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"Hold Our Mission Lines"--- This Our Watchword

By W. H. WILLIAMS

IN our mission advance we are not wandering about in the wilderness of poorly co-ordinated missionary enterprises, hoping that somehow some good may come of it all, but we are following a surveyed and charted course toward certain clearly outlined objectives. It is a march toward a new heaven and a new earth with the last gospel message to every kindred, tongue, and people.

The financial situation which we face throughout the world has brought us to a full stop so far as adding institution to institution and making large expenditures for equipment are concerned; but we have not stopped our evangelistic advance, and never has God worked so mightily for His people in foreign lands, and thousands are being born into this truth.

It may be this thing which we call depression is God's way of readjusting the purpose and spirit of His people to new levels of devotion and sacrificial service. God is shaping events in the mission fields. The developments which are taking place can be explained on no other grounds than that God has set His hand to the finishing of the work.

Our great concern at this time is to *hold our mission lines and let God work*. This should be our watchword, and become a household phrase in every Seventh-day Adventist home.

July 22 is the Sabbath on which we are to give our Midsummer Offering. It is none too early to plan individually for a liberal donation. May God bless and impress every member as to just what he should give in this time of crisis.

Heart-to-Heart Talks With Our Readers

By THE EDITOR

CHERISHING FAITH

THE present age, as none that ever preceded it, is characterized by a loss of faith. Envy, jealousy, hatred, fear, and many other elements of evil are doing their destructive work, robbing the human family of peace and confidence and assurance. The church of Christ must stand against these subtle temptations. We must cherish faith in God, in His work, and in our brethren.

Faith in God

The world around us have little faith in God. By many His very existence even is denied. Men do despite to the Spirit of grace; they count the blood of the covenant an unholy thing; they charge upon God responsibility for the evil that is in the world and for the untoward personal experiences of life.

There are many things in God's dealings with the human family that we cannot understand. His ways are clothed with mystery. We cannot understand why there should come into our lives many sad and trying experiences; why we should be bereft of loved ones; why we should be broken in health; why loss of property should come to us; why we should suffer want and perplexity and distress. Some of these things may be the result of our own mistakes. It is possible that we are reaping what we have sown; that our ill health comes from disobedience of the laws of life; that we have lost our property through mismanagement and unwise speculation.

There is danger that we may charge upon God responsibility which belongs to us. But even so, if God is a loving heavenly Father, as represented in His word, when we turn back to Him with all our hearts, why should He not restore the past, work a miracle to give us back our health and strength, and bring into our possession again the means that we have wasted? Sometimes He does do even this. But sometimes these much-desired blessings are denied. We cannot understand the reasoning or philosophy of the divine mind, but it is our blessed privilege to believe that if you and I will trust God wholly and commit to Him our ways, He will work out every experience of life for our good. He will give to us joy in sorrow. He will make our physical afflictions avenues by which there will

come to us new visions of His love. Our loss of property will drive us closer to our great Friend.

In thus reasoning with ourselves, in the exercise of this faith and trust, there will come hope and joy and assurance. We shall be able to say, with the patriarch of old, "Though He slay me, yet will I trust in Him." And we shall be able to enter into such fellowship with Him that we shall feel His presence by our side in the darkness as well as in the light. It is only by the exercise of this calm, quiet, simple, childlike trust that we shall be able to maintain our faith in God, and bring to a successful conclusion the warfare against sin in which we are engaged.

Faith in God's Work

It is easy to exercise faith in the work of God when everything is bright and promising, in the days of material prosperity. It is another thing to exercise that same unwavering faith in the hour of darkness and apparent defeat. When, as workers, our salaries are being reduced; when, as farmers, our crops fail; when, as mechanics, there is no demand in the business world for our services; when, as heads of families, we face a lessening income with the same number of mouths to feed and bodies to clothe, with wife and dependent children looking to us for sustenance,—such times as these are tests of faith. These experiences prove our mettle; they constitute the crucible in which we are placed; they demonstrate how much of our characters is pure gold and how much is dross. And what an opportunity such experiences afford for the demonstration of true manhood and womanhood, of heroism, of bravery, of true nobility.

Through all the ages, character has shone resplendent in such tests as these. Every worldly enterprise that has gone through the straits of trial and of difficulty, every hazardous undertaking of adventure and exploration, has brought out the best in fortitude and courage, and these many times apart from faith in God, by men who have depended alone upon their own physical power and genius.

The Christian believer has a basis for faith, for courage, for fortitude, not possessed by the worldling. The eleventh chapter of Hebrews records some glorious examples of the triumph of this faith. The history of

the Christian church through all the years multiplies these examples. And, thank God, our own day and generation reveal many notable instances, because we are seeing, in the courage and fortitude of scores of our brethren and sisters today, the same worthy examples of Christian valor.

The triumph of God's work is assured, because it rests, not upon the frail foundation of human endeavor, but upon the word of the infinite God. The arrows of God's purpose may sometimes seem to swerve, but they will reach their mark in the end. With God we are on the winning side, and if faithful our triumph is assured. Apart from God, all is darkness and defeat.

Faith in Our Brethren

It is easier to exercise faith in God in an abstract, theoretical way than it is to exercise faith in our brethren. We cannot understand God, and so we trust that in some way His purposes will work out in the end. But we feel that we can measure human minds and correctly gauge human plans. We feel that we can discern the motives and purposes actuating those plans; and therefore we are much more inclined to pass judgment upon our brethren than we are upon God. And our own personal relationship to our brethren often accentuates this spirit of criticism on our part. We, perchance, have been the objects of their criticism; they have drawn out our confidence and then betrayed our trust; they have double-crossed us as we have worked together; they have taken advantage of us in business deal. We see evil in the leadership of the church; we see men preaching one thing and practicing another, failing to exemplify in their daily lives what they proclaim from the pulpit; we see them using the word of God or the Testimonies to give emphasis to some plan in which they are interested, while at the same time they ignore other instruction equally plain, pertaining to other questions. We may have justification for feeling that we see all this in our brethren in the church, and yet it is our privilege, nevertheless, to cherish toward them the faith of which we have spoken.

I have found in my own personal relations to my brethren that many times the spirit of criticism I felt was actuated by a feeling of self-righteousness in my own heart. I had come to look upon myself as right, and every one who differed from me as wrong, and I had come to judge others by the narrow, restricted standard of my own beliefs. At such times, when the Spirit of God di-

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For Time and Eternity

By C. A. RUSSELL

"OUR ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Education*, p. 13.

This familiar quotation, this definition of true education, is so simple and yet so comprehensive that it must appeal to every reader as portraying true educational aims and values. Education prepares for this life, but to the extent that it fails to prepare for the life that is to come, it is a faulty education. There cannot be a "harmonious development" if the spiritual education is lacking.

The true purpose in education is to make the individual more happy, more helpful, and more efficient in this life; and to fit him for association with sinless beings in the hereafter. Sordid selfishness, greed, malice, crooked thinking, double dealing, thrive in the atmosphere of doubt and unbelief. "Get all you can and get it quick; the end justifies the means." "Take what pleasure you can get or make in this life." "Look out for number one." "This is all the life you have to live; so make the most of it." "You'll never be young but once." "Sow your wild oats; everybody is doing it." "Get what's coming to you." Such seems to be the philosophy of youth today.

"The world owes me a living, and I'm going to get it," they say, and all because God, the judgment, and eternity have dropped out of their thinking. "I owe the world a life, and I'm willing to give it." Such is the pur-

pose of the right-thinking, forward-looking youth. "I'll do my best today, and when tomorrow becomes today, I'll have faith in God, and confidence in my fellow men. Unselfish service for others shall be my watchword. Not what I may get, but what I may give, will bring me happiness. And when at last I stand before the judgment bar of God, I shall not be afraid, for I have already become acquainted with Him. He is no stranger to me. I have read His Book; I have often talked with Him; His Son is my Friend. I have made it the business of my life to be prepared to stand before the King."

The true object of education is stated beautifully and forcefully in "Education," pages 15, 16: "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."

Character—unswerving integrity; fidelity to duty as God gives us to see our duty; the helping hand extended in kindness and thoughtfulness to a fallen or falling brother; and a great heart of love beating in unison with the heart of God, a heart that is quick to forgive and forget,—all this is true Christian character. This is the goal we are striving to reach through Christian education. Can there be a higher aim, a nobler purpose?

"Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire is brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God. . .

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge."—*Id.*, p. 18.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character."—*Id.*, p. 225.

We are not alone in seeking to develop those attributes of character in the mind and heart which serve as an anchor amid the storms of life. Among the five general purposes of the elementary school, as enumerated by the Hon. J. J. Tigert while Commissioner of Education of the United States, is placed "character building," and "worthy citizenship" last, as a climax to the worthy aims of education. Said Mr. Tigert: "No doubt most of us readily will admit that the social need of character instruction is great, but the difficult problem here is how to teach it."

At the last meeting of the National Education Association held in Atlantic City last summer, one of the speakers addressing the thousands of teachers on the topic of character education said: "Our work is measured not alone in the child, but in the adult whom we have made. There are men in high places who have not an inkling of 'Love thy neighbor as thyself.' They are after easy money." This speaker closed by saying, "More teachers are turning to the teachings of the Master Teacher because of the distress of these last two years. Every school room is challenged to make first the kingdom of God and His righteousness."

When public educators recognize the great need of character education, what a challenge to us, in such a time as this, to lengthen the cords and strengthen the stakes of Christian education!

A writer in the *Missionary Review of the World* emphasizes the need of the spiritual training for the young. His urge is that the most approved and efficient methods in education be united with spiritual training, and that this united effort be carried on by "convinced and experienced Christian teachers." He says:

"Any teaching which gives the child the impression that the study of the Bible is nothing more than the study of a history book or a piece of beautiful literature, is doomed to failure. It makes the child and the youth impatient when they find the most sacred of all relationships reduced to the terms of a psychological process or a historical discovery. The Bible can never retain its place in the world as an educative force unless it is presented, as in the past, as containing the very message of the eternal life from the very heart and mind of God Himself. . . .

"One of the appalling results of investigation into the attitude of the soldiers of Christendom engaged in the Great War has been the discovery that only a small proportion of these men know what Christianity is, or know what it is to be a Christian. They did not know the meaning of the most obvious Christian doctrines; nor were they, many of them, even after years of Sunday school teaching, acquainted with the main features of the Bible story."

Very clearly does the writer of the foregoing statements perceive the necessity of providing courses and textbooks which lend themselves to this type of instruction, and the training of teachers who are thoroughly grounded in the fundamental truths of the Bible, and who possess the ability as well as the desire to bring the student to an intelligent spiritual decision. He says:

"It will be necessary that the teacher become acquainted with true methods of education; that he be supplied with well-constructed lesson courses adapted to the various stages of child growth and the development of the youth; that he become sensitive to the need for unfolding the great material which he has in hand in a manner which is appropriate to each stage of life. But it will be in vain to do this unless the teacher's heart is filled with a spiritual love for the soul of the child. It is not the child merely as a citizen of the world, but the child as an heir of God that he is teaching; it is not the child merely as an intelligent animal, but as a candidate for immortality that he must arouse to the vast claims, the illimitable glories of the eternal life. *We minimize the child* when we cease to teach him that the meaning of Christianity is that he may work with God, and that he must give himself for all his life to the faith and service of Jesus Christ."

In theory we believe all this. What is our practice? Father, mother, where is your child? What are your plans for his education when schools begin in September? You say you believe in Christian education, but "actions speak louder than words." If any are in doubt regarding duty in

this matter, read the following quotations thoughtfully. The sunlight of conviction will speedily dispel the clouds of doubt.

"Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work. But though in the past we have come short of doing what we might have done for the youth and children, let us now repent and redeem the time."—*"Testimonies," Vol. VI, pp. 199, 200.*

"The same principles which, if followed, will bring success and blessing to our training schools and colleges, should govern our plans and work for the church schools. Let all share the expense. Let

the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God.

"The Lord would have painstaking efforts made in the education of our children. True missionary work done by teachers who are daily taught of God would bring many souls to a knowledge of the truth as it is in Jesus; and children thus educated will impart to others the light and knowledge received. Shall the members of the church give means to advance the cause of Christ among others, and leave their own children to carry on the work and service of Satan?"—*Id., pp. 216, 217.*

The 1933 Midsummer Offering

By I. H. EVANS

SABBATH, July 22, brings us to our Midsummer Offering for 1933. In the past this offering has been a great blessing to our foreign mission work, enabling many a worker to continue his work; and coming in midsummer, when funds are low, it has been a great boon to the General Conference.

The General Conference Committee urge that the offering be a liberal one this year. Our funds are low. The 10-per-cent cut on appropriations for 1933 still leaves the General Conference a large deficit to reckon with. So far the appropriations to the world field have been cut 34 per cent plus, and salaries have been cut 27 per cent plus. Yet we have tried to keep our working force at full strength, taking the cuts out of salaries and expense. It is difficult for many to adjust themselves to these cuts, owing to the rising cost of living in nearly every country.

Our hope for the present is in a liberal Midsummer Offering. It means much to the General Conference to receive a large donation in the very season of the year when money is scarce and the regular donations are not so large as they are later in the year.

