds to the flavor rather than detracts from it, and certainly would be an advantage over the use of cane sugar.

In the summer season when the fruits are ripe, such as peaches, strawberries, etc., instead of using sugar and cream, which are so commonly used, it would certainly be an advantage to use honey and cream, which apparently go very nicely together, and taste as good as cane sugar when added to these fresh fruits.

Perhaps a word should be said about maple sugar, which is used so commonly in some parts of the country. From the chemical standpoint

(Continued on page 20)



Harvest Ingathering in Kansas City

By AL COSSETTA

SABBATH, December 3, was not only a beautiful day, but also a great day of rejoicing in the Kansas City (Mo.) church. We went well over our Ingathering goal of \$3,000. The choir expressed the sentiment of the congregation by singing, "We Give Thee Thanks," which was used as a song of victory. It was a strenuous effort for the church to accomplish this. This was the plan we followed:

In the evenings three singing bands, consisting of young and old people, with the Missionary Volunteer Society, went out into the residential districts. These bands brought in a little over \$1,200. One of the bands alone brought in over \$550. After working Kansas City territory thoroughly, we were still far behind. Elder Garner, our pastor, immediately organized a daylight band of solicitors. With their cars they traveled from 300 to 800 miles each week. All together they have solicited eighty-three neighboring towns and cities, bringing in over \$600 for this band alone.

This makes the fifth year for this church to attain its aim. How happy we are that it is all over. Yet we are not happy in the sense that we dread the work again, but in the sense that with the Lord's help we have accomplished what seemed impossible. While we have heard so often the word "depression," we cannot help but realize how remarkably God helped us to conquer the apparently insurmountable task. While depressed finances, depressed energies, depressed hope, seem to have men and women in their clutches, yet God's work is going forward. It is apparent that the situation is becoming more confused and perplexing. But thank God we have a message which is a sure remedy for the doubts and fears that men are endeavoring to solve.

We should be encouraged as never before to bear the responsibility given us. In the Ingathering work we reach many souls who are in distress and apparently without hope. The responsibility rests upon all of us to carry out God's plan for the human race. He is depending on each one of us to

remain with the work until it is finished. There is no better way to reach the people of all classes than the Harvest Ingathering work. Let us not be discouraged when things are appar-

ently dark. What one church can accomplish in times of distress, others by the Lord's help will be able to do also. We must not be discouraged, but work hard to do what seems impossible. When we trust in God and go forward, we shall see marvelous results.

A Layman's Experience

By E. F. HACKMAN

AN interesting report of a layman's experience in evangelistic work has been called to our attention by J. H. Roth, the home missionary secretary of the Canadian Union. The brother whose experience is referred to lives in one of the provinces of Nova Scotia. Elder Roth states that the brother is a painter by trade, and has not had any special preparation for public work, but "he loves the Lord, and went forth to proclaim the message in a very humble way, even drawing his own charts to illustrate the prophecies." Elder Roth also makes the statement that he visited the church where, as the result of this layman's work, the new members live, and found them greatly aroused and very much in earnest. "I wish," he says, "that we had a hundred believers who would follow the example of this lay brother, and go forth to preach the message."

In the layman's own words the experience is narrated as follows:

"Although I had been brought up a Seventh-day Adventist, I had followed the ways of the world until about four years ago, when I gave my heart to the Lord. I had always expected that the day would come when I would change my course of life and become a true Christian, but there was no definite decision in my mind. One day, while at work, the question seemed to impress itself on my mind, 'When are you going to live the Christian life?' I put the matter off, but a couple of days later the same thought flashed through my mind, with a conviction that I could not ignore, and I resolved to begin at once. I thought the matter over all day, and that night I prayed to God to help me make a full and complete surrender, and use me as the means of saving my family to this truth. I felt that the

call to my soul was from God, and had faith to believe that He would answer my prayer. This He did, and in less than a year's time, my wife and brother accepted the message. It was at that time that I found in my heart an intense desire to win other souls to Christ. In a sense never before realized, I knew that this blessed message of truth was not given for me alone, but that I, as a Christian, must give it to others. At that time I was living in Boston, Massachusetts, and was a member of the Boston church. My education was limited, and I felt that it was impossible for me to reach the people; but the great desire was in my heart, and I believed God would help me.

"A few months later, because of lack of work, I found it necessary to leave the States and return to my home in Canada. It was with much reluctance that I made my plans for leaving Boston, for I had learned to love the people there; but when the brethren learned that I was going home, they said to me, 'Brother, you can do a great work for God in the place to which you are going.' That encouraged me somewhat, and I came home with that desire in my heart.

"At the first meeting which I attended in my home church I looked over the people who were there, and I found about fifteen adult members, and only two young people, who did not manifest much interest. The meeting was thrown open for testimonies, but very few took part. I improved the opportunity to testify for my Saviour, and stated that it was my earnest desire to win souls for Christ.

