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THE FIELD IS THE WORLD

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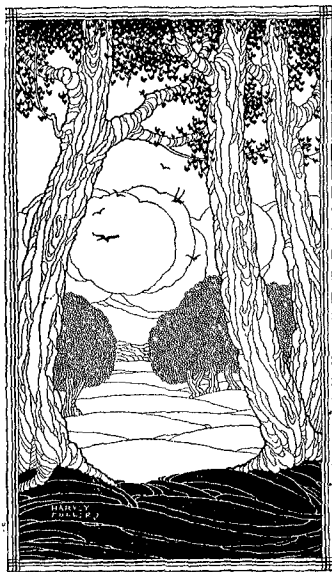
What Are These?

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By Paulina A. Anderson

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"WHAT are these that are arrayed
in white robes? and whence came
they?" Rev. 7:13.



What are these that are arrayed
In robes all spotless white,
With Christ's own righteousness their song,
Their joy, their great delight?
Ah, sir, thou knowest. These are they
Who came through tribulation
From every people, kindred, tongue,
From every tribe and nation.
They've washed their robes, and made them white
In Jesus' precious fountain
Of righteousness, so rich and free,
That flows from Calvary's mountain.

CHORUS

Beautiful robes, righteous robes,
Covering of peace and light,
Beautiful harps, beautiful crowns,
Beautiful garments of light.

Who are these that walk with joy
The streets of shining gold,
And follow Jesus everywhere
Mid scenes of bliss untold?
Ah, sir, thou knowest. These are they
Who, conquering o'er temptation,
Stood firm for God and His dear truth,
His righteous, full salvation.
Therefore before the throne of God
They loving service render;
He leads them by life's living streams,
With gentle hand and tender.

CHORUS

Worthy, worthy is the Lamb,
We hear them sweetly singing,
While evermore the heavenly courts
With shouts of praise are ringing.

Attacking the Foundations

"If the Foundations Be Destroyed, What Can the Righteous Do?"

A Review of Important Instruction From the Spirit of Prophecy

IN FIVE PARTS—PART TWO

By THE EDITOR

THAT an effort would be made to undermine the foundations upon which this second advent movement rests and to pervert the principles of truth having their foundation in the word of God, we might naturally expect. The same as every true religious movement through the centuries has faced great obstacles, has been compelled to meet specious temptations and subtle suggestions to turn it from its proper course, so this movement with which we are connected has been assailed through the years.

Such a crisis arose in our work twenty-five years ago. There were those connected with the church at that period who felt that the faith of Seventh-day Adventists needed a re-statement, a modernization, to adapt it to a new, progressive period of earth's history. It was believed by some that too great emphasis was being placed upon our peculiar doctrines, that this stress should be minimized, and a system of faith more in harmony with the advanced thought of the world should be advocated. It was in this hour of crisis that the servant of the Lord bore the following very definite testimony relative to this danger:

A Reformation of Retrogression

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate every-

thing that is not in harmony with this truth?"—*"Special Testimonies," Series B, No. 2, pp. 54, 55.*

The Omega to Follow

Thank God, this warning was heeded. A fierce conflict ensued, but the efforts of the enemy were repulsed, and the church of Christ emerged from this warfare stronger and in a better position to go on with the work Heaven had given it to do.

But a very definite warning was sounded at that time that this would not mark the end of apostasy, that this indeed was only the alpha of the strange and subtle error with which the remnant church must grapple in the closing days of earth's history, that "the omega" would follow, and would be received by those who were "not willing to heed the warnings" God had given. From what source or sources this omega will arise we are unable to say, but the followers of Christ should relate themselves so closely to Him that when the omega does develop, from whatever sources it comes or whatever forms it shall assume, it may be recognized. This of necessity must place the church of Christ upon the defensive, alert to detect danger and fearless in meeting it.

Naturally we would expect this omega to strike at the very foundation principles of our faith; indeed, this has been the effort of Satan through all the years. One cardinal doctrine of the Christian faith, above all others, has been the special object of Satan's attack through the centuries. We refer to the divine sacrifice made on the cross and to the priestly ministry of our Lord Jesus Christ. In this work of reconciliation and restitution there is represented the one and only way of salvation,—the way of righteousness by faith. Man has sought to make himself holy by his own deeds, by sacrifice and penance and the performance of various prescribed ceremonies. This counterfeit of God's way is found in the great heathen systems of worship; it is found in the false priestly ministry of the Roman Catholic Church.

Against this system of worship we are definitely warned. Correcting the false impression which was obtaining in the church regarding the second coming of Christ in his day, the apostle Paul declares:

"Let no man deceive you by any means: for that day shall not come, except there

come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time." 2 Thess. 2:3-6.

The principle of this false philosophy of human redemption is insnaring thousands, depriving them of an intelligent hope in the Lord Jesus Christ and of the merits of His vicarious sacrifice.

A Great Foundation Truth

This danger will assail the Seventh-day Adventist Church. In our teaching we have made much of Christ's sacrifice and of His priestly ministry, represented in the earthly sanctuary service and now carried forward in the heavenly temple above. Indeed, it may be said that this doctrine constitutes the great central truth of the gospel, a pivotal point in the faith of Seventh-day Adventists. It therefore is only reasonable to expect that the subject of the sanctuary would become the pivotal point of attack by the opposition against this movement. We have been warned very definitely that such would be the case.

Indeed, the scripture quoted in the heading of this article implies that the attack upon the foundations would involve the truth of the sanctuary. This is indicated in the context:

"Lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth." Ps. 11:2-5.

It is indeed a comfort to know that, when the foundations of God's truth are attacked, the Lord is in His holy temple. He sits upon the throne of majesty and of judgment. He takes account of the opposers of His truth, and He marks also the loyalty of His faithful children. "His eyes behold, His eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth." And that process of trying, of judgment, of testing, is now going forward in the heavenly tem-

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The Entrance of Sin

Sin Defined

SIN has been defined theologically as "any lack of conformity to, or transgression of, the divine will." This is in perfect agreement with 1 John 3:4, which declares that "whoever committeth sin transgresseth also the law: for sin is the transgression of the law," that is, of the divine will made known to man, whether in the "invisible things" (Rom. 1:19, 20), or by direct revelation, as in the decalogue (Ex. 20:3-17).

Sin—Why Permitted

The question is often asked, "Why was sin permitted?" A sufficient answer is, Sin could have been prevented only by the creation of automations instead of beings possessed of free will, or, in other words, beings having power of choice.

All moral beings—beings capable of comprehending moral obligation—are endowed with free will. They can choose to love and serve God, or they can choose to disobey Him. Both men and angels are moral beings, able to discriminate between right and wrong, and are therefore free to choose either the one or the other.

This has been God's challenge in all ages, "Choose ye." The angels were called upon to make this choice when the standard of revolt was raised in heaven; so were our first parents in the garden of Eden; so was Abraham when called to forsake his country and his kindred in obedience to the Lord's call; and so were his descendants on various occasions, as, for example, when, upon Mt. Carmel, the prophet Elijah came unto all the people and said, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. And in one way or another this same challenge comes to every rational being; none can escape a decision. "He that is not with Me is against Me." Matt. 12:30.

The Origin of Sin

Sin originated, not with man, but with Lucifer, one of the highest of the

angels in heaven, for thus we read in Isaiah 14:12-14:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Lucifer's Ambition

Observe that the ambition of Lucifer was not to be like the Most High in character, but in place and authority. God desires all His moral creatures—men and angels—to be like Him in character, that is, as expressed in 2 Peter 1:4, God would have them all "partakers of the divine nature." But this happy estate is not thrust upon any; indeed, it is possible only to those who of their own volition make freedom from sin their choice.

The Results of a Wrong Choice

Lucifer's ambition to be like the Most High, not in character, as already remarked, but in authority, made necessary a change, and the rebel leader and his followers were therefore expelled from heaven, as intimated in the words quoted from Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning!" Reference to the fall of Lucifer is made also by our divine Lord in words recorded in Luke 10:18: "I beheld Satan as lightning fall from heaven." This fall is described somewhat more fully in Revelation 12:7-9:

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

These verses seem to have been thrown into the twelfth chapter of Revelation parenthetically, as it were, to account for the animus of the

dragon against the man child. This man child was the Son of God, who, as commander of the heavenly host, had centuries before expelled the dragon, the rebellious Lucifer, and his followers from the heavenly courts.

The Controversy Transferred to Earth

As we have already learned from Revelation 12:9, when Satan, the deposed Lucifer, was expelled from heaven, he was cast out into the earth. And here, as we learn from the third chapter of Genesis, the great controversy between Christ and Satan was renewed. Appearing to Eve in the guise of a serpent, Satan tempted her to violate the divine prohibition: "Of the fruit of the tree which is in the midst of the garden, . . . ye shall not eat of it, neither shall ye touch it, lest ye die."

But influenced by the tempter's confident assurance, "Ye shall not surely die" (verse 4); and seeing "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Verse 6.

Here, then, sin entered this world, contaminating the infant race, for verse 7 tells us that "the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Their garments of light, symbolical of sinlessness, were theirs no longer, and the conflict between righteousness and unrighteousness, between light and darkness, between life and death, between the bondage of sin and the freedom of godliness, was on.

The Whole Race Involved

The scene of the controversy between sin and righteousness having been transferred from heaven to earth, the very existence of the human race was of necessity involved. Must man perish in his iniquity? or was recovery from sin possible? The gospel of our Lord Jesus Christ is the answer, for by the gospel God is calling upon men today, even as He did

by the ministry of Elijah on Mt. Carmel, Choose ye this day whom ye will serve; if Jehovah be God follow Him; but if Baal, then follow him. To

follow Baal is to choose death; to follow Christ is to choose life eternal in His everlasting kingdom. Reader, what is your choice? C. P. B.

principle this old Bible teacher enunciated.

Fanciful Suppositions

We quote again from the servant of the Lord:

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Testimonies*, Series B, No. 7, p. 17.

Special Object of Satan's Attack

We are warned, as we have already said, that this doctrine will be the special object of Satan's attack. We quote again from the writings of the servant of the Lord:

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word, especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Special Testimonies*, Series B, No. 2, p. 59.

Danger of Sidetracks

Again we are warned against efforts which would be made to lead us to depart from our faith regarding this all-important question:

"I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth."—*Gospel Workers*, p. 303.

THERE are no blinkers for the eyes so deadly as near kinship! We are so ready to acknowledge the great qualities of some stranger, while we only smile indulgently at our own brother! One may be too near to things to see them in their true focus.—*James Black*.

Attacking the Foundations

(Concluded from page 2)

ple above. This is the very work that the great Judge is carrying forward, regardless of the attacks being made upon the foundations of His truth.

We have devoted, during the last year, considerable space in the REVIEW to a discussion of the sanctuary question, from the standpoint of the Scriptures. Many have expressed appreciation of the articles from Elder W. E. Read, of England. Running concurrently with these editorials are three articles on the sanctuary by Elder C. Edwardson. As has already been announced, we have arranged for one of our most careful and analytical writers to present another series of articles on the priestly ministry of Christ in type and antitype, during the present year. In view of this Scriptural presentation, these editorials do not attempt to deal with the subject particularly from a Scriptural or an argumentative standpoint; rather, they constitute a review of some warnings which the Spirit of prophecy has sounded regarding the attack which would be made upon this Bible doctrine. Of the importance of the subject of the sanctuary and its relation to the work of redemption, we have this statement from the servant of the Lord:

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them."—*The Great Controversy*, pp. 488, 489.

This subject should receive our most earnest study. As we dwell upon the ministry of our great High Priest and contemplate His work of atonement in our behalf, we shall be raised above the contemplation of the things of time and chance, and shall find joy in the study of Christ in His great work of ministry for the human family.

"The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is go-

ing on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer, God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people."—*Testimonies*, Vol. V, p. 575.

Two Methods of Study

There are two ways of studying the truths of divine revelation. One way is to study them as did such men as Thomas Paine and Robert G. Ingersoll,—to tear down, to pick flaws, to find weaknesses. The other and better way is to study to build up, to receive into honest hearts God's truth, which will refine and ennoble.

In our study of the word of God, it is well for us to recognize at the outset that there are certain divine fundamentals which have stood the test of study and research and human experience through the centuries. There is a God. There is one Lord and Saviour, Jesus Christ. The law of God is immutable and unchangeable. Christ is our great High Priest. There is salvation only through faith in Him and acceptance of His righteousness. The recognition of these and other divine fundamentals will save the Bible student from wandering far afield in his conclusions, and from mistaking vain and idle imaginations for the leadings of the Divine Spirit.

This was well illustrated in an experience of Dr. Lyman Beecher, an eighteenth century preacher. He was instructing a class of divinity students. He said to them, in substance: "Young men, beware of speculation. I myself sometimes waded out into the great sea of speculation, but before doing so I made fast to some old stump of a doctrine which has stood on the shore resisting the winds and waves for many a year. Then I cautiously venture forth. There may come along a wave and overwhelm me. I may lose my bearings and not know where I am; but I know where that old stump of a doctrine is, and so I pull in on the rope and thus get back to safety." In these days of divergent views and idle speculation, it is well for us to bear in mind the

Contributed Articles

The Red Thread---No. 1

By G. EDWARDSON

THERE is a red thread running through the whole Bible, representing "the blood of the Lamb." It is remarkable how frequently Christ is represented as "the Lamb" slain for our sins. When Adam and Eve sinned and lost their garments of glory, the lambs had to die to supply them with "coats of skins" to hide their nakedness. Thus was prefigured how the promised "Seed" of the woman, the real Lamb, should die in order to give us His robe of righteousness. Gen. 3:10, 15, 21; Jer. 23:6. Our first parents understood the meaning of the slain lamb, and taught it to their children, for "by faith" Abel brought his lamb, and thus "offered unto God a more excellent sacrifice than Cain," who simply brought "the fruit" of his own labor. Gen. 4:2-5; Heb. 11:4.

Likewise the penitent Israelite who brought his lamb to the temple court was to see in it the "Lamb" of Isaiah 53, who was to "bear their iniquities," and thus become "the Lord our righteousness." Jer. 23:6. So that they were "justified by faith" in the Old Testament, just as in the New; only they looked forward to Christ's atoning death, and we look back to it. And faith was the great factor in a godly life then as now. (See Hebrews 11.)

It should be noticed that the sacrifices in Old Testament times had no virtue in themselves to atone for sin, except as they directed the believers to the real "Lamb of God" who was to come. Heb. 10:1-4, 11. They served, however, as constant reminders of sin, its certain penalty, death, and the need of a substitute to bear the sins of the people and to die in their place. The sinner was to "lay his hand upon the head of the sin offering," confess his sins, and then take the lamb's life. Lev. 4:29; 5:5, 6. Thus the lamb would in type become man's substitute and take his sin. It was a well-known figure that John the Baptist referred to as he pointed to Jesus, saying: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. In these words he connected type with anti-type. When the ransomed of all ages shall behold their Saviour and sing His praise, they will extol Him as "the Lamb," for both Old and New

Testament believers will recognize Him as "the Lamb that was slain." Rev. 5:12, 13.