Our people have certainly been true and faithful in giving of their means to support the work. Since the depression, the mission offerings have been larger, in proportion to the tithe, than for many years. This is proof that our people are giving more in proportion to their income than before the depression.

It has been recommended that each church raise for the July offering what is equal to one dollar a member. This is a conference and church goal. Some will have to give much more than a dollar, for the ability to give is

not equal. The poor can give as God has prospered them, while the more able members can give larger sums, so that the church and conference will average one dollar for each member.

Each church member ought to plan for this offering in advance. Many cannot give a considerable sum of money without definite, thoughtful planning. Some will have to work to secure money for their offering. Others will have to sell butter, eggs, and the like, to get their donation. Some may desire to lay aside a portion each week, so that when July 22 comes, they will have their offering ready. If the children can earn their offering, and themselves put it in an envelope and place the envelope in the basket with their own hands, it will mean much to them.

Of course each conference and church as well as each member must be free to raise its dollar per member in its own way. There will necessarily be much sacrifice on the part of many to reach this goal; but it can be met if all co-operate and do their best.

Why would it not be well in every Sabbath service and weekly prayer meeting preceding the time for the offering, to have special prayer that the Lord will enable His people to make a liberal offering?

The General Conference is authorized to hold three months' appropriations in reserve for the mission field to provide for emergencies in times of need. Anticipating financial trouble during the bank holiday in February and March, the treasurer drew sufficient of these funds to meet all appropriations for more than two months in the world field, so that our workers need not suffer.

Not a worker was embarrassed by

the financial collapse of the banks throughout America.

This could not have been done had there been no reserve. This reserve was never designed to cover a year's shortage in operations, but is simply an emergency fund with which to meet a crisis.

Each year ought to place in the treasury funds equaling what is paid out. This can be done only as our people make the funds available. The Sixty-cent-a-week Fund has been cut 33 1/3 per cent, making 40 cents a week for each member, while the appropriations have been cut to exceed 34 per cent. Thus it can be seen that the General Conference tries to meet conditions in not spending more than is received. But it is plain that if we

do not keep up the giving, the General Conference must curtail its appropriations. Now if we can secure for our Midsummer Offering an average of one dollar for each church member, it will greatly help in supplying funds to a depleted treasury.

The Midsummer Offering applies on the Forty-cent-a-week Fund, helping our people to reach their goal for the year. It places every one on vantage ground, as far as giving is concerned, and it means much to our treasurer to know that the appropriations to the world field can be met without eating up the emergency reserve. One dollar from each church member for the Midsummer Offering is our next goal. Let us all unite in meeting this objective.

The Psalm of the Cross

By WALTER P. MCLENNAN

THE twenty-second psalm has been very fittingly termed "The Psalm of the Cross." In it "the Spirit of Christ . . . testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. It seems to fall into two divisions, verses 1-20 having to do with the crucifixion, and verses 21-31 with the kingdom of glory.

It is generally believed that our blessed Saviour was crucified about nine o'clock in the morning, and that immediately after being nailed to the cross, He prayed, "Father, forgive them; for they know not what they do." A little later our Lord affectionately consigned His mother to the care of the beloved disciple John, saying to his mother, "Woman, behold thy son!" then to the disciple, "Behold thy mother!" "From that hour that disciple took her unto his own home." Following this and at some time before midday the Saviour responded to the prayer of the penitent thief, with the blessed assurance, "Verily I say unto thee today shalt thou be with Me in Paradise." Luke 23:43.

The supernatural darkness began at twelve o'clock and continued for three hours, during which time the Lord appears to have been silent, enduring a great inward conflict. That the darkness was not occasioned by an eclipse of the sun is evident, for it was at the time of the full moon, and it lasted twelve times as long as an ordinary eclipse.

The Cry of Separation

At three o'clock Jesus gave utterance to the first words of this psalm: "My God, My God, why hast Thou forsaken Me?" These were the words of a broken heart. How they must

have pierced the heart of the Father! The suffering that Christ endured during those three hours can never be comprehended by mortal mind.

For the first time since the days of eternity (Micah 5:2, margin) was His eternal fellowship with the Father broken. The promise of the Father in Isaiah 42:1, "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth," had ever been precious to Him. Even in dark Gethsemane, the bitterness of the cup was mitigated, and He could pray, "My Father." And upon that occasion an angel was sent to strengthen Him.

But now, He who was in the beginning with God (John 1:1, 2), and who could always say, "I and My Father are one," did not cry out, "My Father," but, "My God." This is the only time that the familiar term "Father" gave place to the term "God." Surely there is some deep meaning here. "Father" was the cry in the first prayer which He uttered on the cross, for matters had not then come to the worst. "Father" was the cry of His last prayer, for matters had then passed their worst. But at this crisis of His sufferings, "Father" does not issue from His lips, for the light of a Father's countenance was then mysteriously eclipsed.—"Bible Commentary," by Jamieson, Fausset, and Brown, Comment on John 19:27.

"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with conster-

nation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. . . . Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*"The Desire of Ages,"* pp. 752, 753.

"The logical, irresistible, irrevocable issue of sin is to be God-forsaken."

Unseen by mortal eye was the court of heaven. Unheard by mortal ear was the sentence of the Judge of all the earth as He "laid upon Him the iniquity of us all," and was forced to utter the awful words, "Let the law take its course." "The sword of justice was now to awake against His dear Son."—*"Testimonies,"* Vol. II, p. 207. Do you wonder that the sun hid its light, that the earth trembled, that the rocks rent? Surely the utterance of those words must have brought to Mary the remembrance of those prophetic words, "Yea, a sword shall pierce through thy own soul also." Luke 2:35.

Christ Died for the Hopeless

And for whom did the Father and Son endure such suffering? The godly? No. For His friends? No. He died for those who were without hope and without God in the world. "He died for the ungodly." Rom. 5:6. He died for you; He died for me.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

The rest of the prayer that goes to make up this remarkable psalm was doubtless voiced audibly. The day and night referred to in verse 2 may have reference to the hours of light and darkness Christ spent on the cross. According to verse 3 it is evident that, regardless of His indescribable suffering, He never lost sight of the fact that God is holy, and that there is no unrighteousness in Him.

As He continued to trust in His Father's righteousness, His mind twelt upon the experience of the fathers. Three times He repeated the term, "They trusted." Noah trusted, and was delivered from the flood. Moses trusted, and was delivered from

the wrath of Pharaoh. Daniel trusted, and was delivered from the mouths of the lions. The three Hebrew children trusted, and were saved from the fire.

Then the psalm continues: "But I am a worm, and no man; a reproach of men, and despised of the people." Such language is expressive of most intense suffering and depression. It is similar to that of Job when he said, "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister." Job 17:14.

Christ Reproached

Reproach is such a painful species of trial that even to be conscious of absolute innocence will not relieve the wound of its smarting effect. In the sixty-ninth psalm, reproach is emphasized above all other sorrows that came to our Lord. (Read verses 7, 12, 19, 20.) And He was especially anxious about the effect of this reproach upon His disciples. Verses 6, 7.

Some of the expressions of reproach that were cast upon Him were: "Can there any good thing come out of Nazareth?" "He hath Beelzebub." He is "a friend of publicans and sinners."

Verses 7 and 8 open to us the conduct of the blood-drunken mob as they, for three hours before darkness fell upon the scene, used every kind of mockery conceivable. Surely there was no limit to the mockery of a mob that, when it could think of nothing else, could walk up to Him and spit in His face.

In the next three verses the Saviour's mind seems to revert to the days of His infancy. He recalls the time when, as a helpless babe on His mother's breast, He was carried into Egypt and an unseen arm protected Him. So now He seems to say, I will trust that same arm to carry Me through, though I see it not.

What a picture we have in verses 12 and 13! It is bad enough to have one enraged animal fall upon you, but here is a picture of a whole herd falling upon Him. Paul uses similar language in describing the treatment that he received at Ephesus. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" 1 Cor. 15:32.

Terrible Suffering

Verses 14 and 15 give us some idea of the physical suffering that Christ endured. We know what pains come to a limb or a finger that is kept in one unvarying position, even for a few minutes. Christ had now been stretched on the cross for nearly six hours. He was transfixed with nails. The most tender parts of His body, the hands and feet, where the nerves of sensation are most numerous and close together, were pierced with strong

nails. When the elevated cross settled into its socket, the jerk must have shaken the Crucified One with great violence. It is not improbable that the ligaments would not only be strained, but would also give way, so that partial or entire dislocation ensued, especially at the wrist, elbow, and shoulder of each arm. Inflammation must have set in early in the wounded parts, and terminated in a high degree of feverish burning over His whole body. The loss of blood at hands and feet would aggravate the suffering. Thirst, that most intolerable of all bodily privations, must have been overpowering. He who had made the sea and the fountains of



The Love of God

BY MRS. L. D. AVERY-STUTTLE

If thou canst count old ocean's waves,
Or number all the stars of night
That hang like diamonds in the sky,
And shine in splendor soft and bright;

If thou canst count the blades of grass
That deck the earth with emerald hue,
Or cheek the zephyrs as they pass,
Or name the myriad drops of dew;

If thou canst guide the winds that blow,
Or count the flowers that deck the sod,
Then His great love thou mayest know,
And comprehend the love of God.

A love which notes each thought within,
Each base desire, each fleshly lust;
A love which heals the plague of sin,
And ne'er forgets that we are dust.

O let me never, never grieve
That love so infinite and free,
Or fail His promise to believe,
Who gave me Christ—and Calvary.



water was deprived of a refreshing drink.

How strikingly was verse 16 fulfilled by the crucifixion! Yet this means of death was absolutely unknown to the Israelites in 1058 B. C., when David wrote this psalm. Here is evidence of inspiration.

Verse 17. The skin and flesh of His worn body were so distended by the posture of His body on the cross, that the bones, as through a thin veil, became visible and might be counted. The blessed Saviour, forsaken and stripped almost naked and bleeding, was a spectacle to heaven and earth. How revolting it must have been for the pure, innocent Son of God to be the center of such a scene!

"Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can

feel suffering, as His nature was more exalted, and pure, and holy than that of the sinful race for whom He suffered."—Mrs. E. G. White, in *Review and Herald*, Sept. 11, 1888.

Lots Cast on Christ's Garments

In referring to the fulfillment of the next verse, the apostle John wrote:

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did." John 19: 23, 24.

The expression in verse 21, "Thou hast heard Me," seems to mark a change, a turning point in the great struggle, and most likely had its fulfillment when Jesus said, "Father, into Thy hands I commend My spirit." The horns of the unicorns, mentioned here, are doubtless a symbol of strength. (See Deut. 33:17.)

In the verses that follow we see how His mind turned to the results of His sacrifice, and to the ushering in of the everlasting kingdom. Verses 27, 28. He looks from the cross to His brethren, the redeemed seed of Abraham. His Father and His brethren are brought together very strikingly in verse 26. He never lost sight of the fact that He came to glorify His Father and to save His brethren. He came from the grave with the same thought in mind, for we read in John 20:17, "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

How grateful we should be for the marvelous sacrifice of Calvary! But oh, how few of those for whom Christ suffered and died have ever stopped to thank God for the gift of His Son, or to thank Christ for the gift of His life! Such a sacrifice should call forth from every one tears of gratitude and penitence. May the Lord help us to be more grateful, and to live as becomes the followers of our Lord and Saviour Jesus Christ.



If Christ the Lord should come today,
As erst to Peter on the sea,
And low and tenderly should say,
"O My disciple, lovest thou Me?"

To thee and me,

What would our answer be?

Just this: "We surely love Thee, Lord,
Our wills are weak, our hearts are poor;
But clinging to Thee, in Thy word
We trust, and we shall aye endure."

—Margaret Sangster.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

A Word of the Spirit of Prophecy Fulfilling in This "Eleventh Hour"

In many a heathen land we see converted souls coming across years of ordinary experience, as it were, at a bound. It is what grace can do. It reminds one of the parable of the eleventh-hour laborers.

"These last have wrought but one hour," said those of long experience, "and Thou hast made them equal unto us."

But the Master of the vineyard showed them that the reward was all of His favor and resourcefulness. We rejoice in this time to see Him hurrying forward His reserves in the long-neglected areas,—the great Catholic and heathen lands where only recently has the light of the advent message found entrance.

As we see how rapidly the Lord prepares these souls for service and how quickly He fits them to endure the severest pressure of opposition, the saying in "Early Writings," page 67, comes to mind:

"Said the angel, 'Deny self; ye must step fast.' Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months."

We see it in the experience that God is bringing to these eleventh-hour believers. They do seem to get so much quickly, and out of but a partial view. In one "fast step" they are out of the absolute ignorance of the Bible, and are strengthened to use the blessed words of life in effective service to win others to the truth.

Critics of the Spirit of prophecy have for many years seized upon the expression we have quoted from "Early Writings," charging that it was a mistake to suggest in that early time that later believers would have but a short time in which to get the experience that earlier believers had had years to gain. But, of course, critics never understand how Inspiration is a living voice for all time. In like manner critics have seized upon the apostle Paul's statement, "We shall not all sleep, but we shall all be changed, in a moment, in the twink-

ling of an eye, at the last trump." 1 Cor. 15:51, 52.