"A little later came the Week of Prayer. I was asked to take charge of some of the readings, and as I prepared to do so, I was impressed that

I should ask the church members to unite with me in an effort to tell the people in the community of God's message of truth for this time. We decided that we would begin the next Friday night, and would invite the people to attend meetings in different homes. The attendance was good on the first night, and night by night the number increased. I was then impressed that I should begin to hold regular Bible studies. Being aware of my limited education, I hesitated, and almost weakened; but the Lord sustained me, and the burning desire to reach the people became even more intense. Sleep left my eyes, and I earnestly prayed for help and guidance, and asked the Lord to lead me all the way. And I can testify that He has graciously fulfilled His promise to me.

"I studied hard and prepared my outlines as best I could. Then I drew my own charts to use with the studies. At the close of the first meeting, one of the men in the audience came to me, and said, 'You may have the use of my hall for your meetings, and that will accommodate a larger gathering.' My heart was indeed glad to know that this man, who was not a member of our faith, had taken such an interest in the meeting. I accepted the offer, and a regular series of meetings was begun. After I had held one or two meetings in the hall, the confer-

ence president came to see me, and he encouraged me by saying, 'May the Lord bless you in your effort. Keep it up.' He also supplied me with a new prophetic chart.

"The meetings went on very well until I reached the point where I needed some extra help to bind off the interest. In response to my call, the conference came to my assistance. Very soon we organized a baptismal class, and twelve people were baptized and added to the church. This brought about a great revival in the little church, and the membership has doubled. The work is still going on, and we know that God has still greater blessings in store for us. It surely is time that every Christian put his shoulder to the wheel and help to finish the great work which God has committed to us."

We join with Elder Roth in the expressed wish that we had a hundred—yes, many hundred—laymen who would go forth to proclaim the gospel message in every community. We are instructed that "men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master." —*"Testimonies," Vol. VII, p. 21.*

Dorobat [who is fifth one from the left in the second row, seated], worked with good success in a certain village. He interested several families, and seventeen were baptized as a result of his work in that place. Another of these colporteurs left a job which was bringing him good pay to enter the colporteur work. He is the first one sitting on the right in the front row. He has been at work only a few months, but has already brought seven into the message."

While times may be hard and people may be talking depression, truly there is no depression in the grand work of soul winning, and the glorious feature of our literature ministry is that today we are reaping an abundant fruitage as a result of seed sowing done through the years.

Up to the close of 1931 we as a denomination had circulated \$92,475,-729.83 worth of our literature! Just think of it, nearly one hundred million dollars' worth of third angel's message literature gone forth to enlighten and strengthen souls! While we know that this huge volume of literature has not remained intact in the homes, and that much of it has in various way been destroyed, yet we do know that much of it still remains there, and is ready to carry on its work of ministry to hungry hearts. And diminishing budgets, empty treasuries, hard times, depressions, will not diminish the possibilities for good of this literature, but will only cause it to be the more highly prized, for we read:

"It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickmess or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest." —*"Testimonies," Vol. VI, pp. 313, 314.*

Literature Ministry Winning Souls

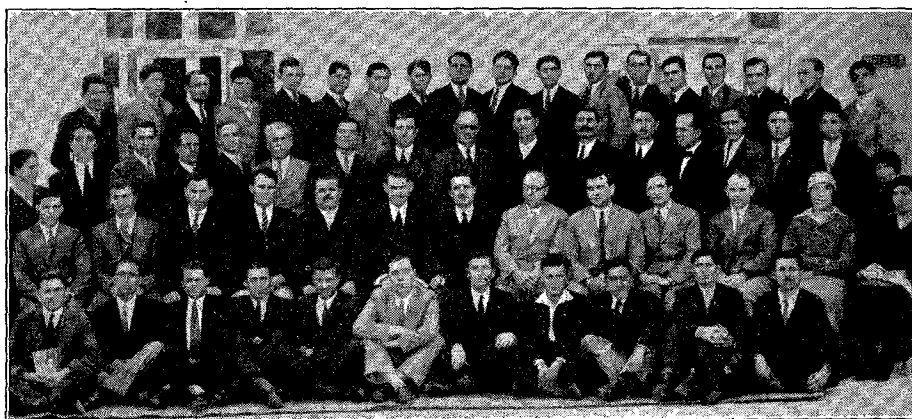
By C. E. WEAKS

By nearly every post reaching Publishing Department headquarters, we are reminded of the fact that our colporteurs are really soul-winning evangelists, and that our literature ministry is an effective agency for bringing God's message for this hour to the attention of the people. The last mail from Europe brings the following good word from F. Charpiot, secretary of the publishing department of the Southern European Division, who has just returned from a visit to the annual institutes for colporteurs held in the Rumanian Union:

"We had a very good time with our colporteurs in Rumania. I met with them in four different places. The attendance at the four institutes totaled 150 colporteurs. It was a great joy to me to see the old faces again. In spite of hard times, these colporteurs have stayed by the work faithfully. Rumania is a wonderful field for harvesting souls. During the institutes there I found out that since we met just a year ago, 132 had been baptized as a result of the colporteur work. Fifty-two more are keeping the

Sabbath, and many more have a real interest and are studying the message. This is surely a fine record.