The Sanctuary: Its Daily Service

When an Israelite had committed a sin, he was taught to feel that "the wages of sin is death," and that the only way to avoid this penalty was to bring a substitute that could bear the guilt and suffer the penalty for him. Rom. 6:23; Lev. 5:17-19. In bringing his lamb, the sinner was to "lay his hand upon the head of the sin offering," and "he shall confess that he hath sinned in that thing." Lev. 4:29; 5:5. His confession must be specific, open-hearted, and right to the point. A general confession of being a sinner was not enough.

Then having placed his sin in figure on the head of his substitute by a heartfelt confession, the lamb had thus become the guilty one, and must die. But to show that it was *his* sins that took the lamb's life, the sinner himself was to "slay the sin offering." Lev. 4:29. And as it was the sinner's life that had offended against God's law, and as the "blood" is counted "for the life thereof" (Lev. 17:11, 14); therefore, when the blood was carried by the priest into the sanctuary and sprinkled before the veil, the sins were thus transferred from the sinner to the sanctuary, and the sinner was "forgiven." Lev. 4:17, 32-35.

"Sin is the transgression of the law," and it demands the life of the transgressor. 1 John 3:4; Rom. 6:23. This law was in the ark in the most holy place of the tabernacle just within the veil. In fact, this veil was called "the veil of the covering" that "covered the ark of the testimony," because it veiled or covered the ark from view. Ex. 26:31-33; 35:12; 40:20, 21. The law, which demanded the life of the transgressor, was satisfied with the life, or blood, of the substitute.

We all understand that this transfer of sin is in a typical sense, in the case of the animal as well as in that of the sanctuary. The Bible teaches that the sin was transferred by repentance and faith from the sinner to his substitute, the sin offering. By the priest the sin was carried into the sanctuary.

The Day of Atonement

To an Israelite, the Day of Atonement was the most solemn day of all the year. Nine days before it the trumpets were blown throughout the whole land, to announce its approach and to call the people to prepare for it by humble repentance toward God and the settling of all differences; for the Day of Atonement was to them a day of judgment that fixed their destiny for weal or for woe. Lev. 23:24-29.

On that day the high priest was first to make an atonement for himself and for his house; then he took two goats and cast lots upon them, "one lot for the Lord, and the other lot for the scapegoat" (in Hebrew, "Azazel"). Lev. 16:6-8, margin. A note below the eighth verse in the new Norwegian Bible explains "Azazel" to mean "the evil spirit." And this accords fully with the context.

"The goat on which the Lord's lot fell" was offered as "a sin offering," and the high priest carried its blood into the most holy apartment and sprinkled "it upon the mercy seat, and before the mercy seat," to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do," said the Lord to Moses, "for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. . . .

"And he shall go out unto the altar that is before the Lord, and make an atonement for it; . . . and cleanse it, and hallow it from the uncleanness of the children of Israel.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." Lev. 16:9, 15-22.

The high priest then laid "off the linen garments" in which he had served, and each one who had not "afflicted" his soul, or humbly repented of his sins, was "cut off from

among his people." Lev. 16:23; 23:29. Thus were the accounts closed for the year, and the camp cleared of sin and of the impenitent sinners.

I do not believe any unbiased person can thoughtfully read these verses, and conscientiously claim that this work of atonement was not a work of cleansing. Let us stop and weigh the evidences carefully. In Leviticus 16:33 God enumerates five groups for which the high priest was to "make an atonement:" (1) "for the holy sanctuary;" (2) "for the tabernacle of the congregation;" (3) "for the altar;" (4) "for the priests;" (5) "and for all the people." No different atonement was said to be made for the altar and the people than for the rest. And the "atonement" made for the "altar" was to "cleanse it." Lev. 16:18, 19. When the priest or the whole congregation had sinned, the blood of the sin offering was to be sprinkled upon the "altar of incense before the Lord" as well as "before the veil." Lev. 4:3-7, 13, 17, 18. The high priest had to atone for the altar and "cleanse it" in the same way that he made "atonement for the holy place, because of the uncleanness of

the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle." Lev. 16:16. The same was done for the people: He shall "make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Verse 30. Thus we see clearly, that, whether it was the "tabernacle," "the altar," or "the people," all were atoned for by cleansing from sin. These plain Bible statements settle the question for every believer of the Scriptures.

The "uncleanness" of the sanctuary, which the high priest had to "cleanse," is plainly stated to be "because of their transgressions in all their sins." Lev. 16:16. And when he came out of the sanctuary, he used this very expression, "their transgressions in all their sins," as he placed on the head of the scapegoat the sins of Israel that he had "cleansed" from the sanctuary. Verses 19-22. We can draw but one conclusion from this, namely, that the sins which had been brought into the sanctuary were now brought out and laid on the scapegoat. (We will discuss this when we take up the subject of the heavenly sanctuary.)

Reservations

By T. H. JEYS

A RESERVATION is something kept back when a portion is given, sold, or transferred. Owners may reserve any or all of any portion of their possessions. To make a reservation implies ownership and authority.

God is the original owner of all things. He has chosen to bestow upon His creatures portions of His possessions. But in many cases He has made reservations, not because His supply is limited, but because He would have those who are the beneficiaries of His bounties recognize His ownership of all. Note a few of these reservations:

1. He made the garden of Eden, and thus was the original owner. To the man He gave all the trees of the garden to eat of and enjoy. But that the man might not forget that he held the title only by transferred right, God reserved the tree in the midst of the garden. While the man respected this reservation, he respected the superior right of the Creator to all the trees, and by such recognition acknowledged that he held his position and ownership by reason of a previous superior claim. When he disobeyed and ate the fruit that had been reserved, he ignored the right of the Creator to any of the garden.

2. All our time belongs to God. It is not ours that we may do with it as

we please, regardless of the authority of Him who gives time as a talent for which we must at last give a strict account. Six out of the seven days, He informs us, may be used in the performance of our own work. The seventh day He reserves for Himself. And the evidence that we admit this claim is shown in the faithfulness with which we recognize His reservation of the seventh day.

3. All the gold, silver, cattle, land, property of every kind, is His absolutely. He may do with it as He shall please. He may bestow it spar-

ingly, or pour it out bountifully, as He shall choose. Nine of the tenths He gives to us freely to apply on our various needs, but the first tenth He reserves to Himself. This portion we may not use for our own purposes. If we do, He describes us as robbers. Mal. 3:8. It is holy unto the Lord. Lev. 27:30. This reservation is not made because the Lord might run short of money or property, but rather that we may have opportunity to demonstrate our loyalty to Him who gives us liberally all things to enjoy.

There are other reservations noted in the Scriptures, but possibly these are sufficient to illustrate the principle. In the Lord's dealings with us, His acknowledged stewards and servants, He tests our sincerity and loyalty by applying these principles to our daily living. How may I prove that I am indeed and truly a willing steward of the great God? How shall I most effectively say that the Lord has established His throne in the heavens, and that His kingdom ruleth over all? How shall I say that my times are in His hands? How can I express most forcibly that all my property is held only in trust? how demonstrate that the Lord is my shepherd, and that I shall not want?

He has arranged all this by His reservations. If I respect them, I prove to myself, to my fellow men, to the angels of God, yea, and to the very devils themselves, that I am God's servant, that I deliberately choose His yoke, that I recognize His right, and no other, to reign in my life. I thus serve notice on all created intelligences, whether they be men on this earth, or the inhabitants of worlds unfallen, that I am a loyal bondservant of the most lovely of masters. I thus repudiate the rule of all other kings, lords, or masters. And He graciously sets the seal of His approval by making me free indeed.

"That Verse Isn't Old Yet"

By GEORGE H. SMITH

ABOUT thirty years ago I was in Grand Island, Nebraska, to attend quarterly meeting. At the opening of the Sabbath school each one would repeat some verse of the Bible. One little girl of six years repeated Revelation 14:12. I was invited to dinner by the child's parents, and as we were on the way, I said, "Little girl, I think you had a nice verse today."

"Yes, I think so."

"Will you have a new one next Sabbath?"

"Oh, no, Brother Smith, *that verse isn't old yet.*"

How true that is with every one who loves the truth. My father began to keep the Sabbath in 1862. We all learned Revelation 14:12. Sixty-two years *more* have passed since then. My hair is white. My parents have gone to their rest, but that verse hasn't grown old yet. It couldn't get old.

I'm thinking that when we stand on the "sea of glass," we shall say, "Here are they that keep the commandments of God, and the faith of Jesus," and that this verse will never be old.

Meditations

By MABEL L. HEAD

"THERE were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." John 12:20, 21.

No doubt many of us are troubled, at times, when looking back over the pathway we have traveled in our journey of life, to see the many high mountains we have climbed, the deep waters we have crossed, the sharp stones that have wounded our weary feet, the cruel thorns that have pierced us; and we are made to feel that there have been only trials, so we are dispirited and downcast.

This is just how Satan would have us feel. I am sure it was just such things that Paul had in mind when he said, "Forgetting those things which are behind," for in Philippians 4:8 he lists a number of things he admonishes us to think on, and they are just the opposite of these. So we gather from the latter verse that it is a good thing for us to indulge in a bit of retrospection at times, provided our meditations are spiritually healthful.

I am thankful that as Jesus grew up to manhood and entered upon His ministry, not once did there come into His experience anything that broke that powerful influence which constantly drew sinners to Him. For in the first verse quoted above we find men still searching and inquiring for Him, saying, "Sir, we would see Jesus."

This morning, as my mind goes back to these incidents, how much I feel that we, as His professed people of today, need to be yearning to see Jesus. How necessary that our eyes should constantly behold Him! Can any one entertain even the slightest doubt that soon we are to behold Him coming in the clouds of heaven? How the events rapidly taking place around us shout to us in no uncertain tones that now is our salvation near! But if we are to behold Him with joy when He comes the second time, we must become so accustomed to beholding Him by the eye of faith, that the dazzling brightness that will enshroud Him when He appears personally will not be to us a consuming fire.

I like to think of the time, centuries ago, when Jesus made His triumphal entry into Jerusalem, and was hailed by the people as King of Israel. It was near the time for the Passover. Lazarus had been raised from the dead, and the multitudes were ready to praise the mighty miracle worker.

The billows of popular favor were surging so high that even the Pharisees said, "The whole world is gone after Him."

Then we see the little band of Greeks asking to see Jesus. And may I ask, Are *we* wanting to see Jesus? Sometimes I wonder if we do not become so filled with anticipation of the good *things* we are to receive from the Lord that we almost overlook *Him*. It is true these rich blessings are worthy of our high estimation; but most of all should we long to be with Him. Is deliverance from sin and oneness with God our controlling desire? May David's sentiments be ours: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1.

I am sure the faithful sister who wrote the following verses, had caught the vision that should be ours:

"I'm so discouraged, tired, and blue,
And, oh, so very lonely,
I wish that I might Jesus see,
And tell Him, just Him only,
How very heavy my heart feels
And how it longs for Him;
For He alone can cheer me up,
He only cleanse from sin.

"O, God be praised, for I can see
By faith His own dear Son,
And how He intercedes for me
And says, 'Be strong, weak one,
And never doubt My love for thee,
For it shall never wane;
Just trust Me fully, and you'll find
Your trust was not in vain.'

"I thank Thee, Lord, from my heart's
depths,
For all Thy wondrous love;
Grant that I may more grateful be
For blessings from above.
Our Father, who in heaven art,
Please grant this prayer of mine;
That I may so before Thee walk
That Thou wilt call me Thine.'

"'Be strong, weak one, be strong,' He said,
'And bid thy doubtings cease,
Uplift thy downcast eyes and see
The coming Prince of Peace.'
For truly He is coming soon,
To take me home—and you;
Then let us hasten with the work
He left for us to do."

—Mrs. Fannie Wilder.

"This is life eternal, that they
might know Thee the only true God,
and Jesus Christ, whom Thou hast
sent." John 17:3.

Yes, indeed, "we would see Jesus."

✽ ✽ ✽

Do not be a bystander—be a
"stand-byer."

The Power of Prayer

BY NELLIE M. BUTLER

PRAYER has brought dew and drouth and rain (Judges 6:36-40; James 3:17, 18),

And raised the sick from beds of pain (Mark 1:35; 2:1-4),
Unlocked and opened prison doors (Acts 12:16:25-40),
And sent down Heaven's bounteous stores (1 Kings 3:1-13).
Through prayer there came a prophet's birth (1 Samuel 1),
And it has shaken, too, the earth (Acts 4:31);

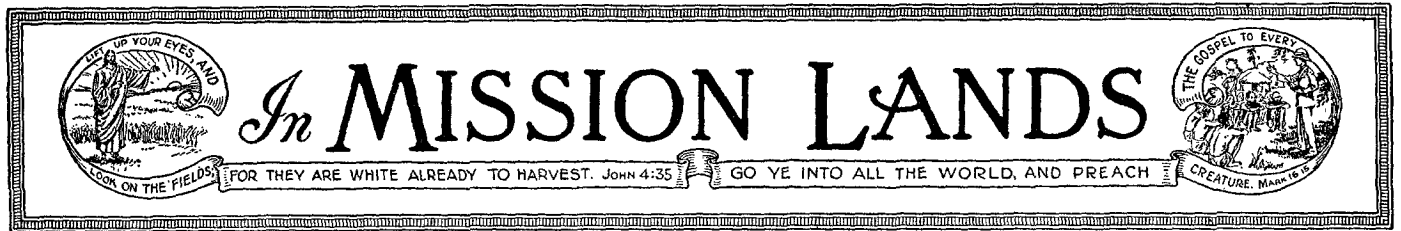
It checked the course of moon and sun
Until a victory was won (Joshua 10:12, 13).
It closed the mouths of lions, too (Daniel 6);
Enabled men to dare and do (Ezra 8:21-23; Nehemiah 2).
It brought the angels from above
To tell the story of God's love (Dan. 9:23; 10; Acts 10:1-5).
It's opened heaven's pearly gates (Acts 7:56-60; Luke 3:21, 22)

To show the joy that there awaits
The ones who've passed through toil and pain
For Jesus' sake a crown to gain.
Prayer oft has made the lame to walk (Acts 3:1-8; Luke 6:12, 18),
Cast demons out, made dumb to talk (Mark 1:35, 39);
By it the blind received their sight (Mark 8:22-25).

It's given power to stand for right,
When earthly powers have assailed,
And every human help has failed (2 Chron. 20:1-22; 1 Samuel 30).
Prayer quenched the mighty flames of fire (Num. 11:2),
And saved from awful judgment dire (Jonah 2).
Has caused the wicked one to flee (Luke 3:21; 4:13),
And given power to tread the sea (Matt. 14:28-32),
Has calmed the stormy sea's mad wave (Matt. 14:32),
And shown the power of Christ to save (Luke 22:31, 32).
It has brought happiness in pain (2 Cor. 6:10),
And caused the dead to live again (2 Kings 4:32-36; 1 Kings 17:20-23;
Acts 8:38-42).