The critics say that this shows the apostle expected that many of his day would live to the end; and that he was mistaken in saying, "We shall not all sleep." "They did all sleep," say the objectors.

Inspiration, however, said it exactly right. It wrote a living Book. It was speaking for believers of the last days as well as for those of apostolic times. Inspiration is a living voice, and the words of Holy Scripture have traveled along with believers through the centuries, this and that word flashing out with light and truth for times that

were far distant when the words were first spoken.

So again and again the words of the Spirit of prophecy in these last days come out with a special meaning and application as time sweeps on and the last things are being done. That gift of the Spirit of prophecy is a living gift, and still its voice speaks from out the printed messages.

We see before our eyes in the experiences of our brethren coming in from the long-neglected places of earth, how truly the angels of God are saying to them, "Step fast." What we have been years learning, they must learn in a short time. And it seems that many are coming at a bound across years of ordinary experience. Even so the Lord will finish the work and cut it short in righteousness and power.

W. A. S.

A Balanced Study of the Bible

It has often been said by skeptics that the Bible may be used to prove any view that one may hold. There is some plausibility in the charge when one looks out upon the innumerable array of sects, each of which claims to base its belief on the Bible. But the Bible cannot say yea and nay. Why, then, this wide difference of views? Why, indeed, is there to be found, sometimes even within our own ranks, a difference of view on the part of brethren, when both sides appeal to the Scriptures?

Whatever other reasons may be given, this one is probably the primary explanation: Some lone passage or a limited group of passages are fervently believed, to the virtual exclusion of other scriptures that have a bearing on the question. In other words, there is a failure to obtain the complete Bible testimony on the subject at issue. It is as if one note in an orchestration were played so loudly and continuously that the true harmony the composer intended to convey is wholly lost.

A sense of balance is a very necessary thing, and never so necessary as in studying the Bible. With an inspired volume at our hand, filled with thousands of verses, it is tragic that any one should take an exceedingly limited portion, perhaps only

one verse, and stress it to the complete obscuring of the full harmony of Scripture.

There are those who have gone out from us for just this very reason. Nothing could move them from the stand they had taken regarding so small a portion of Scripture as even a lone phrase. It is not sufficient for such persons to contend that they are taking the plain word of God. The word of God in one passage of Scripture is to be interpreted by the word of God as found throughout all the remainder of the book. Simply because a man can be confident that a little statement of Holy Writ is true—as of course it is—he is not justified in moving out immediately to proclaim a new doctrine to the world. One true statement may be greatly modified by another equally true statement.

Take, for example, that beautiful truth that God is love. There are those who fasten their eyes on this to the exclusion of other equally plain statements of Scripture, and go forth to preach that all men will be saved. But no conclusion could be farther from the truth.

No one is exempt from the danger of an unbalanced view of Bible truth. There is, for example, the tendency on the part of some to rest very heav-

ily upon the inspired declaration, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If this text be presented to the exclusion of other texts, there is danger of thinking that our diet is the all-important thing in the religious life.

Some who are a little restive under the restraints of health reform are tempted to fasten upon another text, and will quote it as a blanket excuse for giving no heed to counsel on diet. The text reads, "The life is more than meat, and the body is more than raiment." Both texts state great truths, but they should be taken together in order to obtain a correct picture of the properly balanced Christian life in the matter of diet.

Then there is the tendency on the part of some to stress out of proportion the mighty texts that declare we must be obedient to God's commands if we would inherit eternal life. So strongly have these texts been stressed that our enemies have sometimes been able to give at least a semblance of plausibility to their charge that Adventists base their hope of salvation on the keeping of the law. This charge, of course, is not true, but how unfortunate that an undue emphasis on certain scriptures should lay us open to such a charge in any degree. We need to give equal emphasis to that great array of scriptures which emphasize the truth that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." If we can keep a happy balance between the joyous truth of righteousness by faith and the rugged doctrine of obedience to God's commandments, we shall have a true picture of the Christian life.

There is another area of the Scripture where we are often tempted to put disproportionate emphasis on one truth to the exclusion of its complement. We refer to the mighty stress which we place upon those declarations of Christ and the great Bible prophets concerning the definiteness of the advent and of how we may know when it is near, even at the door. But there are other scriptures which warn us of the danger of Christ's coming like a thief in the night, and of the great need that we watch and pray lest that day overtake us also.

The first of these two truths, the definiteness of the advent, gives to us an assurance and a confidence which can prove a source of solace in the darkest hour. But to hold to this one aspect of the advent doctrine is to run the risk of unconsciously feeling that simply because we are members

of the church, believers in this advent movement, all is well with us. It is the other scriptures which teach us that we cannot know the day or the hour, that bring to our hearts a realization of a daily need to make ready for Christ's coming. Only when we keep this second group of texts in our mind can we see the true meaning to the warning of Christ: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you

unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Let us strive to be diligent students, not only of the Bible, but of the *whole* Bible, that we may understand the whole counsel of God, and proclaim a well-balanced message at all times.

F. D. N.

Cherishing Faith

(Concluded from page 2)

rected my gaze inward and turned my magnifying glass upon my own character, I discerned so much of selfishness in my own motives and purposes that it made me feel very considerate toward my brethren. And this led to quite a revolution of feelings toward them. I could judge them only by their outward actions, but I could judge myself by the impulses from which my actions sprang. For in regarding those who had fallen under temptation, I was unable to discern the long, trying struggle of the soul as it battled the enemy. I could not see how great was the resistance before yielding to the tempter. But when I looked within my own experience and critically examined my struggles, I could see how little resistance I had made, how willingly I had allowed the approach of sin, how well pleasing its parleyings were to my natural temperament.

It is by such comparisons as this that our brethren will be raised in our estimation, and we shall look upon their mistakes and failures more kindly and charitably.

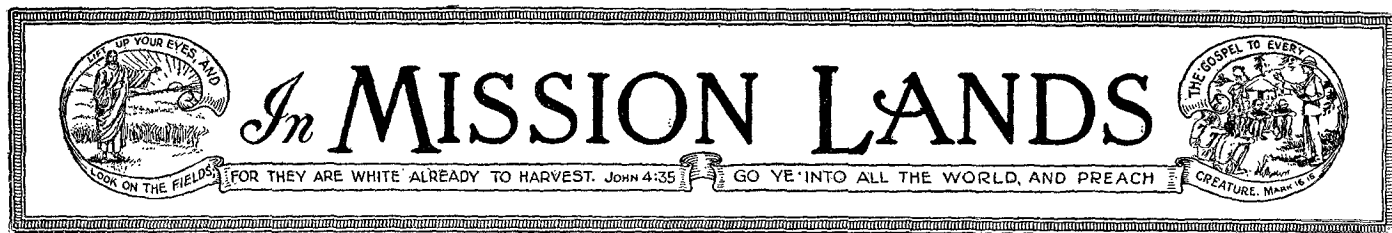
Then, too, I have found comfort in believing that even when my brethren made mistakes, their motives and purposes were right. Was I the object of criticism? Perhaps they meant it for my good. Had they cheated me in business deal? Possibly it was a mistake of judgment, rather than an evil intent on their part. Had they betrayed my confidence? Perhaps they had no purpose of so doing, but were actuated by the best of motives, which I had not taken into account. Did the preacher fail to practice what he preached? Little did I know the pit from which he had been rescued, the struggles that went on in his life, the influences he had to meet in his home, the inherited or cultivated tendencies of long years which he was earnestly combating from day to day. Had I

known all this, how it would have modified my viewpoint. I would have honored him for upholding ideals which he himself, in his human weakness, had failed to exemplify.

As never before in the history of the world the church of God needs to hold together, to keep in the love of the brotherhood, to exercise toward one another the spirit of love and charity, to believe the best of one another, to talk confidence and faith in one another. I say this is greatly needed today. If there is one bane in the church at the present time, it is the spirit of criticism, of faultfinding. We find it in some measure in every church. Let us pray God to eliminate it from our midst, and let us pray first of all that He will eliminate it from our own hearts.

If the great God of heaven, in His infinite wisdom, as He looks down into this world and takes account of me and recognizes my weaknesses, my natural bent of mind and trends of character, my perversity, my unfaithfulness, my selfishness; if God can do this and yet in His infinite love and mercy intrust me with His blessings, give me a measure of His Holy Spirit, exercise faith in my purposes and endeavors,—I say, if the Infinite One can do this in His relationship toward me, surely I can show this same spirit toward my fellow men.

When I think of the attitude Christ sustained toward His disciples,—the love and kindness with which He dealt with the slow and unbelieving Philip; with the impatient, impulsive Peter, with his coarse, crude nature; with the disloyal and traitorous Judas, encircling them by His love, seeking to guide them by His counsel,—I am impressed anew with the God-like qualities of love and hope and faith. And this is the example which has been left for us. May this spirit transform our hearts, mold our lives, and guide us in all our relations with our fellow men.



Gospel Fruitage in South America

An Experience in Tithe Paying

By O. MONTGOMERY

IN carrying the message along the rivers of the Lower Amazon, our missionaries are faithful in presenting the full message, helping the new believers to understand their relationship to the Lord Jesus as a personal Saviour from sin, and their relationship to Him as members of His family in supporting His cause by the paying of a faithful tithe and the giving of liberal offerings.

Brother Halliwell tells the story of how one new believer was brought under deep conviction because of her unfaithfulness in the matter of paying tithe. He says that in visiting a certain group he noticed that they had not been very faithful in paying tithe. In the evening he preached on the subject, and emphasized the fact that the Lord blesses and protects and prospers His people who are faithful in fulfilling their obligations to Him, and that His people should be faithful in returning to Him that which is His.

It was a very dark night after the meeting. Most of the people carried small lamps to find their way home through the woods. When a certain sister arrived at her home, she noticed something black on the floor, and

thinking it was a piece of cloth, she stooped to pick it up; but it proved to be a deadly poisonous snake, which curled up ready to strike her. She jumped back just in time to escape the blow. Calling for help, a neighbor boy came, and with her tried to find the snake, but it had made its escape. A little later, on entering the bedroom with the little lamp in her hand which she was about to place on a small shelf behind the door, where she was accustomed to setting it, she found the snake occupying the shelf. It rose up to attack her again. She was afraid to leave the room by way of the door, for she would have to pass too near the shelf, so she crawled through the window, and again called for help. This time the snake was killed.

Early the next morning, Brother Halliwell says, the sister sent for him, and upon his arrival she related her experience of the previous night, and how the Lord had spared her life, so she was able to escape the deadly fangs of the serpent. At the same time she handed him 200 milreis tithe, confessing that she had been unworthy of such blessing, since she had been keeping back the Lord's money.

How to Work for Hindus, Mohammedans, and Buddhists

By M. E. KERN

WE have assigned to our missionaries in Southern Asia a colossal task,—to bring the message of Christ and His soon coming to the millions who are held in the grip of Hinduism, Mohammedanism, and Buddhism. Earnestly did our missionaries discuss in round table, at the division biennial council, the best methods of reaching the adherents of these great religions.

Presenting Christianity to Hindus

In discussing the presentation of Christianity to Hindus, L. G. Mookerjee said:

"Out of a population of 352,837,778, there are 239,195,140 Hindus, or in other words, two thirds of the entire population of India are Hindus. It

may be better understood if we say one half of the population of the British Empire, or one eighth of the population of the world, are Hindus. The task of presenting Christianity to this great mass of people is stupendous.

"One way to present Christ to Hindus is illustrated by the experience of my grandfather, William Carey's first Brahman convert to Christ. As he was being carried on the heads of his followers to the sacred Ganges, William Carey himself, in 1899, presented to him a tract with only this simple message: 'I am a sinner, Christ is my Saviour.' This led to his conversion and baptism one year later. So literature was the medium for winning Carey's first convert. In my own per-

sonal ministry in India for years, a very large percentage of all my converts have been won through the literature ministry.

"The Hindu religion makes no provision for the forgiveness of past sins, a fact which opens the way for the story of the cross.

"A prominent Hindu once told me that there would be more Christians in India if all Christians would live the Christ life."

Many different speakers reported that it was easy to approach Hindus with literature. The story of creation especially appeals to them. "Patriarchs and Prophets" was cited as a book that appealed to them. Their interest in modern world conditions opens the way to the study of prophecy, and establishes faith in the Bible as the word of God.

The fact was mentioned by several that the Hindus have a great regard for Christ. The story was told of a Hindu man in North India, the teacher of a village school, who, when ordered to take down the picture of Christ he had hung on his school wall, replied, "You can take the picture down from the wall, but you cannot take it down from my heart."

Our workers have visited the great *mela* held on the banks of the Ganges not far from Hapur. For a week they visited freely with the people, distributing 30,000 tracts, selling 300 health books, and using the stereopticon to great advantage.

How to Present Christianity to Mussulmans

In discussing this subject, F. H. Loasby said:

"I do not presume to be able to tell you. I know one way whereby it can *not* be done, and that is by argument. Indeed, it is doubtful if the argumentative method is really successful in any line of Christian endeavor. Such efforts may result in a certain kind of conviction, but not often in conversion. They reach the intellect, but not often the heart.