"Inclosed I send you a photograph of the colporteurs who met in Bucharest. As a result of the work of this group of men and women, seventy-seven have been baptized in the course of this last year, and twenty-five more are keeping the Sabbath. The brother who is standing just behind Brother



Group of Colporteurs Attending a Colporteurs' Institute at Bucharest, Rumania, in the Autumn of 1932

This group won seventy-seven souls to the message in one year.

Truly we are living in a world that is heartsick and troubled. Misfortune has entered many a family circle. May God use this literature that has been scattered through the years by our colporteurs and by our faithful church members, to speak peace to these troubled, distressed, sick hearts!

Surely in a time like this we should as never before thank God for our literature ministry, which, we are told, "God has ordained . . . as a means

of presenting before the people the light contained in our books. . . . This is the very work the Lord would have His people do at this time. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. We cannot too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning."—*Id.*, p. 313.

Singing Bands in British Columbia

By K. ASTLEFORD

FROM a small beginning on the night of September 6, when one band received \$10.21, the singing bands in the Vancouver church have grown steadily. Such courage came that three bands were formed, and the Lord blessed, as was evident from the outset.

It was not possible for all the bands to sing every night, but some of the weekly totals ran as follows: \$101.10; \$116.31; \$81.61; \$83.29. The amounts from individual bands were: \$13.84; \$14.15; \$13.61; \$15.46; and \$18.04.

During one evening's work in the midst of the campaign, one of my solicitors stopped a lady on the street, who expressed a desire to give for missions in China. After one or two visits to her home, she gave \$8 that had been saved for this purpose. We are following up this interest with the Home Bible Study League literature.

Oftentimes the solicitors are complimented on the singing, and as often folks standing on the street pass similar remarks, together with a donation.

Toward the last our work has been confined to a large extent to apartment blocks, and we have had a re-

markable measure of success with the Lord's help. We have some very faithful, intelligent solicitors, who have worked night after night throughout the campaign. Truly for some there will be a crown of life that fadeth not away. They have stood loyally by us throughout the campaign this year, holding the ropes.

Yesterday the writer, believing we could do still more in singing, selected twelve singers and six solicitors, for one band. In the evening's work the Lord blessed in a very signal manner. The enthusiasm ran fever high, and every member co-operated quietly and quickly. When the money was counted, it was found the Lord had rewarded us with \$26.13; to Him we attribute all our success. Little did we think at the beginning of the campaign that we would reach \$515, but this is the amount raised to date by this church in singing.

The Lord is blessing the workers in British Columbia in the Harvest Gathering, and it has been the writer's privilege to gather in approximately \$500 personally this year. I am confident that the campaign this year will be soul winning.

A day's journey away, over desolate, dreary desert, a boy of barely seventeen years, in addition to his regular colporteur work, has been holding two meetings a week. And when a minister was sent to investigate the interest, sixty attended his meetings. Yet we cannot supply a regular worker.

On the evening that I arrived to help another very young colporteur, I found him addressing a fine meeting in the Methodist church. His partner met with the Pentecostal church the following evening. These boys have a wonderful interest, but we cannot follow it up.

And so, wherever I go I find my boys not only doing a mighty work with the literature they are selling, but also holding meetings and doing acceptable personal work.

Yes, our colporteurs are pointing the way home. And as almost daily I learn of some new and marvelous outpouring of God's power, I count it all joy to toil, to sacrifice, and to go through weeks and months—yes, years if need be—of loneliness for Him.

The Use of Sugar

(Continued from page 17)

maple sugar is found to be about 83 per cent cane sugar, most of the remainder being made up of water. It seems to differ from cane sugar only in being less refined and having a very pleasant flavor. It probably would be well to use it rather sparingly, and even here honey and sweet fruit might be substituted for it advantageously.

In "Christian Temperance and Bible Hygiene," page 158, we read the following: "Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. Could we know that animals were in perfect health, I would recommend that people eat flesh meat sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do."

For decades Seventh-day Adventist dietitians have stood almost alone in condemning sugar as a poor food. Our views on this matter were first derived from the Spirit of prophecy. It is of more than ordinary interest that more recently a few of the leading dietitians are beginning to question the desirability of consuming so much sugar, which has now reached the yearly total of 126 pounds per capita for every man, woman, and child in the United States, or approximately one third of a pound daily. There is no doubt that this large con-

Pointing the Way Home

By L. L. GRAND PRE

Two months ago this morning I left my home in Mexico City for a field trip among the colporteurs of northern Mexico, and another two weeks will slip by before I can possibly return home and once more enjoy real food and a brief association with my fellow workers. Then again I must forget my English for another two or three months as I plunge into western and southern Mexico.

At times one grows weary of the long, hard journeys on the board benches of second-class coaches, but the Master was often weary, so we press on, counting it a privilege to share, even though in an infinitesimal degree, His hardships.