It has transformed poor sinful men
Who in the depths of sin have been (Luke 23:40-43; 2 Chron. 33:1-20).
It was in dark Gethsemane
Where prayer won greatest victory (Luke 22:44).

Fort Collins, Colo.



Susanna, a Korean Sister

By THEODORA WANGERIN

THERE is a dear old sister in our church who is nearly seventy years of age, and she is mothering two little grandchildren. She accepted the truth about twenty-two years ago, and has been a very active Christian ever since. She is always bearing testimony for her Master, distributing tracts, and trying to win others to the Saviour. You will always find her in her place at Sabbath school, the church service, and the prayer meeting, and at the annual meeting. She also teaches a Sabbath school class.

One Sabbath morning several weeks ago she came to me with tears in her eyes, and requested that I teach her class that day, for she said she had been unable to prepare her lesson. I inquired into her trouble, and found that her glasses had been broken, and thus she had been unable to study. In order to get her daily lesson study, she had her little grandson read the lesson to her, but she felt that was not sufficient. I sympathized with her, and hoped her glasses would soon be mended.

Tragedy of the Broken Glasses

A few weeks later she came to me in the office and shed tears because she had been unable to read the Bible for herself, for her glasses were beyond repair, and she had no money with which to buy others. I felt sorry for the dear old soul, and knowing something about her circumstances, I inquired as to the price of spectacles. Of course I did not expect that she would have to pay as much for glasses as I did, but was surprised to learn that she could get a very good pair of glasses for 20 or 30 sen! She had already been to a place down in our village, and had found a pair that just fitted her, but they cost 30 sen, and she had no 30 sen. She had been praying about the matter, and had asked her heavenly Father to help her get some glasses, so that she might again be able to study His precious word for herself. She said that she received much comfort from reading her Bible, and that she would rather go without other things if she could only get glasses in order to read her Bible.

She came to me, but did not ask me for the 30 sen. Needless to say, I was happy to help answer that prayer. I wish you could have seen how happy she was the following Sabbath—happy because she could again read the Bible, and thus study her

precious Sabbath school lesson every day!

This dear old sister is just as poor as poor can be, but she is rich in faith, and the Bible is more precious to her than either food or raiment. She really feasts on the word, and it satisfies her longing soul. She has found Christ a precious friend, and is preparing to meet Him in peace when He comes.

Progress in South India

By H. CHRISTENSEN

INDIA, struggling in the toils of a political conflict and counted among the hardest fields of the world to evangelize, is slowly but surely yielding to the influence of the gospel in many sections. The present political conflict seems but another effort to strengthen the cause of Hinduism by its advocates. Christianity is leavening the masses, especially the untouchables, as heretofore this class has found nothing in Hinduism, nothing in her temples, nothing in her social life. They have been outcasts, and as such have been in the darkest slavery to their circumstances.

Christianity recognizes no caste, for in Christ there is neither Jew nor Greek. This naturally appeals to the outcast. In Christianity there are material advantages offered to this class. So perhaps largely from ulterior motives, or for the material advantages found within Christianity, thousands have their faces turned in that direction, hoping that thus may be found a way of escape from their present condition. To stem this tide seems to be a remote cause of some of the political conditions prevailing in India.

Riding on the train a month ago, one of the leaders in congress, a Brahmin of talent and refinement, became so interested in the study of Christ and Christianity and the Bible that he did not think of retiring until after midnight. He was on his way to attend a congress meeting in North India. He had been educated in a mission school, but said, "We did not learn very much about Christianity nor the Bible."

On the same train I met a young man who had been trained in a Catholic school, and was now employed by

the railway company. He moved across the compartment and sat down by me, and said, "I understand you are a missionary. Will you excuse me if I ask some questions?" These led to a Bible study on the train, which created such an interest that when he reached his destination he said, "Is there any way I can learn more about these things?" I am now sending him literature.

A Bank Clerk's Letter

Before returning to the office, I received letters from two other gentlemen calling for some one to teach their people. One of these, a clerk in a bank, came to see me when I arrived in his city, and related how it came about that he wrote me as he did. This is his story:

"I was thinking about some things, and how I with hundreds in the community from which I came were dissatisfied with our present state. [He holds a good position and is a Christian, and so are many of his friends.] The Comity of Missions has bartered us away to a communion and creed to which we are strangers, and we cannot see why we should accept that which we do not believe. While I was thinking about these things, a friend came to visit me, and I told him the longings of my heart. He said, 'Why don't you see the Adventists? They have the truth.' [He had studied in the Bombay Presidency.] I said, 'I have never heard of them.' When he told me about them, I said, 'I'll write to the Seventh-day Adventist Mission in Madras,' not knowing whether you had a mission there or not; but that very day a colporteur came, and he gave me your name and address, hence the letter."

In my conversation with him he informed me that fourteen villages were ready to turn to Christianity, and through Catholic workers were being turned in the direction of Catholicism. He said, "I don't want

them to join the Catholic Church." We are hoping to enter this area, and thus create a new center, but where are the means and the workers?

Two weeks ago an Indian gentleman came to my office after having searched for the Seventh-day Adventist church. He is here in Bangalore on duty for a few weeks, and wants to study the truth and return to his own people to tell them about the second advent and the Sabbath. His friends charged him to be sure to look further into these truths while in Bangalore, and then return to them with what he found.

This gentleman is in government service. A colporteur spent three days with him and his people, and created a desire for the truth on the Sabbath. The mission committee had first voted to open work in his community, not knowing anything about this experience, and on January 1 we are placing one of our vernacular evangelists in his city. Circumstances have conspired for months to compel us to place this worker there against our best judgment. Some things we do not understand until the whole

scene bursts upon us; then we understand and see it is of the Lord.

Will you not pray for the worker who will enter this latter place, that he may help these people who are stretching out their hands for the bread of life? Will you not pray that God may raise up means and workers to enter this new territory, white already to harvest?

Time and space forbid the recital of other indications of the leadings of Providence in South India. The Lord is going before us, and the workers are of good courage, and are working diligently to press the triumphs of the cross into the villages of India, and many are being baptized.

Good reports have been passed on in former years concerning openings and results in one section of the field, while other sections of the union have seemed adamant. This is no longer so, for we now see other sections stretching forth pleading hands, and we are glad.

Remember the needs of South India in your prayers. We are with you in service to hasten the glad day of the Lord's return.

Manchuria

By H. N. BRODERSEN

For over a year now the eyes of the whole world have been turned on Manchuria. To many it is perhaps just a place north of the Great Wall of China, overrun by ex-soldiers, foreign soldiers, and bandits. Thus we may think that the spreading of the third angel's message is at a standstill, waiting for conditions to change. While it is true that such conditions do exist, yet God, who has set up and torn down kingdoms, still rules, and He will not permit His work to be stopped. He is leading His work on to completion, and He will see it finished on time.

It is impossible to leave the railroad and go inland anywhere in Manchuria; but since we have here the best network of railroads in any part of China, it is still possible to cover the larger part of the country. There are chapels within five miles of the railroad which I have been unable to visit for nearly two years because of bandits. The native evangelists carry on work in these places, making trips to headquarters for literature and help. Inquirers who are ready for baptism come to the nearest station on the railroad, where they are examined and baptized, if ready. Then they go home rejoicing in the hope of meeting their Saviour soon, when there will be no more trouble.

This year we have been able to reach a class of people through spe-

cial meetings who before were either too busy or too indifferent to consider religion. Surely the Spirit is working on the hearts of those who are to receive the message, and they are anxious to hear the Bible explanation of present world conditions.

Friendly Contacts Aid

This last spring one of our members was distributing literature in a city where no one had been willing to sell a piece of land to the mission. He entered a home where lived a head of the Chamber of Commerce, who expressed a desire to do something to help the mission, when he learned that his visitor was a Christian. He sold us for a small sum some property on a hilltop which he had been keeping,

expecting some day to build a home there for himself.

When we opened the church, we held a month's special meetings. Our acquaintance with this man was a great help in meeting many of the prominent people of the city. We had a good attendance at the meetings, and at the close the names of over one hundred who desired to study the Bible further had been handed in. A native evangelist is carrying on the work there now.

In the city of Mukden, early this fall, Mrs. Brodersen, with the help of some of the foreign ladies and a few church members, held a ten days' meeting in each church for the women. They taught those who did not know, to recognize characters and repeat Bible verses, and gave a regular series of Bible studies and health talks. This was the entering wedge to many homes. One woman walked four miles each day to attend, and is now in the baptismal class. Her mother, who is seventy-six, is also studying and wants to join us. These women live in a large compound containing almost one hundred families, and when Bible studies were started in their home, they called in the neighbors until so many came that the meetings had to be held in the open courtyard, with two groups, the children and the adults.

The owner of this compound, though living in another compound, heard of these meetings, and came to listen. He became interested, and has received a number of studies, to which he invites his neighbors. Oh, the joy that came to our hearts as he bore testimony one day in the presence of his neighbors, that the Bible and the way we taught it was right! He testified that Christ is the true Saviour of the world, and that he was going to follow Him and keep the seventh-day Sabbath of the Bible.

In these compound meetings we make good use of the Picture Rolls as well as the Memory Verse Cards. The children learn to repeat the verses, and it is thrilling to see how eager they are to learn.

These women were perfect in attendance at the ten days' meeting for women at the North Church in Mukden, Manchuria. We gave them Bibles when perfect in attendance and for memorizing a verse each day from the Bible.



Bible Workers' Training Class

A Bible workers' training class is being carried on by Sister Hilliard. This class meets three times a week to study, and then the members go out and give the studies in the homes. A short time ago a request came from a factory where girls are employed to have some one come and give them Bible studies. When the appointed time comes, all work stops and the girls listen. These girls do as did the people of Berea, "in that they receive the word with all readiness of mind, and search the Scriptures" every night after working hours.

We have many more calls than we can fill, but we are thankful that the Lord is opening the hearts of these people to the message. Many who were formerly indifferent are now anxious to hear the Bible. I believe this is due not only to world conditions, but to the fact that the Lord is going to finish His work and cut it short.

When word came last spring of the cut in the budget, we wondered what we would do, as we wanted to keep the work we had, and we had plans for the opening of several new stations. But God still provides ways, and He will make the money reach. This year we have come in touch with people of a higher class, who will be able to help.

For example, this summer a chapel needed repair. A young man who was studying heard of the need, and came with an offering of \$100 to help, before any call had been made.

For many years we have wanted to open work in the city of Dairen, Manchuria's large seaport, but the excessive rent has forbidden the rental of even a place for a worker to live and do personal work. This year the Lord has opened the way, and C. L. Blandford has settled there to open work. We secured a large room, part of the Chamber of Commerce building, in which to hold meetings, and this location will be a great help in advertising. So the Lord is with His work here in Manchuria, and it is going forward. I am sure our tithes and offerings will increase this coming year.

We are all full of courage, but we need more workers so the work may be finished. I earnestly hope that as the eyes of the world have been turned on Manchuria they will continue to turn in this direction.

Our prayer, in which we ask you to join, is that we may have strength from day to day to reach those who are yet to be warned in this land of superstition and idols, that we all together may be ready and waiting when Christ comes.

Experiences With "the Entering Wedge"

By FRANCES LIGHT DE PLATA

SHORTLY after coming to Colombia, my husband and I made a trip to Sevilla, where he was to work in the interest of the Big Week. The Lord blessed the four days of hard work with many orders and good experiences.

We stayed in a moderately priced hotel, where the woman manager was very kind to us. After a few days she became sick with a severe cold, having a cough, headache, and everything that goes with such a sickness. I offered to give her a treatment, and she consented without hesitation, which is rather remarkable, for many of these people are very much afraid of hot and cold water treatments.

After giving orders to the servant to heat some water, I waited a sufficient time and called to see if all was ready. You can imagine my surprise when the boy brought in a small bowl of fairly hot water. After going to the kitchen and looking over the available kettles and the prospects for heating enough water, I selected the largest kettle and asked the servant to heat all the water it would hold. He sighed as if working overtime was a terrible hardship, but began to fan the charcoal fire vigorously. After half an hour or so the water was ready and I began the treatment.

Sevilla is a cold mountain village, and as the houses have no heating facilities, we had no small task in closing up the room sufficiently to in-

sure no dangerous drafts. After having taken some blankets off two other beds, I had enough to wrap around my patient. With plenty of hot lemonade to drink and more hot water for her feet, the lady began to perspire, a thing which she said she had never done before. In the meantime I talked to her about our work and the books we were selling, one of which was a "Guía de la Madre" (Mothers' Guide), which contains instructions on how to give simple treatments.

When the treatment was over, I tucked her in bed with a heating compress to her throat and instructions to keep well covered until morning. I went to our room, and my husband and I prayed that the Lord would bless the treatment and glorify His name. The next morning I called with quite a feeling of anxiety (oh, we of little faith!) to find out how the patient was. Her headache, sneezing, sore throat, and all other symptoms had disappeared, and she was a very thankful woman. When we were ready to leave, I showed her the set of little books, and scarcely looking at them she gave me her order. We have sown the seed, and know the Lord will give the increase.

A month or so later, on our way to Bogotá, we had to stay a few days in Ibagué. While there we had occasion to treat two other women who had colds. One case I remember especially. She was a poor woman, living in one small room with no furniture except a little table and a crude chair, and was suffering with a headache and cold in general. We had to borrow everything we needed to use, from the fire to a wash cloth.

It seemed the woman had no change of clothing, so we gave her the treatment with all her rags on. After the treatment I covered her up on the straw mat on the floor, and told her to keep covered until her clothing had dried. Under such circumstances, one could hardly have expected her to reap any benefit from the treatment, but we talked to her of the Saviour who "healeth all our diseases" and had prayer with her, leaving her more comfortable.

In the morning I went to visit her and another lady to whom we had given treatments, and both were up and almost well. The Lord surely does bless the instructions He has given us, even though the instruments used may be crude and the person giving the treatments may be unskilled as far as institutional training is concerned.



Dr. G. C. Bergman, with his family, who spent some time in Abyssinia as medical missionaries, are now returning to that field. Dr. Bergman has been appointed medical superintendent of the new Zauditu Sanitarium and Hospital at Addis Abeba, given to us by the emperor of Ethiopia. Miss Esther Bergman (at right of picture), a graduate nurse, sails with her brother to connect with this hospital.



Conducted by Promise Kloss

The Scriptures in the Home

By MRS. E. G. WHITE

It is the duty of every Christian to seek a thorough knowledge of the Scriptures. The importance of this can hardly be overestimated. "Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works," the Book of books has the highest claim to our reverent attention. We must not be satisfied with superficial knowledge, but must seek to learn the full meaning of the words of truth, and to drink deep of the spirit of the holy oracles.

To read a certain number of chapters daily, or commit to memory a stipulated amount without careful thought as to the meaning of the sacred text, is a work of little profit. We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker.