"Perhaps I may relate a personal experience: The last debate in public with Mussulmans which Ali Baksh and I conducted was some ten years ago. We were going at full blast from 6 in the morning until 2:30 in the afternoon. Arguments on both sides, relating to the subject from almost every angle, were hurled back and forth all day long. The debate closed

—although it was not finished—by our Mussulman friends' opening a campaign of abuse against the person of the mother of our Lord.

"This debate impressed upon me the truth of what had been slowly forming in my mind with respect to this class of work in particular, that debate is a poor weapon. It is not necessarily truth, but what we may term mental acrobatics, that wins the day in argument and debate.

"Ever since that time, whenever I receive an invitation to debate the respective merits of Christianity and Islam, I point to some donkeys, usually to be found on the fringes of any village crowd in North India, and remind them that it is the one that can bray the loudest that usually gains the victory.

"I then remind them that God is so great that His work must be discussed with solemnity and respect. They will usually agree to this, for while it may be hard and artificial, the Mussulman yields to no one in his acknowledgment of the greatness of God.

"I then invite them to come to my tent, where, after prayer, we discuss the matter in a quiet and friendly way; or we go to their home and do so. Very few accept this invitation, but it is my experience that it is from among these few only that we can expect to find men who will be born into the 'likeness of His dear Son.'

"When we come to analyze the reasons for the failure of this method, it is not difficult to see that the failure was caused not only by a wrong method, but also by a faulty understanding of what the Mussulman needs. The strength of Islam, as in the case of some other religions, lies in the ignorance of the great majority of its members. This ignorance breeds a bigotry that, perhaps, can be paralleled only by that of the men with whom our Lord had to deal.

"The Mussulman does not believe, but *knows*, that his religion is the only true one. He knows that no arguments can be brought against it. Until he can in some way be made to see that he is in a spiritual poverty that Islam cannot provide for, so long will he remain entirely impervious to any and every argument.

"Nevertheless, although the missionary would be well advised not to use the argumentative method, he must certainly know what arguments are likely to be brought forward. That naturally means a study of Islam, its history and progress. I know that there are those who deprecate the idea of studying these religions, but how any man can possibly be considered competent to work for the Mus-

sulman unless he makes an earnest study of Islam, is to me, frankly, a mystery.

"As for the intelligent and educated Mussulman, of whom there are many, the missionary will soon learn not to underrate either his intelligence or his ability to give an answer to a question that seemed unanswerable. The missionary will most certainly also be taught to learn more about his own Sacred Word and how he got it. It is alarming to find missionaries who do not know the antecedents of their own Bible.

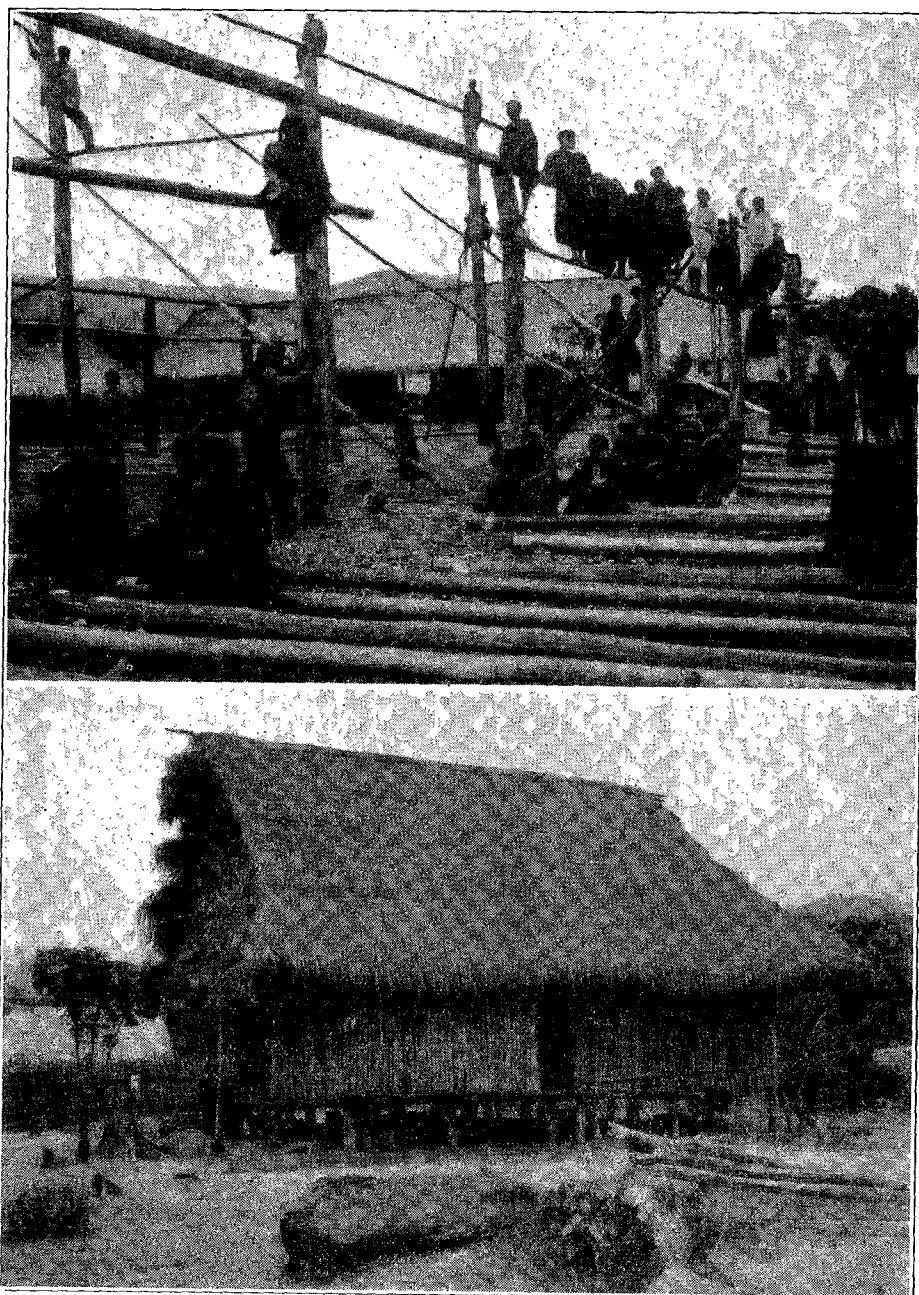
"For years I have noticed the tendency to disparage and even vilify Mohammed. Now, whatever our opinion of Mohammed, surely no Mussulman will be converted by hearing his ideal vilified. Nor is it gentlemanly or Christlike.

"Do not press too strongly the idea that 'Islam was chiefly propagated by

the sword.' It has very much truth in it, but you may be asked why God could not use the armies of Islam to convert or destroy the idol-worshipping people of Arabia and other countries, as well as He used the Israelites to destroy the idol-worshipping tribes of the land of Canaan. Remember Ufilas and the Goths.

"We should even be careful if we feel burdened to remind our Islamic friends of the shortcomings of their religion in respect to the 'subjection' of Moslem women, with special reference to the purdah system. We shall find more than one cultured and intelligent Indian lady who will publicly declare the blessings of the purdah system in particular, and the merits of Islamic protection of women in general, at the same time declaiming against the forwardness and boldness of the women of the West.

"As is generally conceded, the con-



Above: Sutsique Mission Among the Campa Indians, South America, Under Construction
Below: The First House in Which Brother Schaeffler Lived (See article, "Miracles of God's Grace," by O. Montgomery, in REVIEW of June 1, 1933.)

tents of much of the Koran is founded upon Persian mythology, Judaism, and Christianity, as understood (often wrongly) by Mohammed from personal observation or tradition current in his time. That means, of course, that there is much in the Koran that is more or less synonymous with both Old and New Testaments. Obviously, this is an opportunity for the Christian missionary. By carefully prepared talks and the judicious use of lantern slides, by tracts carefully written, by many ways which he must think out and utilize, the missionary may carefully and humbly introduce the message, in which work he may use the very stories found in both the Bible and the Koran to awaken an interest.

"The daily life of the Christian missionary must cause the Mussulman to see that he lacks something that Islam cannot supply. No amount of argument will usually accomplish the vital work that changes the whole course of a man's life and actions."

Presentation of Christianity to Buddhists

F. A. Wyman, on this topic, said: "The Buddhist religion is one of the great deceptions of Satan. Its teachings are so full of fables that it is very difficult to make its adherents distinguish between truth and error. It is a religion without God. In it man is unduly exalted. In recent years great efforts have been made in Burma to make Buddhism the national religion, and with considerable success.

"The battle between Buddhism and Christianity began with Adoniram Judson, who baptized 7,000 converts from Buddhism. Recently but little progress has been made among the Buddhists. Our work has so far brought but little fruit among the Burmese Buddhists, although some progress has been made among the Karen Buddhists. There are more converts from Buddhism to other religions than to Christianity.

"There are more points of contact between Buddhism and the teachings of Seventh-day Adventists, than with those of other Christian denominations. Some of these points of contact are as follows:

"1. The strict keeping of God's law. Law is the god of the Buddhists. Their code has five commandments forbidding killing, stealing, adultery, lying, and the use of spirituous liquors. They are disgusted with Christians who do not teach the law of God.

"2. Our adherence to the letter of the Bible pleases them, particularly our strict observance of the Sabbath, 'according to the commandment,' and the observance of the ordinance of humility.

"3. Our teaching concerning health

reform and temperance. It is a part of their religion to shun something. In the matter of a flesh diet they say that we are better Buddhists than they are. They will not take life, but many of them will eat flesh after the animal has been killed by others.

"4. The second coming of Christ. They, like the Hindus, are very much interested in the interpretation of current events in the light of prophecy.

"5. The teaching of the transfer of merit from one to another, as exemplified in the doctrine of righteousness by faith.

"At the present moment the Buddhists are not opposed to hearing the teachings of Christ, or about Christ, but they do not want the Bible.

"The best way to reach Buddhists is to live the Christ life before them.



The Covenant Post of the Nine Full Moons, as Described in a Recent Article by O. Montgomery

Our points of contact, opening the way for further instruction, are fourfold: medical work, health and temperance work, school work, and the literature ministry."

In the great revival of Buddhism which is taking place in Ceylon, Christian methods are being imitated, such as Sunday schools and preaching services. They are making more use of the radio in their preaching campaign than all the Christian denominations combined. They have a very thriving organization called the Y. M. B. A. (Young Men's Buddhist Association), an imitation of the Y. M. C. A.

The Buddhists in Ceylon are forbidden to attend Christian religious services. The stereopticon is about the only inducement we can use to get them to attend. There is no ban on attending pictures.

A lawyer in Burma said, "You

Christians need the conversions that your books write about. If you had four Judsons today, Burma would soon be Christianized."

Summing up the discussion of all three religions, there seem to be certain fundamental religious conceptions which have been, through divine Providence, preserved in all three religions. One is the belief that there was a golden age, sometime in the distant past; that the present is the "evil age," which is eventually to be succeeded by the golden age-to-come. All but Hindus believe that we are approaching the end of the present age. Hinduism puts it off in such distant cycles that it is of no particular interest to the adherents of this religion. Yet the human heart, suffering under the wrongs of this age, cries out that the philosophers are wrong.

Another point in dealing with all three religions, is not to make the mistake so common to Christians in India, of arguing that the Christian religion is a new religion. To the Mussulman this is unthinkable, for a new religion to him implies a new god. To the Buddhist and Hindu it means that their religions are much more ancient, so they are not inclined to listen. Jesus Christ did not come to establish a new religion, but to illuminate and make clear the religion that God Himself had placed in the world from the beginning.

The unanimous conclusion of every speaker was the outstanding need of personal sympathy for the people in their sorrow and in their need, and the presentation of Christ as the one who meets their every need. The life of Christ has an irresistible appeal and a power over the hearts of men, especially when lived out in the life of the missionary. All feelings of racial superiority must be purged from the heart, and we must really love them and treat them as brothers.

In Love's Garden

BY M. ISABEL CARLSON

God planted a flower in His garden place,
And with beauty rare its form did grace.

With a soul as pure as the lily white,
This fair plant grew by day, by night.

God planted a heart in His flower, so true;
That heart, dear one, is the heart of you;

May you keep it pure and clean and new,
By building a character stanch and true,

That when Love through the garden passes by,
He'll rejoice a fragrant bloom to spy,

Whose heart to the thirsty world sends out
Dewdrops of love all round about.



Conducted by Promise Kloss

Saving Silverware

By MRS. D. A. FITCH

Was it ever more necessary to economize than in this time of depression? Things will wear out in time, but by care much may be done to delay the period when the new must take the place of what we now have.

No housewife likes to have her silver show wear, and unless it is solid there is no guaranty that the plating will last for any great length of time. "The more friction, the greater the wear," therefore any method producing friction increases the amount of wear.

I might mention some methods I have seen used that are injurious to silverware. Sometimes it is all gathered from the table,—knives, forks, and spoons,—and carelessly tossed

into the dishpan with plenty of soap and hot water. Then with or without the dishcloth, several vigorous swirls are given, causing much friction, not only of silver against silver, but between the silver and the more or less rough dishpan. To be sure, you will not find any bits of the plating in the dishwater, but 365 days of this treatment will affect it unfavorably.

