

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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The Riven Veil

By MRS. L. D. AVERY-STUTTLE



WHAT means this black and angry sky?
The bright sun veils his fiery eye,
As sounds aloud that dying cry
 Upon the ambient air.
Ah, see! upon that hill of death
A godlike Sufferer yields His breath,
 In anguish there.

The hills shook 'neath that echoing word;
The vast creation, listening, heard,
As gasped and died her suffering Lord
 On lone Golgotha's side;
The angels hushed their glorious songs,
And silent gazed the heavenly throngs
 When Jesus died.

And look! within the temple fair
The busy throngs, with thoughtless prayer
And broad phylacteries, are there,
 From lands afar and near.
When, hark! what is that rending sound
Which shakes and rocks the solid ground,
 Like leaflet sere?

Look, look ye! poised high overhead,
Like some avenging presence dread,
A mighty angel's hand is spread,
 Above the veil 'tis spanned,
Above the massive curtain hung,
Above the gorgeous draperies clung
 A bloodless hand.

Quick as the lightning rends the earth,
Or tears the rocks at earthquake's birth,
And counts the mountains little worth,
 That massive veil is rent;
That shining veil is cleft in twain
When the great Antitype is slain,
 His earth life spent.

O bleeding Christ! 'twere vain for me
To lift my longing eyes to Thee,
Unless that riven veil I see,
 And know and feel that Thou
Who wast thus riven for my sake,
Didst thus a perfect offering make,
 To teach me how
To give my sinful heart to Thee,
Both now and through eternity.

Heart-to-Heart Talks With Our Readers

By THE EDITOR

LIVING SIMPLY AND WELL

"I do not sense that there is a depression in the business world, so far as my own cost of living is concerned. My family have always lived simply. We are content with humble lodgings, our rooms are plainly furnished, we do not have any expensive automobile to keep up, and we eat plain, simple food, the price of which in the market today is much lower than several years ago."

This statement was made to me by one of our brethren several days ago. He has a family of three to support. He works for a meager salary, much less than that received by the ordinary mechanic. But the tastes of himself and his wife are simple. They have learned through the years to bind about many of their wants, imaginary necessities, and have contented themselves with the purchase of those things which were absolutely essential to health and comfort. And isn't this the plane of living to which many of us will be forced to bring ourselves in the days to come? I confidently believe so.

Will there be a return to the wage schedule of 1929? Will property values increase so that we can dispose of our property holdings in real estate? Some of our brethren are propounding these questions. And of course to all these questions I am compelled to answer, I do not know. No one knows what a day may bring forth or what events await on the morrow in the experience of this world. My own judgment is, however, that it will be a long time before wages return to the level of 1929, if they ever do; that it will be a long time before property values come back to where they were several years ago. Repeatedly we have been told during the last two years that prosperity was just a little way ahead, that the depression would soon pass, and many have been living on this hope with no change in their financial program. I believe that it will take some time for this hope of better days to be realized, if it is ever reached.

In the meantime, if we can realize that we have indeed come into a new time, and can readjust our reckonings in harmony with the conditions which exist, it will go a long way toward solving the question of a livelihood in our own individual and family experience. I mean, in other words, that we must come down to a simpler plane of living. Many things which we have

indulged in freely in the day of prosperity we must dispense with in this day of stringency. If the members of a family will set themselves to do this, they will be surprised to see how much can be saved in the operation of the household. There can be a saving on light and heat. There can be a saving in the operation of the automobile, a saving in furnishing the table. Not that we should deprive ourselves of wholesome foods, but much expense can be saved in eliminating pastries, confections, and foods of this sort which, instead of building up health, make for the weakening of our strength and energy. One person can save in one way and another in some other way.

No rule can be laid down which will apply to every individual and to every family. As I have said before, Let us see how simply and cheaply we can live, and at the same time how well we can live. And in this saving on our own expense, we shall have something to pass on to those in need; we shall have means to sustain our missionaries in the field; and I believe that God will bless us in this endeavor.

ATTENDING THE MOVIES

Do you attend the movies? What influence do they have on your own life? What influence does your example have upon others? I am led to ask these questions by the conversation which I had today with a member of the church. I was told of a young man who, because of the worldly tendencies operating in his life, had recently been disfellowshipped from one of our churches. He was fond of pleasure, and sought satisfaction in attending the theater and the movie. He grew more and more careless, and finally ceased to pray, to attend church, and eventually began to work on the Sabbath. As he was labored with to reform his ways, he inquired, "Why do you choose me particularly as the object for your labor? It is true I attend the movies, but others of your members do also. I have looked around more than once and seen older members of your church in the theater. I have even seen those who are looked upon as leaders in the church enjoying the pictures as I did. And I have also seen these same persons make a high and holy profession, and talk very piously when they were with their church associates."

Sad to say, this young man pictures a condition which is altogether too

common. I do not believe that many of our older brethren and sisters attend movies. Unfortunately, some do. I believe that the very large majority of our church officers and our ministers and conference workers are entirely free from this reproach. But unfortunately, some of our church officers, and even occasionally one of our ministers, do attend movies. And in doing this while they profess better things, they not only give the enemies of the Lord occasion to blaspheme, but their example is most potent in leading the younger, less experienced members of the flock away, or at least in strengthening them in their wrong doing.

Why do I condemn the popular movie? I do not do so because of the physical characteristics of the pictures. The exhibitions are not wrong because the pictures are represented as moving instead of stationary. This form of photography is made to serve a very valuable purpose in many ways at the present time, especially in the illustration of scientific subjects, and the representation of geographical and other scenes. I would not class the popular movies with these exhibitions of an educational character, such as travelogues, the representation of animals in their native life, the growth of plants and their scientific demonstration. But I do object decidedly to the popular moving picture shows, for the following reasons:

1. They frequently portray crime. While the criminal may not be made a hero, nor his basest actions idealized, it has been recognized for many years that the crime pictures in the movies are a strong incentive to the commission of crime on the part of youthful witnesses. Boys, and sometimes even girls, think they can go out from the moving picture show and act the part of even greater artists than those depicted on the screen.

2. Moving picture shows frequently picture scenes of sex impurity. Indeed, it has been admitted even by moving picture men themselves that if the sex appeal were removed from the moving pictures, much of their popularity would be lost with the general public. Pictures of illicit love, of marital infidelity, of clandestine marriage, of elopement, of alienation of family affection, with all its jealousy and envy, are exploited daily before millions, including not only men and women of mature minds who might be supposed to form a proper estimate of such questions, but before boys and girls with their impressionable and receptive minds, placing before them wrong standards of living and wrong conceptions as to true love in the family relationship.

(Concluded on page 5)

Racing With the Sun

Over the World-Encircling Path of the Message

THE prophecy of Isaiah 56 foretold the spread of the Sabbath reform message in the last days, gathering the believers to worship around the whole circle of the earth. "Mine house shall be called a house of prayer for all people," says the Lord. Verse 7. "From the rising of the sun even unto the going down of the same," He says, "My name shall be great among the Gentiles." Mal. 1:11.

Beginning Sabbath morning in the mid-Pacific, where Providence "commanded the morning," and "caused the dayspring to know his place" (Job 38:12), let us race with the sun in its twenty-four-hour circuit over the lands where the advent message is calling believers to Sabbath school and worship. We might note the westward flight hour by hour. But now the advent movement has reached the half-hour measure in marking the earth for the message of Sabbath reform. Every thirty minutes we reach new groups of believers gathering north and south of the equator, as the Sabbath morning sun passes over. Beginning, for exactness, with the 180th meridian, in the mid-Pacific Ocean, those forty-eight narrow thirty-minute belts of time touch the following lands where Seventh-day Adventist believers are meeting:

1. The first thirty minutes the sun touches Nui, or Savage Island, in the Ellice group, the Fiji Islands, and North New Zealand.

2. The next thirty minutes our flashing shaft of light touches South New Zealand, Norfolk Island, the New Hebrides, and New Caledonia.

3. In the third half hour the Sabbath morning sun reaches the English people of Lord Howe Island, and the once utterly dark Solomon Islands, where jets of light are appearing all through the darkness.

4. Now we touch the first continent on our course, the eastern coast of Australia, and to the northward, the

eastern point of New Guinea, with our new Rabaul headquarters.

5. Here, just under the equator, is Mussau Island, in the St. Mathias group, where, within one year, 2,000 devil worshipers—practically the entire island—joined the Sabbath school. Southward the line of light crosses east central Australia and Tasmania.

6. South Australia and northward, to Pelew Island, above the equator, in the Carolines, and on to northern Japan.

7. Eastern Siberia, fairly dotted over with jets of light, Korea, and southern Japan.

8. Then for thirty minutes, Siberia again, Manchuria, eastern China, the Philippines, the Celebes, and Kalgoorlie, the gold mining town of Western Australia.

9. Now northward our eyes turn, over Western Australia, Java, eastern Borneo, central China, the one light station in Mongolia (near Kalgan), and Siberia's three points of light just east of Lake Baikal.

10. One group west of Lake Baikal, west central China, Indo-China, western Borneo, Java.

11. Eastern Sumatra, northward over Singapore and the Malay States, Siam, west China, till the line fades in Siberia's far north, around Irkutsk and other towns.

12. Then downward we look, from the Yenisee River region of Siberia, to Burma, far southward.

13. Eastern India (Bengal and Calcutta), Sinkiang province recently entered (placing all China on our list), with many Russian groups in eastern Turkestan (Central Asia), and northward in Siberia.

14. Siberia again, central Turkestan, central India, from the Himalayas to Ceylon.

15. Western India (our headquarters in Poona), and north to Tobolsk in Siberia, with groups all about, right and left. (Years ago a worker

exiled from European Russia, landed Friday evening in Tobolsk. Sabbath morning he went out in the town, in deep snow, thinking of home and of the believers who would be meeting together. "Oh," he thought, "if only I could find brethren here!" Then looking across the street, there, before his eyes, he saw a sign: "Meeting place of Seventh-day Adventists." Exiled to far Tobolsk, he was still within the world-wide home circle of the household of faith.)

16. Western Siberia, western Turkestan. We pass over Moslem Afghanistan and Baluchistan, unentered.

17. Now our narrow thirty-minute belt of light touches Europe, along the eastern edge of the Soviet Republic, the land of Kirghiz (in Asia), the islands of Mauritius, Reunion, and the Seychelles group, in the Indian Ocean.

18. Now we touch Madagascar, Persia, Trans-Caucasus, and the Soviet Republic in the regions of the Volga, where the dots marking churches on my map are so numerous as to be scarcely distinguishable.

19. Still central Russia, north and south, into the Caucasus, where old Mt. Ararat lifts aloft the torch of truth by several churches of Russian believers on its slopes; then come Mesopotamia (Baghdad, near Babylon), eastern Abyssinia and Italian East Africa, on the Red Sea.

20. Now we touch Durban in Natal, then through Africa the line runs, over Nyasaland, British East Africa, Upper Egypt, Syria, and Palestine (Jerusalem and beyond Jordan), Cyprus, and West Russia.

21. Now, from within the arctic circle, at Hammerfest (Norway), the city farthest north, southward the line runs through Finland, the Baltic States, Poland, Rumania, Bulgaria, Greece, Cairo and Alexandria (in

Egypt), the Congo, Rhodesia, and South Africa.

22. Northward again, the narrow belt of light reaches from Capetown (Southern African Division headquarters) through Angola, over the new missions in French Equatorial Africa, Jugoslavia, Austria, Hungary, Czechoslovakia, eastern Germany, and Sweden.

23. Thirty minutes farther, and we see Norway, Denmark, Germany, Switzerland, and Italy, our brethren meeting all about.

24. Now Holland, Belgium, France, Algeria, and Nigeria, in Africa.

The sun has raced us half way round the world; and every thirty-minute measure has marked off Sabbath schools gathering and the meetings for Sabbath worship. There is not a half-hour gap. Now on westward we go, touching,

25. England, Scotland, Spain.

26. Faroe Islands, Ireland, Portugal, Morocco, Sierre Leone, and the Gold Coast (West Africa).

27. Eastern Iceland, Madeira Islands, and probably the Canaries.

28. Western Iceland (Reykjavik and the western coast), the Azores Islands, in mid-Atlantic, where only recently believers have been reported.

29. The extreme east coast of Brazil (Pernambuco, Parahyba, and Rio Grande do Norte).

30. From Rio de Janeiro, northward through the states of Espirito Santo and Minas Geraes.

31. São Paulo (Brazil) and the delta of the Amazon.

32. Southern Brazil, Uruguay, Paraguay, the Guianas (on the Caribbean), Barbados, and Newfoundland.

33. Nova Scotia, New Brunswick, eastern West Indies, Venezuela, Amazonas, Bolivia, Argentina.

34. Punta Arenas (the world's southernmost town, on the Straits of Magellan), Chile, Peru, Colombia, Haiti, and Santo Domingo, New England, and Quebec.

35. Ontario, Atlantic States, Cuba, Jamaica, Ecuador, and Lima (Peru).

36. Central America, and the central United States (just east of the Mississippi).

37. Central Canada, west central United States, Mexico.

38. Saskatchewan (Canada), the States east of the Rocky Mountains, northwest Mexico.

39. Alberta (Canada), the Rocky Mountain slope, west.

40. British Columbia and the Pacific Coast.

41. Pitcairn Island! How cheering to see this lighthouse of the message shining out in this narrow thirty-minute strip, where otherwise would be a break in our shining trail of light,

unless, perchance, there are believers in Juneau, Alaska, or in the Prince Rupert country of western Canada.

42. Skagway (Alaska), and the Marquesas Islands of the South Pacific.

43. Tahiti, and the eastern Society group.

44. The main Society group.

45. The Hawaiian Islands (eastward).

46. Honolulu (and western Hawaiian islands), Nome (Alaska), Cook Islands.

47. Samoa and Tonga.

48. Chatham Island (southeast of New Zealand with one family, I believe), and Tongatabu, just barely completing the circuit, without a break at any thirty-minute stage.

Thus from the rising of the sun to the going down of the same the truth of God for these last days has brought forth fruit. Never in the history of man was the light of the Sabbath so widely spread. The racing sun never sets upon this advent movement. We can joyfully sing the old hymn:

"We thank Thee that Thy church un-sleeping,

While earth rolls onward into light,
Through all the world her watch is keeping,

And rests not now by day or night.

"The sun that bids us rest, is waking
Our brethren 'neath the Eastern sky;
And hour by hour, fresh lips are making
Thy wondrous doings heard on high."

W. A. S.

Baguio, Philippine Islands.

"Islam's Rebirth in Turkey"

THIS is the caption of an article which appeared in the *Literary Digest*, January 7, 1933. The first six lines are as follows:

"Turkey has rediscovered the Koran. When, for the first time, passages from it were chanted in the Turkish tongue, the people were thrilled with a religious ardor that they had not known in years."

The *Literary Digest* continues its recital of the facts:

"Islam, it seems, was not dead; it was only sleeping. 'God is great,' cried the muezzins, and the people heard.

"For nearly ten years after Mustafa Kemal Pasha had driven the caliph into exile, suppressed the monasteries, and taken education from clerical control, Islam seemed to be undergoing rapid disintegration, writes F. Lyman MacCallum in the *Moslem World*. Islam in Turkey was leaderless and unfashionable. In Constantinople the mosque was largely abandoned to the reactionary, the aged, and the ignorant. Worship was conducted in the sacred Arabic tongue, the study of which had disappeared from the schools.