I received a wealth of comfort from Pearl Waggoner Howard's beautiful poem, "Homesick," for it describes just such miserable conditions as surround one on every side in Mexico. Ah! one does so long for the homeland,—not the dear old United States, but a better land, where peace and happiness reign forever.

And, dear brethren, our colporteurs are hastening on that glad day as are no other workers in Mexico. Less than a year ago two canvassers started work in a small city. Soon they had a convert canvassing with them. And when I met with them a month ago, there were thirty eagerly drinking in the truth.

sumption of sugar is responsible, along with the use of meat and other dietetic errors, for much of the indigestion, diabetes, gallstones, appendicitis, ulcers, kidney stones, and other troubles of the gastrointestinal and genito-urinary tract, which are so common in civilized countries.

The Spirit of prophecy is a safe guide, giving due weight to each health rule and dietetic suggestion. Perhaps we know very little of what may yet be discovered or known of the workings of the human body, and the relation that food and health habits in general sustain to it. We may be assured of this, however, that nothing has yet been, nor will ever be, discovered which will disprove any of the instruction given to our people through this channel. On the other hand, such discoveries will only make the truths of healthful living, so simply stated, shine the more brightly as the slower, painstaking laboratory studies and experiments gradually open up and reveal to us the reasons for many of the injunctions which were stated in few words many years ago by the Spirit of prophecy. This revealed knowledge will always be found well balanced and practical when compared with the truths and half truths slowly revealed by scientific research and endeavor.

J. L. SHULER reports 175 at their first Sabbath school in Raleigh, North Carolina, where he is now in the fifth week of his effort. These are all new believers. Fifty-five heads of families have promised to keep the Sabbath, and to help give the last message to the world. Brother Shuler says this effort bids fair to produce the largest results of any similar meeting in the Southland.

E. T. WILSON.

Appointments and Notices

ADDRESSES WANTED

Any one knowing the whereabouts of Miss Nedra Penrod, last heard of in a small town in Ohio, please communicate with Fern Harding, 1602 Beagle St., Flint, Mich.

Any one knowing the address of Mrs. T. P. Simpson, please write to L. F. Durocher, care Southern Publishing Association, 2119 Twenty-fourth Ave., North, Nashville, Tenn.

PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We our-

selves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister writes from Canada: "Will you kindly pray that my husband may be healed of a serious case of ulcer of the stomach, in order that he may soon return to his ministerial labors?"

A New York sister desires prayer for her sister, who recently had an operation and is not recovering as she should, that she may be healed and her faith in God restored.

A sister in Iowa who has had an operation for cancer which did not prove successful, requests prayer that she may be healed to care for her two small girls.

A sister in Minnesota requests prayer for the restoration of her health, if it is the Father's will.

A brother in New York desires prayer for healing of a skin disease of an incurable nature.

A brother in England asks for prayer that he "may have a sound mind in a sound body."

A mother in New Mexico desires prayer for the healing of her young son.

A Michigan sister desires prayer for healing of asthma.

An Iowa brother requests prayer for healing.

PUBLICATIONS WANTED

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

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

C. B. Sherer, Ellen, Ky., writes as follows: "I wish to thank all who have sent papers and tracts to me, and to say that we now have a church of seventeen members, which has been established in part as the result of literature received. Please keep the Ellen S. D. A. church supplied with papers, tracts, and small books, which they will distribute to the people."

M. L. Howard, 128 Columbia Ave., Glasgow, Ky., who is a very successful colporteur, and his wife an active missionary worker, desires a continuous and unlimited supply of *Signs, Life and Health, Life Boat, Present Truth, and Liberty*, for systematic house-to-house distribution.

J. H. Downes, 19 Cecil Avenue, Barking, Essex, England. Continuous and unlimited supply of *Signs, Life and Health, Our Little Friend*, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.

Mrs. H. C. Severance, Route 1, Marshfield, Oreg., care A. C. Key. *Review and Herald, Youth's Instructor, Watchman, Life Boat, Signs, Present Truth, Little Friend*, tracts, and other literature, especially that which would appeal to young folks.

Myrtle Jahnke, 256 W. 60th Place, Chicago, Ill. Continuous supply of *Review and Herald, Signs, Watchman, Present Truth, Youth's Instructor, Little Friend*, tracts, and books for reading racks.

Mrs. Minnie Moffitt, 108 Monroe St., Williamsport, Ind., thanks those who have sent literature, and requests a continuous supply. Mrs. White's writings especially desired.

Lillian Covert, 241 Chapel St., Norfolk, Va. *Signs, Watchman, Present Truth, Instructor*, and other literature suitable for missionary work.

D. R. Meredith, Northwood, Iowa, desires message-filled literature for missionary distribution.

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

Mrs. Winnie Arwood, Route 1, Box 103, Johnson City, Tenn. Denominational periodicals, books, and tracts for missionary work.

H. G. Miller, 248 Highview, Jackson, Tenn., desires papers and tracts, including Harvest Gathering papers, for missionary distribution.