If each kind be laid by itself in a convenient dish, then dish and all submerged in the water, and only a few washed each time, carefully handled in the rinse water and at drying, there will be satisfaction in the appearance of your silver and it will last much longer, thus effecting economy and increasing the pleasure of the owner.

Breaking His Spirit

By EMMA CHURCHMAN HEWITT

MRS. TRAVERS lay back in her chair, pale and exhausted. A voice startled her into a sudden sitting up which sent the blood surging to her head, and for the moment brought on a blinding headache. It was her next-door neighbor, Mrs. Allen, who had that peculiar "neighborly habit" of coming into the house at all hours of the day without announcing herself in any way.

"My! how pale you look! You ought to take something! You look to me as if you were going to be down sick. What can I do for you?" And Mrs. Allen bustled about in a manner tending in no way to allay nervous excitement.

Mrs. Travers tried to conceal her feelings, but she could not help wincing a little at the strong voice and bustling movements. She shook her head gently, and replied:

"Oh, no! There's nothing special the matter with me. I'm just a little tired. I've been having a tussle with Harry. They come once in so often, and they always exhaust me."

"What do you mean?"

"Why, every once in a while,—not very often, but sometimes,—Harry re-

fuses to obey me, and then it is a question of who wins. Of course I am always victor in the end, but sometimes the siege is pretty long, and I grow very weary before it is over. But I have always had the strength to hold on."

Mrs. Allen sat straight up in her chair, her eyes snapping.

"Well!" she exclaimed emphatically, "I'd like to see one of *my* children defy *me*! I always end the matter swift, sharp, and sudden. A good sound whipping always settles matters for the day."

Mrs. Travers opened her eyes.

"For the *day*, Mrs. Allen! Why, when I settle matters it lasts for *months*! Sometimes six months before I run up against Harry's obstinacy again."

"Well, that isn't *my* way!" with tone and manner as if the speaker regarded her dictum as settling all matters with which she came in contact. "I have no fight. Just the minute I see a sign of rebellion, I take the switch to 'em. The next day I try 'em on the same thing again; and if they grumble, down comes the switch. About three times generally settles it.

I had to whip Mary three times the other afternoon for acting ugly about putting on her pink dress when she wanted to wear her blue one."

"Did it make any difference which one she wore?"

"Not a bit; but I knew she liked her blue one best, so I told her to wear her pink one. You've got to break their spirit early, Mrs. Travers, or you'll have trouble."

"It seems to me, Mrs. Allen, that you are having more trouble than I am. I have a fuss only about once in six months or so, and you have one every day," said Mrs. Travers with a little smile.

Mrs. Allen seemed a little taken aback by this presentation of the case.

"Now, let me tell you, dear Mrs. Allen, that I think you are making the mistake of your life, and one that you will regret most bitterly later on. The trouble with Harry this morning was that he had taken a pencil from his father's coat, and did not return it when I asked for it. Taking the pencil was disobedience, not returning it was defiance. His father wanted me to take it from him, and settle the matter; but I said, 'No, he must give it to me. I have told him to do so.' So for an hour and a half he sat on a chair with me beside him. All I did was to say in an even, firm tone, 'Harry, give mamma the pencil!' At the end of that time he handed the pencil over, threw his arms around my neck, burst into tears, and promised of his own accord to 'be good.' I shall not have any trouble with him for a long time again. To be sure, he is but two years old; but he understands."

Mrs. Allen was learning a few things.

"And, dear Mrs. Allen, believe me, they really understand much earlier than one gives them credit for, if only one notices. And as to 'breaking their spirit,' oh, that is an awful thing to do! Imagine! why, you are eradicating all the determination out of them. Don't you know you ought to thank God every day of your life for the determination in your children? Don't you know that that is what makes will power and strength of character later in life, if it is properly directed?"

A light broke over Mrs. Allen's face.

"That must have been what my cousin Mary meant one day. I forgot to ask her. Her mother was complaining that her second child was obstinate. 'Now I never have the least trouble with Jack,' Aunt Louise said, 'he is very easy to manage. No matter what happens, he gives in right away; but as for Jennie, she is very determined when she takes a notion.' 'That's just the trouble, mother,' said cousin Mary, with a worried expression on her face. 'I've no fear about Jennie's getting along in the world. Her determination will carry her through; but Jack troubles me a good deal. To be sure he is only five now, but he is so easily governed that I fear he will be easily led. Pray God he may learn to be firm as he grows older, or I fear there are bad days ahead of him.' It struck me strangely at the time, but I think I see what she meant."

Mrs. Travers replied eagerly:

Shut In, but Not Shut Out!

SHUT in! Only those who have personal experience can fully realize what this means. The giving up of outside interests, outside pleasures, outside activities; the daily, hourly struggle to keep cheerful, hopeful, sweet; the long hours, the discomfort and inconvenience, and very often the pain which must be endured,—these offer a difficult combination indeed.

Shut in we may be at any time. But unless we choose to be, we need not be shut out,—not shut out from God, because we have more time than ever before to draw near to Him, to commune with Him, to wait upon Him.

Not shut out from the Bible, because to many a shut-in have been revealed the real wonders of this great book. Perhaps in our weakness we can read but a single sentence, or must depend upon some one to read it to us; but what wealth one such sentence can reveal when pondered in the heart! No other book can render up such treasures.

Not shut out from friends so long as we can wave a welcoming hand at the window, smile a cheery greeting, and give as well as demand a tender attention.

Not shut out from our family so long as we can contribute patience and fortitude, cheer and contentment, to the family "budget." "Mother holds everything together," is frequently said in one family where the mother is an invalid. "She hasn't done a stroke of actual work in two years, and yet she is the center of all that is active and true and happy in our home."

"And then their *tastes*, Mrs. Allen. These should be consulted, or how can the child learn to form judgment? From the time I can remember, my mother always took me with her to buy my clothes, and selecting two or three pieces suitable in kind, price, and color, allowed me to choose one for myself.

She also often gave me a choice as to what I should put on, explaining why anything I selected was unsuitable. We never 'fussed' at home about anything, and we were all very close to mother."

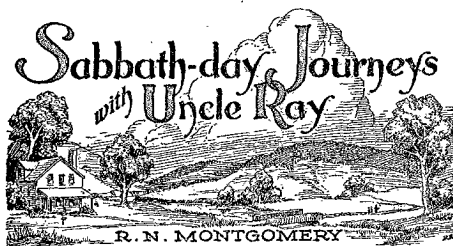
There was a little silence, and then Mrs. Allen said, with a little quiver in her voice:

"I hope that after this *my* children, too, will come 'close to mother,' and she went away without another word, while Mrs. Travers lay back again in her chair, her face illuminated with a tender smile.—*Christian Work*.

Not shut out from nature so long as we can glimpse the blue sky or can coax a bird to our window sill.

Not shut out from Sabbath school since the *Home Department* is reaching out helpful hands to all who cannot go to the school themselves. Let's welcome its visitor and help her in every way.

Even though we may be shut in, let's refuse to be shut out.—*The Home Department Magazine*.



THE mail carrier had become a very important man to the Scott children. They watched eagerly for him daily, to see what letters he brought to Uncle Ray. They were not disappointed, for more letters came. And one day there came one with queer brown stamps on it, whose words were in a strange language. Alice and Alvan could scarcely wait until Uncle Ray came home that evening, to find out where it was from and who had written it.

They met him at the front gate. "Uncle Ray, a letter came today that must have come a million miles!" Alice, thinking that no letter could come a million miles without traveling round and round, corrected the "million" by saying, "Well, a thousand at least."

"That's more like it," replied Uncle Ray, "and I think this one has come that far all right. It is from Hazel Howard, at the Adventist Mission, Managua, Nicaragua. My! what hard names for little American tongues to say."

"Hurry up, please, Uncle Ray, and read it," pleaded Alice.

Opening the letter, he said, "Hazel wishes to know about ever so many things, wild cats, rabbits, coyotes, lynxes, and how to train her kittens to do tricks, about the weather in the United States, and who invented the violin and the piano. And here is a BIG question, 'How do you make glass?' I think we will have to write to Hazel and answer her questions."

Going into the house, Uncle Ray said, "I have another letter that came a long way to us, from across the sea. It is from Assam in India. Let's look for the place on the map."

Alvan soon had the atlas and found the map of India.

"Look for Calcutta," Uncle Ray said, "at the head of the Bay of Bengal. There, you have it. Now look northeast from Calcutta, see the capital letters, A S S A M. Now look for a place named S-h-i-l-l-o-n-g."

Searching for a moment, Alice found it first, and said, "It's on a stream. See what the name of the stream is. Here it is, it's a branch of the Kupili River. I think this is a good way to study geography."

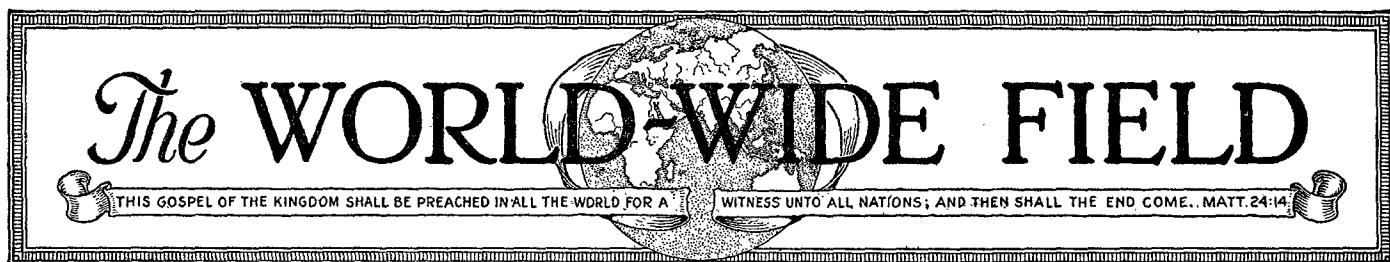
"And missions too," added Alvan. "I think I should like to be out on a mission station."

"Now to get back home with our letters. Here's one from Janet Wine, who writes from Quicksburg, Virginia," Uncle Ray continued. "She wishes to hear about the new earth, and that is a good thing to be thinking about, for the Bible says, 'Remember now thy Creator in the days of thy youth.' And Jesus is going to give us a new home when He comes the second time."

"Here's a card from Darline Garrett, who writes from Lenox, Iowa. She asks about wild animals." Then picking up another letter, Uncle Ray said, "Here's a nice letter from Betty Jordan, Neenah, Wisconsin. Betty wishes to read about large and small wild animals."

"I think most of the children want to hear about wild animals," Alvan remarked, "from these letters."

"Yes, it seems that more wish to hear about wild animals and birds than any other things," Uncle Ray answered. "And if you will be sure to read the story of creation in the first and second chapters of Genesis, we will talk about some of the most interesting animals next week."



The Spring Council of the General Conference Committee

By M. E. KERN

SOME of the outstanding actions of the recent meeting of the General Conference Committee, held April 28 to May 4, have already been presented in the REVIEW, but our people, who are interested in all that pertains to the work of God, are, of course, expecting a fuller report of this meeting. Every meeting of the responsible leaders of the Lord's work is important, but as larger opportunities for the extension of the message open up, and as difficulties increase, these meetings have even greater significance.

Aside from the members of the General Conference Committee in North America, we had the privilege of having three delegates from the mission fields, who are on furlough: W. H. Anderson, our veteran missionary from Africa, who was one of the men who started our first mission among the heathen near Bulawayo, Rhodesia, thirty-eight years ago; W. A. Scharffenberg, missionary to China for fourteen years, who is now principal of the Oriental Branch of the Home Study Institute; and J. T. Thompson, missionary from South America, who has just returned from Peru, where he was superintendent of that field. Aside from these brethren there were also present several brethren representing our publishing work who came for counsel regarding this important branch of the work, and three of our college presidents who were on a special committee for the consideration of the proposed Graduate School of Theology.

The meeting began at 10 A. M., Friday, April 28, in the General Conference chapel at Takoma Park. That evening W. H. Branson, Vice-President for North America, preached in the church; on Sabbath, C. H. Watson, President of the General Conference, gave the morning sermon; and in the afternoon, mission talks were given by O. Montgomery and M. E. Kern. The morning devotional meetings of the Committee were led by Elders Evans, Shaw, McElhany, and Daniells. There were two other eve-

ning meetings in the church: On Sunday evening, W. H. Anderson spoke on Africa, and on Monday evening there was a symposium on evangelism by the North American union presidents. The short talks given at our morning devotional exercises will be printed in the *Ministry*; most of the other talks mentioned either have appeared or will appear in some form in the REVIEW.

For the sake of facilitating business, two large committees were appointed on Finance and Plans. There was also a Committee on Distribution of Labor which had one or two meetings.

Expression of Gratitude

The attitude and spirit of this Spring Council is well expressed in the following resolution:

WHEREAS, In the midst of world-wide distress and perplexity, God has enabled us to hold virtually unbroken our lines of missionary advance in all the world; and,

WHEREAS, The year 1932 witnessed the greatest increase in church membership in our history;

Resolved, That we hereby express our deep gratitude to God for His many blessings upon His people and work, and rededicate to Him our lives for the finishing of the work of the advent message.