No effort should be spared to establish a right habit of study. If the mind wanders, bring it back. If the intellectual and moral taste has been perverted by the overwrought and exciting tales of fiction, so that you are disinclined to apply yourself to the diligent study of God's word, then you have a battle to fight with yourself to overcome this depraved habit. A love for fictitious reading should be broken up at once. Rigid rules should be enforced to hold the mind in a proper channel. The pernicious practice of story reading is one of the means employed by Satan to destroy souls. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect.

I am acquainted with many sad examples of the evil effects of this baneful practice. In youth, the persons of whom I speak had well-balanced minds. God had endowed them with mental powers of no ordinary character. But they took up the reading of romance, and the more they indulged the appetite for this food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor drinker or the tobacco devotee. Novel readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance.

Another source of danger, against which we should be constantly on our guard, is the reading of infidel authors. Such works are inspired by Satan, and no one can read them without loss to the soul. It is true that some who are affected by them may finally recover; but all who tamper in the least with their foul influence, place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves

upon the mind. To harbor their suggestions is like recklessly taking to your bosom a serpent whose sting is always poisonous and often fatal.

We are surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their soul's salvation, should shun infidel writings as they would shun the leprosy.

Dear youth, be careful what you read. While the mind is directed into hurtful channels by an improper course of reading, it is impossible for you to make the truth of God the subject of constant meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other period, that time is the present. I appeal to young and old: Make the word of God your textbook. Here you will find the true standard of character. Here you may learn what it is to be a Christian in the true acceptance of the term.

The Sabbath school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration.

In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures. There is no reason why Sabbath school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God.

Parents, set apart a little time each



THE knowledge of God as revealed in His word is the knowledge to be given to our children. . . . Reverently and tenderly let the word of God be read and repeated to them, in portions suited to their comprehension and adapted to awaken their interest.—"Testimonies," Vol. VIII, p. 320.

day for the study of the Sabbath school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth.

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.

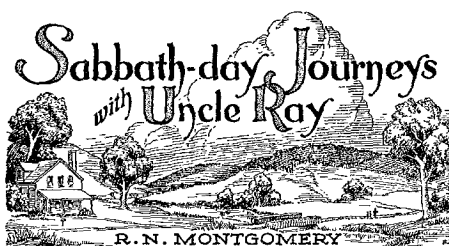
Parents, yours is an important and solemn responsibility. Make it your life work to form the characters of your children according to the divine Pattern. If they ever possess the inward adorning, the ornament of a meek and quiet spirit, it will be because you perseveringly trained them to love the teachings of God's word, and to seek the approval of Jesus above the approbation of the world.

Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, dispense with all unnecessary sewing, and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's word than to secure the gains or pleasures of the world.

All over the field of revelation are scattered the glad springs of heavenly truth, and peace, and joy. They are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as streams flowing from

the river of the water of life. Our Saviour prayed that the minds of the disciples might be opened to understand the Scriptures. And whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read.

Let the youth be taught to love the study of the Bible. Let the first place in our thoughts and affections be given to the Book of books; for it contains knowledge which we need above all other. "The fear of the Lord is the beginning of wisdom." Let us seek to be thoroughly furnished unto every good work. Let us put forth earnest efforts to draw near to God, that His angels may be near to protect and bless us. Thus may we gain the victory over the power of Satan, and finally receive the crown of glory, honor, and immortality.—*Review and Herald, Oct. 9, 1883.*



It was a beautiful Sabbath day. The winter sun shone warm, a few fleecy clouds were sailing across the blue sky, and a red-tailed hawk flew in great circles over the deep forest and frightened all the mice back into their underground cities. A winter thaw had started with a gentle rain early in the week, and melted so much of the snow that Grassy Creek had overflowed its banks as it went roaring and tumbling to join the big river.

As Uncle Ray, Alice, and Alvan walked across the meadow by the cucumber tree, and up the hill, they soon wished their coats were at home. The cucumber tree was a surprise and a disappointment to Alice and Alvan,—a surprise to see a "cucumber" tree, a disappointment to find no cucumbers on it. Then they laughed; how foolish to look for cucumbers in winter anyway!

"Do cucumbers really grow on it?" Alice questioned.

"Yes, but not the kind you are thinking of," answered Uncle Ray; "for soon after the blossoms appear on the limbs, small green cucumber-shaped cones or pods begin to grow, and as they grow larger, turn from green to pink, and from pink to red. When the cool September nights begin, the winds carry away the falling leaves, and whip the seed pod cones

about until the beautiful scarlet seeds drop out from tiny pockets and hang by threads that are grown fast to the seeds. The seeds dance about on these threads until the wind blows strong enough to snap them off, and then carries the cucumber seeds away to a snug bed in the earth.

"Now the seed pod with its tiny thread and red seed did not happen by chance. It teaches us a lesson about the wisdom of Jesus. If the seed fell right out of the pod to the earth beneath the mother tree, it would be in the shade next spring-time so the warm sun could not make it grow into another tree. So when Jesus made them long, long ago, He fastened the tiny threads to the red seeds to hold them fast to mother tree's apron strings until the wind was blowing hard enough to carry them away from home, out into the open, where sunshine and showers would cause each little seed to grow into a beautiful tree itself. And all this is to teach boys and girls to love Him who did such wonderful things.

"The cucumber tree is shaped like your hand when you hold it fingers up, and makes a cool shade on a hot summer day. Trees, like boys and girls, all belong to different families. You know some families have tall children and some have short children. The cucumber tree belongs to the magnolia family. It has some brothers and sisters both short and tall. We will visit some of these sometime."

A Personal Experience

ONE evening several weeks ago I had to call at a home about seven o'clock in the evening. I feared I would disturb the family at dinner. My ring at the door was answered by one of the children. I said: "Are you at dinner?" "No," replied the boy, "we are just through, and father is ready to read the Bible."

I pressed on to the dining room, inviting myself as I went. There about the table was the family. The Bible was open. I sat down, and the father took up the reading, one of the chapters in Matthew. It was read slowly, with fine emphasis, and received earnest attention. Then there was a simple prayer.

I had to hurry away, but the beauty of that living picture I carried with me! Earth is sweetened and heaven will have added glory because of such a close of the evening meal and of the day. If every home in our community had that same scene enacted in all sincerity, would it make any difference? Why not have it?—*Earle V. Pierce.*

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

*The District Beer Bill**

By FRANCIS D. NICHOL

MR. CHAIRMAN, I have the honor to speak in behalf of the American Temperance Society of Seventh-day Adventists. This denomination, from its earliest days, has been dry, demanding total abstinence as a requisite of membership. One of the founders of this denomination, Mr. Joseph Bates, organized in 1827 the Fairhaven Temperance Society, one of the earliest of such societies in the United States.

I therefore speak confessedly as a Dry, yet I would be the last person to claim that the present method of dealing with the age-old problem of liquor is a 100-per-cent success. It is not. But I firmly believe, nevertheless, that it is the best, the most rational method that has thus far been devised. Any move to return us to the liquor conditions of pre-Volstead days would be a backward move on the part of this country.

I believe it is clearly demonstrable that the beer bill before us is a major move in that direction. It will not remedy any of the evils which our opponents allege have grown out of the Eighteenth Amendment. This beer bill would restore 90 per cent of the legal liquor business, for it is a matter of record that 90 per cent of the pre-Volstead liquor was beer.

And this beer bill would restore in essence the saloon. The fact that the "On sale" licenses shall be granted only to *bona fide* restaurants, clubs, eating places, or hotels," does not really affect the question. We would soon have clubs, eating places, etc., that would be that in name only, and would differ in no material way from the old saloon.

The further restriction that "On sale" licensed premises beer shall be sold and consumed at tables only," would not really distinguish these liquor-dispensing places from the old-time saloon in any other than a technical way. We would be tempted to smile over this last provision if the whole matter were not so serious. Our opponents have claimed that the right to drink liquor is an inalienable

one; and that the laws made against it are but a display of bigotry and an intolerable piece of legislative meddling with the glorious personal liberty of American citizens. And straightway they move to restore these rights by a bill that would make the liquor seller a criminal if he served beer to a customer standing up. Merely, the customer's culpability is not clearly evident from the statute. By what process of reasoning do our opponents justify legislating on the bodily position of the free citizen when he drinks?

Indeed, if, as the supporters of this bill claim, 4-per-cent beer is not intoxicating, but rather a wholesome, invigorating drink, why forbid a man to engage exclusively in the business of selling this liquid? Why confine it to restaurants, clubs, eating places, or hotels? Why such legislative meddling with the usual rules that govern buying and selling?

The reason for all this is apparent. It is an attempt to escape the charge of relegalizing the old-time saloon. There is no essential difference, so far as the beer aspect of the question is concerned, between the old-time saloon and the liquor-dispensing agencies permitted under this bill. The beer is within half a per cent of that which was generally dispensed in the saloon, and, as I have already stated, 90 per cent of the liquor drunk was beer. Some one has declared that a rose by any other name would smell as sweet; it is equally true that a saloon by any other name would smell as intolerable.

Our opponents have often charged that while prohibition may have driven drinking out of public places, like the saloon, it simply drove it into the home. Without turning aside to discuss the validity of this charge, I would call attention to the fact that the beer bill before us makes definite provision, not simply for drinking beer in public places, albeit sitting down only, but also for taking beer home in bottles or cases or carloads, for there is no restriction on the amount.

The proponents of this beer bill declare that 4-per-cent beer by volume

would not be intoxicating. I confess that they have a certain advantage over many of us Drys in discussing this particular point. They claim experimental knowledge regarding it. But the fact that an old-time beer drinker may claim that he was still in the full possession of his senses after drinking beer, does not necessarily prove that he was. A little boy asked his father, "Daddy, when is a man drunk?" Replied the father, "Son, you see those two men over at this next table? When they look like four men, then you are drunk." "But," cried out the boy, "Daddy, there aren't two men there. There's only one." Just what might happen to the motorist who thought he saw two cars approaching abreast when there was only one, I leave to my hearers to determine.

Now if the old-time beer was really not intoxicating, and that eliminates 90 per cent of the liquor dispensed; and the wines, which represented 2 per cent, were quite harmless, as the wine men fervently contend; then whisky, which represented a mere 8 per cent, was really the only culprit. All the horror and the sorrows of the old saloon system may be narrowed down to a paltry 8 per cent of all the liquor drunk!

It may be interesting to relate here that the brewers attempted, just before the Eighteenth Amendment was adopted, to sell this very idea to America. Their desperate strategy in breaking with the distillers in an attempt to save themselves from the onrush of prohibition, failed to work then. The public knew the facts too well. Will they be deceived today by a revival of this strategy?

I should like to have go in the record a typical reply of the whisky manufacturers to this harmless-beer strategy of the pre-Volstead brewers. Here is what *Mida's Criterion*, a leading journal of the distillers, said in one of its editorials in 1916 regarding the brewers and their beer product:

"The whisky interests have never said that a man could not get drunk on whisky. Any man who has had any experience in drinking knows that it is possible to get exactly as drunk on beer. A man can get drunk on Peruna or hair tonic or perfumery. The entire issue of prohibition has been based on the man who gets drunk. And now come the brewers with their supreme effrontery, and say that

* Address at the hearings on the District of Columbia Beer Bill (H. R. 13997), conducted by a subcommittee of the House District Committee, January 24, 1933. The bill speaks of 3.2 per cent beer by weight. This equals 4 per cent by volume.

beer is an almost non-intoxicating beverage. If we were to decide between the merits of the beer drunk and the whisky drunk, we would say candidly that the mushiest and sloppiest kind of drunk in the world is the beer drunk."—*Jan. 1, 1916, Vol. XXXII, No. 1, pp. 12, 13.*

And remember that the beer legalized by this bill would be only one-half per cent less potent than the kind described in this editorial.

We have heard repeatedly that prohibition is responsible for the speak-easy and the bootlegger, and that therefore the prohibition statute should be revised, at least to the extent of legalizing beer. We deny this charge, and accordingly we challenge the claim that revision of this prohibitory statute along the lines suggested by this bill would remedy the situation. There is no fact more easily established than that bootleggers and speakeasies flourished in pre-Volstead days. Prohibition was not the father, but the stepfather of these evils. The burden of proof therefore rests upon our worthy opponents to show that in turning backward toward the liquor conditions of past times, we would escape the illicit features that were dominant then.

The admissions of an opponent are always excellent evidence. I submit on this point, therefore, the answer given by R. A. Huber, of St. Louis, Missouri, representing the United States Brewers' Association, to a question asked him by Mr. Crowther, at the recent hearings on the modification of the Volstead Act. After an exchange between Mr. Crowther and Mr. Huber regarding the prevention of bootlegging by legalizing beer, in which Mr. Huber had admitted that bootlegging would continue, Mr. Crowther asked this very direct question:

"You think this would not stop bootlegging, then; that the liquor traffic would go on just the same as it has been going on?"

"MR. HUBER: I don't think anything but a miracle would stop bootlegging, until the entire alcoholic liquors are legalized and controlled. I think that just as long as there is a demand for it, and we must admit there is a demand for liquors of all kinds, they will be supplied by some one who will take a chance on breaking the law to supply it."—*"Modification of Volstead Act. Hearings Before the Committee on Ways and Means, House of Representatives, Seventy-second Congress," p. 38.*

If the Drys charge that bootlegging would prosper under legalized beer, and the spokesman for the brewers admits it, what more is there to be said? Well, there is this much more that may pertinently be said; namely, that the logic of legalizing beer on the ground that those who want beer will get it anyway and therefore we might

as well legalize it, would swiftly draw us on to the point where we would legalize alcoholic drinks of every potency, because, forsooth, if some one wants stronger stuff, he will get it anyway; why not legalize it? I repeat that the logic that underlies all this reasoning would swiftly bring us back to pre-Volstead days.

We might add that it would be much more difficult to detect the bootlegger and his product when the country is filled with legal liquor. And one need not have a vivid imagination to picture the difficulties confronting revenue officers in endeavoring to keep check on the alcoholic content.

The opponents of prohibition tell us

A BILL

To provide revenue for the District of Columbia by the taxation of certain nonintoxicating liquor, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there shall be levied and collected by the District of Columbia on all beer, lager beer, ale, porter, and other similar fermented liquor, containing one half of 1 per centum or more of alcohol by volume, and not more than 3.2 per centum of alcohol by weight, sold within the said District of Columbia by whatever name such liquors may be called, a tax of \$2.50 for every barrel containing not more than thirty-one gallons, and at a like rate for any other quantity or for the fractional parts of a barrel authorized and defined by law.

Sec. 2. When used in this Act the term "beer" shall be deemed to include lager beer, ale, porter, and other similar fermented liquor.

Sec. 3. Sections 319 to 330, 332 to 339, and 341 to 344, inclusive, of the Code of the District of Columbia are hereby repealed.

Sec. 4. The superintendent of licenses shall issue licenses for the sale of beer. These licenses shall be of two kinds:

(1) "On sale" licenses shall permit the licensee or seller of beer to sell beer for consumption on the premises only.