"One day, during the Fast of Ramadan, which is observed by Mohammedans as Lent is observed by Christians, an announcement appeared in the *Milliyet* and other newspapers that Yashar Bey would chant a passage from the Turkish Koran at the Yerebatan mosque, a small mosque near St. Sophia.

"Hafiz Yashar Bey's style and voice," ran the notice, "will be certain to enhance the effectiveness of the passage, and Hafiz Yashar will forever retain the honor of having been the first hafiz [a Mohammedan who has committed to memory the entire Koran] to recite their religious books to the Turks in their own tongue. We hope that many other hafiz will follow Hafiz Yashar Bey's lead, and begin to recite to their admiring hearers in their own tongue."

Passing to the events of the latter part of that same day, the story, as it appears in the *Literary Digest*, runs thus:

"That afternoon there were scenes of considerable enthusiasm at the Yerebatan

mosque, says Mr. MacCallum, who is the subagent of the American Bible Society in Istanbul.

"Two days later recitals were given in three mosques, and Mr. MacCallum quotes from the *Milliyet* this description of the scene in the Seljuk mosque:

"All faces turned toward Hafiz Yashar Bey as he recited first the original of the 'Anbiya' Sura [a chapter or section of the Koran], and then repeated it in Turkish. 'The day of man's reckoning draws nigh!' he cried. A sound of sobbing broke from the lines of worshippers. They were listening with eyes half closed in trance, rosaries clicking through their fingers.

"Tell them that God hears every word spoken in heaven and on earth. God sees and hears all!" Some nodded, some groaned, "Oh Lord God!" Some audibly repented of their sins.

"One thing was certain, that the congregation, listening for the first time to God's word from this pulpit, was touched as never before. When some passages were being chanted, the people were almost beside themselves. When the verse, 'Everything shall taste of death,' was pronounced, the heads of the congregation fell forward on their breasts."

"The *Milliyet* later gave seven columns to the movement, more, perhaps, says Mr. MacCallum, than had been devoted to religious topics by that important daily for years. It said:

"The reciting of the Turkish Koran, which has opened a new era in our religious history, continues to gather support and approval. Scarcely a single innovation has hitherto won such widespread sympathy and support in this country. Any mosque in which the Turkish Koran is to be recited is immediately filled to overflowing."

Nor was the enthusiasm over the rebirth of Islam in Turkey confined to Constantinople and its environs. Still following the *Digest's* story, we read:

"The movement spread to Smyrna, Trebizond, and other Black Sea towns. At length came the Night of Decree, the climax of the Moslem religious year, that night on which the Prophet visited heaven and saw Allah's face, and on which men's fates are appointed. The service at the

mosque of St. Sophia, says Mr. MacCallum, is always one of the world's impressive spectacles. "One looks down from majestic galleries upon a liquid mass of humanity rising and falling in rhythmic waves at the behest of the wild, triumphant cries of the muezzins, while the historic temple almost shakes with the thunder of knees as those thousands prostrate themselves. Then follows a moment of awful silence, sufficient even to halt the tongues of the chatty sight-seers."

"The service on this occasion, says Mr. MacCallum, may easily have been the most remarkable since the Turks came to Constantinople. Thirty *hafiz* reciters, it was announced, would read the Turkish Koran, and the entire service would be broadcast by radio. Mr. MacCallum tells us:

"By four o'clock in the afternoon hundreds of men, women, and children were gathered at the doors, and shortly after sunset prayer the doors had to be closed again in the face of thousands.

"So densely was the mosque packed that during the ensuing *namaz* [Mohammedan liturgical prayer] hundreds had no room to prostrate themselves, and were compelled to remain standing or seated. An American estimate of their numbers is as low as 10,000, but the press reports were three to four times that number, with an additional 30,000 in the courtyard.

"After the evening *namaz* singers in various parts of the building were to chant the "Mevlid" or Birth-song of the Prophet, which for five centuries has been the favorite religious poem of the Turks. So the congregation broke ranks, and struggled to get within hearing of the singers.

"The scene defies description. The roar from this human whirlpool was like the thunder of rivers or of an earthquake. Above it soared the high quivering voice of the *hafiz* sounding the opening lines of the "Mevlid:"

"Let us invoke God's name in the beginning,

In every act this keeps His slaves from sinning."

"At half past eight the muezzins lifted their voices in an overpowering cry, "God is great!"

"A thrill of excitement laid its hold on that vast concourse—excitement that communicated itself to another great crowd standing under falling snow in front of loud speakers in Angora's main square, and even to aliens seated by their radio sets in Bulgaria and Rumania.

"With that cry something deep and long pent surged from the Turkish heart. Men felt that in that moment the religious life of the Turkish Republic took a definite turn.

"Islam in Turkey was still alive, solid, mighty—and national. The new and foaming wine of Mustafa Kemal was brimming the ancient bottles of Mohammed. Tonight the Turks were tearing their religious life free from the senseless clutch of the withered hand of Arabia."

Evidently a change has come, and Islamism is having a new birth, not only in Turkey but everywhere.

Mustafa Kemal Pasha not only drove the caliph, who was the Turkish emperor, into exile, but he assumed to abolish the caliphate, and

until 1931 Islam was without a head and consequently without effective organization. It was in much the same state that Roman Catholicism would be in were the pope to be deposed and the Roman Church be left without a visible head for ten years.

Caliphate Re-established

But in 1931 representatives of Islam from the various Moslem countries met in Jerusalem, re-established the caliphate, by the election of a caliph, with headquarters, not in Constantinople nor in any other center of political power, but in Jerusalem, long the center of religious thought and reverent interest for the whole world.

It is this and the giving to the Turks of the Koran in their own tongue that has mightily revived Mohammedan enthusiasm, especially in Turkey.

We cannot rejoice in this new birth of a false religion, but we can and should realize that the revolution in Turkey, which dethroned and banished the sultan and established a so-called republic upon the ruins of the monarchy, did not write finis over against our denominational view of the king of the north. We must not be dogmatic in dealing with unfulfilled prophecy. But in the light of recent developments in Turkey, such as those described in the *Literary Digest*, and in view also of a somewhat older development in the city of Je-

rusalem itself, we need not necessarily conclude that the king of the north is not Mohammedan political power, and that that power, whether organized as Turkey or in some other form, may not yet plant the tabernacles of its palace between the seas in the glorious holy mountain, and then come to its end.

Mohammedanism Still a Force

Indeed, in view of the fact that in 1931 representatives of the several Mohammedan countries in the world met in Jerusalem, declared the caliphate re-established, and elected a caliph, who is today administering the ecclesiastical affairs of Moslemism from the Holy City, we must admit that organized Mohammedanism is still a force to be reckoned with just as truly as is the Papacy.

Every dyed-in-the-wool Mohammedan is a fatalist, and devoutly believes that to die fighting for "the true faith" is a sure passport to heaven. In view of this fact, nothing that may occur in connection with the Mohammedan peoples, whether Turks, Arabs, Egyptians, or what not, need surprise us; for this we know, that God's word will be fulfilled, and in just the way He intended when He gave it. No misunderstanding of prophecy that we may have had, or may still have, can change it in even the slightest degree. The Scriptures may be misunderstood, but cannot be broken.

C. P. B.

Attending the Movies

(Concluded from page 2)

3. The moving picture shows create a perverted taste. No one can habitually attend such places of amusement and witness such scenes as are portrayed upon the screen, without being influenced in his heart and life, in his ideals and standards. As we behold, we are unconsciously transformed into the image of that which we see.

4. The moving picture shows often discredit religion. Slurs are cast on the church and its sacred institutions. Ministers of religion are represented as participants in or parties to crime, and as ministering comfort and encouragement to those in sin.

5. Moving picture shows are a fruitful cause of wasted time and money. The amount of money spent daily in these cheap places of amusement is almost fabulous. The aggregate amount of time runs into years. How much good might be accomplished if such time and money were properly expended!

In considering his relationship toward worldly sports and pleasure,

Christ's disciple should ask, What would be the relation to them of my Master if He were here on earth? Can we conceive of Him as finding pleasure in such scenes as are represented in the popular movie? We can think of Him as mingling with the people in their social life in order that He might do them good, but it is utterly impossible for us to think of Christ as sanctioning by His divine presence attendance at the theater or moving picture show. And surely if Christ would avoid such places, His disciples should do the same. "He that saith he abideth in Him ought himself also so to walk, even as He walked."

Have you been attending moving picture shows in the past? I pray God to send a conviction of sin into your heart, that you may see whither your steps are tending and where your influence is cast in your relation to others.

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"Don't take offense at constructive criticism—take advantage of it."

Contributed Articles

Our Missionary Cause

By W. H. WILLIAMS

OUR people in every part of the world field will be interested in the final statement of the Sixty-cent-a-week Fund for the year 1932. When our brethren whom we have sent overseas learn what has been accomplished in North America in these uncertain times, it will put new courage into their hearts to face the problems of the year 1933.

During 1932 there was raised for missions through the Sixty-cent-a-week Fund \$1,902,888.41. The last month of the year our churches in North America raised more than a quarter of a million dollars. To be exact, the figures stand at \$253,475.70. God is really accomplishing miracles these days among His people. The loyal constituency in North America has come forward each week and placed in the collection basket an average of \$36,594 for missions.

What a formidable group of figures make up the following comparative statement of the Sixty-cent-a-week Fund covering a ten-year period:

Year	Membership	Amount Raised	Cents a Week per Member
1923 ...	98,715	\$2,307,069.19	\$.449
1924 ...	101,129	2,367,346.37	.450
1925 ...	102,895	2,488,587.50	.465
1926 ...	106,941	2,700,567.95	.486
1927 ...	108,802	2,699,530.70	.476
1928 ...	110,422	2,820,114.11	.491
1929 ...	112,276	2,839,674.09	.486
1930 ...	113,237	2,681,213.22	.455
1931 ...	117,552	2,377,023.78	.389
1932 ...	120,259	1,902,888.41	.304

Total for ten years \$25,184,015.32

While the per capita has dropped to 30.4 cents a week for 1932, yet during the ten-year period our brethren and sisters have given to missions through this channel \$25,184,015.32. This averages \$23.05 a year, or the equivalent of 44.3 cents a week for each church member.

Sources of Income

Some may desire to know the sources of this income of nearly two million dollars raised in 1932. There are really two principal sources that supply the greater percentage of funds, and through these agencies backed by a loyal people the cause of God moves forward in foreign lands. The following statement reveals the proportion of funds received from the various

sources making up the Sixty-cent-a-week Fund for 1932:

	1932	Per Cent Raised
Sabbath School ...	\$1,068,442.15	56.15
Harvest Ingathering	519,087.09	27.28
Other Mission offerings	315,359.17	16.57
Total	\$1,902,888.41	100.00

Think for a moment of the great responsibility by our Sabbath schools and the splendid record they made during the past year. The majority of our people are well aware of how the raising of more than a half million dollars through the Harvest Ingathering was accomplished. Little did we realize what it was all about as we continued week after week to attain our goals in this campaign. We are almost frightened as we think what the results might have been to our foreign missions if we had failed, and we thank God for the constancy, courage, and faithful efforts of our people revealed by this great accomplishment.

Relative Value of Dollar

The clock of time has been set back almost twenty years so far as the purchasing power of the American dollar is concerned. Twenty years ago, in the year 1912, the gifts of this people to missions through what was then known as the Fifteen-cent-a-week Fund aggregated \$472,610.87, or an average of 14.2 cents a week per member. In 1932, twenty years later, the constituency gave more than four times as much, or \$1,902,888.41. This amount, based on our increased membership, is the equivalent of an average of 30.4 cents a week. When we consider the great advance that has been made since the year 1912 and the strength that has come into our work in foreign lands, we have reason to rejoice in the providences of God. It is an evidence that the people of God are back of our foreign mission movement, and will carry on in the face of hardship and privation until the work is finished.

Courage is needed. Our people possess it. Broad vision is needed in such a time as this. Our people, we believe, are receiving it through the Holy Spirit, and their eyes are fixed on the heavenly goal.

On behalf of our foreign staff of

missionaries and the Mission Board we desire to express appreciation for the splendid gifts made by our faithful believers in North America. Never before in all the years of experience of this denomination, have the gifts of this people meant more to the cause than at the present time.

It is a time of confusion, a time when the things which we once trusted seem to be crashing about us. The whole world seems to be in a turmoil. Economic depression and unemployment threaten the very existence of many philanthropic, religious, and missionary enterprises of other denominations. Poverty stares former liberal givers in the face, and yet the truth of God marches on. There were more souls born into the kingdom through the truths of the third angel's message during 1931 than in any previous year in our history, and we are confident that when the returns are all in, we shall find that even greater records have been made in 1932.

The situation as it exists in North America has its counterpart all over the world. The only difference between the depression in America and in other parts of the world is its late arrival here. Other lands have been suffering longer, and in many countries more seriously.

The Struggle in Mission Fields

At present a struggle is on in every mission field. The respective committees are endeavoring to revise budgets in order to care for the reductions of 6 per cent, 10 per cent, 8 per cent, and 6 per cent which have been made in the regular appropriations. However, nothing seems to daunt the spirit of our loyal people, and words of good cheer are coming from many fields. "No retreat" is being sounded around the whole circle of the earth, and our missionaries are content to work on under the most trying circumstances, confident that we in the homeland will loyally stand back of them.

The missionary forces in these heathen lands are inadequate for the advance they long to make, and it is remarkable how well the foreign divisions have adjusted their operations to come within the budget. With all the reduction in appropriations, not one institution has been closed, neither are they abandoning any major project.

There is an outstanding characteristic in the experience of Paul that

should be emphasized in this connection. He felt that the message going to the world in that day was so important, that the purpose for which Jesus came the first time was so big an objective and possessed him so completely, that it gave him a measuring rod against which other things could be placed. Measured against it, many temporal things became secondary,—whether he lived in comfort or hardship; whether he had his own home or had none; whether he went up to Jerusalem in times of danger or stayed at Ephesus where he was comparatively safe. All these things were

merely incidental; the big thing was to *go on with the task*. That was the secret of his achievement.

This seems to be the spirit of our men whom we have sent overseas, and who are now carrying the burdens in these foreign lands. With them the one compelling thought is that somehow, some way we must go on with the task.

Jesus stands as a demonstration that the human soul, when linked with the divine, can never be overcome by any odds. Then why should we who follow the Christ be afraid in a time of adversity?

God or Mammon

By G. A. ROBERTS

"Ye cannot serve God and mammon," and we are to live by every word which proceedeth out of His mouth. How many believe His word?"—*"Testimonies to Ministers,"* p. 398.

"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9.

The margin of our Bibles tells us that mammon is riches. The *Emphatic Diaglott* and the Spirit of prophecy (*"Testimonies,"* Vol. III, p. 117) both indicate that the instruction of the Master here is that "they [we] should, *with* the unrighteous mammon, make friends, that they [we] may finally be received into everlasting habitations. God has made men stewards of means. He has placed in their hands the money with which to carry forward the great work for the salvation of souls for whom Christ left His home, His riches, His glory, and became poor, that He might, by His own humiliation and sacrifice, bring many sons and daughters of Adam to God. In His providence, the Lord has ordained that the work in His vineyard should be sustained by the means intrusted to the hands of His stewards. A neglect on their part to answer the calls of the cause of God in carrying forward His work, shows them to be unfaithful and slothful servants." Also we read in Volume I, page 539, "Because they have robbed God, . . . they have . . . no Friend in heaven to receive them into the everlasting habitations of the righteous."