R. S. Greaves, Poste Restante, Limassol, Cyprus, desires *Signs, Life and Health, Youth's Instructor, Present Truth, and Little Friend*.

C. B. Fraser, 6040 Princeton Ave., Chicago, Ill. Continuous supply of denominational literature to be used in Union Station reading racks in that city.

E. L. Crawford, Route 1, Box 7, Vicksburg, Miss. *Review and Herald, Signs, Little Friend, Present Truth*, and other denominational publications for missionary work.

Mrs. A. K. Rogers, Route 3, Sloam Springs, Ark. Continuous supply of *Review and Herald, Instructor, Little Friend, Watchman, Signs of the Times*, small books, and tracts for missionary work.

OBITUARIES

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

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

Washburn.—Orra Ellen Riddle was born Dec. 16, 1866, at Sandridge, near Burlington, Iowa. At nine years of age she with her family moved to Denmark, Iowa, where she lived until her marriage. She was baptized by immersion in the Congregational church. Later, she accepted the Adventist faith, into which she was baptized by Elder C. A. Washburn.

She was well educated and taught school for a time. She was united in marriage to Judson S. Washburn, Aug. 12, 1885. To this marriage four children were born, the youngest dying in early infancy. The other children, Calvin Forrest, Mary Gwynedd, and Grace Olwyn, are left to mourn with their father the loss of a devoted and faithful wife and mother.

Long and earnestly Sister Washburn labored in the work, assisting her husband. They labored first in the State of Iowa. In 1890 they removed to Washington, doing pioneer work before there was a church building in the city. Then in November, 1891, with her infant son and her husband, she went to England. After returning to the United States in 1900, she and her children spent a short time in Iowa, and then with her family came to Washington, D. C., a second time, in May, 1902. It was during this second period of work in Washington that the headquarters of the denomination were moved from Battle Creek, Mich., to this city. In 1906 the family moved to Tennessee, working in Nashville two years and in Memphis over five. At the end of that time the field of labor was changed to Philadelphia, remaining there until June, 1920, when her husband's work called him to Toledo, Ohio.

Very shortly after this move, however, Sister Washburn underwent a very serious surgical operation at the Washington Sanitarium, from which she never fully recovered. In order to save her life, it was necessary for her to undergo another heavy operation Oct. 25, 1932. She suffered much. Earnest prayers were offered for her recovery, but she passed away October 29, aged sixty-five years, in full hope of rising with the just in the first resurrection.

Sister Washburn loved the truth, and until disabled by sickness she devoted her every power, consistent with the care of her home and her children, to earnest and efficient assistance to her husband and his work. Through many

years she lived with him in a tent through the summers, and when called to the work in large cities, often had the care of mission homes, which meant heavy responsibilities and untiring labor. She devoted her unusual and beautiful voice to help in the meetings, singing gospel solos of the highest character and leading in the choir singing. We have evidence that her singing brought many to the meetings who accepted the truth and through this instrumentality received their first invitation. She often entertained our workers. She gave the most earnest and affectionate attention to her family.

During the heavy strain of the first work which led to the establishment of the work in Washington, D. C., she was at first her husband's only secretary and assistant, working with him night and day in the opening up of this great movement here. During the latter part of her life she was largely confined to her home, and unable to render as active assistance as in the former days, because of her broken health.

Funeral services were held in Columbia Hall of Washington Missionary College, Takoma Park, Md., Nov. 1, 1932. Words of comfort were spoken by the writer from Philippians 1:21. B. G. Wilkinson.

Weeks.—Willis Thornton Weeks was born in Ohio, Aug. 12, 1851; and died, as the result of a paralytic stroke, at the home of his daughter, Mrs. C. B. Van Gorder, of College View, Neb., Nov. 28, 1932, at the ripe age of eighty-one years. He with his wife accepted the Sabbath truth in 1887, under the labors of Elders H. W. Cottrell and H. H. Burkholder, and his faith in the final triumph of this message never wavered during the forty-nine years since this truth came to him. While by occupation he was a builder, he spent some time in the colporteur work in Ohio and in the Southland. His elder son, Carl E. Weeks, has for years been connected with the publishing interests of the denomination in both home and foreign fields. A second son, James Howard Weeks, resides at Casper, Wyoming, and visited his father just a few days prior to his father's death. The daughter, the elder son, and his granddaughter, Mrs. Mark Hamilton, were at the bedside when the end came. J. H. Schilling.

Lewis.—Estella Babcock-Lewis was born at Van Wert, Ohio, Nov. 4, 1881; and died at the Washington Sanitarium, Dec. 3, 1932. At the tender age of ten years she entered upon her public life service, by assisting her father, Elder D. C. Babcock, with music in connection with his evangelistic tent meeting services in the West Virginia Conference. Here she attended a conference academy preparatory to entering the nurses' training course at the Battle Creek Sanitarium, where she remained until this institution was destroyed by fire early in 1902. Her father having been called to foreign mission service in British Guiana, South America, Miss Babcock joined the family there, returning to Virginia about one year later.