(2) "Off sale" licenses shall permit the seller or licensee to sell beer in original packages for consumption off the premises only. "On sale" licenses shall be granted only to bona fide restaurants, clubs, eating places, or hotels.

Sec. 5. "On sale" license fees shall be \$100 per annum. "Off sale" license fees shall be \$25 per annum.

Sec. 6. No brewer or wholesale liquor dealer shall have any direct or indirect financial interest in the business of any licensee or the premises licensed.

Sec. 7. "On sale" licensed premises beer shall be sold and consumed at tables only. The hours of sale shall be limited to from 12 noon to 1 ante meridian. No beer shall be served to persons under eighteen years of age.

Sec. 8. Each licensee shall pay to the collector of taxes of the District of Columbia on the tenth day of each month the said \$2.50 per barrel on all barrels or fractions of barrels sold by him during the preceding month.

Sec. 9. Wholesalers of beer shall furnish a statement to the collector of taxes on the tenth of each month for the preceding month, showing the number of barrels of beer sold during the preceding month to each and every customer in the District of Columbia.

Sec. 10. Penalty for violation of this Act shall not exceed a fine of \$1,000 or one year in jail, or both, and forfeiture of license for one year.

that more liquor is being drunk in this so-called dry era than in former times, and that therefore, of course, they are really striving to restore temperance by revising our prohibitory laws, as this present bill would do for the District of Columbia. The idea is unreasonable, on the face of it. Nor does it gain any plausibility by the fact that in some cities in the country arrests for drunkenness are greater in the dry area than before. Police chiefs of the whole United States, replying to a questionnaire by Irving Fisher, of Yale, admitted that they were exceedingly more rigid about arresting drunks now than formerly. This admission invalidates the arguments built on comparative arrest figures.

I repeat, it is unreasonable on the face of it to believe that more liquor is drunk in these years, when it must be bought down a side street, than when it was flaunted at every main corner, and advertised flamingly in the newspapers. A grocer knows that if he even puts a product in a less prominent place on his shelves, it does not sell so well. And certainly the products that are not nationally advertised do not move nearly so rapidly. Do we have an exception to this most basic rule of business when we come to liquor? The burden of proof rests upon our opponents to show that there is such an exception for their product. And if they do succeed in establishing such an exception, we would ask them, then, why it was that when liquor was legal they always sought out the most prominent business corners and did the most intensive advertising possible.

We are also told by our opponents that by legalizing beer we shall have good liquor back, that the kind of stuff now available is bad, and in many cases really poisonous. If this be so, and if it were really true that more liquor is being drunk than in pre-Volstead days, it would follow irresistibly that deaths from alcoholism would be very much greater during the prohibition era than before.

I have obtained from the Census Bureau the figures on deaths from alcoholism from the year 1910, which is the earliest year available, to 1930 inclusive, the latest year available. Now what are the comparative average annual deaths per 100,000 for the pre-Volstead period and the dry period? Eliminating the years 1918 and 1919, because the varying degrees of war restrictions on liquor make accurate comparisons impossible, I find that for the whole registration area of the United States, from 1910 to 1917 inclusive, the deaths from alcoholism per 100,000 averaged 5.225

annually, while from 1920 to 1930 they averaged 3.136. The contrast in the District of Columbia is even more striking. In the saloon period, it was 6.737; in the dry period, 3.000. If these figures were the reverse, what publicity our wet friends would have given them!

No, there is not more drinking in this Volstead era than formerly. Common sense and vital statistics give the lie to such a charge. The primary effect of this proposed legislation would be simply to make liquor more easily accessible, and it would be just as accessible for the youth as for the aged. Our opponents have expressed great solicitude for the youth, declaring that the prohibition era has debauched them to a degree unknown before, and that the way out of this tragedy is of course to repeal prohibitory laws, and bring back at least beer. Do our opponents think that the way to save our youth is by enacting legislation that will insure the availability of unlimited quantities of beer at cut-rate prices at every corner grocery?

We are told that youth now like to drink to defy authority. Shall we conclude that their alleged rebellious thirst will automatically disappear if beer is made legal? If so, then our wet friends display a trustful belief in the power of law to reform drinkers that quite puts us Drys to shame. Think of it! pass a law to permit a person to do what he has been desperately determined to do, and he will immediately stop doing it! If young people are really such toppers as is alleged, is it not rather reasonable to believe that if this beer bill is passed they will not change their bibulous habits, but will simply take advantage of the new law to justify such habits? How blandly could they meet all objections with the simple statement that there could not possibly be anything wrong in their drinking, for the Congress of the great United States had passed a law permitting it! And they might even be impertinent enough to add that patriotic motives prompted them to drink even more heavily, because they had been informed on excellent authority that beer would bring prosperity to the country and revenue to Uncle Sam.

So far as this beer bill reads, the youngest of the young might argue thus. The bill, while prohibiting the holder of an "on sale" license from serving "persons under eighteen years of age," puts no age restrictions on the selling of bottles, cases, or carloads for consumption elsewhere. Is beer harmless for all ages if drunk in private—private parties, parked automobiles, etc.? Is it harmless only

for those over eighteen if drunk in public, provided, of course, that the drinker is seated? And does it become harmful for all ages when drunk standing up in public?

We do not challenge the claim that this beer bill would create revenue for the District of Columbia. The question is, Should we attempt to raise revenue by such means as this? If so, then why not raise large revenues by legalizing gambling? The idea is not a fanciful one; there is more than one country today where both the government and private institutions receive large revenues from lotteries and other gambling schemes. In America we believe that the revenues from gambling would be dearly bought. I believe the same would be true of the revenue obtained from the legalization of liquor.

And who would pay this revenue?—Chiefly the workingman. It is a matter of Congressional record that the Association Against the Prohibition Amendment boldly employed, as one of the arguments to rich men for their support of the anti-prohibition cause, that if beer returned, the workingman would pay a sufficient tax on it to relieve great corporations and rich individuals of a sizable part of their taxes. (See Senate Lobby Investigation, 1930, pages 4164-4168.)

In the old days, the saloon was very touchingly described by liquor men as the poor man's club. There was a great deal of truth in the statement. The members of the club always remained poor.

But would business men be any better off than workingmen if beer came back? Would the shoe merchants and the clothiers and the dry goods stores sell more shoes and coats and hats and dresses? Would the dairies sell more milk? Would not the highly advertised case of beer compete for the consumer's limited number of dollars? The merchant of Washington who supports the legalization of the liquor business in any form, is inviting onto his street the keenest competitor in the world.

But the business man would be inviting more than competition; he would be inviting intolerable domination by supporting such beer legislation as this, which would put the breweries in operation once more. In the notable investigation of the United States Brewers' Association by the Senate in 1918, it came to light, in an examination of the confidential files of that association, that they maintained an extensive and effective boycott list of all business concerns that for any reason at all failed to maintain toward the brewing business the kind of attitude that they thought

ought to be maintained. I quote a short part of the cross-examination of Mr. Hugh F. Fox, then secretary of the United States Brewers' Association, by Major Humes, special counsel for the Senate Committee:

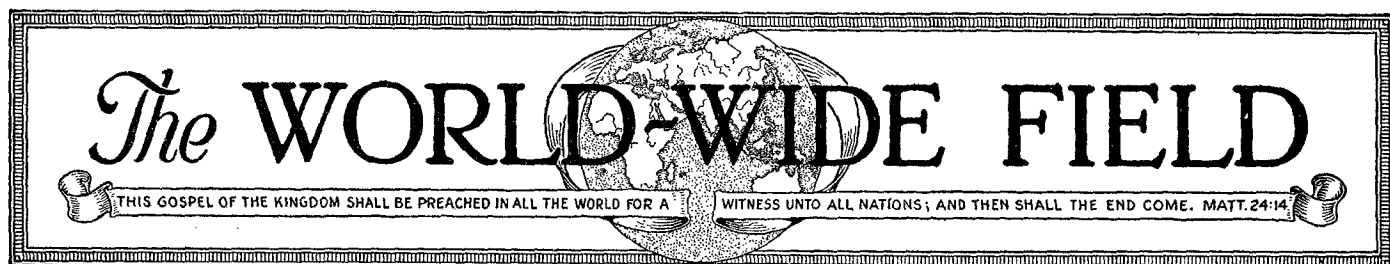
"MAJOR HUMES: Was it not a common experience to have members of your association, or the officers of the State brewers' association, request that a certain concern be blacklisted or boycotted from time to time, and to use those expressions 'boycott' or 'blacklist,' and did you not reply to them in each instance that 'we do not boycott, we cannot boycott; but give me the definite information, and I will notify the trade,' and were you not very careful to avoid the use of the word 'boycott' in this correspondence, although your members, who were not as familiar with the law as you were, frequently used it?"

"MR. FOX: I think very probably, sir."
—*Report of the Subcommittee on the Judiciary of the United States Senate on Brewing and Liquor Interests,* Vol. I, p. 157.

American business history reveals no parallel to such unethical practices as these, and a very heavy burden of proof rests upon the advocates of beer, to show that the brewing business, which up to the time of its outlawry was following such tactics as this, would not return to them immediately if legalized. In the absence of clear proof, do our business men or do our legislators think that prosperity will in any degree be hastened by the legalizing of an industry that follows such business practices as these?

The beer bill before us will remedy none of the alleged evils of prohibition. There is no reason to believe that it would aid in restoring prosperity, but rather the reverse, and thus the revenue received would be a fictitious gain to the District government. One thing, and one thing only, would be assured by the passage of this bill,—no one, old or young, would ever lack for beer, no matter how great his appetite, for are there not corner groceries everywhere? The logic of this bill is: Bootleggers may fail, but the corner grocery never. In these days when so many fathers must make their dollars stretch to the limit to provide their families with the bare necessities of life, why legalize a product which, unless all past history is wrong, will present an irresistible temptation to too many fathers to squander a part of their meager earnings? In the name of reason is this the best that can be offered in remedial legislation in this time of dire depression?

Gentlemen, I ask your committee not to indorse a bill that would put the stamp of governmental approval on a program of competition between bread and beer. Keep the corner grocery and the brewery forever separate.



Student Evangelism at Loma Linda

By ANETTA TRUMAN

DEAR EDITOR:

I have just finished reading your editorial, "Comradeship Between Parents and Children," in which you express definitely your confidence in the present generation of Seventh-day Adventist young people. An article like that does us good, for we sometimes tire of hearing how much worse we are than those who have gone before.

I believe your confidence in the youth of this cause would be still further strengthened if you could become acquainted with the majority of the medical students here. True, the tremendously taxing program which is forced upon us makes it a bit difficult to be active spiritually, but we are trying to keep our vision undimmed. A close association with the students and a sympathetic attitude toward their problems are invaluable assets in gaining an understanding of them.

I believe that nearly all are enduring this "grind" that they may be of greater service in the finishing of this work. And not only is that the ultimate aim, but one finds them willing to do what they can to help out as they go along, as far as time and physical strength will allow.

We have what is called a Medical Evangelistic Society, which is operated jointly by the faculty and the students. This society is responsible for the filling of at least forty appointments a month. As an example of how this works, let me tell you about the meeting held last night:

I received a letter from the committee, which stated that I was to speak in the Riverside church the night of the eighteenth. The general planning for music, etc., is included. I decided to have various kinds of instrumental music, and a special feature for the children, "A Trip to Healthland," as well as my talk on the value of medical missionary work. Nine students took part, among them Miss Ruth Harding and Messrs. Parrett and Blumden, whom you may know. After the meeting we took the blood pressure of those who desired it.

Here in the dormitory we medical girls and dietitians have what we call

our voluntary prayer bands, which meet for a half hour five nights a week. About three fourths of the young women on our floor belong to these groups. The different ones take turns in leading. Just now our group is reading the book, "Medical Ministry," and we are enjoying it very much. These bands are entirely voluntary, quite apart from the regular prayer bands and worship, which we are required to attend. During

the year these groups have been operating, several of the girls have started other bands while on their co-operative work assignments. The Lord has richly blessed us in these bands, and we all feel that they have been a very definite help to us in maintaining and improving our experience.

I do not know where one could find such a whole-souled, earnest group of young people as are here at Loma Linda.

We students appreciate the arrangement which furnishes us with the *REVIEW* and *Instructor* every week.

The Advent Message in Writing

By HENRY L. RUDY

TRAVELING, preaching, and writing are three outstanding modes of proclaiming the advent message. The messenger is first "sent" (Rom. 10: 15) to preach. John the revelator, representing the ministers of God in the remnant church, was told: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. Thus it occurred that soon after the beginning of the judgment hour message, one missionary after another was sent far and near, until today this message is proclaimed by 21,607 trained workers in more than 140 countries. Schools and other training institutions dotting all continents are steadily preparing and sending out gospel workers, who are traveling to and fro upon the earth, proclaiming the world's final message of warning.

The initial contact with the various nations is by means of the spoken word—*preaching*. The missionary learns the language of the people, that he may tell the story of Jesus in words intelligible to those whom he seeks to save. New language areas are thus opened up for the gospel. Many years passed before the advent message could be proclaimed in more than one language; but after 1861, new languages were added, and now 455 languages and dialects are used by 10,850 evangelistic workers, including 3,093 gospel colporteurs, who are connected with the home and foreign mission work of Seventh-day Adventists. These many languages

afford direct avenues of approach to 1,800,000,000 of the 2,000,000,000 people of the world.

God's Words Immortalized by Writing

Added to preaching is *writing*. Great significance must be attached to the written form of God's messages. All through the history of God's dealings with mankind, He has not failed to immortalize His messages by means of writing. Writing immortalizes preaching. Unless written, the spoken message is soon lost and forgotten. As far back as the exodus we have definite examples illustrating this principle. "The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

God had previously spoken to Moses and the people. He also *wrote* His words in order to preserve the teaching for future generations. Moses, who had been instructing Israel for many years, was not permitted to leave his office before writing the instructions in a book. "Moses wrote this law, and delivered it unto the priests. . . . Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, . . . when all Israel is come to appear before the Lord thy God, . . . thou shalt read this law before all Israel in their hearing." Deut. 31:9-11.

Later, when Israel had forgotten the Lord, Ezra brought "the book of the law of Moses," and "read therein . . . before the men and the women." Neh. 8:1-3. Had not the instruction been preserved in writing, the necessary revivals of godliness and subsequent reforms could not have been carried out. God would have been compelled to devise other means for re-establishing His name among the nations.

In the New Testament we find the evangelists and apostles writing their messages under the Holy Spirit's inspiration. Luke tells us that he wrote in order that the things that were seen and heard might be sufficiently certified. "It seemed good to me also," he writes to Theophilus, "having had perfect understanding of all things from the very first, to write unto thee in order . . . that thou mightest know the certainty of these things, wherein thou hast been instructed." Luke 1:3, 4. John wrote letters to the seven churches, and carefully recorded the scenes of the Apocalypse. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

It is this writing which contains the message that the advent church is commissioned to proclaim to "every nation, and kindred, and tongue, and people." Looking down to the close of earth's history, and noting especially the tarrying time, the prophet Habakkuk, representing the advent people, was told of God, "Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2. The message was to be written so that those who "read" might "run" with it to every corner of the earth.