It would appear from the above that to a great extent at least we ourselves determine whether we shall be received in the everlasting habitations of the righteous, by the way in which we handle the mammon, or riches, of which we are made stewards in this life. But Satan is determined that

men shall not bless the cause of God with their means. Note the following instruction:

"The Lord abhors your selfish practices, and yet His hand is stretched out still. I urge you for your soul's sake to hear my plea now for those who are missionaries in foreign countries, whose hands are tied by your ways. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for want of means in the treasury.

"Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of God to all the world? Who believes this? How then shall they call on Him in whom they have not believed? and how shall they be-

lieve in Him of whom they have not heard? and how shall they hear without a preacher? Who has the faith that will enable them to practice this word? Who believes in the light which God has given?"—*"Testimonies to Ministers,"* pp. 398, 399.

"The little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means, to remember that God has intrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but Mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgences. Your accountability to Heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to Himself."—*Id.*, pp. 399, 400.

Note that "Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for want of means in the treasury." And we note again: "I would ask all who have means, to remember that God has intrusted this means to them to be used in the advancement of the work which Christ came to our world to do."

May God help us all that with the mammon of unrighteousness we may make friends of God and the angels, so that when this mammon of unrighteousness fails, they may indeed receive us into everlasting habitations. Let us remember that "the decisions of the last day turn upon our practical benevolence," and that "Christ acknowledges every act of beneficence as done to Himself."

Our Prayer

BY HARRIETT B. SCHROEDER

Oh, send Thy Holy Spirit, Lord,
And now our hearts prepare;
Oh, sanctify us by Thy word,
And hear our humble prayer.

Fill with Thy presence, Lord, we pray,
And teach us of Thy will,
Help us to grow in Thee each day,
That we Thy law fulfill.

May we to others tell Thy love,
And praise Thy holy name,
As did the angels from above,
When as a child Thou came.

O Master, make us more like Thee,
And keep us by Thy might;
Oh, may our lives surrendered be,
Till faith is changed to sight.

✻ ✻ ✻

A Testimony

I HAVE been a reader of the *REVIEW AND HERALD* for fifty years or more. Fifty-five years ago I accepted this truth, and I am now past seventy-two. I must say that I love this truth better than I ever did. My love grows stronger every day. I long to see my Saviour. I have an invalid wife who has been in a wheel chair for seven years.

I am a brother of W. W. Eastman. If you can use this for our paper, I would be glad to see it in print. With love to our workers.

A Foreword to Professor Price's Article

THE article on this page by Professor Price is a little different from the usual type of article in the REVIEW, and in the very nature of the case is a little more technical and more difficult to grasp at first reading. Nevertheless we believe that it merits the careful reading, and if necessary re-reading, on the part of all those who have a deep interest in the facts that support the flood doctrine in opposition to the evolutionary explanation of the rocks and fossils. We especially commend this article to our ministers, Bible workers, and theological students.

Professor Price here deals with some questions that go right to the heart of the controversy. He well remarks in the closing part of this article: "It ought to be a very arresting fact to every one of us that the rise of the advent movement parallels exactly the period of the world's turning away from the Bible and following the theory of evolution."

Theologically, our great doctrine in opposition to evolution has been the Sabbath, which is a memorial of the miraculous creation recorded in Genesis. On the scientific side our answer to evolution must be primarily in terms of a defense of the flood doctrine. If we can show that the various geological changes and the fossils may be satisfactorily explained by the flood, we thus refute the explanation that the rocks and the fossils were laid down over successive long ages, which explanation is at the very bottom of the evolutionary theory.

It is a significant fact, as Professor Price reveals in this article, that as evolution came in, belief in the flood went out. And it is a doubly significant fact that when the first scientific book in defense of the flood was written in our modern day, it was written by a Seventh-day Adventist. That book was published by Professor Price in 1902, and has been followed with other books by him on the same or related subjects over the last thirty years. These works by a Seventh-day Adventist whose inspiration for such study was prompted by his belief in the Adventist doctrine, particularly the Sabbath, which memorializes creation, are the source from which Fundamentalists have drawn most of their scientific arguments in support of Genesis.

Many of the Fundamentalists have endeavored in a sense to harmonize Genesis with the geological-ages theory of evolutionists by interpreting the days of creation week as long periods of time. It will be remembered that Bryan testified his belief in such

long periods for the creation days when on the witness stand at the Scopes trial. This harmonizing attitude justly merits the contempt that it receives from the out-and-out evolutionists. But Professor Price's works are unique in that they make no such compromise. This fact is clearly noted by the book reviewer of the *Quarterly Review of Biology*, a very learned scientific work, in a review of one of Professor Price's recent books, "The Geological-Ages Hoax." This reviewer, who is an eminent evolutionary scientist, gives extended space to an examination of this Fundamentalist work, and remarks in his opening paragraph:

"We have heard Professor Price referred to as 'Bryan's geologist,' but we hope to make it clear that this is entirely inaccurate. Professor Price has no good word to say for the reconcilers of Genesis and geology."

After quoting Professor Price extensively in his review, the scientist makes this final statement:

"We may perhaps close with a last quotation [from "Geological-Ages Hoax"] with which we can whole-heartedly agree:

"When any Christian takes this position [that a literal flood occurred], intelligently informing himself regarding the pertinent facts as now known, he finds himself in a position where he has a safe and secure line of argument. And from

this position he can never be driven by any fact or set of facts known to the modern world."

This is at least an interesting admission, and reveals that by taking the Bible as it literally speaks with regard to creation and the flood, a consistent line of evidence can be built up which will win the respect, even if it does not win the agreement, of eminent evolutionary scientists who are able to evaluate sound reasoning. Nothing is gained by compromising with error in endeavoring to explain the Bible. Seventh-day Adventists are in a sound, consistent position in opposition to the great errors concerning evolution, as touching both creation and the flood.

And we have been guided into that safe position and away from the quagmire into which many Fundamentalists have fallen, of attempting in part to reconcile Genesis and evolutionary geology, because of our great primary truth—the Sabbath. That truth is based on the simple belief that Genesis is speaking of actual days of creation and an actual seventh day at the end of a literal week, when God rested from His work. Thus has the Sabbath protected this denomination in its scientific as well as its theological thinking and writing.

Again we commend the following article by Prof. George McCready Price.

F. D. N.

Were the Fossils Buried by the Flood?

By GEORGE MCCREADY PRICE

WHEN the present writer's "Geological-Ages Hoax" appeared a little over a year ago, it was very favorably received by practically all the evangelical journals. However, the editor of one highly esteemed periodical, while describing the book in some detail and commending it in a general way, seemed to think that there must be something in the way of successive "ages" indicated by the stratified rocks, and that the flood could hardly be held sufficient to explain all the fossiliferous deposits.

This is what this editor had to say on this point:

"One difficulty manifest in his argument seems fundamental, and weakens, if it does not vitiate, his logic. However many or few of the strata exist in any one place, they always exist in the same order or the reverse. This fact, which he seems to recognize fully, certainly requires a time element in the laying down of these strata, yet the repudiation of this time element seems of the very essence of his argument."

One expression in this paragraph puzzles me as to its real meaning. What does this editor mean by saying

that the strata "always exist in the same order or the reverse"? If he means that wherever the order of the formations as found in the field does not agree with the regular or "standard" sequence, it is always found to be an exact reversal of the "standard" sequence, all I can say is that this statement simply is *not true*. The geological formations really occur in about every conceivable sequence; the fancied regularity and definite order is all a myth. I need not labor this point here; for my various books on geology have been written largely to prove with carefully documented facts and examples this entire lack of orderly sequence among the fossiliferous rocks.

Perhaps, however, this editor (who is himself an experienced archeologist) merely meant to say that a time element of some sort can always be distinguished among the stratified rocks, since, no matter in what relative sequence the fossils may appear, the finding of one layer above another indicates clearly some sort of time element in their deposition. As the

other way of looking at his words would make nonsense or falsehood out of them, I am willing to assume that this latter is their real meaning. Furthermore, I am also willing to admit that a real time element is thus indicated. But I am not by any means prepared to admit that this time element is inconsistent with the theory that the flood is sufficient to explain essentially all the stratified deposits, or that this time element can be expanded or stretched out to the dimensions of the familiar geological "ages." Several very serious gaps in the logic would have to be bridged before the "ages" of evolutionary geology can be proved from the admitted fact that, in any particular locality, the lower of two or more beds must have been deposited before the one above it.

To make this point clear to the readers of the REVIEW will require a somewhat detailed statement of some of the actual facts about the rocks. But as this point involves the entire difference between the flood theory and the popular evolutionary theory of the history of the world, a study like this may not be in vain.

When we find any two beds or two strata one above the other, it is only a matter of common sense to say that a time element is clearly indicated. The lower one obviously must have been deposited before the upper. This is called the law of superposition. Moreover, the fact that we do not have one continuous layer, but have two beds with a distinct dividing line between them, is proof that an interval of time (small or large) must have intervened between the laying down of these two beds. Otherwise there would be one continuous bed, not two.

How Much Time Is Involved?

And yet, how much of an interval of time is indicated in a case of this kind? Was it twenty minutes, or twenty million years? By the mere physical evidence of the beds themselves (that is, without considering the fossils which may be contained in them) it is quite impossible to say what this interval of time really amounted to. And yet, when the two layers are strictly *conformable* to each other, with no signs of any disturbance or erosion, it is obvious that the two beds must have followed each other in tolerably quick succession, with no very extensive interval of time between them. On the other hand, even if the lower bed shows evidence of having been eroded or tilted up on edge before the next layer was deposited upon it, this would not be any absolute evidence that a long geological "age" really intervened. For any such combination of events might very easily have taken place during

the rather prolonged turmoil and disturbances of the Biblical deluge.

However, evolutionary geologists do not depend upon the physical appearance of the beds of sandstone or shale or limestone for their theories about the times when they were laid down. For over a hundred years, they have accustomed themselves to disregard entirely the physical evidence presented by the strata, and have placed their entire dependence upon the fossil content of these strata for that time element which they seek to read from the rocks. And as by this geological method of reading time from the rocks by means of their contained fossils, more than by all other methods combined, the evolution theory has been foisted upon the world, it may be worth our while to consider the matter with considerable care.

The Fossil-Ages Theory Illustrated

To illustrate how the matter works out, let us suppose that we have three distinct layers or beds one above another, the lower one containing trilobites, the next one containing some bones of one of the huge dinosaurs, and the top one containing some bones



Loss or Gain

BY MARY VALLIANT-NOWLIN

HELPLESS as a little infant

Leaning on its mother's breast,
In the arms of Christ I nestle,
Careworn, tired; and I rest.
Shade of Rock in land so weary,
Tender Shepherd of the fold,
Take my trembling hand, and feeble,
In Thy strong hand ever hold.

Once I wandered, blindly wandered,
Far from my sweet resting place,
Followed after earth's vain pleasures,
"Hopeless, joyless, peaceless race;
Loved the music of its viols,
Drank its nectar honeyed sweet,
Trod its giddy, luring dances,
Eager with my youthful feet.

But Thy hand in tender pity
Laid my fond ambitions low,
Crushed my heart till it was bleeding
Like the crushing of a foe.
Was no other way, my Saviour,
Found to woo me without pain?
Gentler lifting to Thy bosom,
Has my loss been always gain?

No other way, ah, well I know it,
Rebel child of rebel race,
In earth's glamour and its glitter
Ne'er is seen the Saviour's face.
But, behold, through all the darkness,
Dark as death and hell can be,
See the cross in radiant splendor,
Shining from Mount Calvary.

Now in Calvary's cross I glory;
This my science and my song,
Here and now, and through the ages
When I join the heavenly throng.
I have lost a gaudy bauble,
Bright, but with deceptive glow;
I have gained the wealth of heaven,
All its joy and peace to know.

of a mastodon, a kind of extinct elephant. This would be a very unusual combination of fossils; perhaps there is no such combination to be found anywhere on earth; but it will do to illustrate the point.

Now, according to the editor whom we are following there would be a distinct time element here represented. According to the commonly accepted scheme, the trilobites (if of a particular type) would be assigned to the Cambrian "age," the dinosaur bones would be called Cretaceous in respect to their "age," while the mastodon would be said to belong to the late Tertiary period or "age." Essentially the whole geological scheme would be thus represented by these three types of fossils. For the trilobites of the Cambrian rocks are called about the oldest fossils on earth, the Tertiary mastodon would be about the youngest, while the Cretaceous dinosaurs would come about midway between. Many, many millions of years (we are told) elapsed after the trilobites lived and died before the dinosaurs appeared, and the dinosaurs were all dead several more millions of years before the mastodons came into existence. And these definite time intervals are always stated by the evolutionary geologists, not as probable theories, but as absolutely settled facts which it would be sheer folly to doubt or to disbelieve. Thus from a real time element represented by the successive beds, we have arrived at a prodigious time element represented by the fossils.

We as believers in the flood theory of geology are perfectly willing to admit a time element as represented by the beds of rock, and yet we deny *in toto* the claim that these fossils represent a time element of any sort whatever. In other words, while we admit that these animals are in this locality found buried one above another, we deny that they lived in successive ages, and say that they lived contemporaneously in the same age of the world's history. How are we to do this?

Let us be careful in our thinking. We admit that there is a time element shown in the laying down of these successive beds. But is it certain that this also means a real time distinction between the sand and gravel and stones of the lower bed and the very similar materials found in both of the other beds?—assuming (which may or may not be the case) that the three sets of beds we are here discussing are composed of somewhat similar fragmental materials. Would it not be absurd for us to say that the sand and gravel and stones of all three sets of beds could not have been existing con-

temporarily in (perhaps) scattered localities, different currents having brought them here together in this position, one above another?

Clearly enough we have no right to assume any time distinctions between the pieces of sand and gravel which we find here in beds placed one upon another in a real time sequence; for the materials of which all these beds are composed may have been (and probably were) in existence at the very same time, though the currents of water laid them down one after another in a real time order. Whether the bottom layer was deposited thirty minutes or thirty days or thirty centuries before the next one, we have no means whatever of determining from these facts of sequence alone; though of course if the materials were existing contemporaneously, no very substantial time interval could have intervened.

But the reasoning is very similar when we pass from the sand and gravel of these beds to their fossils. If it is a sad slip in logic to transfer the time element represented by the deposition of the beds to the sand and gravel of which the beds are composed, surely it is also an exactly similar slip in logic to affirm a long-drawn-out time element for the three kinds of fossils, the trilobites, the dinosaurs, and the mastodons contained in these beds. Is there any way of proving, or is it at all reasonable, that all of these three kinds of animals may *not* also have been living contemporaneously in the same world, their remains having merely been washed into their present positions, one above another, by successive currents of the rivers or the ocean? If the evolutionary geologist is to establish his case, he must be prepared to prove reliable time values for the fossil shells and bones which would not be at all true regarding the gravel and stones which are found accompanying them. How is he to prove in any reasonable way that all these three kinds of animals were *not* living contemporaneously?