WHEREAS, In the midst of dire financial distress our people have shown their loyalty to the cause in many cases by giving larger offerings in proportion to their income than heretofore;

Resolved, That we express to our people everywhere our gratitude for their sacrifices in behalf of the Lord's work in this time of financial distress, assuring them that, as a General Conference Committee, we are doing everything in our power to administer the work economically and on the basis of sacrifice on the part of all the workers.

Cut in Appropriations

The Treasurer's report showed a shrinkage in all mission funds in North America of 18.85 per cent in 1932 over 1931, and in the fields outside of North America of 9.01 per cent. To meet this deficit the Committee was compelled to make a further cut in appropriations for this year. The resolution authorizing the cut in appropriations was as follows:

WHEREAS, The income of the General Conference during the first three months of the year indicates an estimated shortage of 25 per cent, amounting to more than \$500,000 for the year; and,

WHEREAS, No provision for any of this shrinkage of income was made at the time of the Autumn Council when the annual budget was fixed; and,

WHEREAS, Even with another cut of 10 per cent in the appropriations for the year there would still be an enormous estimated deficit of over \$350,000;

Resolved, That, with sincere regret because of hardship involved in the reduction of necessary expenses, we hereby authorize the Treasury to make another cut of 10 per cent in the annual appropriations to home and foreign fields for 1933, except to Australasia, which division voluntarily proposed a reduction at the time of the Autumn Council to the amount of 33 per cent for 1933.

Sustentation

Our Sustentation Fund also shows a very serious deficit. Much of this shortage is due to the fact that the amount received from our institutions on the fund does not support the beneficiaries from the institutions. To remedy this defect for the future it was,

Resolved, 1. That the percentage on net sales paid by tract societies to the Sustentation Fund be increased from 1½ per cent to 3 per cent as from July 1, 1933.

2. That sanitariums pay to the fund for the year 1933 and onward an amount equivalent to 4 per cent of their pay rolls.

3. That our publishing houses in North America be responsible for meeting the sustentation support of publishing house beneficiaries, and that the Autumn Council give consideration to a revision of the plan so that the publishing houses shall contribute this amount to the fund, such plan to be retroactive to January 1, 1933.

There is nothing our Committee is more reluctant to do than to reduce the allowance to our faithful workers who have been compelled by age or disability to lay down the work, but something had to be done to give immediate relief to this fund, which is running behind every month. It is obviously impossible to pay out what we do not have, so it was

Voted, That a 10-per-cent cut be made in the regular allowances to all classes of

sustentation beneficiaries, beginning with the May remittance.

Resolutions were also passed, urging all organizations from which Sustentation Fund is due, to forward all unpaid amounts without delay, and calling attention to the fact that our policies do not permit conference committees or institutional boards to change the percentage rates on which payments are made.

General Conference Wage Cut

In view of the shortage of funds, it was recommended,

That a third general cut of 10 per cent in wages be made, to become effective on or before June 1, 1933.

Some conferences and institutions had already made this third cut in wages. The result of this action will doubtless make this drastic cut universal.

Emergency Help for Conferences

As we reviewed the financial situation, it was distressing to know that some conferences in North America, even some that have been strong supporters of foreign missions in the past, are in great distress, and are really having a struggle to maintain the framework of their organizations. On suggestion of the General Conference Treasurer, it was voted to take \$30,000 from the General Conference Emergency Fund to help these conferences, and a committee was appointed to make recommendations regarding the distribution of this fund. This amount will not go far in meeting the real need, but will help in a few of the most needy cases.

Foreign Remittances

Inasmuch as the General Conference no longer appropriates to the various divisions in American dollars, these divisions were asked to make their wage scales in terms of the local currencies. The appropriations to foreign divisions are made on rates of exchange fixed by the General Conference.

Increasing the Tithes

These times of financial distress are testing days in the matter of recognizing our moral obligation to return to God His tithes. We are "assured in the Spirit of prophecy that if a faithful tithe were paid by all, there would be sufficient means to carry on the Lord's work." It was therefore recommended:

That special efforts be put forth in every conference to lead the believers to the place where they will receive the blessings promised to those who bring all the tithes into the storehouse.

Mission Goals

We believe that the Lord wants us as individuals and as a church to set tasks for ourselves and do them.

While it is easily possible to abuse the goal idea by stressing the mere winning of a goal as the principal motive, the setting of definite goals has greatly increased our giving, and has enabled the Mission Board to place our foreign mission work on a solid foundation.

Recognizing the fact that "the income of our people has been greatly reduced during the past few years, making it increasingly difficult for churches and conferences to meet the General Conference financial goals for missions," the Council recommended the lowering of these goals, as follows:

We recommend, 1. That the individual goal for missions be as it always has been, in harmony with the teaching of the Scriptures, "according as God hath prospered."

2. That the general mission goal for churches and conferences be an average of 40 cents a week per member.

3. That the general mission goal for colored members in the Southern and Southwestern Unions be an average of 30 cents a week per member.

4. That the Sabbath school mission goal be an average of 25 cents a week per church member.

5. That the Thirteenth Sabbath Offering goal be 60 cents per church member.

6. That the Harvest Ingathering goal be an average of \$7 per capita.

7. That the Harvest Ingathering goal for the colored constituency of the Southern and Southwestern Unions be an average of \$3 per capita.

8. That in making report on funds for the month of April, the foregoing goals become effective.

It was difficult to take what seems to be a backward step, yet the fact of the decreased income of our people stares us in the face. It is sincerely hoped that all our people will, by the help of God, honor Him in the achievement of these goals. On this matter the Committee voted:

Believing that our present plans for raising mission funds are a providential arrangement for the sustenance of the cause,

We recommend, That in this time of financial perplexity every union and local conference give earnest study to ways and means whereby our denominational church and conference mission goals may be realized.

The Midsummer Offering

In regard to the forthcoming Midsummer Offering, it was voted:

WHEREAS, The carrying forward of our mission program demands an increase of funds; and,

WHEREAS, The Midsummer Offering is our next annual offering and is taken at a time when our funds are usually at their lowest ebb,

We recommend, 1. That special efforts be put forth to make the Midsummer Offering a liberal one.

Since the Spring Council, the General Conference Committee has voted to ask our people in North America to contribute an average of \$1 per mem-

ber for this Midsummer Offering, July 22. If our people to whom the Lord has intrusted means will give liberally and all our people will give something, we shall be able to save our missions from disaster.

Harvest Ingathering Promotion

The Harvest Ingathering plan has been one of our chief avenues for securing money for our great missionary enterprise. As high as \$1,304,838.83 has been raised in a single year by this means. Regarding this work, the following actions were taken:

WHEREAS, The continuous decline in foreign mission offerings has seriously jeopardized our established work in foreign fields, making it impossible to maintain present work unless needed funds are forthcoming; and,

WHEREAS, We believe the spirit of this message demands that we push forward our work in all fields, until every nation, kindred, tribe, and people shall hear the warning message; therefore,

We recommend, That each union and local conference committee lay strong plans for the promotion of the Harvest Ingathering campaign in its respective territory, giving special study to the following suggestions:

1. Each conference to put forth an extraordinary effort to reach the full General Conference goal.

2. Lay plans to finish the campaign within the campaign period, September 2 to October 21.

3. The work of pastors, evangelists, and departmental secretaries to be so arranged as to allow each worker to spend at least seven weeks of uninterrupted time among the churches, organizing and leading the church members forward in a successful effort.

4. Preceding the campaign, special workers' meetings to be called, for the purpose of studying the best methods of promoting the campaign, and otherwise organize the conference forces for a strong, intensive effort.

5. Each conference worker to give special study to the soul-winning possibilities of the Harvest Ingathering, encouraging the church members to turn in names of all interested people for follow-up work.

WHEREAS, The success of the Harvest Ingathering campaign depends upon the blessing of God on the consecrated service of workers and church members; and,

WHEREAS, The recommendation of the Spring Council of 1932 appointing a Harvest Ingathering Consecration Week proved a great blessing to our workers and people in the last campaign; therefore, again,

We recommend, That a Harvest Ingathering Consecration Week be observed in all our churches in North America, immediately preceding the beginning of the campaign; and that, wherever possible, the church members meet together on at least two evenings during the week (preferably Wednesday and Friday evenings) to seek God for the preparation necessary to do the work successfully, and to pray for the Spirit of God to impress men of wealth and the public generally, to give liberally in response to the Harvest Ingathering appeal.

Church Officers' Reading Course

WHEREAS, In seeking to bring about greater efficiency in all lines of church

missionary work, there is recognized need of providing for the officers of the church the same informative and inspirational help afforded ministers and conference workers through the Ministerial Reading Course; therefore,

We recommend, That, in harmony with the General Conference Committee action of February 1, 1932, the General Conference Home Missionary Department be authorized to proceed, without further delay, in establishing and promoting the Church Officers' Reading Course, the responsibility for the choice of books to be vested in the standing Committee on Church Missionary Activities.

Help From the Sabbath Schools

As the Committee faced the conditions in the world and the church, and the special needs today, we turned for help to that primary institution of the church, the Sabbath school.

WHEREAS, The Sabbath school is the greatest influence we have in leading our people in the threefold spiritual objective of daily study of God's word, of personal work for the unconverted among us, and of sacrificing for and giving to foreign missions; and,

WHEREAS, About 20 per cent of our church members in North America are not enrolled as Sabbath school members; and,

WHEREAS, In some of our larger churches there are several hundred church members missing from the Sabbath school, and in certain conferences more than a thousand church members nonattendants at the Sabbath school; and,

WHEREAS, The potentialities for good of the Sabbath school are limited because of the large number of absentees; therefore,

Resolved, That a special denomination-wide effort, fostered by the General Conference administrative leaders and the Sabbath School Department, be made to bring actively into the Sabbath school all Seventh-day Adventists, together with many of their friends and neighbors, using to that end the following means:

a. Urging upon all ministers and other conference workers the active support of the Sabbath school by example and by precept, suggesting especially to conference presidents that they rally their force of laborers to strengthen the Sabbath school in every way possible.

b. Designation of one month as "Sabbath School Recruiting Month" when conference workers, church leaders, Sabbath school officers, teachers, and members will search out missing Sabbath school members, and urge their joining the Sabbath school and attending regularly.

c. Issuance of a special number of the REVIEW AND HERALD, setting forth what the Sabbath school means to the mission fields as well as to the home bases, and containing contributions from denominational leaders; also printing in the *Youth's Instructor* special articles for our young people; and special articles also in the *Ministry* and the union conference and foreign papers in North America.

d. The writing of a general letter by the officers of the General Conference to our conference and church leaders, stressing the importance of the Sabbath school, and urging that all our leaders and laity become actively connected with it.

Recognizing the fact that more than half of our entire mission funds are contributed by our people through the Sabbath schools, we strongly urge each con-

ference to hold constantly before the Sabbath schools the importance of sacrificial giving in order that there be no lack of means for the work in mission lands. To aid in this endeavor,

We recommend, a. That our conferences faithfully promote the system of definite weekly financial goals for missions in each Sabbath school, wherever possible.

b. That each Sabbath school work toward the object of raising on each thirteenth Sabbath not less than the General Conference Thirteenth Sabbath average per member; and that we encourage Sabbath schools more favorably situated to raise as much more than the quota as possible.

WHEREAS, The Sabbath School Investment Fund has become an ever-increasing source of mission income, it is

Recommended, That we urge each conference president and conference Sabbath school secretary to place before the Sabbath schools in each local conference the blessings that have come to the cause through this project, with the definite objective of seeing that this plan is launched in all our Sabbath schools.

WHEREAS, The birthday offerings plan has not only produced means for our world-wide work, but has proved a blessing to all who have participated in the plan, it is

Recommended, That we urge each Sabbath school faithfully to promote this plan, with the thought in mind of including all members, both old and young.

Work of the Home Study Institute

Consideration was given to the work of our largest school, the Home Study Institute. This school "offers excellent educational opportunities to young people temporarily hindered from attending a resident school, and serves as a feeder to our colleges and academies in that it keeps alive in the hearts of the younger pupils the hope of obtaining a thorough Christian education. The institute also occupies the field of adult education, and conducts courses suited to the needs of men and women of mature years who desire to broaden their sphere of knowledge and fit themselves for lay evangelism and other forms of Christian service."

In view of these facts, a plan was adopted "for keeping the work of the Home Study Institute adequately before our people." This involves the co-operation of the Educational, Missionary Volunteer, and Home Missionary Department secretaries, as well as our ministers and our academy and college teachers, in the promotion of this work. It was recommended also,

That some person interested in personal self-improvement and in helping young people and others to develop their talents, be appointed in each church to assist the pastor in bringing the work of the institute to the attention of the members, and in encouraging those already enrolled to continue their studies.

Religious Liberty Work

WHEREAS, It is impossible for the Religious Liberty Department to keep in

close touch with each State legislature relative to adverse legislation, without entailing heavy expense; therefore, it is

Recommended, That each conference in whose territory a State capital is located, appoint some person who can maintain contact with the clerks of both legislative branches of the legislature while in session, and secure copies of all such bills as relate to Sunday legislation, prohibition, teaching religion, and restraining freedom of action in religious activities, sending the same to the Religious Liberty Department.