She was united in marriage to William H. Lewis, Oct. 15, 1903, and to this union five children were born. In 1909 she, with her husband, accepted a call of the Mission Board to connect with the recently opened mission at Sierra Leone, West Africa, where her father and his family had located five years before. About eight years were spent in the trying climate of the West Coast, a portion of the time in connection with an industrial mission school at Waterloo. The latter portion of their term of service in Africa was spent in missions on the Gold Coast proper, where malaria, perhaps in its deadliest form, exists. So desirous were they to continue their work in this region, it was not until after repeated attacks of black water fever, and at the command of their physician, that they relinquished their service to return to the homeland.

After a period of furlough and rest, Mrs. Lewis, with her husband, accepted a call to connect with the Oakwood Junior College, Huntsville, Ala. Five years were spent at this school, Mrs. Lewis serving as matron and nurse, teaching classes in nursing and home economics.

Returning north, she and her husband were connected for a time with the Washington Sanitarium. The remaining years of her life have been spent in this vicinity. These later years have been filled with severe trials, which drew heavily upon her already depleted energies. But she bore up with great Christian fortitude, and continued her chosen work of nursing, when able to do so, while bestowing devoted care and interest upon her beloved children.

She leaves to mourn three daughters: Mrs. Alma Kilmer of New York City, Mrs. Kathryn Kahle and Doris Lewis of Takoma Park; three brothers, and other relatives. The funeral service was conducted by B. G. Wilkinson, assisted by I. H. Evans, C. A. Russell, and the writer. T. E. Bowen.

Mull.—Lulu Anderson Mull died near Dacusville, S. Car., Nov. 11, 1932, at the age of sixty-five.

Sellers.—Ralph Willard Sellers was born in Colorado, Oct. 29, 1897; and died near Eureka, Calif., Nov. 8, 1932.

Crocker.—Mrs. Carie Crocker died at Losantville, Ind., Nov. 6, 1932. Her husband and one daughter are left to mourn.

Johnson.—Jalmer R. Johnson died at Kaslo, British Columbia, Oct. 7, 1932. He was formerly of South Dakota and Lacombe, Alberta.

Hannant.—June Marcia Hannant, seven-year-old daughter of Brother and Sister A. S. Hannant, died at Yakima, Wash., Nov. 21, 1932.

McClaffin.—Mrs. Mamie Ardella McClaffin was born in Maine, in 1865; and died at Eureka, Calif., Aug. 28, 1932. Five children survive.

Todd.—Frank Todd was born in Missouri in 1866; and died at Hanford, Calif., Nov. 9, 1932. His wife and four children are left to mourn.

Parks.—Joseph Parks was born in Wapello County, Iowa, Oct. 9, 1857; and died Oct. 15, 1932. He was a public school-teacher for fifty years.

Taylor.—Mrs. Martha E. Taylor, née Busby, was born in Madison County, Indiana, Sept. 9, 1850; and died near Santa Ana, Calif., Nov. 20, 1932.

Miller.—Mrs. Helen M. Miller died at Emporia, Kans., Oct. 17, 1932. She was a faithful Seventh-day Adventist for forty years. Her only daughter is left to mourn.

Graves.—Mrs. Lydia Graves was born at Vienna, N. Y., Sept. 27, 1856; and died near Camden, N. Y., Oct. 30, 1932. One daughter and one son are left to mourn.

Zulauf.—Paul Conrad Zulauf was born in Elberfeld, Germany, Nov. 2, 1863; and died at Scranton, Pa., Nov. 25, 1932. His wife, two sons, and three daughters are left to mourn.

Stuart.—Mrs. Isabella Stuart, née Sharp, was born in Glen Morris, Ontario, Canada, in May, 1848; and died Nov. 25, 1932. Two sons, one daughter, a brother, and a sister survive her.

Peck.—Mrs. Orrie Harrington Peck was born at Mason, Mich., Aug. 13, 1865; and died at Pasadena, Calif., Nov. 11, 1932. She was an active and devoted worker in the church for many years.

Davis.—Esther Pearl Davis, daughter of Mr. and Mrs. L. Davis of Herkimer, N. Y., died Nov. 14, 1932, at the age of seventeen. Her father and mother, one brother, and one sister are left to mourn.

Braaten.—Mrs. Henriette Braaten, née Olsen, was born at Halden, Norway, April 11, 1869; and died at Superior, Wis., Nov. 4, 1932. Her husband, three sisters, and a nephew are left to mourn.

Pangburn.—Mrs. Hiram Pangburn died at Ridgetown, Ontario, Canada, at the age of seventy-six, and was laid to rest Nov. 3, 1932. Her husband, two sons, and four daughters are left to mourn.

Schreiber.—John Henry Schreiber was born in Russia, Feb. 2, 1864; and died near Colville, Wash., Nov. 25, 1932. His wife, four sons, three daughters, and fifteen grandchildren are left to mourn.