Argument Based on Relative Order

It is admittedly difficult or impossible to prove a universal negative. Yet in this case the evolutionary geologist is ready with his answer. He admits the impossibility of establishing his case by any method of universal reasoning; but he appeals to the principle of scientific induction. He declares that these three types of fossils, the trilobites, the dinosaurs, and the elephants, always occur *in this same relative position*, never in the reverse sequence; and he asks why it is not a fair conclusion that these animals really lived in this relative

order, the trilobites first, the dinosaurs afterward (long, long afterward, he would say), and lastly the elephants. For over a hundred years all geologists have taken this time order of these fossils for granted; they have built up their entire science on this assumed time order of the fossils; and they say that this relative time order *works all over the globe*. So their entire system of science would be thrown into utter confusion if this time order of the fossils should be discarded.

The geologist further declares that by many long and patient investigations it has been determined that many other and distinctly different kinds of animals lived *between* the trilobites and the dinosaurs, and many other kinds *between* the dinosaurs and the elephants. In this way (so he declares) the entire history of the various successive kinds of life which have peopled the globe has been made out; and with the utmost confidence he will assure us that the *relative order* in which these various kinds of animals lived is now settled beyond any reasonable doubt, and this great truth must be accepted by all intelligent people with the same confidence with which we receive the fact that the world is round.

All this scheme of successive kinds of life during many millions of years seems to be logically involved whenever we admit that there is a time element shown between the successive beds in any particular locality, as the editor whom I have quoted says ought to be done. What is the actual truth in the matter?

A Natural Explanation

Surely there ought to be some method by which we can settle this problem from the rocks and fossils themselves, instead of having to depend upon abstract assumptions and vague and inconclusive reasonings. Since the evolutionary geologist declares that the fossils *always* occur in the rocks in this relative order in which we have found them in this one particular locality, might it not be well to hunt around over the globe to see if this is really so? But suppose that trilobites and other deep-sea creatures are found in perhaps 70 or 80 per cent of the instances in the lower layers, and other kinds of life, such as large reptiles or mammals, in the upper beds; might we not very easily and naturally explain these facts as due entirely to the specific gravity and other conditions which would prevail during any such disturbance as a flood? The deep-sea animals, being bottom feeders, would be helpless in any unusual disturbance of the waters of the ocean, and would be quickly

overwhelmed. The big reptiles and other land animals would not so readily perish, and when finally overcome and drowned, their bodies would be buried only in the more superficial deposits. As a matter of fact, the dinosaurs are found occurring in as many surface localities as are the mastodons and other elephants.

Clearly enough, we can easily explain all such ordinary facts in terms of flood geology. But no alternative explanations of this sort have the slightest bearing upon the evolutionist's main contention, namely, that the kinds of fossils lived in many long successive ages, in a real chronological order, and that he has by laborious efforts deciphered this chronology. The relative stratigraphic sequence is the fact that appeals to him. He claims that the order of the fossils which he has worked out from many localities is absolutely true for the entire world. Seemingly, there is no way to answer this line of argument except to find *examples of the fossils in a reverse order*. If such contradictions should be discovered in sufficient numbers and of a convincing character, surely the honest seeker after truth would be obliged to own that the classical time values of the fossils would have to be abandoned.

Exceptions Explained Away

And yet, since the entire theory of organic evolution is logically at stake in this idea of the serial order of the fossils, we might expect a terrific task in trying to discredit the time values of the fossils and to establish flood geology in its place. Numbers of instances have been found where the fossils occur in an order which flatly contradicts the evolutionary scheme. But the evolutionist has such faith in his theory of the "true" order of the fossils that he is quite undisturbed when he finds examples which flatly contradict it. The big area in Montana and Alberta, over five hundred miles long and thirty or forty or fifty miles wide, with dinosaur skeletons in the lower beds and trilobites and other "oldest" fossils in the upper beds, the whole involving all the main range of the Rocky Mountains,—even such a colossal example in contradiction does not disturb the evolutionist in the least. He calmly tells us that these very "old" beds now on top were once deep down underneath, but were lifted up and pushed bodily over across the soft shales containing the dinosaurs for the forty or fifty miles, to the place where we now find them. And he has the same explanation for the similar conditions which we find in the Alps, the Himalayas, and in fact in about all the places which have been carefully examined. I have

given the details of these examples in several of my books, particularly in my "Evolutionary Geology and the New Catastrophism," published by the Pacific Press.

The flood theory of geology is the only method of dealing with the facts of the fossils which will still allow us to believe in a literal creation, as described in the first chapters of the Bible. We Adventists have satisfied ourselves that we have substantial scientific facts for believing in the flood theory; but it is clear that we have not yet succeeded in making our views on these points even moderately well known among the scientists and other types of scholars. But it seems to me self-evident that this is a vital part of our task in giving the last gospel message to the world. The educated people of America and Europe should be as much the objects of our missionary endeavor as the savages of the remote corners of Africa or the South Sea Islands. And apparently the only way to teach the Sabbath to an evolutionist is by first convincing him of a literal creation; while the only way to establish a literal creation is by

means of flood geology. There may be other more roundabout methods; but this is the natural and logical order.

Need of Gathering Facts

Clearly enough, we have the real scientific facts with which to prove flood geology and thus to establish the reality of creation. But as yet we have done but little to get these scientific truths before the world. I still believe that if some one had the time and money to visit all the localities where the fossils occur in positions contradicting the evolutionary scheme, and could gather all the scientific facts involved, he might in this way make some decided impression upon thinking, honest-minded people. Whether such a method of establishing the flood theory and refuting evolution, and thus indirectly of establishing creation and the Sabbath, will ever take place, I do not know. I have been trying to do this; but I am getting to be an old man, and the work is still incomplete. Yet it is still a part of the Adventist task, whether we recognize it or not.

It ought to be a very arresting fact to every one of us that the rise of the advent movement parallels exactly the period of the world's turning away from the Bible and following the theory of evolution. And it was the geological scheme of successive fossils instead of flood geology which made the world accept evolution, just as it is this same geological scheme which keeps the world believing in evolution although all the biological part of the theory has already turned out to be a fizzle.

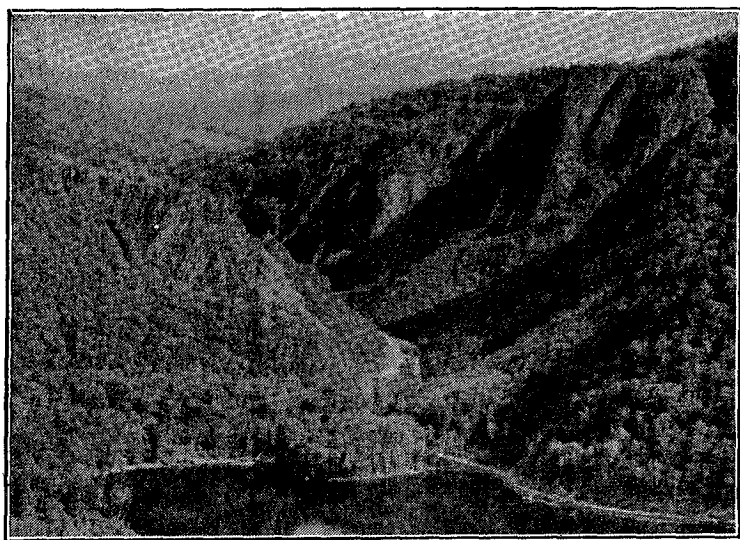
For over a hundred years, from 1700 to 1800 and a little more, the flood theory was received by essentially all intelligent men as the explanation of the fossils. Soon after 1830, however, the flood theory went into eclipse and the evolutionary theory took its place. When the present writer published his first book in 1902, no scientific work teaching the flood theory had been issued for about half a century. A number of modern writers have recently become convinced of the truth of the flood theory, so that there are now books advocating this view, which have been written by leading scholars among the Roman Catholics, the Presbyterians, the Baptists, the Lutherans, and others.

A Subject Worthy of Study

But Adventists have a much greater stake in the flood theory than any other people can possibly have. Indeed, it is so vital a part of Adventism that it is worthy of far more attention than it has hitherto received. There is an urgent need of several young men with good education who will take up this subject in such a way as to master the scientific principles involved, and enlarge and extend the facts and arguments which are now known on this side of the case. Much more research work needs to be done; additional facts and arguments should be brought to the front; and the facts which we do know need to be written up in a strong, convincing way for the religious and secular periodicals of the country. In this way we may hope to bring these vital matters to the attention of the many thousands of honest-hearted people who have as yet never heard of the flood theory and the modern scientific facts which afford so complete and so effective an answer to the evolution theory.

The present writer would be glad to correspond with any young man or young woman who is educationally prepared to do this kind of service, or who desires to become prepared to do it.

*Emmanuel Missionary College,
Berrien Springs, Mich.*



The Everlasting Hills

BY ALBERTA McLEOD

Up to the hills I lift mine eyes,
The hills with verdure clad.
Majestic grandeur greets the eye.
Look up, O heart so sad!

Why should my heart with grief be sad?
O weary soul, look up!
The Lord of hosts is with me still,
He also drank the cup.

My help is from the Lord my God—
He, the Creator, Lord,
He who upholds the universe,
Upholds it by His word.

The Lord, my Keeper, is above;
He'll ne'er forget His own.
Upheld by His great power divine,
I look to Him alone.

His guiding hand will lead me still,
His power sustain my soul.
From this time forth my path shall be
Preserved forevermore.

Up to the hills I lift mine eyes,
The weariness is past.
Strong in Thy strength to conquer all,
The battle will not last.



In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

A Word From Indo-China

By R. H. WENTLAND

WE are very busy, for which we are thankful, but occasionally our mind takes a trip to the homeland. We think of our loved ones. We think of our churches at home, and call the names of many in our prayers. Because we are the only foreign workers in Cochinchina we have often missed the association of other workers and the brethren and sisters in the message, but we are glad to say that our native believers and workers are fast supplying us this association. Yet in spite of this, we have much difficulty in getting food and water when we are in the interior.

Hard Traveling

Means of travel here are interesting, but not pleasant or at all satisfactory. We make our short trips by bicycle and the longer trips by autobus. We have made a number of interesting trips of about sixty

kilometers (thirty-seven miles) by bicycle. Of course it meant that we had to take our books, tracts, charts, stereopticon, with gas tank and slides, all on the bicycle, which makes a heavy load to pedal under the burning sun. How we would have welcomed an inclosed automobile when the heavy rain storms swept over us and left us and all we had soaked through and through; but as we pedaled along and counted our blessings, we found much to be thankful for, so we resorted to song as we continued.

Night fell and the dark hours came on. Neither of us said much, but each bent strictly to his business when we would see the shining eyes of animals along the road. We did not take time to investigate the nature of the animals; the best we could do was to make believe we were not afraid of anything.

for a meeting that night, where the little church was crowded with interested listeners.

Visit to San Jose

San Jose is one of the cleanest and most beautiful Spanish cities I have ever seen. It surely should be the center of a large work. The people are intelligent and enterprising, and on every hand were indications of a wide-awake and thrifty people. There are many large stores which are clean and well kept, and contain almost everything that can be found in other large cities. There is a fine market, with quantities of excellent fruits and vegetables. The altitude is 4,000 feet, insuring a delightful climate. The city is almost surrounded with beautiful mountains which are cultivated far up toward the summit. New Year's Eve we walked down to the public plaza, where the band was playing. We estimated that there were twelve or fifteen thousand people enjoying the festivities. We were particularly impressed by the absence of any rowdy element or drunkenness. The people were like happy children, quite satisfied with the simple amusements such as prevailed in the United States half a century ago.

San Jose is our union headquarters for Central America, and out on the mountain side ten miles away they have a good school started for the training of young people from these various republics for labor among their own people. Again and again I was impressed that one of the greatest needs in this interesting field is to establish the medical missionary work, which is the right arm of the message. There is evidence that such work would open doors and give access to a large number of people of the class who would be a strength to the work. There is a small church in San Jose, and plans are being laid for a larger effort in the near future. We had meetings at night, and studies during the day with the workers and their families which brought real blessing and courage to us all.

Traveling by Airplane

Elder Baxter and I were now ready to start on our visit to the other republics. Facilities for land travel are extremely limited, but the Pan-American Airways have established a fine service all through these coun-

Visiting the Seven States of Central America

By MEADE MACGUIRE

THERE had been snow and rain, and it was warm so that the mud was deep. But it was a beautiful sunny day. A man greeted his neighbor with the remark, "It's a fine day overhead." "Yes," the neighbor replied, "but there are not many going that way." When I heard that as a young man, no one was going the "overhead" way, and I little dreamed that I would ever visit country after country in an airplane. But that has been my privilege the past few weeks. December 3 I left San Francisco for the Inter-American Division. It took ten days to reach Balboa, at the Pacific end of the Panama Canal. The brethren were standing on the wharf looking for me, and only the lonely traveler knows how much that is appreciated.

The division committee was in session, with H. H. Cobban from Washington meeting with them. There are many problems in the mission fields these days, but there is a purpose in them all. Our loving Father is teaching us that "the battle is the Lord's," and more and more we must depend upon Him and press forward by faith

when every human resource fails us.

The large city of Panama is close to Balboa, and we began meetings at night in the church there. There are really two thriving churches, one of English-speaking natives, and one composed of those who speak Spanish. These brethren and sisters were very attentive, and seemed to appreciate the simple truths presented.

December 21 L. V. Finster and I went across the isthmus by train to Cristobal. E. J. Lorntz, the local director, had arranged a meeting for the workers and church officers beginning that morning. We had several hours a day for Bible study and council meetings, and one hour set apart for prayer. There was an earnest spirit manifest, and a real burden to win souls. Friday night W. E. Baxter, the union superintendent, and I boarded the ship bound for Costa Rica, arriving in Port Limon about noon on Sabbath. That afternoon we met with a good congregation in the new church which is nearing completion. Tuesday we started for San Jose, the capital, stopping at Cairo

tries. It is always much quicker and often considerably cheaper to go by airplane than in any other way. So we arranged for our first flight. I had been taken up by a friend some years ago, but this was my first real journey.

January 3 we boarded the big trimotored Ford plane about 9:30 A. M. A very hard wind was blowing, but with a roar we were off across the field and up into the air. The steward gives each passenger a small envelope containing some cotton for his ears and some chewing gum. By swallowing often our ears are adjusted to the rapid change of altitude, for in a very short time we are up 6,000 feet, sailing over beautiful fields and green forests and occasional villages. The sky is blue above, but we are heading toward the mountains, which are shrouded in a heavy bank of clouds. On board are two pilots, up in their cabin, a radio operator, a steward, and six passengers. We climb higher to get above the clouds. Even now some are far below us and some are far above, while others float near by. In a few moments we are flying above a vast fleecy white ocean, with only a bit of earth visible far in the rear. We have reached 10,000 feet, and the air is rough and bumpy as we cross the ridge of the mountains. Suddenly we take a terrific drop, which we estimate to be 200 or 300 feet, and I ask Elder Baxter if we have crossed from Costa Rica into Nicaragua. Now all is blue above and all white below.