The Temperance Issue

WHEREAS, the liquor issue is to be fought out in each State in the Union in the very near future; therefore be it

Resolved, That each local conference which has not yet done so, organize a local temperance society, and that it co-operate with the American Temperance Society in the carrying out of plans for the retention of local and national prohibition in the several States.

WHEREAS, The sale of beer of intoxicating content has been legalized in many States, counties, and cities; therefore be it

Resolved, That renewed efforts be put forth to change the public sentiment in those localities so as to bring about a cessation of liquor sales for beverage purposes.

Resolved, That a special campaign of temperance education be made in the States where there is the best prospect of preventing the repeal of the Eighteenth Amendment.

Church School Work

WHEREAS, Our church school work in North America has suffered heavy losses during the past three years, involving a falling off in attendance of approximately 3,000;

Resolved, That we redouble our efforts to keep our schools in operation, and to establish new ones in places where there is a sufficient number of children to form a school; and that we earnestly appeal to our pastors and church elders to build up the church school work in their churches, heeding the admonition of the Spirit of prophecy ("Testimonies," Vol. VI, p. 199), "Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."

Graduate School of Theology

Regarding the establishment of a Graduate School of Theology, which has already been approved, it was agreed, after careful counsel, that it is necessary to give further study regarding adequate provisions for this new enterprise, and it was recommended that consideration be given this subject by a representative meeting preliminary to the next Autumn Council.

Our Departmental Work

One very interesting feature of the Spring Council was the number of oral reports from departmental secretaries, setting forth the salient features and chief objectives of these departments. The reports of achievement serve to emphasize the absolute importance of these departments to the work of the church. The

weakening of our departmental leadership by the necessary reductions in our conference staffs has been a matter of grave concern on the part of the General Conference Committee. The consideration of this question at the Spring Council is embodied in the following:

WHEREAS, The shortage in conference incomes has made it necessary in many conferences to readjust our working forces in order to carry the work more economically and yet effectively; and,

WHEREAS, At this time of shortage of evangelistic workers there is all the more need of keeping our departments strong in order to lead the lay forces of our churches in the carrying forward of the various lines of church activity;

We recommend, 1. That every possible effort be made to maintain our various departments of the work which are so essential to the success of the church.

2. That the leadership of the colporteur work in union and local conferences shall not be combined with that of any other department, but that in fields where the force of colporteurs is small, the field missionary secretary be asked to provide his own support for a definite portion of each year by the sale of literature, the time and place for such work to be arranged in counsel with the conference officers.

The Autumn Council

It was voted that the Autumn Council of the General Conference should be held October 17-25, the selection of a place being left to the

Minority Committee. After some investigation it has been decided to hold the Autumn Council again in Battle Creek, Michigan.

Change of Workers

On the transfer of workers, it was recommended:

That we respond to the request of the Central Union for the release of D. Gulbrandson from the Bureau of Home Missions, to take the principalship of Maplewood Academy.

As Dr. H. C. Menkel, one of our veteran missionaries in India, has resigned from the Southern Asia Division medical secretaryship, because of the pressure of his medical and evangelistic work, it was

Voted, That on nomination by the Southern Asia Division committee, we appoint Dr. A. G. Nelson medical secretary of the Southern Asia Division, to take the place of Dr. H. C. Menkel, resigned.

In such a meeting as this, there are always discussions and problems that result in no immediate final conclusions, and there are some actions taken that are more or less technical, and would be of no particular interest to the general reader. But the actions given indicate the scope of the discussions, and set forth the principal decisions of the Council. It was a good Council, characterized by harmony among the leaders and faith in the triumph of the message.

The Negro Department

By F. L. PETERSON

DURING the year 1932 there were 180 churches and companies in the department, with a total membership of 9,625. The tithe for the year was \$133,326.91, and the mission offerings were \$87,132.80.

The work of our ministers in evangelical effort has proved fruitful in the conversion of souls. Revivals have been held by our ministers in practically all our churches, and they have been of great spiritual uplift to our membership.

Sabbath, April 8, I met with our church in Pittsburgh, Pennsylvania. T. M. Rowe, the pastor of the church, is doing an aggressive work in this city. He now has over forty in the baptismal class. At the close of the morning sermon, twelve adults responded to the call to unite with God's commandment-keeping people. In the afternoon I was taken over to a little mission that the church is conducting in another part of the city. At this service eighteen stood up to keep all of God's commandments, and they were formed into a baptismal class to receive further instruction in the message.

I then went to Chicago to be associated with O. A. Troy in a two weeks' revival effort in the church there. God blessed our efforts with an addition of forty-three who are now in the baptismal class. Many others stood for prayer that they might have the courage to obey all God's commandments. Elder Troy is leading out in a strong way in the work in Chicago. Peace and harmony prevail among the membership of over 450.

Since April, 1932, the church has been conducting a clinic. During its first year over 2,000 patients received medical and dental help. Dr. L. L. Holness, a graduate of the College of Medical Evangelists, is the physician in charge. Associated with him are Dr. Campbell, a Chicago dentist, and three graduate nurses from the Hinsdale Sanitarium. About 200 have completed courses in home hygiene and care of the sick, which have been conducted by the clinic staff. These courses are under the direction of the Medical Department of the General Conference of Seventh-day Adventists.

This church also conducts a church

school, and it will be raised to the status of a junior academy next year.

Eight years ago our church home in this city was built by G. E. Peters at a cost of more than \$90,000. July 3 is the date set by the church to make their last payment on the church building, which is less than \$1,500.

It was my privilege to meet with our church in Baltimore, Maryland, on Sabbath, May 6. F. C. Phipps is in charge of our work in this city. At the close of the morning sermon forty-two were baptized by the pastor, and twenty-five came forward to cast their lot with the church. In the afternoon an investiture service was held, at which time twenty-seven children from the church school received their Friend buttons. C. L. Bond, of the General Conference Missionary Volunteer Department, addressed the congregation and delivered the charge to this large class of Friends. The church is conducting a junior academy.

L. H. Bland has charge of our work in New Orleans, Louisiana. For many years this congregation has been struggling under the load of a church debt. During the past year the debt has been paid off, and the building remodeled and dedicated. Last summer the conference furnished the pastor with a tent, and the congregation raised the money with which to conduct a tent effort. About thirty members were added to the church as the result. The church is now busy raising money with which to conduct another tent effort this summer.

G. E. Peters, who has charge of our work in the great city of New York, has built up a large and growing congregation. With his next baptismal service the membership will be over 500. In spite of the many hindrances that have come to our work in this city, God has wonderfully blessed the labors of His people in rebuilding the walls of present truth that were partially torn down. Today our largest single congregation is in New York City. Last year this congregation gave more than \$12,000 tithe and \$7,000 in mission offerings. A church school with two teachers is conducted by the church.

J. E. Cox has built up a large work among our people in the city of Philadelphia. This city is the third in size in Negro population, and it also comes third in Seventh-day Adventist church membership among our group.

Our church in Los Angeles, California, is now also one of our largest congregations. P. G. Rodgers has charge of our work in the Southern California Conference. Under his leadership the membership has greatly increased, and with this has come an increase in tithe and mission offerings.

On the last thirteenth Sabbath this Sabbath school gave \$290 to missions, and the same day \$220 was taken up in tithe in the church service.

In Washington, D. C., we have two churches,—the First church, with A. E. Webb as pastor, and Ephesus, under the leadership of J. G. Dasent. Both churches are growing in membership and are loyal in their gifts to missions. A few years ago the congregation at the First church built a modern school building to accommodate the children of both churches. With the assistance of the Potomac Conference these two churches are conducting a school of academic grade, employing four regular teachers and one part-time teacher.

During these times of unprecedented financial depression, we must still provide for the education of our boys and girls in our own schools. Last year we conducted seventy-six church schools, with an enrollment of over 1,400 pupils.

Oakwood Junior College, our training school, has done excellent work during the past year, and the college faces a bright future. J. L. Moran, the president of the school, is leading out in a strong way, and has associated with him a faithful corps of teachers and a loyal student body. James Oss, the business manager and comptroller, is sympathetically shaping the business policies of the institution so that more of our young people may have the opportunity of attending Oakwood. Let every church rally to the support of at least one student at Oak-

wood next year, and thus help to build up a stronger and better school.

Many of our people are finding their place in the great work of selling our publications. God would have many more enter this high and important branch of His work. In every church there should be a regular organized band of evangelistic colporteurs. "The Lord calls upon all of us to seek to save perishing souls. . . . Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?"—*"Testimonies," Vol. IX, p. 63.*

Many of our sisters and young people will find that the *Watchman* magazine and *Life and Health* will sell readily, and they will enjoy the privilege of introducing the truth to the people. One of our colored magazine workers in the North Pacific Union sold eighteen copies of the *Watchman* in one hour. The week ending April 25, Sister Ruby Shelby, of the Pittsburgh church, reported \$92 in *Watchman* sales; and Sister Thornton, of the same church, reported \$100 in *Watchman* sales.

Virgil Gibbons leads our force of colporteurs in the West Pennsylvania Conference; J. Britt leads thirty-six regular colporteurs in the Potomac Conference; and S. L. Donly leads out in the work in the Greater New York Conference. W. E. Adams has recently been appointed by the Georgia-Cumberland Conference to lead our colporteurs in that field.

spirit," as we were told. And we have found it so! In this case good scholarship goes with good religion, as it always should. We were glad to learn just after the Fall Council that this school had been accredited with our own denominational Board of Regents as having met the standards set up for senior colleges, and now before the Spring Council we are happy to learn that the Northwestern Association, in recognition of the good educational work done here, has placed this college on its list of accredited senior colleges.

God gave us as a school great blessings both in the fall and in the spring Week of Prayer. We felt the deep movings of the Spirit of God, but without any emotionalism that often brings on an unfortunate reaction afterward. The baptismal service took place in the new baptistry built out in a bed of roses, truly a most beautiful location. Five candidates followed their Lord in this rite at that time, and others have since been baptized.

Having a large number of premedical students, this school gives very strong work in science. Yet a comparative study made by the General Educational Department showed that in none of our other colleges is the percentage of students taking Bible greater than here. We are also pleased at the strong work being done in English. Of this we were aware even before student writers of this college had taken eight of the twelve prizes offered by the *Youth's Instructor* for the best articles submitted.

Of the four hundred odd students enrolled here about two hundred are taking some work in foreign language. Mrs. Whitney, the college librarian, teaches the academic Spanish and first year Greek. Mrs. Caviness has one class in German, and Professor Peterson, of the English department, has another. I have all the rest of the language work. Pray for the school here, as well as for each of the other schools of God's own planting for the training of our Adventist youth.

Angwin, Calif.

In America Again

By LEON L. CAVINESS

How quickly time passes for us all! It was in the summer of 1920 that our call to foreign mission service came. November of that year found us already settled at Gland, Switzerland. Now we have been here at Pacific Union College for almost eight months. As I look back on the twelve years in Europe, I can say that they were very pleasant ones.

While we lived as a family all the time in Switzerland (except for one year at our school at Collonges, France), yet my field work in educational, Missionary Volunteer, and Sabbath school lines took me to conventions and general meetings in every country in Europe except Greece and Russia. Everywhere I found such good friends that it was with much hesitation that I accepted the call extended to me through the Educational Department of the General Conference to connect with the language department of this college. To

leave Europe involved for each of us fully as much tugging on heartstrings, as leaving America had meant twelve years before.

Workers going to Europe have no furlough, but the accepting of the call here gave us the opportunity to have our children in one of our own American schools, in a college where was to be found the "good old Adventist

Evangelism in Raleigh, North Carolina

By A. S. BOOTH

PROBABLY one of the most successful outstanding evangelistic efforts ever held in the South is now being concluded at Raleigh, North Carolina, conducted by J. L. Shuler, evangelist for the Southern Union, assisted by S. M. Schleifer, minister, and M. Lucas, Bible worker.

The city of Raleigh is the capital of

the State, with a population of about 35,000. This ultra-conservative city has never had an evangelistic tent or hall effort held by Seventh-day Adventists.

We were able to secure the Woman's Club building, in a central location, only three blocks from the State capitol. The building seats about 450.

The attendance was good during the time of the meetings. At one time it was necessary to hold two meetings Sunday. One was held at seven and the other at eight o'clock in the evening. After the first congregation heard the sermon, they were dismissed and left the building to make way for those who were waiting for the second service. At quite a number of the evening services many were turned away for lack of room.

Eighty-seven have thus far been baptized and added to the church. Usually where large efforts are held, with seventy or eighty baptized and taken into the church, the workers have the benefit of having a large church membership to co-operate in attending the services, bringing interested persons, and assisting otherwise. Then, too, the evangelist has a large group of workers to assist. However, at Raleigh there were only three members of the church in the city when the effort began. The evangelist had only two workers to assist. It was necessary to hire boys to distribute

the announcements of the meetings. A thorough work has been done in instructing the new members. Elder Shuler has been at Raleigh over six months. He has delivered more than 150 sermons, and spoken three or four times each on tithing and the gift of prophecy.

This baby church of the Carolina Conference, meeting in more than fifty-five places on the Sabbath day, has led all other churches of the conference in the amount of tithes and offerings since the first of the year. This new congregation has paid \$730.72 tithe and \$291.67 mission offerings since the first of the year.