Writing at Start of Advent Movement

When the advent message was first preached, the Lord called upon His servants also to write the truths and circulate them. In 1848 the first message came from Mrs. E. G. White that a paper should be published. Of this message we have the following record in "Life Sketches:"

"At the meeting held in Dorechester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the earth.'"—Page 125.

It was not until the advent message was immortalized in written form that the pioneers sensed any assurance that their mission was abiding. In recounting the publication of the second volume of the ADVENT REVIEW in 1852, Elder Loughborough concluded his statement with a note of confidence in these words: "It will be seen . . . that the work of the third angel had come to stay."—*The Great Second Advent Movement*, p. 285.

In 1874 S. N. Haskell rejoiced over the marvelous progress the advent message had made during the preceding twenty-five years. He said:

"To obtain a correct view of the remarkable progress of this work, we only need to go back twenty-five years, when the whole edition of our works printed in two weeks was carried to the post office in a carpet bag, whereas now, in one week, seven cartloads of reading matter, allowing thirty bushels to a cartload, are sent from the office of publication to the different parts of the world. Do you ask for evidence of its prosperity? Here it is."—*Review and Herald*, May 12, 1874.

Up to this time, Seventh-day Adventists published a few pamphlets, besides the ADVENT REVIEW, and that only in a few languages, such as English, Danish, Norwegian, and French. The same year, however, marked the first publication of the English missionary journal, *Signs of the Times*. During the following four years, publishing houses were established in Basel and Oslo. Three years later, in 1881, the canvassing work began. In 1884 the sales report of the four publishing houses then in operation, covering a period of five years, amounted to \$221,248.69.

Growth of Our Literature

For eighty-four years the third angel's message has been published in

written form, having begun exceedingly small, but it has been attended with success from the first. In 1931, taking the last General Conference official statistical report as our source of information, the Seventh-day Adventists were operating sixty-eight publishing houses and depositories, and printing in 152 languages. In 1854 this message was printed in only one language, and it cost \$6.08 to purchase one copy of each book and periodical published. In 1931 the same printing has extended to 152 languages, with a purchase price for single copies of all the literature published, of \$1,885.80. Surely the written truths for this time "like streams of light" have gone "clear round the earth." In 1848 these words were prophecy; today they are most emphatic reality.

The third angel's message "has come to stay." The silent witnesses, like the law of Moses in the days of Ezra, bear eternal testimony for God. No calamity, however universal, can obliterate the written testimonies that have entered the homes of earth's millions. Not even exile or death, that may be the lot of the Lord's remnant flock, will destroy the work of the printed page.

God has never changed His mode of working. A close observation of primitive Christian activities impresses one immediately that the great power which they demonstrated rested upon simple but certain methods of proclaiming the gospel. The church possessed no great riches or institutions. Rome was not willing that the Christian faith should triumph, and exerted supreme efforts to persecute and suppress Christianity. But there were two things which the



Convention of Workers and Church Officers, Malay States Mission, September 6-9, 1932

Immediately at the close of the colporteur institute, W. W. R. Lake called in the workers and church officers of the Malay States Mission for a three-day council on home missionary and ministerial problems. It was a very profitable occasion. This meeting has the distinction of being the first church officers' convention ever held anywhere in the Malayan Union since the field was organized. We believe it marks a new era of progress in evangelism for that territory. When the Harvest Ingathering was under discussion, each worker pledged loyalty by setting his individual goal.

J. H. MCEACHERN.

Christian leaders wisely capitalized in behalf of their cause, traveling and letter writing.

The early Christian epistles contained the message in clear, simple form. The language was intelligible to all who could read. Had that not been the case, "it is not too bold to say," writes Sir William Ramsay, "that the new religion could not have conquered the empire." Then he adds: "It was because Christianity appealed directly to the people, addressed them in their own language, and made itself comprehensible to them on their plane of thought, that it met the needs and filled the heart of the Roman world."—*Letters to the Seven Churches*, p. 57.

Thus the Christian church conquered the empire. It seized the opportunities hidden in the fact of her dispersion, and by might of pen emerged triumphantly from the enemy's fetters, a striking object lesson for the remnant church.

Writing in Reformation Times

The period of the Protestant Reformation offers another overpowering illustration of the power of the press in fighting the battle for truth. In 1519, during the disputation at Leipzig, Luther sensed a great depression of heart. He found himself single-handed in fighting his battle. But a change soon came. The German Humanists began to rally around Luther to a man. A spirit of national independence filled the burghers. They saw that if they wished to have a Germany for Germans, the priestly tyranny must be broken, and after Leipzig, they, too, came to the support of the Reformer. The Scottish historian, Lindsay, makes the following comment on Luther and his work immediately after the disputation:

"Luther found himself a new man after Leipzig, with a new freedom and wider sympathies. His depression fled. Sermons, pamphlets, letters from his tireless pen, flooded the land, and were read eagerly by all classes of the population."—*History of the Reformation in Germany*, p. 239.

"His depression fled!" Possibly there is a valuable lesson for Seventh-day Adventists in this experience of Luther that may apply to the "depression" at the present time. There was never a depression for the written truth of God. Indeed it flourished in and dispelled the seasons of depression.

After the appearance of Luther as a writer, Wittenberg became important as a literary metropolis. German popular literature, indeed the German language itself, appeared and was immortalized through the powerful agitation of the religious

questions centering in the Protestant Reformation.

Reformation in Germany

The results of the Reformation propaganda in Germany evidenced unexpected victory for Protestantism, so much so that the archduke Ferdinand, in writing his brother early in 1523, was obliged to confess: "The teaching of Luther is so deeply rooted in the whole Reich that there isn't one person in a thousand that is completely free from it. Things are in such a deplorable state that they couldn't be made worse." At the close of the same year he complains again: "The Lutheran sect is ruling so mightily in this whole country that the good Christians are afraid to rise up against it."—*Theodor Brieger, "Die Reformation,"* p. 160.

The chief weapon of Protestantism was the prodigious circulation of well-written literature. Luther's cause was so popular and so intelligibly published that not only the Humanists and the clergy propagated the new faith, but laymen became his zealous defenders.

As in the days of primitive Christianity, so it was in the time of the Protestant Reformation: the field was prepared by means of certain political and social as well as religious conditions for the reception of present truth. When the seed was sown, the Bible, sermons, letters, and pamphlets were scattered wherever the languages were understood, the desired fruitage of those mighty movements was soon realized, and the enemy of truth defeated. In a similar manner the advent message will triumph, only on a far greater scale. The latter is to go to *all* nations and peoples, and mark the culmination of human history upon earth. There is therefore no more effective means of warning the world than that of the printed page.

The Spirit of Sacrifice

This brings us to a very vital question: What was it that gave the written messages of the primitive church and the Protestant Reformation such marked success in overthrowing Satan's strongholds? The answer to this question may also help in the solution of many of our publishing problems. There are two considerations that enter into the answer of this question: The sacrifices of the church and her individual members, and the special character of the literature published.

In the first instance we note instantly that the early Christians counted the cost of their faith, and were prepared to pay the price for it. They had completely imbibed the

spirit of Jesus. "He had an urgent message which he must at all cost deliver," writes J. F. McFayden, "not only to eager hearers, but also to the lukewarm and the indifferent. So vital was the issue that hung on man's acceptance of it, that to bring it home to them, he endured hunger, weariness, and peril."—*The Missionary Idea in Life and Religion*, p. 9.

Referring to the Christians and their willingness to sacrifice for the faith, the same writer adds: "The church in those days fulfilled its mission largely because its members knew the price that had to be paid, and were willing to pay it."—*Id.*, page 24.

The same spirit of loving sacrifice was manifested in the Reformation. The same spirit characterized the pioneers of the advent movement, and the same spirit must be manifested by the Lord's elect in the last days. Once the church is animated with the spirit of primitive Christianity, it will lose no time in capitalizing the marvelous facilities for the proclamation of the gospel which Providence has permitted to be invented for the finishing of the work of grace. Then our literature will prove a still mightier factor than ever in the past in bringing the witness of present truth before mankind.

Character of Literature

The special character of the literature is the second factor that gave success to the early church and the Protestant Reformation. The apostles and church Fathers were extremely careful to appeal directly to the people. The language, the style of writing, and the plan of thought of the earliest Christian books were such as met the needs and the conditions of the time. The same is true of Luther's writings. Ranke especially emphasizes this point in his "History of the Reformation in Germany." He says: "In no other nation or age has a more autocratic and powerful writer appeared; and it would be difficult to find any other who has united so perfectly popular and intelligible style, and such downright homely good sense, to such originality, power, and genius."—*Page 285.*

It was the special character of Luther's writings that made them so effective. His followers feared nothing as they read them to interested crowds in the market places and elsewhere. They contained an intelligible, lively message, one that was combined with "homely good sense, . . . originality, power, and genius."

It is in this respect that we as Seventh-day Adventists must con-

stantly study our publications. Our literature will be a far greater success if we always keep in mind the special purpose it is intended to serve. The Spirit of prophecy has outlined a number of principles that should guide us in writing the truths for this time.

1. Our literature is to arouse the people, pull down Satan's strongholds, and teach the principles of eternal salvation. In the "Testimonies," Volume VII, page 141, we read:

"We are called upon to arouse the people to prepare for the great issues before them. . . . We are to make plain the principles at stake in the great controversy,—principles upon which hangs the eternal destiny of the soul."

2. Our periodicals should contain "living, earnest matter." "Let our periodicals be devoted to the publi-

cation of living, earnest matter. Let every article be full of practical, elevating, ennobling thoughts, thoughts that will give to the reader help and light and strength. . . . Moral renovation must take place, else souls will perish in their sins."—*Id.*, p. 155.

3. "The book work should be the means of quickly giving the sacred light of present truth to the world. The publications that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the word of God and by the revelations of His Spirit."—*Id.*, Vol. IX, p. 69.

God's call at this time is for a sanctified ministry, including every church member, and a sanctified press, united as mighty means for the finishing of the third angel's message in all the world.

"The Ministry"

WE note with pleasure the changed form of the *Ministry*, the January number of which is before us. It is filled from cover to cover with most excellent material, all well designed to assist our workers throughout the field. We understand from the editor that the new size and improved form of the *Ministry* have met with enthusiastic satisfaction from many of our workers.

About twelve different departments cover every essential phase of ministerial privilege, responsibility, and problem:

Messages From Our Leaders is one of these departments, in which a General Conference, divisional, or union leader will speak each month in an intimate way to our workers on the most vital questions of ministerial life and objective, molding the ideals, guiding the purposes, and giving counsel on the vital issues facing our evangelical laborers, as well as affording cultivation of the minister's own soul.

The Greater Evangelism section is devoted to the fostering of intensive and continuous evangelism and revival work among our churches, entering into a detailed study of the problems and methods of successful work under various conditions, the same being secured from the most able men in English-speaking evangelism around the world circle.

The Better Workman section deals with methods for improving our technique in pastoral, evangelistic, and missionary endeavor, the meeting of problems, and offering an opportunity for the exchange of experience and conviction among our preachers and

other workers on methods of labor.

Another feature is Confirming the Foundations, a section which presents research material from our college Bible teachers and other able leaders concerning historical, theological, and research lines, designed to strengthen faith in the great foundational features of the advent movement.

Delving Into the Word is intended to lead into renewed and deeper Bible study. Analyses of the books of the Bible to be used in connection with the chronological reading of the Old Testament in 1933, is another valuable adjunct.

Spirit of Prophecy Gems will bring to our workers especially helpful arti-

cles from old *Reviews* and other papers that are not to be found in the bound volumes, but which will be of great guiding value to our workers in their various problems.

Valuable Quotations is devoted to reliable excerpts, with full and accurate credits, for the use of our ministers in sermons and literature, and for scrapbook and general information.

The Bible Workers' Exchange has contributions from our most experienced Bible workers, in which they tell how they meet the difficulties incident to their special work, and how they have sought to achieve the largest results in their work.

The Kindly Correctives section of the *Ministry* seeks to help our workers to maintain their work on the highest plane as regards accuracy of speech, dignity of conduct, and the greatest effectiveness in the performance of ministerial duties.

Homiletic Helps brings suggestions concerning sermon outlines and material for building sermons, for comparison by our workers and to meet a long-felt need in this field.

Notes and Annotations will be devoted to little matters of interest to our workers that would hardly be formulated into an article, but which present information that all should have.

These departments, together with other features and editorials that are keyed to the needs as they arise from month to month, constitute the editorial policy of the *Ministry* for 1933. Surely with such a wealth of helpful material the *Ministry* should be read by every conference worker.

F. M. W.

The Missions Extension Fund

By E. F. HACKMAN

At the last Autumn Council the General Conference Committee made some changes in the operation of the Missions Extension Fund campaign. These changes, however, did not materially affect the original purpose and objective of the fund, but merely made changes in the method of raising it.

However, since the Council our attention has been called to the fact that some people have received the impression that the Big Week campaign has been done away with. This is not the case. It is true, as the following recommendation points out, that no longer will a week be given for the sale of literature in the interests of the Missions Extension work, but you will notice that the plan and pur-

pose of the Missions Extension Fund will be fundamentally the same.

"WHEREAS, The Missions Extension plan has sharply marked the way of denominational advance into many new lands, making possible the establishment and equipping of publishing houses, printing much literature in many tongues, providing mission schools in which thousands of children and young people are now being trained for service, planting dispensaries and hospitals where multitudes of people, young and old, have found spiritual help and healing; therefore,

"Resolved, 1. That the Missions Extension Fund be continued as an important feature of our world mission program.

"2. That the various divisions be encouraged to promote strongly the raising of this fund.

"3. a. That in North America for 1933 a special Missions Extension Offering be

taken up on Sabbath, April 22, the goal being set at \$75,000, and that an endeavor be made to reach a minimum church goal of \$2 per member, as heretofore.

"b. That we earnestly appeal to all conferences and institutional workers and colporteurs, and all our believers, young and old, to make a special sacrificial offering at this time to help bridge the present crisis in our world mission program, each one being urged to give not less than an amount equal to one day's income or to the utmost of his ability.

"c. That we suggest as one means of securing money for this special offering, the use of our books and magazines.

"4. That for the year 1933 the proceeds

of this Missions Extension Fund Offering be used in paying the salaries of workers and other operating expenses of the institutions already established through this fund."

April 22 has been set aside as Missions Extension Day, at which time a special offering will be taken in all our churches for the Missions Extension work. Let each worker plan definitely to lead his church forward at that time, that the good work of the Missions Extension Fund may continue, and that our institutions may receive the help so much needed.