Over Two Miles Above the Earth

Vast heights and depths begin to appear in the clouds below us, making it seem like looking down upon a range of white mountains. Ahead are more clouds, and we climb to 12,500 feet to get above them. A gorgeous rainbow appears far below, and then below that another one, with white clouds floating between them. Soon the clouds get thinner, and we see

Lake Nicaragua thousands of feet below. The scene changes rapidly, for we are rushing along at the rate of two miles a minute. Weird dark shadows appear on the lake from the clouds floating above. Villages appear, and many farms with groves of coffee bushes. Below is a lake in the deep crater of a volcano, and all about us are dry craters and lava beds. Soon the airport appears, and this giant bird, weighing five and a half tons, circles gracefully down out of the sky, and touching the ground at eighty-five miles an hour, comes to a stop before the station with hardly a jar. We arrived about 11:30, the two-hour ride bringing us about 240 miles.

We remained in Managua from Tuesday noon till Sabbath morning, holding meetings each night in the church, and studying during the day with the workers. E. P. Howard is in charge of the work in this republic. Managua, which was doubtless quite a fine city two years ago, is now in ruins, the earthquake in 1931 having leveled nearly all the best buildings as well as the poorer ones. Much building has been done, but a large portion of the city still presents a pitiful spectacle.

Self-Supporting Medical Work

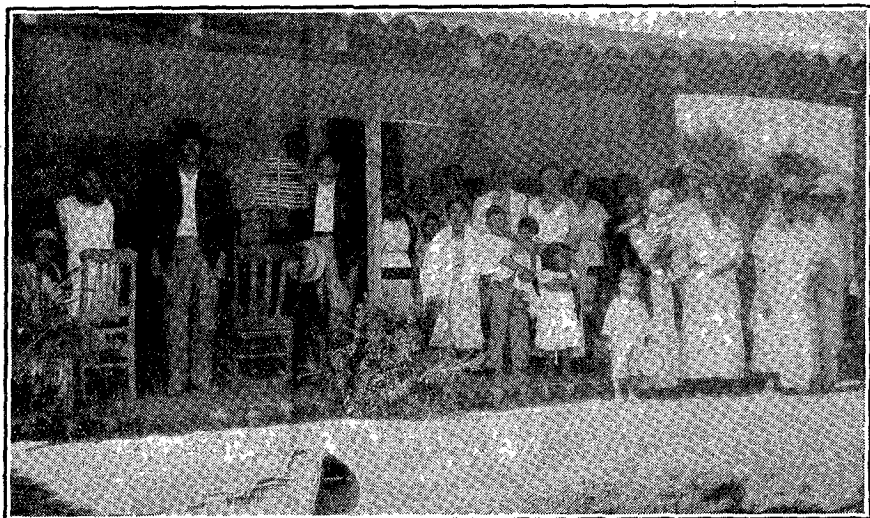
We were happy to find here Miss Borden, a trained nurse of long experience who came from the United States at her own expense to join the family of Elder Howard and do self-supporting gospel medical missionary work as the Lord opens the way. She had evidence of the blessing of the Lord on her efforts from the start. This is the very work so long urged upon us in the Testimonies, and if rightly conducted it is sure to prove a great help to the cause. We can hardly imagine the great work which could be accomplished if scores of consecrated nurses and doctors would press their way into these needy fields.

The door is open for doctors who desire to be real missionaries to enter Nicaragua and some other Central American countries. Since seeing the vast possibilities of this medical missionary work demonstrated in China and the Far East, I feel a great desire to see its benefits reach these countries which are still destitute of this work which appeals to all classes of people. Perhaps many will say they would go if the money were provided. But the Saviour did not send out His disciples on that basis, nor was it the plan in the early days of this movement. Those who really expect to see the work finished and cut short in righteousness, must realize that thousands will engage in various lines of soul-winning endeavor, looking to the Lord for the necessary support.

In the Air Again

After having a good meeting with our people at the church, Elder Baxter and I walked to the airport. The plane comes only twice a week, and as there was no other way of travel to our next place and our time was extremely limited, it seemed necessary to leave that day. At 11:40 we flew out over Managua Lake. At the farther side towered the famous volcano called Momotombo. Closer and closer we came till at an altitude of 4,500 feet we flew just above and at the edge of the smoking pit. During the next half hour we passed over a large volcanic area, with many craters, some extinct and some still smoking. At 12:40 we landed at San Lorenzo, where we ate the lunch we had brought with us. The big plane went on its way, and after an hour we were taken in a smaller plane up 6,500 feet and then north over rocky gorges and little mountain homes till we reached the city of Tegucigalpa, the capital of Honduras. That afternoon we had a good meeting with the church, which is under the charge of Elder Cole.

We have talked much about this message being represented by an angel flying in the midst of heaven, but how impressive it really is to preach to a congregation of our people in the capital of one republic in the morning, and then fly swiftly to the capital of another republic and preach to another congregation the same afternoon. This experience we repeated on the following Tuesday, when we had a good study with our family of workers in Tegucigalpa in the morning, and then flew to San Lorenzo, caught the big plane, and landing in San Salvador, capital of the republic of Salvador, preached to a good congregation of our people in the evening. We left Brother Cole and his family of good courage. He was



Sick People Waiting Their Turn at the Dispensary at La Loma, Salvador

planning on a strong effort in Tegucigalpa very soon, and was to be assisted by Professor Wild and his wife from the school in Costa Rica. We believe God will give them good success in that large city. Everything indicates that the time is ripe for a great forward movement in all these republics, and many prayers are ascending to God daily for His special blessing.

Our Work in Salvador

We were in Salvador six days, holding four or five meetings a day with the workers and people who had come together. The work is growing in this field under the leadership of L. H. Olson, and some inspiring stories were told by lay members who had been blessed in winning souls. Monday and Tuesday we held meetings in the large city of Santa Ana, and Wednesday we left for Guatemala City. We could have gone by train, but it would have taken two days of travel and one night in a hotel. We could have gone in an airplane in an hour or two, but we hoped to save a little on our fares, so decided to go by auto. Packed in the car with a heavy load of baggage, it took us thirteen hours to go about 140 miles. Much of the way we were up on the heights of rugged mountains where there was no earth in the road, but the car struggled and fought its way over boulders and masses of jagged rock. And while the car was on the rocks we spent much of the time in the air. At last we arrived at Elder Ford's home after dark, too utterly exhausted to attend meeting that night.

Guatemala City

The next five days we had meetings all day with our workers and people in Guatemala City. It was certainly inspiring to talk to these people who so eagerly drank in every word, and at every opportunity expressed their joy at the blessings they were receiving. The Holy Spirit was present, and all our hearts were touched and inspired with new courage and faith. We look for a good harvest of souls as a result of the experience which came to these earnest believers.

It was the desire of Elders Baxter and Ford that we visit the center of a large Indian population about 120 miles up in the mountains of the interior. Accordingly, on Tuesday the 24th we started in the car. This is really a unique country, at least I have never seen anything like it anywhere else. The whole country is cut up into almost unbelievable gorges and chasms, many of them running crisscross, so that the roads cannot be built around them. And so hour after hour we went zigzag down those

steep walls, across a narrow bridge, and up the other side at a grade as steep as the car could possibly make in low gear. Finally we came to a beautiful little city called Solola. Here we have a mission house out on the mountain side in a grove of pines. The brethren hope that this may prove a fruitful field in the future.

Just before entering the city, we came to a beautiful hospital building on a hill overlooking the lake. It was built by the government, but has never been used. Some time ago a proposal was made that this building be turned over to us, and there were some negotiations with the authorities. The brethren believe there would be a possibility of our securing it if we had a good missionary doctor or two and some nurses to place there. On coming back three days later, we passed through the market in Solola, where we estimated there were gathered 1,500 or 2,000 Indians. It is true this is an isolated place, but it is cool, healthful, and beautiful. The vegetables and fruits in the market were as fine as one could ask for, and very cheap in price. Fine avocados were one cent each, and a nice bunch of carrots was two or three cents. Surely the Lord will soon give some medical missionaries a vision which will bring them to these needy fields.

That night we stayed in a native inn at Chichicastenango. In the evening we had a real treat as we listened for an hour to the marimbas. This is the native land of the marimba, and it is surprising what wonderful music these natives can produce on these crude-looking instruments. We shall long remember the music produced by seven men on two marimbas, and it will help to obliterate the memories of the food and bed.

Ministering to Hungry Hearts

In the morning we started on, and arrived at Quezaltenango about 3 P. M. As soon as we were settled at the hotel, we went to the church and held a meeting with the members who were waiting for us. That night we had another meeting, and the next day we spoke to them four times, besides an hour for prayer and time for counsel. How hungry these dear people were. We could not help loving them as we heard their earnest testimonies, and saw their eyes often fill with tears during the studies. They were especially moved when we talked of the importance of working for souls. We believe this will prove a very fruitful field. These Indians and other natives are intelligent and eager to hear the truth and to pass it on to others. It was with genuine regret that we bade them farewell that night.

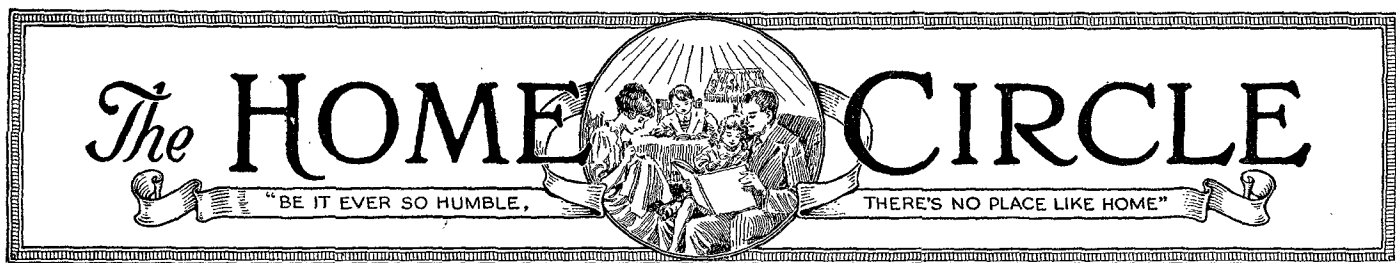
The next morning we were on our way before dawn, climbing steadily up the mountains until we were where the white frost glistened on the grass, and pools were covered with a film of ice, between 12,000 and 13,000 feet altitude. It is useless to attempt to describe the road over which we passed during those twelve long hours. How a Ford could possibly endure such punishment and keep on going is a mystery. Orley Ford drove the car. We believe the Lord is with Brother Ford and his intrepid workers as they search these mountain fastnesses for the lost sheep.

In an Amphibian Plane

We were soon to finish our work in Central America. It took one long day on the train from Guatemala City down to Puerto Barrios on the coast, where we had a meeting at night with the church. The next morning we went down to the beach to face the new experience of flying in an amphibian plane—one that can land on either earth or sea. We climbed up on top of the cabin, and descended through a small opening, and the door was securely closed. I wondered how we would breathe, but soon we were rushing along with waves dashing against the windows and finally right over the top of the cabin, and I was glad there was no open porthole. We were soon up in the air, and for an hour and a half had a delightful view.

Arriving at Belize, British Honduras, we were met by C. B. Sutton. That night our large new church was packed. We held four studies a day, besides an hour for prayer and an hour for conference. It is evident that the Spirit of God is moving upon these people. There are fine promising young men and women here who will make good workers. Out on a near-by island a colporteur sowed the seed, and there is a Sabbath school of fifty-four, and twenty-two desire baptism, though no evangelistic effort has been held there. Now Elders Baxter and Sutton plan to visit the island and gather in the harvest.

Sunday, February 5, I boarded the plane again, and in two or three hours reached Merida, Yucatan, where I was obliged to spend the night. And now as I write the closing lines of this article I am far out over the blue waters of the Gulf of Mexico. I look down and see the flying fish skimming over the water. We left Merida about four hours ago at dawn, and in three or four hours more we hope to land in Havana, Cuba. The trip that would have required a month by boat, because of infrequent service and delays, will take only two days, and will cost much less.



Conducted by Promise Kloss

Judson's Letter on Dress

To the Female Members of the Christian Churches in the United States of America:

DEAR SISTERS IN CHRIST: EXCUSE my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

A Chief Vice in Heathen Lands

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me), which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land.

On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their neck-

laces and ear ornaments before they entered the chapel, tied them up in the corner of their handkerchiefs, and on returning, as soon as they were out of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people several days' journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colors, sizes, and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags inclosing the hair and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, consisting of the fashion and *ton* of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

Counsel to Timothy

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Timothy 2:9 and read these words of the inspired apostle: "I will . . . also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with braided hair, or gold, or pearls, or costly array.*" I asked myself, Can I baptize a Karen woman in her present attire?—No. Can I administer the Lord's supper to one of them baptized in that attire?—No. Can I refrain from enforcing

the prohibition of the apostle?—Not without betraying the trust I have received from him. Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.

I considered Maulmein and the other stations; I considered the state of the public at home. But "*what is that to thee? follow thou Me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, supported or deserted, successful or defeated, in the ultimate issue.

Ornaments Given Up

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read the apostle's prohibition. She looked again and again at her handsome necklace (she wore but one), and then with an air of modest decision, that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sister, and sympathize a moment with your fallen missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the ground her

poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could. After some conflict the enemy left the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures, to her commiseration I commended my grief. With what ease, and truth too, could that sister reply, "Notwithstanding these beads, I dress more plainly than most ministers' wives and professors of religion in our native land. Those beads are the only ornament I wear; they were given me when quite a child by a dear mother, whom I never expect to see again [another hard case]; and she enjoined it on me never to part with them as long as I lived, but to wear them as a memorial of her."

O ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters directly contrary to apostolic commands? But to the honor of my sister be it recorded, that as soon as she understood the merit of the case, and the mischief done by such example, off went the gold beads; she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

New Missionaries Revive Problem

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission of all others must be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the places of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representations of the Christian religion, from the land where it flourishes in all its purity and glory.

And when they see the gold and jewels pendant from their ears, the

beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental headdress, "the mantles and the wimples and the crisping pins" (see the rest in Isaiah 3), they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegances; their cheering news will fly up to the Dah-gyaing, the Laing-bwai, and the Sal-wen; the Karenesses will reload their necks and ears, and arms and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles and the exhortations of us who would fain be their humble followers.

And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of

The Meadow Lark's Song

BY MRS. W. J. HAVERLY

OH, hear the sweet tones of the meadow lark

As he merrily, merrily sings;
In thrilling notes of ecstasy,
He heralds the coming of spring.
The schoolboy traveling the country road,
Goes bounding along his way;
He tosses his cap and he shouts for joy
As the lark sings his roundelay.

The farmer goes forth to prepare the ground,

And his soul is unconsciously stirred
As he listens and catches the musical sounds

That come from the throat of the bird;
In the budding trees and the crocus bloom
He sees the spring's rebirth,
And he joins in the song of the blithesome bird

As he turns the mellow earth.

The mother is hurried and worried with care,

But she pauses a moment to hear
The song of the lark, and she whispers a prayer,

And she knows that the Master will hear;

For she asks for a heart of contentment and faith,

And for strength, all her duties to do,
That she, like the lark, may be cheery
always,

To her mission may ever be true.