Huff.—Mrs. Florence Huff was born in Texas; and died at St. Petersburg, Fla., Nov. 22, 1932, at the age of forty-two years. Her husband, ten children, her mother, four sisters, and a brother are left to mourn.

Nickel.—Mrs. Marie Nickel, née Dick, was born in Russia, Nov. 18, 1858; and died near College Place, Wash., Nov. 14, 1932. Four daughters and two sons are left to mourn the loss of their beloved mother.

Pancake.—Mrs. Mary Maudella Pancake, née Brower, was born in Center County, Pennsylvania, April 30, 1860; and died at Forest City, Minn., Nov. 20, 1932. Her husband, five sons, three daughters, and thirty-two grandchildren are left to mourn.

Goodrich.—Mrs. William H. Goodrich, née Rivenburg, was born at Montdale, Pa., April 23, 1851; and died in Greenfield Township, Pennsylvania, Nov. 2, 1932. Two sons, one daughter, and twelve grandchildren are left to mourn.

Ward.—Mrs. Anna Clementine Ward, née Dortch, was born at Springville, Tenn., March 16, 1867; and died at the same place, Oct. 25, 1932. In 1893 she was united in marriage to Rufus L. Ward. To this union were born eight children, six of whom survive her. Ten grandchildren also survive.

McKinsey.—Sarah Emaline McKinsey was born near Frankfort, Ind., Nov. 8, 1857; and died at Terre Haute, Ind., Oct. 29, 1932. She was a Seventh-day Adventist for more than fifty years, and though born blind, taught music for several years, and often assisted in Sabbath schools where she resided.

Branson.—Cicero N. Branson was born in Wayne County, Illinois, Sept. 17, 1853; and died near DuQuoin, Ill., Nov. 16, 1932. Sister Branson preceded him in death a little more than a year. Brother Branson was an uncle of Elder W. H. Branson of the General Conference. One daughter is left to mourn.

Cobb.—Alanson L. Cobb was born near Buffalo, N. Y., April 20, 1857; and died in York, Pa., Nov. 11, 1932. He gave the ground for a church and helped to erect the church building in Lake Ariel, Pa., more than thirty years ago, and was the first local elder of the church there. His wife, one son, one daughter, and one grandson are left to mourn.

Little.—Mrs. Alice Amelia Margary Little was born at Waupaka, Wis., April 12, 1860; and died at Mountain View, Calif., Nov. 7, 1932. She was married in 1879 to Elias H. Little, and six children were born to this union, among whom were Elder John Little, who laid down his life in India, and Clare Little Pattison, who spent many years as a missionary in Java, Sumatra, and the Philippines.

Fox.—James Elwin Fox was born at Williams-town, N. Y., March 10, 1897; and died at the Walter Reed Hospital, Washington, D. C., following an operation, Nov. 23, 1932. He was a member of the Arlington, Va., S. D. A. church, and died in full confidence of having part in the first resurrection. His wife, two sons, one daughter, his father, four sisters, and one brother are left to mourn. H. L. Shoup.

Twining.—William H. Twining was born in Dane County, Wisconsin, Dec. 16, 1854; and died at Alexandria, S. Dak., Nov. 11, 1932. With his death, another of the pioneer laymen of our denomination has passed away. In the earlier years of his life in connection with the message, he spent seven years as a colporteur evangelist. For four years he acted as business manager of the Elk Point Academy, which was conducted at Elk Point, South Dakota. L. E. Niermeyer.

Lawry.—James Lewis Lawry was born near Earlville, Ill., Sept. 2, 1859; and died at Takoma Park, D. C., Dec. 5, 1932. In the pioneer days of 1877 he removed with his father's family from Illinois to a farm near Newton, Kans., and in 1883 he was married to Margaret L. Humble. Two sons were born to this union. Mr. Lawry never identified himself with any church, but believed heartily in the Adventist faith. Surviving of his immediate relatives are one son, Clarence Lawry, of the Review and Herald, and two sisters.

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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.

Mission Board Items

An International School

THE following interesting item concerning the enrollment by nationalities in the Broadview school was given us at the recent board meeting:

German, 58; Swedish, 20; Danish-Norwegian, 14; English-speaking, 71; Slovakian, 8; Rumanian, 2; Italian, 6; French, 1; Polish, 2; Russian, 8; Hungarian, 2; miscellaneous, 9. Total, 201.

Persecution in Southern Europe

Steen Rasmussen informs us that at their recent division council representatives from several southern fields told of the increasing difficulties and problems they are facing. In Rumania alone sixty-five churches have been closed recently by the authorities, and our colporteurs are in great distress. Let us not cease to pray for our brethren who have to carry on the work under special difficulties.

Southern African Division

Dr. A. N. Tonge writes from the Kanye Medical Mission:

"The first operation that Miss Bain [a nurse recently sent out to Africa] helped me with was upon the chief's mother. She had been having what I diagnosed as gallstone colic. At the operation I removed fifty-two gallstones, along with the gall bladder. I am sure that this will be an added help to us here in this tribe. The chief is very friendly, and the natives seem to be fast changing their attitude toward the mission work.