The Message of the Hymn

(1 Corinthians 14:15)

By O. B. KUHN

AN inquirer, Hwang Yun Ching by name, carried my baggage to the canal three miles distant, where I was to board the launch for Shanghai early the next morning. After our evening meal of sesame seed biscuits and rice cakes, Mr. Hwang drew from the folds of his loose-fitting garments a paper-covered hymn book. "Now I must eat some of this," he explained. "The Bible is inconvenient to carry on such trips, so I take this along with me, for next to the Scriptures I like to read the hymn book."

In some countries the people give more study to the exact rendering of the music than they do to the significance of the words they sing, but in China they are more careful to understand the meaning of the words than they are to express correctly the music. Here are a few lines from various hymns:

"Formerly wasted much time, today must regard moments as thousand ounces of gold. Days and months pass like a shuttle; dare not be neg-

ligent or slow in preparing to meet the Lord."

"Words and actions must be sincere and honest; conscience like a mirror, as the sun constantly clear. Meditations of the heart Lord will examine, forget not; thoughts and conduct will be judged and punished."

"Beseech Jesus lead over world's dangerous road; before me are misery and calamity, and I fear the burden is too difficult. Only Thou canst safely guide, I entreat Thee lead me."

"Jesus promised, 'I certainly again come. I desire that the gospel be preached everywhere, causing all men to quickly repent, because I come very soon.'"

"I've heard an excellent, precious sound, Jesus has grace save sinful men. Trusting Lord's name, all nations and peoples may enter heaven's gate and obtain eternal life. This way I dare not hide. Because Lord's love is broad and deep, in all places I must proclaim, Lord has grace save sinful men."

last day of 1932, and two additions to the church on a former baptism. This makes forty-four won to Christ during 1932 in Des Moines, so far as our knowledge goes. They have been largely the result of Sabbath and Sunday night meetings, cottage meetings, and personal work by Elder Miller and church members.

M. N. Skadsheim, in his closing report for 1932, writes encouragingly of the work in the new church at Howarden, Iowa. Of the closing Sunday night meeting he says: "Many who had given no expression of desiring to live a Christian life, stood, indicating their determination to live up to all the Bible truth they knew. Some for whom we have been working for a year made their decision and are now awaiting baptism."

C. F. McVAGH.

ONE of our lay members in Texas writes:

"I am a hard-working girl, trying to finish my school work, and God has surely been good to me. I feel like shouting for joy when God blesses me in seeing precious souls come to Him. Just last Sabbath, as I rode on the bus, I sat down by a lady who had been to town shopping, and as the sun set in the golden west I opened my Bible for evening worship. She was astonished at me and my Bible, and began talking with me. She told me of the Sunday school classes she was organizing, and wanted my assistance. She knows that I am an Adventist. Tonight I am mailing her tracts. Pray that she may lead her flock into the truth."

As a beginning toward our 1933 goal for souls, Elder Capman, of the Buffalo (N. Y.) church, baptized eleven persons Sabbath, January 14.

C. A. SCRIVEN.

North American News Notes

A. W. KUEHL baptized thirteen at Sioux Falls, South Dakota, December 11. Six were to unite with the Colman church, six with the Sioux Falls church, and one with the conference church. Those at Colman made their decision while Elder Oss and Brother McKinley were having special meetings at Colman. We are of good courage in the Lord.

R. R. BIETZ, Missionary Volunteer and educational secretary of the North Dakota Conference, recently closed a series of evangelistic meetings which resulted in ten converts to the truth.

The work is growing in the North Dakota Conference. F. F. Schwindt is now engaged in his second evangelistic effort since the close of the Autumn Council. His first effort resulted in forty-two for the kingdom. As we behold what the Lord is doing, we are reminded of the progress of God's work in the former days. The church is packed every night, and we hope and pray for a good harvest of souls from the present effort. God is richly blessing the work done.

E. H. OSWALD.

C. H. MILLER reports the baptism of ten at Des Moines, Iowa, on the

J. L. SHULER baptized twenty-two more in the second baptismal service held in the Raleigh (N. C.) series of meetings. He has a class of twenty who meet regularly, training for Sabbath school teaching, and a class of twenty others learning how to give Bible readings to their neighbors, so they may have the joy of winning souls. There will soon be another baptism. Equipment has been purchased, and the first ordinance service will be held soon. E. T. WILSON.

THE Buffalo East Side church has in the past six months more than doubled its membership as a result of the six weeks' evangelistic meetings, which were held by G. E. Johnson in the Dreamland Theater. The theater was given free for services, through

the efforts of Mrs. Clara Johnson, who assists her husband as a Bible worker. A home study class has been started in the church, and has a good enrollment. The prayers of REVIEW readers are solicited for the work in this part of the Master's vineyard.

Appointments and Notices

PRAYER FOR HEALING

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

A New York sister requests prayer for the healing of a broken hip received over a year ago, which was neglected because of a doctor's misunderstanding of the case.

A sister in Canada writes: "Mother desired me to write you, requesting prayer for the restoration of her sight, that she may again take her place in the Sabbath school. She had a stroke nearly five years ago, and has been suffering with high blood pressure. Last fall she had a severe attack, which has left her eyesight very poor, and deprived her of reading and writing, which meant so much to her."



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.

E. H. Heppner, 2059 O St., Lincoln, Nebr., desires that no more papers be sent him at present, as he has all he can use.

C. B. Smith, 133 E. Chillicothe St., Bellefontaine, Ohio, desires literature containing the message for use in a railway station.

L. Moddrell, Box 597, Carmen, Okla., desires a continuous supply of *Our Little Friend* and *Youth's Instructor* for missionary work.

Mrs. Samuel McCann, Box 796, New Glasgow, Nova Scotia, Canada. Review, Signs, Instructor, Present Truth, and other denominational literature for free distribution.

Mary Bayersdoerfer, 1509 Oak St., Murphysboro, Ill., thanks those who have sent literature, and desires a continuous supply for reading racks and jail.

Mrs. Winnie Arwood, Route 1, Box 103, Johnson City, Tenn. Review, Signs, Present Truth, Watchman, Little Friend, Instructor, and other denominational literature for free 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.

D. E. Beveridge, 2738 Higgins St., Victoria, British Columbia, desires used copies of the "Testimonies," and other books of Mrs. White's, such as "Counsels on Health," "Testimonies to Ministers," "Gospel Workers," "Testimonies on Sabbath School Work," "Early Writings," etc., for which he is willing to pay a moderate price if the bindings are in fair condition. Please correspond before sending books.

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.

Rothe.—Mrs. Julia Rothe, née Fahrenbruch, was born in Russia, March 11, 1848; and died near Omega, Okla., Jan. 7, 1933. She is survived by four daughters.

Blumenschein.—Warren Marion Blumen-schein was born March 10, 1923; and died at Chamberlain, S. Dak., Jan. 10, 1933. His parents and three brothers survive.

Forde.—Annie B. Forde was born March 17, 1851; and died Dec. 28, 1932. For over thirty years she was a faithful member of the Brooklyn English church in Greater New York.

Schultz.—Mrs. Minnie Schultz was born at White Lake, S. Dak., Feb. 17, 1887; and died at Mitchell, S. Dak., Jan. 1, 1933. She is survived by her husband, mother, two sisters, and two brothers.

Blehm.—Mrs. Katherine Blehm, née Meier, was born at Tscherbakovsky, Russia, Sept. 3, 1851; and died near Hitchcock, Okla., Dec. 29, 1932. Three daughters, four grandchildren, two brothers, and one sister are left to mourn.

Townsend.—Mrs. Roena S. Townsend, née Abbott, was born at Milton Plantation, Maine, March 4, 1860; and died at Rockland, Maine, Jan. 4, 1933. Seven children and thirteen grandchildren survive to mourn their loss.

Randall.—Harry Everett Randall was born at Empire City, Nev., July 8, 1874; and died at Upland, Calif., Jan. 9, 1933. He attended Healdsburg College and was secretary-treasurer of the St. Helena Sanitarium for eight years.

Fairchild.—Mrs. Sarah S. Fairchild was born near Poseyville, Ind., Jan. 26, 1859; and died at Topeka, Kans., Jan. 9, 1933. She was a faithful member of the Seventh-day Adventist Church for forty-seven years. Six of her nine children survive.

Kendrick.—Sylvanus Kendrick was born at Chester, S. C., Jan. 7, 1868; and died at Baltimore, Md., Dec. 10, 1932. He was a member of the Capitol Memorial Church in Washington, D. C. His wife and one daughter are left to mourn their loss.

Hubbell.—Royal Hubbell was born at Huntington, Ind., Aug. 22, 1860; and died near New Smyrna, Fla., Oct. 27, 1932. He was local elder of the New Smyrna S. D. A. church a number of years, and has sons and daughters actively engaged in denominational work.

Bean.—Mrs. Frances E. Bean, née Dennett, was born at Litchfield, Maine, April 20, 1852; and died at Springfield, Oreg., Dec. 26, 1932. She was a faithful Seventh-day Adventist for forty-two years. Two sons, one daughter, twelve grandchildren, and four great-grandchildren are left to mourn.

Beardslee.—John W. Beardslee was born Aug. 15, 1844; and died following an automobile accident at Glendale, Calif., Dec. 26, 1932. He accepted present truth shortly after his discharge from the Civil War, and had remained faithful. He taught vocal music in Healdsburg College under the presidency of Prof. Marion E. Cady, and has also had charge of the music in connection with evangelistic efforts. His surviving comrades of the Grand Army conducted a touching ceremony at his grave.

J. C. Stevens.

McPherson.—Mrs. Louisa McPherson was born in Hampshire, England, July 30, 1853; and died at Loma Linda, Calif., Jan. 7, 1933. In 1896 she and her husband accepted present truth as the result of a tent effort in Provo, Utah. Two years later her husband was killed in an

accident, and that fall she began attending our schools, first at Walla Walla, then at Healdsburg. From here she went to England as a self-supporting colporteur, laboring there with excellent success for four years. She then returned to America, and continued to sell our literature for fifteen years. Many for whom she labored accepted the truth. Three step-children are left to mourn. H. H. Hicks.

Everest.—Charles M. Everest was born at Pasadena, Ohio, July 15, 1855; and died at Portland, Oreg., Jan. 8, 1933. In 1877 he accepted the Seventh-day Adventist faith, and the same year was united in marriage to Miss Mellena Griffin. To this union was born one son, who is now a missionary in the Canal Zone. Our brother entered the organized work in 1877, and continued without interruption for thirty-three years. In 1909 he was called from the Minnesota Conference to take the business management of the Portland Sanitarium, at which place he spent the last eight years of his active service. He laid down these heavier burdens fifteen years ago, and retired to his small acreage near Fisher Station, Wash. For the past twelve years he has been local elder of the Camas church. His wife, son, grandson, adopted daughter, one brother, and one sister remain to mourn. Ross Dustin.

Dougherty.—W. P. Dougherty was born in Kansas, Nov. 20, 1873; and died at his home in Loma Linda, Calif., Jan. 9, 1933. When twelve years of age he came to California, and at twenty-three gave his heart to the Lord, was baptized, and united with the Seventh-day Adventist church of Centralia, Calif. Two years later, in 1898, he began denominational work at the St. Helena Sanitarium. In the spring of 1900 he was called to connect with the restaurant and treatment work in Los Angeles.

Oct. 4, 1900, he was united in marriage to Miss Ruth Chapman of Pasadena. In 1908 he was called to work at the Glendale Sanitarium, and in 1910 he accepted a call to the Loma Linda Sanitarium. In 1913 he felt the call of the Lord to labor in the Southland, and he moved his family to Greensboro, N. C., and entered the colporteur work. Two years later he was called to lead the colporteur forces of the North Carolina Conference. He served the conference as field missionary secretary for five years. He was then called to serve in the same capacity in the Cumberland Conference, the family locating at Knoxville, Tenn., the conference headquarters. He served this conference for two years, and was then called to lead the colporteur forces of the Southeastern Union Conference, the family locating at the union headquarters at Chattanooga, Tenn. He continued in this capacity until failing health in 1928 forced him to give up the work he loved so dearly.

In January, 1929, the family moved to Loma Linda, Calif., where Brother Dougherty endeavored to regain his health. He spent considerable time as a patient in the Madison (Tenn.) Sanitarium and in the Loma Linda Sanitarium. All that medical skill and loving-kindness could do was done for him, but to no avail.

During all his illness he carried a great burden for the work in the South, and longed for healing so that he might return to labor in that needy field. We cannot fully understand God's ways, but some day He will make everything plain to us. Brother Dougherty was fully reconciled to let God have His way, and fell peacefully asleep in Jesus to await the call of the Life-giver.

He leaves to mourn his faithful wife, two adopted daughters, Lois Dougherty of Loma Linda, and Mrs. Laura Dougherty-Kendall of Los Angeles, one niece, and many other relatives and friends.

Funeral services were conducted by the writer assisted by Elders L. A. Semmens and E. A. Curtis. H. H. Hicks.

Curtis.—Albert Leroy Curtis was born in Carlston Township, Freeborn County, Minn., Dec. 2, 1861. His father, D. P. Curtis, and his grandfather, Ephraim Curtis, were ministers of the Seventh Day Baptist Church, the father later becoming a worker in the Seventh-day Adventist Church. About 1876 the family moved to Hutchinson, Minn. Here at the age of eighteen years, Albert began teaching school, which profession he followed for several years.

In 1887 he was united in marriage to Mrs. Della N. Battin, who survives him. To this union were born five sons and one daughter, all of whom are living. There are eleven grandchildren. Two brothers and one sister remain.

Brother Curtis led a very active life, both in secular and in church affairs. In 1895 he moved to Battle Creek, Mich., to connect with the sanitarium as buyer and storekeeper, in which capacity he served for eleven years. Feeling that his growing boys needed the advantages of a country home and work, he moved to a 250-

acre farm near Albion, Mich., about twenty miles east of Battle Creek. Six years later, the older children becoming of academy and college age, the family moved to Berrien Springs, Mich., and settled not far from Emmanuel Missionary College.

In 1918, in answering a call from the East Michigan Conference, he moved to Holly, where for some years he acted as farm manager and commercial teacher at the Adelpian Academy. Later he returned to the Berrien Springs farm home, where he resided until failing health and advancing years made it seem unwise for him to continue the heavy responsibilities incident to farm labor, and with his companion he came to live with the daughter, T. Rose Curtis, who is connected with the staff of workers at the General Conference office.

No less active were his church labors. While still in his teens he became church librarian and teacher in the Sabbath school. In his early twenties he engaged several summers in tent efforts, and later was assistant to Elder H. P. Holser in the Minnesota Conference and Tract Society. While engaged in the heavy labor incident to the work on the large farm near Albion, he found time to gather together the few scattered believers and bring others into the faith, and thus to form a church of which he became the elder. At Berrien Springs he served the church for many years in the same capacity, as well as at Holly.