So tell me, then, O children of men,

Why we, alone, should be sad?
When birds and bees and whispering breeze

All say, "Be glad, be glad;"
With songs of mirth the awakening earth
Bids all things live anew,
And puts in the throat of the lark the
note

Of cheer for me and for you.

worship, do, by your example, spread the poison of vanity through all rivers and mountains and wilds of this far-distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come thither will be divested, of course; the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Topics Submitted in Summary

Dear sisters, having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Timothy 2:9: "I will . . . also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, *not with braided hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Peter 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded?—Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity whether the meaning is not just as plain as the sun at noonday. Shall we, then, bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the

missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

Concerted Action

O Christian sisters, believers in God, in Christ, in a heaven, and a hell! can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in the future. And be not content with individual exertion. Remember that in union is strength. Take an example from the temperance societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, Christian sisters, of all denominations, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her vitals. As a counterpart to the societies just mentioned, may I respectfully suggest that Plain Dress Societies be formed in every city and village throughout the land, recognizing two fundamental principles, the one based on 1 Timothy 2:9—all ornaments and costly dress to be disused; the other on the law of general benevolence—the avails of such articles, and the savings resulting from the plain-dress system, to be devoted to purposes of charity. Some general rules in regard to dress and some general object of charity may be easily ascertained and settled. Minor points must of course be left to the conscience of each individual. Yet free discussion will throw light on many points at first obscure.

Small Things That Are Great

Be not deterred by the suggestions that in such discussions you are conversant about small things. Great things depend on small; and in that case, things which appear small to shortsighted man, are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not anything small which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences which shall be felt in the remotest part of the earth, and in all future generations to the end

of time, yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortification and shame, as will preserve from the evil threatened. The severest path of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends. All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

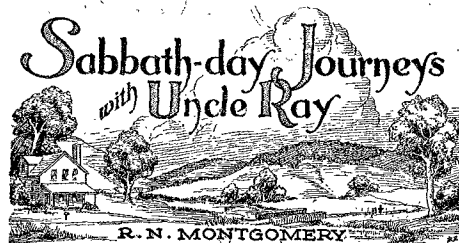
"Every Woman to Do Her Duty"

The gay and fashionable will in many cases be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in this cause. Fix it in your hearts, that in this warfare the Lord Jesus Christ expects every woman to do her duty. There is probably not one in the humblest walks of life but would, on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example, wait not for one another, listen not to the news from the next town; but let every individual go forward, regardless of reproach, fearless of consequences.

The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in the grave before it can ever reach their eyes. We shall soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. Will you then wish that in defiance of His authority you had adorned your mortal bodies with gold and precious stones and costly attire, cherishing self-love, vanity, and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily, and followed Him? And as

you will then wish you had done, DO NOW.

Dear sisters, your affectionate brother in Christ, A. JUDSON.
Maulmein, October, 1831.



ANSWERING Alice's question, why some trees have to sleep during cold weather to grow and bear fruit, Uncle Ray said:

"Children who are wise eat vegetables, fruits, whole-wheat bread, and nuts in order to grow strong. Alvan is very fond of potatoes cooked with skins left on them. Now, potatoes are made mostly of starch, somewhat like the starch mother puts in some of our clothes. The trees are also fond of starch as a food; so during the sunshiny summer and early autumn days the leaves of the trees are busy green workshops to make starch food for the trees to use. This starch food is stored up inside the tree, most of it in the roots in thousands and thousands of tiny storehouses or cells to be used by the tree in growing next year; but like many of our foods that have to be cooked before eating, this starch stored away in the tree store-cells must be 'cooked,' or changed into sugar, by the tree. For the tree cannot 'eat,' or use, the starch to grow with until it is changed to sugar, but begins to grow quickly as soon as it is changed.

"Is that what is making the buds swell and the green leaves come out so quickly now?" Alice asked.

"Yes, the starch is rapidly changing into sugar, and we say 'the sap is rising.'"

"Now I know what makes maple sirup and sugar," exclaimed Alvan. "It's the summer sunshine!"

"True enough," laughed Uncle Ray. "The sun helps the tree make the starch, and the cold helps to change it to sugar, so all things work together for good; and as we use heat to cook with, the Creator has made the trees so that the cold weather helps to change the starch to sugar sap when the warm sun shines in the spring, and the trees have a plentiful supply of food to build new buds, new leaves, longer limbs, and also to answer your question, Alice."

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse.

—Longfellow.



A Trail-Blazer of the Prairies

In 1860 there was a school opened at Norway House, 400 miles north of Winnipeg, which was remarkable in many ways. The eighty pupils who attended were young Indians, and most of them traveled many miles to school. In summer they came chiefly by canoe from scattered huts, but in the winter they made the journey by dog train. Eighty pupils were a lot for one teacher to look after, but these dusky young Indians were eager to learn and obedient and fully in love with their teacher. The teacher was John McDougall. He was just eighteen years of age, and his father, Rev. George McDougall, was a missionary to the Indians, with headquarters at Norway House.

Those were busy days for young John McDougall. Before daybreak each morning he hurried off to his traps, then home for a hurried breakfast and off to get the school ready for the young Indians when they arrived. And what a happy, frolicsome lot they were, as they jabbered excitedly in the Cree language!

Often after school hours the teacher organized a party to go into the forest and get wood for the church or the school. Then there was a lively scamper to see who could reach the forest first, chop and split the fuel, pile it on the sled, and get back to the school. During summer the teacher led the young Indians on fishing expeditions, or taught them how to play football and other games.

Early Life

This young teacher was born at Owen Sound on the shores of Georgian Bay, just two days after Christmas in 1842. In those days Ontario was only sparsely settled, and so the little fellow knew the hardships of pioneer life. Many years later he wrote: "My earliest recollections are of stumps, log heaps, great forests, corduroy roads, Indians, birch-bark canoes, and mackinaw boats." His father was missionary to the Indians there, and the little fellow mingled so freely with the Indians that he could speak the Ojibway tongue better than English. He often went with his father when he visited bands of Indians who lived on various islands. He tramped along through the dense forest in summer, and trudged behind

on snowshoes in winter. It certainly was a great training for him, in view of the life he was to lead in the Northwest later on. When he grew old enough, he helped his father in every way he could. When a new church was built, and his father went with a number of Indians into the forest to cut down trees, John drove the team of oxen and hauled the timber to its destination. Then with his amazing knowledge of the Ojibway language he acted as interpreter for his father.

When Rev. George McDougall was sent to Norway House in 1860, he took John along with him. It is not easy even now to imagine what the prairies were like when the McDougalls moved out there. The gray plains stretched for miles and miles in every direction, and as yet the soil had scarcely been touched. "Deep worn buffalo trails wound from one water hole to another. Along these trails around the drinking places were scattered the bleaching bones of the buffalo. . . . Here and there were grouped the tepees of the numerous Indian tribes. These lodges were made of many buffalo skins, gayly painted, while scalp locks hung outside, a witness to the fighting prowess of the owner. Dogs, hundreds of them, fought and howled all day, and at night slept with the families. Into this great and lonely waste came John McDougall."

Where the city of Winnipeg now stands there was only one house, and the post was named Fort Garry. In order to reach this place itself, there was a very long and difficult journey, and after a night's rest there the McDougall family got into boats to make the 400-mile journey down the Red River, then on up Lake Winnipeg, and so to distant Norway House, which was at that time almost beyond the fringe of civilization.

Norway House was a depot post of the Hudson Bay Company. From every direction hundreds of Indians came in their canoes, some of them having traveled great distances to get supplies. Their tents and boats lined the banks of the river, and the scene was indeed a gay one, with the smoke from dozens of camp fires mingling in the air. Strange stories they told of the great Northland, these Indians, many of whom covered hundreds of miles each winter on snowshoes and

even greater distances on lakes and rivers in the summer.

Training the Dogs

John McDougall owned four pups, and although the task of breaking them in was no easy one, once it was done it proved worth while. They became famous runners, the pride of their owner and the delight of his Indian friends. Behind them he traveled thousands of miles, on long journeys to preach the gospel to distant tribes, or sometimes on errands of mercy to relieve suffering. What journeys these were!

"Over snow fields waste and pathless."

Sometimes these trips were made when the thermometer was fifty-six below zero. Swiftly the dogs sped along, crossing and recrossing rivers, dodging brush and trees on the path; often carrying heavy loads.

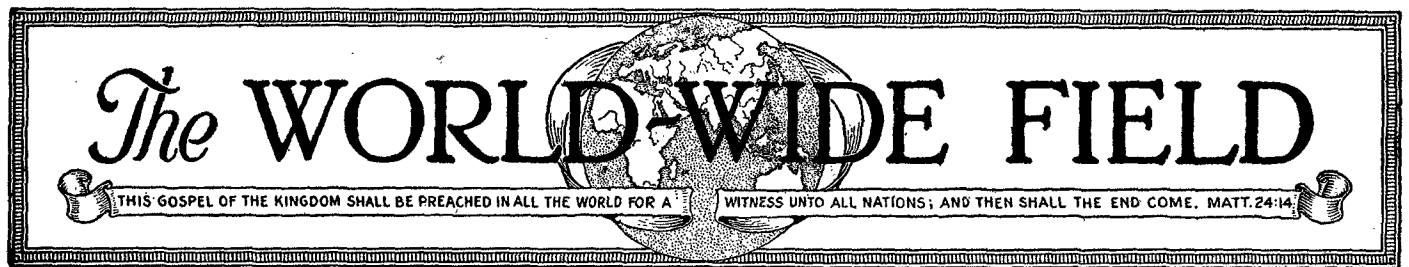
There was much hostile feeling between the various bands of Indians. Certain tribes had been sworn enemies for generations, and, as there was no central authority, bloodshed was almost a daily occurrence, for on the slightest provocation the Indians seemed ready to fight. This was especially true of the young men, who never seemed content unless they were at war, and these battles were generally followed by drunken orgies, when the vanquished were punished in horrible ways or put to death.

John McDougall was ordained a regular missionary in 1866, and went among the various bands of Indians, holding councils with the chiefs, and whenever possible, speaking to great crowds of Indians in the open air. These meetings were often held at the risk of his life, for many Indians did not want peace, while the "medicine men," who were the priests of the Indians, hated as well as feared the influence of the missionaries. More than once McDougall was nearly murdered by savage Indians, who lay in wait for him, but a wonderful Providence kept him from harm.

The Meeting of Enemies

One day an old Indian chief, named Maskepetoon, came to visit him. As they talked together, another Indian approached, shook hands with John McDougall, then held out his hand to Maskepetoon, who hesitated long before taking it. When at last he did shake hands, he said to the missionary,

(Continued on page 20)



Soul Winning in the Illinois Conference

By E. R. POTTER

SINCE the main objective of all our conference work and church activity is the winning of souls, it is encouraging to study a few facts as revealed by the number of souls added to our churches, by baptism or by profession of faith, during the five-year period from 1928 to 1932, and to observe the large part attributed to the work of our laity in the accomplishment of the results, as indicated in the following figures:

Year	No. Souls Won	Results of Lay Effort
1928	404	225
1929	307	207
1930	317	208
1931	574	245
1932	461	270
	2,063	1,155

Of this total of 2,063 souls won, 1,155 were reached through the efforts of the laity; or a yearly average of 412—56 per cent of this number representing the personal work done by

church members. This clearly indicates the important place occupied by our lay members in evangelistic work.

The gains made by the individual churches range all the way from 225 by the Shiloh (colored) and 135 by the South Side (white) churches of Chicago, to just a few by our smaller churches. There are thirteen churches with gains of fifty or more; sixteen churches with gains of twenty-five or more; twenty-one with gains of ten or more, and thirteen churches show gains of less than ten. Out of our total of sixty-six churches in the conference, only three reported no gains at all.

When our lay members witness such wonderful results attending their efforts under the blessing of God, they are glad and eager to unite with ministers and church officers in this most interesting and important work in the world.

How the Work Will Be Finished

By J. L. BROWN

THE Spirit of prophecy has said that in a large part the work will be finished through the printed page. We wonder how this will be when money values are lowering and conditions in general seem to be getting worse. Wars and rumors of wars fill our daily papers down here in South America.

Again Sister White states that the colporteur will continue right on with his work until probation closes. This faithful worker will continue using his literature as a pretext for contact, and will thus continue to offer his heavenly wares and speak of the soon-coming Saviour, until the word, "It is finished," is heralded through the earth.

One colporteur in war-stricken Brazil writes as follows: "I again made a delivery of books. I had splendid success, in spite of the poverty which the present critical (revolutionary) situation brought about. I thank the Lord that I still have the opportunity of selling our literature. The people

I meet are greatly impressed with the world happenings, and many believe that really the end is nearing. They are happy to get our books that explain these things. I am sure that our literature will satisfy the hunger and thirst that many people have for better things at this time. For my part I wish to use all my strength to carry this work forward."

Another says: "I wish to use the time that still remains before Jesus comes, in working in His vineyard. The depressing conditions are growing worse, but the work will go forward because the people are hungry and thirsty for righteousness. . . . Together with this note I send you the addresses of families who are interested in the truth."

Still another letter from a faithful colporteur states: "As you well know, the conditions at present are discouraging, but we do not become discouraged. We are striving to do the work in harmony with the spirit of the message. We work our territory system-

matically. If we cannot sell a large book, we offer a small book which contains the message, such as "Twelve Signs." In case we cannot sell this, we offer the people *O Atalaia* or some tracts. We must succeed in leaving something. During these times of distress we work harder, make more canvasses, and thus more people have the opportunity of receiving the message. These times demand genuinely consecrated colporteurs who have the spirit of Christ in their hearts. If the cause can find such men, the work will advance marvelously."

Yes, thank God, it will be finished in a short time. Sister White also said that the Lord has designed that the literature should be the means of rapidly carrying the truth to the world. God is blessing the printed page and the faithful men and women who carry it from door to door, leaving a portion, if possible, in every home. Thus, in co-operation with every other department and in harmony with the spirit of the advent movement, will the work be finished. O that we might see twenty colporteurs where we now have one. Yes, that we might see a hundred colporteurs where we now have one, and thus bring the end more rapidly!

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A Wonderful Privilege

It is a great thing to lead one soul from the darkness of sin into the glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among them were willing to go down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say, "Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ." There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven.—D. L. Moody.

North American News Notes

CLIFTON L. TAYLOR, of New Haven, Connecticut, writes under date of February 2: "We are enjoying our work in this district, and have been blessed with success in many ways. Our churches reached their full quota in Harvest Ingathering; also this district made a slight gain in tithe for 1932 over 1931."

THE workers in the Oregon Conference are busy in soul winning work. D. R. Schierman recently baptized eleven in Salem as a result of meetings being held there.

P. O. Campbell baptized nine in Portland, and a number of others are awaiting baptism in the near future as a result of meetings in Montavilla.

A. G. Walker reports nineteen new Sabbath keepers at Ridgefield, Washington.

T. M. Cole sends word that seven have begun to keep the Sabbath in Kelso.

Ross Dustin and J. A. Rippey are holding meetings in the suburbs of Portland with a good attendance and interest.

J. M. Comer in Albany, J. K. Fish at Coquille, and W. C. Thompson at Klamath Falls will be entering evangelistic work in the near future.

Other evangelistic efforts are either in progress or will be started in a few days.

ABOUT the middle of December last H. M. S. Richards closed his Olympic Tabernacle campaign, with a total of 164 baptized believers. At the earnest request of the Huntington Park church district the Tabernacle company is moving to 9000 Long Beach Boulevard, South Gate, and will open meetings on February 19. They have a substantial building, 68 x 98, all the help being donated by the church.