"Although this is a much more difficult place to work as far as the natives are concerned, still we are beginning to see some of the fruits of our labors. We baptized seven this year, and have a goodly number in the readers' and baptismal classes. We will start an effort here during the next dry season, and hope for good results. We are keeping very well, and our courage was never stronger."

This is certainly a good word from the secretary of our medical work in that great division.

Northern European Division

T. T. Babienco, formerly president of the Baltic Union, has been elected president of the Polish Union. Brethren Bartel, Dzik, Czembor, and Englert are the

new presidents of the four conferences in the Polish Union. H. L. Rudy, formerly educational and Missionary Volunteer secretary, has been elected president of the Baltic Union.

Important Negotiations

L. H. Christian, H. F. Schubert, and C. K. Meyers will leave Marseilles about January 4, en route to Dar es Salaam, to take up negotiations with the British government concerning the transfer of our mission territory in Tanganyika (formerly German East Africa) to the Central European Division. Brethren Christian and Meyers will then proceed to Abyssinia to take up negotiations with the emperor concerning the new hospital which he has given us, and which will be in charge of Dr. G. C. Bergman.

Missionary Sailings

Mr. and Mrs. O. R. Shreve and their two children, returning to Africa from furlough, sailed from New York on the S. S. "Europa," December 8.

Dr. and Mrs. Harold James, of California, sailed from Los Angeles for Shanghai, China, on the S. S. "Taiyo Maru," December 14. Dr. and Mrs. James are appointed to the mission station at Tatsienlu, West China.

E. Kotz.

Burns Two Books, Reads the Third

TRULY there is a compelling power accompanying our colporteurs. J. L. Brown, field secretary for South America, writes of a certain experience that testifies of this fact:

"A man burned the book the colporteur delivered to him. Later another colporteur sold him another book with the same message of appeal. This he also cast into the flames. Following this, another message-filled book was presented by the colporteur. The man could not resist buying again, and is now interested in its contents. 'Some way, the people seem compelled to buy our books,' wrote the colporteur."

"Don't Forget Your Children"

IN an interview given just before embarking for the return voyage, Lady Astor dropped a word of warning to Americans which it is hoped will not go unheeded. She said:

"In this depression, don't forget your children. . . . Don't . . . cut down on your education or on any agencies dealing with children. They mustn't suffer in this economic crisis. You can always build your bridges and your roads. If you neglect your children, you can't build them again."

These words apply to us. We cannot afford to let financial perplexities make us indifferent to the educational needs of our children and youth. Now is the time to begin to plan for next year's schooling. Moreover, now is a good time to consider what can be done the present winter in the way of a home study course in Bible, history, English, or some other timely subject. These lessons bring the teacher to your fireside, and they yield regular academic and college credits. They keep the mind active, and make the home life more interesting.

Our new calendar, the one for 1933, is now ready for distribution, and will be sent free of charge to all who apply. It really ought to be in the hands of all young people not in our resident schools, and also in the hands of those who have the interest of our young people at heart, and desire to see them giving their spare time to study. Let us hear from all such. The new year is a good time to begin a correspondence course.

M. E. OLSEN,
President Home Study Institute,
Takoma Park, Washington, D. C.

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The Spirit of Sacrifice

WRITING from Kweichow, China, under date of October 2, A. B. Buzzell gives the following interesting experience:

"During the month of June I received a letter from a woman in Sweden. She said that she had been reading the Missions Quarterly, and in it saw that our mission was in need and she wanted to help in some way if I would let her know how she could send money to me. I wrote her that we needed money, but that the best way for her to do would be to send all gifts through the General Conference, stating that she wanted it sent to the East Kweichow Mission.

"A few days ago I received an answer from her, with a check for \$9 gold. She said that the amount was too small to bother the General Conference with.

"I know that this spirit is the spirit of every true Seventh-day Adventist throughout the world. God is going to finish His work, and this is the means that He will use,—sacrifice on the part of His people everywhere."

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Moving Forward in South China

A. L. HAM, superintendent of the Cantonese Mission, China, in a recent letter, writes:

"We realize that you brethren of the General Conference are greatly perplexed to know how to plan for the maintenance of the work during these times of depression. We are endeavoring to reduce expenses in operation, and to reach greater degrees of self-support. We feel very thankful for the loyal support of our faithful people in America in supplying, almost beyond their ability and resources, the means for the carrying forward of the work out here. Cuts in budgets are hard, and bring perplexities, both to us personally and in providing for the pressing needs of the work already going in the field and institutions; but we do not complain, for we trust our people, and know the Lord will provide for the forwarding of His work in the earth.

"Our work is progressing nicely. This mission has made good growth in finances and also in membership. We are conducting evangelistic efforts, which are bringing happy results. Some very fine people have joined us here in Canton recently, who are also a financial support to our work. We plan to open three new sections, if funds can be raised. The young people of the mission are providing funds for entering the island of Hainan, where there are thirteen counties. Two men are now on their way there. I plan to follow soon, to stay for a short time."