C. S. Longacre, W. P. Elliott, Dr. O. S. Parrett, and the writer participated in the funeral services. C. A. Russell.

Jones.—Josephine Emerson Lunt was born Jan. 26, 1854, in Portland, Maine, and died in Mountain View, Calif., Dec. 28, 1932. She lived in Portland until she was eleven years of age, and then moved to Battle Creek, Mich., with her parents, Brother and Sister Noah Norton Lunt, who were among the earliest pioneers in the Seventh-day Adventist movement. She was a direct descendant of John Howland and his wife, both of whom came to America on the "Mayflower." Her grandmother, Dr. Phoebe Chamberlain, was a double cousin of Ralph Waldo Emerson.

In Battle Creek she connected in her youth with the Review and Herald Publishing house, then our only publishing plant, where she remained, first as typesetter and later as proof reader, until her marriage to Charles Harriman Jones, on April 27, 1873. Brother Jones, with his young wife, returned to his home in New Hampshire, where they remained for several years.

In 1879 Brother Jones was called to Oakland to spend a few months, as was supposed, with the Pacific Press Publishing house, which was just getting started there. His efficiency as a printer and leader of men was soon recognized, and he was asked to remain indefinitely, being chosen as manager of the institution, which position he held continuously for over fifty-three years.

When this proposition was placed before Brother Jones, he wrote to his wife, asking if she would be willing to come to California. Her reply was, "Wherever duty calls you, it is my duty to go." The institution arranged to pay her first-class traveling expenses across the continent. On arriving in Chicago, she learned that the first-class fare was \$120, but the emigrant fare was \$60. Following the self-sacrificing spirit of the pioneers of those days, she chose the emigrant,—a class of fare that has long since been abandoned. There were no seats in the cars, only benches; no porters or any other facilities such as we have now, even in the cheaper tourist travel. With two children, she spent nine days on the trip.

Three children were born to Brother and Sister Jones; Lena, who blessed their home for only fourteen short years; William Harriman Jones, well-known physician and surgeon of Long Beach, Calif.; and Charles Floyd Jones, who has been connected with the Pacific Press in Mountain View for many years.

Mrs. Jones was in poor health in her earlier life, being threatened with tuberculosis, that dread disease of which two of her sisters and her only brother died. When Mrs. Jones's life was despaired of, a season of prayer was held for her, at which Elder M. C. Wilcox was present and took a leading part. In answer to those prayers, she was restored to health and strength, and lived to bless others during her long and useful life.

She was chief proof reader for the Pacific Press for about ten years. She also served as secretary of the International Sabbath School Association during the ten years or thereabouts that her husband, C. H. Jones, was president of that organization. She was also editor of the Sabbath School Worker for about ten years.

During her sojourn in Oakland, in addition to these activities, she served as a deaconess for many years, and was also active in philanthropic and welfare work. She was managing director

of the orphans' home kept up for years by our people in Fruitvale, Calif., and gave much of her time to that work. Homeless children were taken into this institution and properly cared for until they could be adopted into good homes.

She took an active interest in the building and launching of the "Pitcairn," our first Seventh-day Adventist missionary ship to go to the islands of the Pacific. Sister Jones had the responsibility of purchasing the personal supplies for the fitting out of the boat, and for the use of the missionaries who went on its first voyage; also for the purchasing and dispatching of supplies not only for the boat as it cruised among the islands, but for the various missionaries that were left to do personal work in the places visited.

In those earlier days, the Press had to keep a boarding house and also a rooming house for its employees. Sister Jones had the responsibility of making the purchases for outfitting these



MRS. C. H. JONES

homes and for keeping them supplied. Her missionary activities along these lines made a good impression upon the wholesalers with whom she dealt, and they often made personal donations, particularly for the missionaries in the islands.

By special request of the late Mrs. E. G. White, although Sister Jones had retired from her proof reading and other work of that kind, she was called back to read the proofs on that masterpiece of Mrs. White's writings, "The Desire of Ages." She often spoke of the pleasure afforded her in this work, and of the great help in a personal way that she received from the reading of those proofs.

Besides her husband, Sister Jones is survived by two sons, Dr. William Harriman Jones and Charles Floyd Jones, already mentioned. She leaves three grandchildren: Mrs. Josephine Paap, of Long Beach; Miss Jeanette Jones, of Los Angeles; and Harriman Jones, a student at the Loma Linda Medical College; and one great-grandson, George Paap, Jr., of Long Beach. She leaves three nieces and one nephew, Mrs. Tait and Mrs. Shull, of Mountain View; Mrs. Lottie Lunt Guerira, of Southern California; and Dr. A. N. Donaldson, of Long Beach.

A half-hour before she breathed her last, she was looking up into the face of her husband, who was standing by her side, and drawing him down to her, said, "I love you, Charles," and then occurred one of the most beautiful and touching scenes of affection. The nurse, who turned away weeping, said that her last words were, "Charles, the Lord has promised to be with us; for He says, 'I will never leave thee nor forsake thee.'"

This brief record touches a few of the high points of one of the most beautiful characters with which God ever graced and blessed this earth.

The beautiful text that was on her lips, and that fell upon the ears of her husband in her last moments, Hebrews 13:5, was made the basis of the remarks in Mountain View at the memorial service.

The writer, assisted by M. C. Wilcox and H. M. J. Richards, conducted memorial services in Oakland, Calif., Friday evening, December 30.

The remains were then taken for interment to the Forest Lawn Cemetery at Glendale, Calif. In Glendale, Sabbath afternoon, another funeral service was conducted under the direction of G. A. Roberts, assisted by J. L. McElhany, A. G. Daniells, and Dr. P. T. Magan.

A. O. Tait.

Graf.—Roberta Andrews Graf was born near Gilman, Ill., Dec. 21, 1880. She was the fifth in a family of seven children born to Elder and Mrs. R. F. Andrews, who were among the pioneers in proclaiming the advent message. For a number of years Elder Andrews served as president of the Illinois and Wisconsin Conferences, and held many other positions of trust in the denomination.

While the children were yet young, the Andrews family moved to Onarga, Ill., for the purpose of securing better educational advantages. It was here that Roberta grew to young womanhood, being graduated from the high school and later attending Grand Prairie Seminary.

In 1901 the Andrews family moved to College View, Nebr., where the deceased taught English in Union College for several years. It was here that her acquaintance with Otto J. Graf began, culminating in their marriage on Aug. 4, 1908. Immediately after their marriage, Professor and Mrs. Graf went to Berrien Springs, Mich., he having been elected to the presidency of Emmanuel Missionary College. For more than nine strenuous years, during which time Mrs. Graf was a member of the faculty, they both gave unselfish service; then Professor Graf's health broke under the strain, which made it necessary for him to resign. For the purpose of regaining his health they came to Loma Linda in January, 1918; and it has since been their home.

In 1922 Mrs. Graf accepted the principalship of the Loma Linda Academy, in which position she did acceptable service for four years. More than two years ago she was made associate preceptress of the nurses' home of the Loma Linda Sanitarium, and it was while engaged in this work that she was suddenly stricken with the sickness from which she never completely recovered. Her cheerful and courageous struggle to regain her health was an inspiration to all who knew her.

On Dec. 27, 1932, she again became seriously ill, and in spite of every possible effort to save her life, she continued to fail until the morning of January 8, when her life ebbed away into the peaceful sleep of death. She rests "as it were for a little moment" until the Life-giver shall call her forth to that new and larger life as the eternal day is dawning.

Surviving the deceased are her husband, Otto J. Graf, two brothers, Dr. G. G. Andrews of Iowa City, Iowa, and John N. Andrews of Minneapolis, Minn.; and three sisters, Mrs. Mattie Mohler of Mechanicsburg, Pa., Mrs. C. L. Benson of Fayetteville, Ark., and Mrs. Merritt Saeger of Vermilion, S. Dak.

Mrs. Graf was indeed "the King's daughter all glorious within," and her cheerful disposition, queenly bearing, and careful adherence to righteous principles, constantly radiated an influence that was heavenly.

The funeral services were conducted by the writer assisted by Elders Glenn Calkins and H. H. Hicks. The deceased was laid to rest in the beautiful Redlands cemetery beside her husband's sister, Alma J. Graf.

Taylor G. Bunch.

The Advent Review and Sabbath Herald

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Takoma Park, Washington, D. C.



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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.

FROM the South India Union Mission, of which he is superintendent, H. Christensen writes under date of December 8, 1932:

"We have everything to encourage us in our work out here, despite the fact that our budget has been cut and there are prospects of further reductions. We believe it is 'not by might nor by power, but by My Spirit' that the work is to be finished. We have a loyal band of missionaries in the field who are working diligently to extend the work into the new and unentered territories of the South India Union. Our force is altogether inadequate to meet the needs in the field and to enable us to step into what, we believe, are the opening providences of God beckoning us into the dark places of the field."

THE following paragraph is taken from a letter from M. V. Wiedemann, Southern Luzon Mission, Philippine Islands:

"Our work is going forward in the Philippines by leaps and bounds, and in spite of our reduced budget, with the consequent release of numbers of workers, our baptisms are larger than they were last year. Our colporteurs are doing a great work, too, and letters which have come in from several places during the last two or three weeks state that everywhere our colporteurs go they are finding souls who are keeping the Sabbath or who are deeply interested in the truth and are calling for workers. We are happy over this. It does seem as if God is pouring out His Spirit in a special way upon this island field. We praise Him for His wonderful goodness to us."

Beer Bill for Nation's Capital

LEGISLATIVE moves are being made in almost every part of the United States today to repeal the various laws prohibiting liquor. Typical of such moves is the bill now before Congress to repeal the District of Columbia dry law to the extent of legalizing beer containing 3.2 per cent alcohol by weight, which is 4 per cent by volume. As this bill is for the nation's capital, it has assumed more than ordinary importance. Its passage would serve as a precedent for the passage of similar bills in the various States. Public hearings have been conducted on this bill.

The arguments brought against it at these hearings are essentially the same as would be brought against a State bill. We publish, therefore, on page 14, the text of this bill, accompanied by an analysis and indictment of it as presented at the hearings.

Mission Board Items

Southern European Division

WE have received the sad news that G. Sabatino, our missionary in Asmara, Eritrea, Northeast Africa, has just died. Brother Sabatino was faithfully holding the fort on a mission outpost. He was one of our first Italian missionaries, and we have been made sorry by the news of his death. We extend to his relatives the heartfelt sympathy of the General Conference Committee.

Far Eastern Division

God blesses faithfulness in tithe paying. Brother Yorac is putting on a strong campaign to increase tithes and offerings in his district in the East Visayan Mission. He believes that tithes and offerings can be doubled. He states that a brother testified that his crop was being destroyed by worms. He prayed to God, and gave the Lord the tithe. The next week the Lord sent the red ants into the cornfield, which entirely destroyed the worms. He believes that the crop was saved because he was faithful in paying tithe.

Southern Asia Division

J. C. Dean, one of our missionaries in the Burma Union, writes:

"Since my last letter another government official has requested that our mission open up work in the Shan States. No missionary society is working in Kokang, the area referred to by this official. It was impressed upon my mind that a medical missionary who really means to be a pioneer missionary would have wonderful advantages in this part of Burma. The people are very hospitable, and are willing to build quarters for a doctor and also help in the building of a hospital. Further, this government official told me with emphasis that the missionary who decides to take up his abode with the Yunnanese and to work for them with the object of making some new creatures in Christ Jesus, must have the mind of Jesus. Placing his finger upon his forehead, this official said, 'The man will need the right mind.'"

Missionary Sailings

Elder and Mrs. W. H. McHenry and family sailed from New York, January 15, on the S. S. "Europa." They are returning from furlough to their work in India.

M. D. Howard, returning to the Inter-American Division from furlough, sailed from New York for the Canal Zone, January 18. E. KOTZ.

Our Beloved Dead

NEARLY every week we give a record of some who have gone to their rest. Some of these have been prominent conference or institutional workers. This week's REVIEW records the passing of a number of this character. Mrs. C. H. Jones, W. P. Dougherty, Albert Leroy Curtis, Mrs. O. J. Graf, John W. Beardslee, and Charles M. Everest have been in years gone by active workers in this movement. Others whose deaths are recorded in this number were workers for Christ in a more humble and local capacity, but probably none the

less faithful and efficient than those whose names we have mentioned. We extend to those who mourn our sincere sympathy. What a glad day it will be when the Life-giver comes, and what a glad reunion will take place at that time! May God keep us faithful until that hour.

Final Harvest Ingathering Report

OUR hearts are filled with praise to God as we pass on to the readers of the REVIEW the final Harvest Ingathering report for 1932. The closing days of December were tense, as the reports came into our office, informing us of the close of the campaign in all sections of the field. It was highly gratifying to learn of conferences and unions with enthusiasm running high, putting forth one more final effort to go beyond, or at least attain, the 1931 achievements.

The total amount received for 1932, including Hawaii, is \$528,710.69, with a per capita of \$4.39. The total received in 1931 was \$688,096.60 with a per capita of \$5.84. While a loss of \$159,385.91 is shown, we are happy to report that our total of 1932 returns exceed the budget committee's Harvest Ingathering estimate at the time of the Fall Council at Battle Creek, Michigan, by \$15,346.79. The following is the report of unions:

	Amount	Per Capita
Atlantic Union	\$ 86,842.66	\$8.97
Canadian Union	34,137.26	5.85
Central Union	53,593.30	2.67
Columbia Union	100,379.50	7.80
Lake Union	46,062.68	2.66
North Pacific Union	36,437.52	2.65
Pacific Union	109,446.82	4.87
Southern Union	35,852.71	3.27
Southwestern Union	16,334.64	2.24
	\$519,087.09	\$4.32
Hawaii	9,623.60	31.97
	\$528,710.69	\$4.39

On the per capita basis, the Atlantic Union again heads the list, with \$8.97. The Columbia Union comes second, with \$7.80; and the Canadian Union third, with \$5.85. The largest sum was raised by the Pacific Union, \$109,446.82. The Columbia followed, with \$100,379.50.

It is interesting to note that in 1931 ten conferences, including the Alaska Mission, reached the General Conference goal of \$10 per member, while in 1932 only three conferences reached this amount,—two in the Columbia Union and one in the Atlantic Union. West Pennsylvania was the first conference to report, and shows the highest per capita, \$12.06. Southern New England comes second in per capita amount, with \$10.06; and New Jersey is third, with \$10.04. Again we call attention to the per capita standing of the Hawaii Mission, \$31.97, and of the Alaska Mission, \$25.72.

We wish to express our appreciation to our loyal workers and lay members for their co-operation in prayer and service which makes the above figures possible. In the face of humanly impossible conditions, we recognize that God was with us in a very personal way. The Holy Spirit accompanied the appeal of each consecrated worker, and hearts were impressed to respond to the need. Surely the wealth of the Gentiles has flowed into the Lord's treasury in a very marvelous manner. Let us thank God for this gratifying sum, and pray earnestly that the blessing of Heaven may accompany the funds as they reach the ends of the earth to advance the kingdom of Christ.

L. E. CHRISTMAN, Associate Sec.,
 Gen. Conf. Home Miss. Dept.