G. A. ROBERTS.

REPORTS for the work in Indiana for 1932 are in, and we are happy to say that by the blessing of the Lord our workers and laymen were successful in adding to the churches of the conference, by baptism and profession of faith, 326 souls, an increase of 14 per cent over 1931 membership.

Funds are low, workers have been laid off, but the Spirit of the Lord has been abundant, as evidenced in the earnestness of the workers, and we enter 1933 with confidence, hoping and praying to exceed the record of 1932.

M. A. HOLLISTER.

DURING the last two years since February, 1931, a total of 704 have been baptized and taken into church fellowship in the following churches of the Southeastern California-Arizona Conference: In California, Anaheim, 189; Santa Ana, 154; and San Bernardino, 267; in Arizona, Tucson, 94. Under the blessing of God this number was added as the result of the efforts conducted by John E. Ford and his associates. At present we are holding an effort in Phoenix, Arizona, and the prospects are good for a large harvest of souls.

During 1930 there were 176 baptized and added to the churches in San Diego and National City, California, by Evangelist Ford and his associates.

H. P. GRAY.

RECENTLY G. E. Leffler, pastor of the Dallas, Texas, church, held a series of revival meetings in his church. At the close eight took their stand for the truth and were accepted as members of the church. Shortly before that he had baptized three and taken them into the church. The work in the Dallas church is progressing, and we rejoice with our believers there over the fact that new ones are being added constantly.

G. F. EICHMAN.

JANUARY 29, C. F. McVagh baptized two candidates for the church at Boone, Iowa. The service was in the Nevada church, in connection with the regular Sabbath service.

OUR ten-day revivals are just getting well under way in the Carolinas, and good reports are already coming in from them. Three fine young men were baptized in the Charleston church Sabbath, February 11, and others are to be baptized soon. We believe these revivals will be a great spiritual blessing to all our churches.

E. T. WILSON.

A Trail-Blazer of the Prairies

(Continued from page 18)

"John, that man killed my son, and I have often longed to kill him. Because I wanted to become a Christian, I have with great effort kept from avenging my son's murder. I have never spoken to or shaken hands with that man until now. Meeting you and hearing your words has softened

my heart, and now I have given him my hand. It was a hard thing to do, but I have done it, and he need fear me no longer."

On one occasion, while on a hunt, John McDougall accidentally stumbled into a camp of Sarcee Indians, whose leader, Chief Bull's Head, was a dangerous man. The whole tribe was practically untouched by Christianity, and bitter enemies of the Cree Indians among whom McDougall lived. McDougall made the best of a difficult and dangerous situation. He preached to them, and while some listened attentively, others scowled and menacing looks were cast in his direction. While he was still uncertain as to what might happen, a Sarcee Indian raced up and said that a large camp of Cree Indians was within three miles and that their situation was desperate.

Chief Bull's Head and the Sarcee Indians were terror-stricken, for they were greatly outnumbered, and they besought McDougall's aid. He felt sure he could prevent a battle, and suggested that the whole Sarcee camp should follow him to where the Crees were and seek peace. The Sarcees accepted his advice, although it did seem a strange thing for them to march into the camp of their bitterest enemies. All the Sarcee lodges were taken down, and soon nearly one thousand savage Indians were meekly traveling over the plains behind John McDougall, toward the Cree camp. There were warriors on fierce horses, vehicles loaded with tents, cooking utensils and provisions, little children, aged men and women on foot, and more than a thousand dogs of all descriptions. And they were all marching behind one white man who was leading them straight toward the camp of another tribe with whom they had been at war for years.

Two Tribes Become Friends

John McDougall went ahead and explained the situation to the Crees, many of whom were eager for a fight. His influence, however, quickly prevailed, and the Crees gave Chief Bull's Head and his followers a great welcome, and assured them of lasting friendship. When all was settled, a rousing service was held, and the wandering Sarcees listened as the Cree Indians sang hymns in their own language. It was the beginning of a permanent friendship between the two tribes.

In addition to preaching the gospel and establishing churches among the Indians, John McDougall opened schools among them wherever this was possible. Sometimes the scholars would be young Indians whose parents had been savages who lived chiefly to fight and feast, and who

practiced abominable cruelties. As quickly as he could the missionary trained the brightest young Indians to be teachers themselves, and soon there was a network of Indian schools across the prairies. With the help of another missionary he prepared a primer and language lessons in Cree, and in 1888 he published a collection of hymns in the Cree language.

John McDougall lived to be nearly seventy-five years of age, and received honors in abundance. His church made him superintendent of Indian Missions, while the Alberta government appointed him special commissioner for the Department of Indian Affairs. He certainly proved well worthy of whatever trust was placed in him. He died at Calgary, January 15, 1917. One of his sons was in the trenches, and as two more were leaving, he insisted on going to bid them good-by. He caught a severe chill, and in a few days this Trail-Blazer of the West was dead. His dear friend and companion, Rev. John Maclean, closes his biography of John McDougall with these words:

"All is now quiet on the old North Trail. The venerable face will no longer be seen; the kindly greeting will no more be heard. But his memory will live in the hearts of the people. His heroic deeds and great achievements are the heritage of his country, and a challenge to men of every class and creed to achieve, in honor, love, and sacrifice, a proud place among the nations for Canada." —*"Blazing New Trails," by Archer Wallace, Doubleday, Doran & Co., Inc.*

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 brother in North Carolina desires prayer for the restoration of his hearing.

Prayer for healing of a painful case of nerve trouble is requested by a sister in New York.

A sister in North Carolina requests prayer for the healing of an ailment that the physicians think may be malignant.

A Michigan sister who has been quite deaf for a number of years and finds herself growing worse, requests prayer for healing.

Another sister in North Carolina desires prayer for the restoration of her hearing, and that the infection that is causing swelling joints may be removed.

A sister in Wyoming desires prayer for healing for herself and daughter. She is almost helpless from the effects of a stroke and rheumatism; and her daughter was injured in an automobile wreck.

A sister in Washington requests prayer for the healing of her sister who is in a hospital in Norway.

Prayer is requested for the healing of a brother and his wife living in Oregon, who are both suffering from very poor health.

A correspondent in West Virginia who says he is not a Seventh-day Adventist, but whose wife is, requests prayer for physical healing, and that he may be enabled to walk in the light of truth.

NURSES' TRAINING

Between February 15 and April 15 the Florida Sanitarium and Hospital will consider applications for the Nurses' Class entering September, 1933.

Requirements: Earnest Christian character; sixteen units of high school; age, nineteen to thirty-five years; good health. For further particulars address: School of Nursing, Florida Sanitarium and Hospital, Orlando, Florida.

"OUTLINE STUDIES FROM THE TESTIMONIES"

Some are asking if this book is out of print. We are glad to state that it can still be obtained from the Southern New England Book and Bible House, South Lancaster, Mass. The price is \$1.25, cloth, postpaid.

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.

F. E. Dunn, Reeves, Ga., desires continuous supply of literature on the message.

B. G. Fischer, Messina, Italy, via Ghibellina 49, desires used calendars for missionary work.

Clyde E. Dempsey, Route 4, Ringgold, Ga., desires Bibles, books, papers, and tracts for free missionary work.

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

Mrs. Eva Cornwell, Route 2, Daylight, Tenn. Signs, Instructor, Watchman, Little Friend, Present Truth, and other periodicals for church reading rack.

E. L. Crawford, Route 1, Box 7, Vicksburg, Miss., desires Review and Herald, Signs, Little Friend, and other denominational papers for missionary work.

Mrs. E. G. Thompson, Route 1, Little Valley, N. Y. Signs, Present Truth, Life and Health, Watchman, Youth's Instructor, and Life Boat for free distribution.

Mrs. Minnie Light, 1819 N. W. 23d Ave., Miami, Fla., desires Youth's Instructor, Little Friend, Signs, Watchman, Life and Health, and Life Boat for free distribution.

Mrs. F. S. Sheriff, 100 Lawrence St., Lyman, S. Car. Review, Instructor, Signs, Watchman, Life and Health, Little Friend, and other denominational literature for missionary work.

E. H. Heppner, 2059 O St., Lincoln, Nebr. continuous supply of Signs of the Times, Watchman, Liberty, Life and Health, Life Boat, Little Friend, Youth's Instructor, and books for reading racks.

Mrs. Ila Ross, 1140 18th St., Portsmouth, Ohio. Review and Herald, Signs, Watchman, Life and Health, Liberty, Present Truth, Little Friend, tracts, pamphlets, and books to be used in missionary work. Also Mrs. White's writings.

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

Mrs. J. R. Kennedy, Kerby, Oregon, desires clean old copies of Life and Health.

Mrs. A. Colvin, Box 322, Wellington, Tex. Denominational literature for reading rack.

C. H. Staniels, Soldiers' Home, Tilton, N. H., desires books and papers for missionary work.

Mrs. Ruth Call, 58 Young St., Lebanon, N. H., desires denominational literature for missionary work.

Mrs. Nels Anderson, Route 4, Box 646, Tacoma, Wash. Denominational literature for missionary distribution.

Mrs. Winnie Arwood, Route 1, Box 103, Johnson City, Tenn. Continuous supply of denominational papers, tracts, and books to lend to interested people.

Mrs. S. M. Leiby, Route 6, LaFayette, Ind., desires Signs, Youth's Instructor, Watchman, Little Friend, and other literature for missionary work among poor people.

Mrs. W. B. Nix, 88 Grove St., Gainesville, Ga., thanks those who have sent literature, and requests further copies of papers, leaflets, and books for missionary work.

Lester Owens, 1420 N. Wash. Ave., Wellington, Kans. Review, Signs, Present Truth, Watchman, and tracts for families of unemployed army and for reading racks.

Mr. Parish Brickley, 2205 6th St., Portsmouth, Ohio. Review and Herald, Signs, Watchman, Life and Health, Liberty, Present Truth, Little Friend, tracts, pamphlets, and books; also any of Mrs. White's writings.

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.

Adams.—Mrs. Nancy L. Adams was born at Abington, Ill., Nov. 22, 1842; and died at Chicago, Ill., Jan. 5, 1933. Mr. and Mrs. Adams were pioneer workers in Iowa. One daughter, one son, and nine grandchildren remain to mourn.

Aldrich.—Homer M. Aldrich was born at Summerset, Niagara Co., N. Y., Jan. 9, 1851; and fell asleep in Jesus at Los Angeles, Calif., Dec. 30, 1932, being nearly eighty-two years old.

In 1865 his father, Jotham M. Aldrich, accepted a call to the presidency of the Review and Herald Publishing Association, and removed with his family to Battle Creek, Mich. The year following, our brother, then a lad of fifteen, entered upon his apprenticeship as a printer at the office of the Review and Herald. Subsequently, he became foreman of the pressroom, which position he held for nearly a third of a century.

On April 10, 1872, at Detroit, Mich., Brother Aldrich was united in wedlock to Marietta Walker, this being the same year in which occurred the double wedding of Brother and Sister C. H. Jones and Brother and Sister E. C. Loughborough. Ten years ago, these three families were privileged to celebrate together, in Mountain View, Calif., their golden wedding anniversary. Seven years later, the passing of Sister Loughborough made the first break in this unique circle; and it appeared a touching coincidence that on the same afternoon, in the same burial ground, two more of this group, Sister C. H. Jones and the subject of this sketch, should be laid to rest.

Throughout his long life Father Aldrich was an exemplary Christian. Baptized in early childhood, he continued to the day of his death a devoted member of the Seventh-day Adventist Church. He loved his God and his Bible, and found enjoyment in memorizing long portions of this sacred treasure. Last April, on the occasion of his sixtieth wedding anniversary, he repeated a beautiful selection of texts, which were later used as the Scripture lesson at his funeral.

To mourn his loss there remain his aged companion; two daughters, Mrs. George W. Thomas, and Mrs. G. Wesley Bailey, both of Los Angeles; five grandchildren, one great-grandchild, and an extended circle of other relatives and friends. A large concourse of these gathered at Forest Lawn Memorial Park, Glendale, for the final rites. Those participating in the service were Doctors M. M. Hare and P. T. Magan, Elders E. W. Farnsworth, A. O. Tait, W. G. Wirth, and the writer. R. F. Cottrell.

Bollare.—Mrs. Ruth Bollare, née Anderson, died at Jacksonville, Fla., Dec. 5, 1932.

Foster.—Henry F. Foster died near Pulaski, N. Y., Jan. 31, 1933, at the age of seventy-eight years.

Truscott.—Mrs. Idabella Truscott was born in Cornwall, England, June 24, 1847; and died at Salida, Colo., Dec. 29, 1932.

Hansen.—Mrs. Hannah Hansen was born in Skien, Norway, July 31, 1844; and died at Belingham, Wash., Jan. 20, 1933.

Noyes.—Warren Noyes was born at Lyndon Corners, Vt., March 15, 1888, and died at St. Johnsbury, Vt., Jan. 18, 1933.

Nicholson.—Angus Nicholson was born in Nova Scotia, Feb. 8, 1860; and died at Vancouver, British Columbia, Jan. 21, 1933.

Skelton.—Margaret Ewart Skelton was born at Delrye, Ayrshire, Scotland, March 20, 1862; and died at Nevada, Iowa, Feb. 6, 1933.

Van Derwerken.—John Alexander Van Derwerken died at Walla Walla, Wash., Jan. 10, 1933. His wife and two daughters survive him.

Hansen.—Christen Hansen was born in Fyen, Denmark, Dec. 16, 1864; and died Jan. 14, 1933. He was a member of the church at Exira, Iowa.

Walters.—John Henry Walters was born in Pennsylvania, March 21, 1867; and died at Rock Springs, Wyo., Dec. 7, 1932. He is survived by his wife and one son.

Cornell.—Mrs. Jennie Cornell, née Mason, of Petersburg, Ontario, died at San Diego, Calif., Jan. 10, 1933, having passed more than her fourscore years.

Chipman.—Frank H. Chipman was born at Fayston, Vt., Sept. 5, 1866; and died in East Sheldon, Vt., Nov. 28, 1932. From childhood his hope was in the advent message.

Axelson.—Mrs. Sarah Axelson, née Hansen, was born at Elk Horn, Iowa, March 21, 1876; and died Dec. 29, 1932. She was a member of the church at Exira, Iowa.

Collier.—Mrs. Clara Collier was born at Vicksburg, Miss., in 1867; and died in Colorado, Nov. 4, 1932. She is survived by one son and four grandchildren.

Kroll.—Mrs. Herman Kroll, née Gerten, was born at Fulton, Ill., Nov. 2, 1876; and died at Nevada, Iowa, Feb. 5, 1933. Her husband and eight children are left to mourn.

Fling.—Mrs. Ora Fling was born at Ironton, Mo., Dec. 17, 1865; and died at Denver, Colo., Jan. 24, 1933. She is survived by one son, three sisters, and seven grandchildren.

Crowell.—Jane Anette Crowell was born at Allen, N. Y., Feb. 5, 1856; and died at Lincoln, Nebr., Jan. 18, 1933. She is survived by four sisters and three brothers.

Mayberg.—Charles J. Mayberg was born in Sweden, Aug. 6, 1853; and died at Kalama, Wash., Dec. 23, 1932. His wife preceded him in death by seven months.

Stretter.—Mrs. Emma Charlotte Stretter was born near Minden, Nebr., Jan. 25, 1889; and died at Boulder, Colo., Jan. 22, 1933. Her husband and one son are left to mourn.

Newby.—Merab J. Newby was born Feb. 17, 1864; and died Jan. 12, 1933. Sister Newby was baptized when about seventeen years of age, and had been faithful through the years.

Arntsen.—Mrs. Ingeborg Arntsen was born in Norway, Feb. 19, 1856; and died at Glendale, Calif., Jan. 21, 1933. Three daughters and three grandchildren are left to mourn.

Smith.—Dr. Benjamin R. Smith was born at Vevay, Ind., June 26, 1843; and died Feb. 10, 1933. His wife, three children, six grandchildren, and one sister are left to mourn.

Van Slyke.—Merritt Van Slyke was born at Centerville, N. Y., Nov. 7, 1874; and died at Jacksonville, Fla., Jan. 8, 1933. His wife, one son, and an aged mother are left to mourn.

Smith.—Mrs. Ruth E. Smith was born at Tunbridge, Vt., Aug. 7, 1841; and died at Viola, Wis., Jan. 11, 1933. One son, one daughter, and seven grandchildren are left to mourn.

Hardy.—Merrett O. Hardy was born at Portland, Oreg., March 19, 1906; and died at Walla Walla, Wash., Feb. 1, 1933. His wife, his parents, and two sisters remain to mourn.

Smith.—Ira Sumner Smith was born in Wisconsin in 1863; and died at Walla Walla, Wash., Jan. 4, 1933. His wife, three daughters, two sons, and twelve grandchildren are left to mourn.

Severs.—Mrs. Rosella A. Severs, one of the pioneer members of the Trenton (N. J.) church, died Jan. 22, 1933. Two daughters, one brother, and one sister are left to mourn.

Brownfield.—Jo Anne Brownfield was born at Colorado Springs, Colo., Jan. 29, 1929; and died at Denver, Colo., Dec. 4, 1932. She is survived by her parents, three brothers, and one sister.

Blair.—James Lafayette Blair was born in Knox County, Tennessee, July 21, 1893; and died near Castle Rock, Colo., June 28, 1932. He is survived by his mother, four brothers, and two sisters.

Allen.—Mrs. Helen J. Bloss-Allen was born at Day Center, N. Y., Jan. 18, 1848; and died near Elgin, Iowa, Jan. 13, 1933. She had been a faithful Seventh-day Adventist for thirty-six years.

Boss.—Quaint Consolata Boss was born at Kansas City, Kans., July 17, 1891; and died at the same place, Feb. 5, 1933. She is survived by her parents, one sister, three half brothers, and one niece.

Brown.—Mrs. Laura Brown was born at Oakland, Calif., Aug. 31, 1864; and died in the same city, Dec. 22, 1932. She was a member of the Seventh-day Adventist church for over fifty years.

Clark.—Walter M. Clark was born near Arvada, Colo., July 21, 1871; and died Oct. 31, 1932. He is survived by his wife, two sons, four grandchildren, one great-grandchild, and one sister.

Hartz.—Charles Cisero Hartz was born at Brimfield, Ill., Dec. 28, 1861; and died at Golden, Colo., Jan. 5, 1933. He was elder of the Golden Seventh-day Adventist church. His wife is left to mourn.

Bullock.—George M. Bullock was born at Alexandria, N. H., Feb. 18, 1853; and died near Whittier, Calif., Dec. 28, 1932. He is survived by his wife, eight children, and thirteen grandchildren.

Kendrick.—Sylvanna Kendrick was born at Chester, S. Car., Jan. 7, 1868; and died at Baltimore, Md., Dec. 10, 1932. He leaves his wife and one daughter to mourn. He was preceded in death by his four sons.

Rathbun.—Maurice M. Rathbun was born at Lagrange, Ind., March 6, 1864; and died at Pontiac, Mich., Aug. 2, 1932. His wife, two daughters, two grandchildren, one sister, and one brother are left to mourn.

Palmer.—Isaac Robert Palmer, for many years local elder of the Jacksonville (Fla.) colored church, died Jan. 24, 1933. At the time of his death his mailing list for missionary work contained the names of 114 interested persons.

Dyke.—Albert Wesley Dyke was born near Humboldt, Iowa, Aug. 3, 1879; and died at Nevada, Iowa, Jan. 30, 1933. He was a faithful member of the Humboldt church. Two brothers and one sister are left to mourn.

Miner.—Mrs. Elvina Miner died at Coffeyville, Kans., Jan. 8, 1933, at the age of seventy-six years. She had been a member of the Seventh-day Adventist Church nearly forty years. Five children are left to mourn.

Moss.—Mrs. Etta O. Moss was born at Hickman, Ky., and died at Denver, Colo., Dec. 23, 1932, at the age of fifty-five years. Her husband, one son, two grandchildren, two sisters, and one brother are left to mourn.

Whitman.—Mrs. Amanda Keller Whitman was born at Lebanon, Pa., Nov. 2, 1853; and died in the city of her birth, Jan. 19, 1933. Three sons, three daughters, twenty-eight grandchildren, and nineteen great-grandchildren survive.

McKinney.—Mrs. Julia Ann McKinney was born in Bartholomew County, Indiana, Aug. 13, 1864; and died at Indianapolis, Ind., Jan. 3, 1933. Four children, fifteen grandchildren, and seven great-grandchildren survive.

Bates.—Mrs. Mary Maria Lee Bates was born at Mt. Pleasant, Ind., March 21, 1844; and died at Stockton, Ill., Feb. 12, 1933. She was loyal to the Seventh-day Adventist Church for sixty-seven years.

Marchus.—Mrs. Johanna Marchus was born in Denmark, Dec. 21, 1846; and died at Glendale, Calif., Oct. 13, 1932. Among her nine children is Mrs. J. I. Robison, the wife of one of our missionaries at Claremont, South Africa.

Jolliff.—George R. Jolliff was born in Decatur County, Indiana; and died near Elwood, Ind., Jan. 3, 1933, at the age of seventy-four years. In 1886 he was united in marriage with Anna Crawley, to which union two children were born.

Cowles.—Helen Cowles was born at Lone Rock, Wis., in 1854; and died at Seattle, Wash., Dec. 25, 1932. She taught the first church school in New York City; was connected with conference work in the New England States; and directed groups of young ladies in colporteur work in Kansas. She lived whole-heartedly for the message. A. E. Lickey.

Boyd.—Benjamin T. Boyd, of Muncie, Ind., died at the age of eighty-four years. He is survived by one sister, one daughter, and three sons, one of whom, Clarence J. Boyd, served his Master in the Canal Zone and Trinidad for a number of years in conducting mission schools, and is now connected with the Glendale Sanitarium.

Fallon.—Mrs. Eliza J. Fallon, née Bruner, was born in Iowa, Dec. 15, 1853; and died at Riverside, Calif., Jan. 30, 1933. At the age of eighteen she united with the Seventh-day Adventist Church and remained faithful to the end. She is survived by three sons, one sister, and two brothers.

Borgesen.—Mrs. Laura Borgesen, née Stiansen, was born in Kragero, Norway, June 13, 1845; and died at Knox, Ind., Jan. 2, 1933. She was a loyal Seventh-day Adventist for nearly forty-eight years. Her daughter, three grandchildren, one great-grandchild, an aged brother, and two sisters, are left to mourn.

Long.—Mrs. Sarah E. Long died Jan. 17, 1933, in her eighty-eighth year. For forty-two years she remained faithful to the message. Two children, six grandchildren, fourteen great-grandchildren, and two great-great-grandchildren are left to mourn.

Wineinger.—S. A. Wineinger was born in Tennessee in 1849; and died at Los Angeles, Calif., Dec. 26, 1932. He was a resident of Wellington, Kansas, and was a spiritual leader in his church. His wife, six sons, and eighteen grandchildren are left to mourn.

Cox.—Mrs. Alice E. Cox was born in Iowa, Dec. 30, 1856; and died at Denver, Colo., Dec. 11, 1932. Her husband died in 1919, having been one of our faithful conference workers for many years. Sister Cox is survived by one brother and one sister.

Simonton.—Mrs. W. J. Simonton, née Margaret Allison, was born at Augusta, Ga., Feb. 10, 1845; and died at Port Aransas, Tex., Jan. 7, 1933. Two sons, one daughter, nine grandchildren, and two great-grandchildren are left to mourn.

Arnold.—Mrs. Flora Arnold, née Hunt, was born near Greenfield, Ind., April 8, 1863; and died at Kansas City, Mo., Dec. 3, 1932. She is survived by one son, one grandson, and two sisters, one of whom is Mrs. L. A. Hansen, of Takoma Park, D. C.

Bean.—Mrs. Grace Ann Bean, née Donnell, was born at York, Maine, Jan. 23, 1840; and died at Guerneville, Calif., Jan. 29, 1933. She accepted present truth in 1873. Four children, nineteen grandchildren, and ten great-grandchildren are left to mourn.

Stadel.—Mrs. Margaret Ellen Smith Stadel was born in Ionia County, Michigan, March 11, 1868; and died in Ann Arbor, Mich., Jan. 26, 1933. She was first married to Charles M. Steele, to which union four children were born, all of whom remain to mourn.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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

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

We invite the special attention of the REVIEW readers to the editorial by W. A. Spicer, entitled, "Racing With the Sun," on page 3. This editorial sets forth in a unique and graphic way the fact of the world-wide spread of the advent message.

We urge also a careful reading of the article by W. H. Williams, "Our Missionary Cause," on page 6. Here is found a summary of figures regarding the Sixty-cent-a-week Fund that all our people will wish to have.

To our sisters we especially commend "Judson's Letter on Dress," on page 15. This remarkable letter by the pioneer missionary, Adoniram Judson, though written in 1831, sets forth principles that are as sound today as they were a century ago.

A Half-Million-Dollar Year

THE records for another year have been completed, and we are glad to announce that our colporteurs in North America during 1932 report sales amounting to over a half million dollars. The exact amount is \$507,165.09. We have had an average monthly working force of 793 colporteurs. The sales by union conferences for 1932 are as follows:

Columbia Union	\$111,552.96
Pacific Union	90,999.00
Atlantic Union	69,102.24
Central Union	61,195.64
Southern Union	49,032.46
Lake Union	48,391.19
Southwestern Union	34,689.41
Canadian Union	33,408.04
North Pacific Union	8,798.15
Total	\$507,165.09

A half million dollars' worth of Seventh-day Adventist literature sold by our colporteurs is no small record. It is expressed in these words by one of our publishing house managers: "Blessings are coming from adversity. Our success must not always be measured by the volume of business, but even in these difficult times it is remarkable that our colporteurs are doing so well."

The field secretary of the Southeastern California Conference sends this interesting report:

"During the year 1932 thirty souls have been won to this message directly or indirectly through our colporteur work. At the present time 112 are receiving Bible

studies or are deeply interested in the truth. Approximately 10,000 tracts were handed out, and prayer was offered in over 600 homes, and 10,000 exhibitions were given. We may not be able to boast of outstanding sales as compared with more prosperous years, but I find that our people appreciate the spiritual work that our colporteurs are doing."

In the Atlantic Union, 211 souls were won through the literature ministry last year. These are some of the results not included in our sales reports, but they stand out as the great incentive as we work for increased sales and more souls for 1933.

E. E. FRANKLIN.

J. A. BURDEN, manager of the Paradise Valley Sanitarium, National City, California, writes under date of February 8:

"It seems that the end is right upon us. The world apparently is ripe for destruction. The only reason for holding things open longer is that the truth may reach all who are honest in heart. It is really wonderful how many are inquiring today as to the meaning of the events that are taking place. Apparently the Lord is continuing time that these honest ones may have time to learn what is coming upon the earth. What we need at this time to close up the work of God in the earth, is the outpouring of the Holy Spirit, such as was witnessed on the day of Pentecost. There are enough believers to finish the work of God in the earth quickly, if the power should come upon them that came upon the early disciples."

Hopeful News From South Africa

WRITING from Durban, South Africa, under date of December 29, 1932, to T. E. Bowen, of the General Conference, W. S. Hyatt says:

"It is evident that the latter rain is falling in copious showers upon God's workmen all over the earth. As I read the articles in the REVIEW, my soul is stirred, and I am convinced that the Lord is cutting His work short in righteousness. We are seeing some of this here in our little conference. During the past four years there have been nearly 700 baptisms in our conference, a net increase of nearly 500. During 1932 we baptized 250, or 100 more than last year, and with two less evangelists on the conference pay roll. But this is not all; the tithes and offerings so far this year, a little more than eleven months, have been more than for all of last year, although times are harder. To me this is really wonderful.

"We read the report of the Autumn Council with deepest interest. We are interested in every step taken by our brethren to advance this blessed message.

"We are thankful that we returned to South Africa from our last furlough. While we enjoyed our stay in the homeland, still we feel we are needed far more here than we were there. I have been pastor of the church in Pretoria, the capital city of this country. We had a little church of less than sixty members when I came, but now we have about 120. We are planning for a church school the coming year. The Lord is certainly leading His forces on to victory. Our one hope is that we may be among the victorious ones in that day. For this we live and labor."

Is My Name Written There?

THE village clans of China keep a record of the names of the different members. A great celebration is held every year at the ancestral hall. The ancestral halls are usually built collectively by the different members, and sometimes a tract of land is set aside to go with each one. The buildings are well made and beautifully decorated,—graven stone work, carved wood designs, decorated in red and gold, and with handsomely made panels containing the names and degrees or rank of any illustrious members of the clan. In one section a large space is set aside for the ancestral tablets. These tablets are made of wood, consisting of a carved base, an upright panel, and a carved headpiece. The upright piece varies in length from twelve inches to two or three feet, and two to four inches broad. They are sometimes very handsomely carved and lacquered in black and gold or red and gold. On the upright piece is carved the name, rank, and dates of birth and death of the individual concerned. Usually each person has a tablet. If the clan is a large one, row upon row of these tablets may be seen. A careful register is kept of every member of the clan, so that each member can trace back his genealogy, not only to the first local founder, but to much earlier connections in an earlier settlement.

At the annual celebrations, different members of the clan are asked to contribute. The celebration usually consists of feasting, sacrifices to the spirits of the dead, and theatrical performances. Upon being asked to contribute to one of these occasions, one of the members of our little church along the coast replied, "I do not care anything about the theater; and as for the feast, I cannot eat the things served; and as I do not plan to attend, I cannot give you anything." He was informed that unless he gave them something, his name would be stricken from the clan record. To this he replied, "My name is now written in the book of life, therefore it will not matter whether it is recorded in the clan book or not. It is in the book of life, and that is the important thing."

"Is my name written there?" should be the great concern of every human being, and that it shall remain in the book of life. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life."

V. J. MALONEY.

Foochow, China.

Missionary Sailings

MISS HELEN BURROUGHS, of the Glendale Sanitarium, sailed from Los Angeles for Sydney, Australia, on the S. S. "Mariposa," February 10. Miss Burroughs has been invited to serve as dietitian in the Sydney Sanitarium.

Mrs. M. D. Howard and two children, returning to the Inter-American Division from furlough, sailed from New York February 18.

Frederick Lee, returning to China from furlough, sailed from San Francisco for Shanghai, February 24, on the S. S. "President Hoover." Mrs. Lee and the family are remaining in the homeland until late summer.