S. M. Schleifer will follow up Brother Shuler's meetings with a tent effort this summer.

J. G. Mitchell, who labored as pastor evangelist in the Miami church, Florida, has been secured to follow the same line of work here in Charlotte, our conference headquarters. Brother Mitchell has been conducting three evening services in the church each week, with a good interest.

Hungarians, and he has labored with good success. These two brethren and A. Yakush, the pastor of the Czechoslovakian church, gave an interesting history of the work among the Hungarians in Perth Amboy. The service was held in the church owned by the Czechoslovakian and Scandinavian churches. D. A. Mozar, our Hungarian minister of Chicago, who had been assisting in a ten-day revival service, had baptized seven during the forenoon meeting. These with fifteen others were now organized into a Hungarian church. W. A. Nelson and the writer also officiated at this service.

It was a beautiful Sabbath, and many believers were in attendance. An inquiry showed that there were twelve nationalities present, all united into one family by the blessed truth of God.

Sabbath, May 6, witnessed a meeting at Wilkes-Barre, Pennsylvania, similar to those described. At the close of the forenoon service W. M. Robbins, the East Pennsylvania Conference president, baptized eight believers of different nationalities, the fruit of the faithful labors of an interne, Brother McLennan, and the district leader, Sister Jessie Weiss Curtis. The candidates were from Drums.

The organization service was held in the afternoon, when the first Polish church in Pennsylvania was organized. J. A. Dominiski, who was recently called to this field, gave an interesting history of the Polish work in this vicinity.

W. M. Robbins and the writer gave timely messages to the large number of believers who were in attendance, and at the close of the afternoon meeting the church was organized.

These three new foreign churches are not only a cause for rejoicing on the part of these two conferences and the Bureau of Home Missions, but of the entire world field. We are glad to say, too, that we expect soon to organize another foreign church in the East.

Three New Foreign Churches Organized

By H. O. OLSON

God's signal blessings are most assuredly attending the strenuous efforts of the foreign workers in North America. Three new churches have just been organized, and others will soon be ready for organization.

Sabbath forenoon, April 22, witnessed the organization of the First Italian church of New Jersey. The service was held in the English Newark church. Caesar Bufano, of Broadview College, who was recently taken on as an interne for the Italian work in New Jersey, gave an interesting history of the Italian work in this State.

An Italian colporteur from New York City sold an Italian "Our Day" to an Italian woman. She read the book and accepted its message, and became an enthusiastic worker among her people. She soon secured the help of the Italian Bible worker in New York City, who, when time permitted, crossed the Hudson in response to the call, "Come over and help us." At times the Italian minister from New York also held services on the Jersey side. We were glad these two workers, A. Catalano and Miss Vesta Cash, could be present and take part in the service.

J. C. Oswald, the pastor of the church where the service was held, officiated at the baptismal service. W. A. Nelson, the conference president, and the writer gave appropriate instruction and officiated at the organi-

zation service. There were sixteen adult charter members, with others present who will soon be baptized and will unite with the church.

In the afternoon of the same Sabbath the First Hungarian church of New Jersey was organized at Perth Amboy. Here a Croatian brother had talked the truth to one of his fellow workmen who was a Hungarian. He accepted the message. Another Hungarian had been found by a Harvest Ingathering worker. The crying need for help among the Hungarian population of Perth Amboy was heard by G. Varga, our Hungarian worker in New York, who began to hold Saturday night meetings among them, with the result that several accepted the message for our day.

Last January, Andrew Nagy was called to take up work among the

A Silver Lining in the Cloud

By E. E. FRANKLIN

THE REVIEW readers will be interested in the progress of our colporteur work. The summary of sales for the month of April in North America, as compared with the corresponding month of last year, is as follows:

	Colporteurs	Hours	Sales
April, 1933	1,008	71,110	\$45,642.69
April, 1932	841	55,600	46,074.05

We now have over one thousand at

work in North America, and a good gain in hours to report for the month of April. Our loss in sales—\$431.36—is less than one per cent. Book prices were reduced this year about 18 per cent, so in actual quantity more books are going out. We are greatly encouraged by the upward trend we see in our publishing work.

L. P. Knecht, our field leader in

Iowa, writes: "During the last few days we notice improvement in many lines. More people are able to buy books than were a few weeks ago. There should begin to appear a *bit of tint in the silver lining* that the colporteur is always watching."

Our books are sold today on the basis of a strong spiritual appeal, as stated in this experience sent to us by Alexander Clark, of Saskatchewan, Canada. He writes:

"We have just finished conducting an institute in Winnipeg, and four young men are going into the field. In four days I worked forty-two hours with Brother Locell. At the end of the three

days we had only three orders, but we had special prayer about the matter, and God worked in our behalf. The first exhibition on Thursday was given to a lady. We explained to her in detail the signs of Christ's coming. God touched her heart, and with tears streaming down her face she asked passionately, "Why, oh! why don't the ministers tell us of God's remarkable love, and how He has warned the Christians of His glorious appearing? Why do they let the thousands go on in sin without a word being said of the nearness of the end?"

Eagerly she reached for the order book and signed for the work. This gave us courage, and before evening we had three more orders.

Sabbath School Liberality

By M. E. OLSEN

THERE is something very inspiring about a wide-awake Sabbath school. It was my privilege recently to spend the thirteenth Sabbath with the Buffalo church. The children as well as the adults had been working for weeks to gather up money for that Sabbath, and they had done well; but the offering when counted up was about \$50 short of the \$375 goal that had been set for the school as a whole. The superintendent cordially thanked the members for what they had done, and said it was very good indeed, considering the financial conditions; but he felt it would be profitable to have a little more said about our mission situation.

Then he called on the pastor, H. J. Capman, and the writer to say a few words. It was easy to talk missions to the members of that Sabbath school, for they were already alive with enthusiasm, and right before them stood their missions device, a beautiful and impressive lighthouse, with lower lights representing the individual classes, mostly turned on, while the revolving light at the top was waiting to be turned on when the general goal should be reached.

After saying a few heartfelt words, the pastor indicated his personal desire to add \$3 to what he had already given, in order to make up the re-

maining \$50. Others were at liberty to add something if they felt so inclined. They were so inclined, and the pledges came in thick and fast, without the least urging. In a few minutes the amount reached the \$375 goal, and went beyond it. Then the big revolving light was turned on, and young and old rejoiced in the privilege of giving generously to keep our faithful missionaries in the field.

What especially pleased me was the eagerness of the people to give even in time of real financial distress. The members of that Sabbath school, little children and all, averaged considerably beyond a dollar each on this occasion, besides maintaining their weekly goals, and they are determined to keep their pennant, even though it be at the cost of real sacrifice.

It is only fair to add that it has been my privilege to witness similar scenes in a number of churches in the last few months. Surely God is bestowing rich spiritual graces on His people in this time of financial depression.

If the apostle Paul were living today, he would say of a number of our Sabbath schools and churches, that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Those girls whose mothers could not be present had each invited as guest some woman of the community or a member of the faculty. In some instances a grandmother, her daughter, and her daughter's daughter, were seated side by side.

The daughters were the hostesses, and we mothers were graciously received. Each was presented with a boutonniere of pansies and maiden hair fern, then ushered into the newly decorated parlor, introduced to the others mothers and daughters on every hand, and presently conducted to the dining room. This we scarcely recognized, as it had been transformed into a bower of beauty called "Mother's Garden." Wood flowers and branches vied with artificial vines and garden flowers. The effect called forth wonder and delight from all the guests.

The food was simple but delicious, and well served. A small orchestra furnished appropriate music during the meal.

Near nine o'clock the happy evening came to a close as all rose, and taking hands about the tables, sang together,

"Mid pleasures and palaces
Though we may roam,
Be it ever so humble,
There's no place like home."

Such hours stir within us the finest, most loyal and noble feelings of which we are capable. All the mothers present were touched by the attitude of deference and affection to motherhood. There were tears in many eyes.

May God grant that our daughters may truly be "corner stones, polished after the similitude of a palace!"

North American News Notes

ON May 13 seven persons were baptized, six of whom united with the Math Mountain church, the others joining the conference church. This is a section of our conference where L. W. Nations, our veteran self-supporting worker, lives, and this fruitage is largely the result of his faithful efforts. The Math Mountain church is located several miles from a railroad, in a mountain section of South Carolina, where it was our privilege to hold a short series of meetings recently.

E. T. WILSON.

Mother-Daughter Dinner at Pacific Union College

By AGNES LEWIS-CAVINESS

ONE of the happiest social occasions we have attended in a long, long time was the "Mother-Daughter Dinner" given by the young women of Graf Hall at Pacific Union College, Sunday evening, April 16. The committees, each made up of young women with a faculty advisor, had been working for

some weeks. Their efforts had been great, and their success was proportionate.

There was an attendance of two hundred persons. Of these, forty-one were real mothers, some of whom had traveled more than four hundred miles to be present on this occasion.

SABBATH morning, May 27, the writer had the privilege of baptizing four Italian converts into our newly organized Italian church of New Jersey. One of them, an elderly brother by the name of Nicodemo, had bowed to lifeless gods for seventy-six years. Now he is rejoicing in his new-found hope of a personal Saviour. Surely

the angel of the Lord protected this honest soul all these years until he could accept Him. The other three were sisters who were reared in the Catholic faith. The Lord has many honest in heart here among this worldly religion, and I pray He will lead me to them. He says, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

CÆSAR BUFANO.

On Sunday, April 23, a new church of thirty-five members was organized at Prichard, Alabama. This is the result of W. W. White's theater effort at this place. There is still an excellent interest, and the probability is a number more will be added to the church. They have the free use of the church building where they are now holding their meetings.

On Sabbath, April 29, fifteen new members were taken into the Talowah, Mississippi, church, fourteen by baptism and one on profession of faith. This was the result of A. D. McKee's work. He has been teaching the church school here and acting as pastor. He has a good interest, and the probability is that others will soon be taken into the church.

In the revival efforts of this spring there have been reported 215 who have made a profession. Of this number, eighty-five have already been baptized. The others are in baptismal classes or are awaiting baptism.

R. I. KEATE.

SABBATH, April 8, I was privileged to baptize eighteen persons in the baptism of Mt. Jewett church. These accepted the message as a result of the labors of two of our young ministers, L. W. Belote and Russell Quackenbush, in Condersport, Pennsylvania. At the time of the baptism, in response to an appeal, eight additional persons stood up, manifesting their desire for Bible baptism after due preparation. MILTON G. CONGER.

RECENTLY J. A. TUCKER, the educational and Missionary Volunteer secretary of the Texas Conference, baptized eight and added them to the Elgin church. On May 13, O. J. Corwin, one of the four evangelists, baptized fourteen and added them to the Douglass church. J. F. Anderson, pastor of the Houston church, held a successful evangelistic campaign in the church, at the close of which he baptized fourteen, and two others joined on former baptism, making sixteen added to the Houston church recently. We rejoice over the fact that the work is progressing in our conference. G. F. EICHMAN.

Appointments and Notices

CAMP MEETINGS FOR 1933

Atlantic Union

New York, Union Springs ----- June 30-July 9
Southern New England, South Lancaster, Mass. ----- July 7-16
Northern New England (Regional Meetings) ----- June 30-July 2 and July 14-16

Canadian Union

Maritime, Memramcook ----- June 23-26
Ontario-Quebec, Brantford, Ont., ----- June 30-July 9
Manitoba-Saskatchewan, Yorkton ----- July 5-12
Alberta, Lacombe ----- July 13-22
Beauvallon (Ukrainian) ----- July 24-30
Peace River ----- Aug. 1-8
British Columbia, Kelowna ----- July 27-30
Vancouver ----- Aug. 1-6
Newfoundland, St. Johns ----- Sept. 7-14

Central Union

North Dakota, Jamestown ----- June 15-24
Minnesota, Anoka ----- June 22-July 2
Kansas, Enterprise ----- Aug. 11-19
Nebraska, Shelton ----- Aug. 11-20
Missouri, Clinton ----- Aug. 18-26
Iowa, Nevada ----- Aug. 24-Sept. 3

Columbia Union

Potomac, Takoma Park, Md. ----- June 15-25
East Pennsylvania, Westcoastville, June 29-July 9
New Jersey, Trenton ----- June 29-July 9
West Pennsylvania, Conneautville ----- July 13-23
Chesapeake, Catonsville, Md. ----- Aug. 3-13
Ohio, Mount Vernon ----- Aug. 18-27
West Virginia ----- Aug. 18-27

Lake Union

Wisconsin, Portage ----- June 15-25
Michigan, Hastings ----- June 22-July 2
Michigan, N. Penin., Iron Mountain ----- July 5-9

North Pacific Union

Montana, Bozeman ----- July 20-30
Oregon, Portland ----- Aug. 3-13
Washington, Auburn ----- Aug. 4-14

Southern Union

Carolina, Charlotte, N. C. ----- June 16-25

Southwestern Union

Arkansas-Louisiana (Regional Meetings)
New Orleans, La. ----- July 20-25
Gentry, Ark. ----- July 20-25
Shreveport, La. ----- July 26-30
Little Rock, Ark. ----- July 26-30

Texas (Regional Meetings)

Jefferson ----- July 27-Aug. 1
Keene ----- July 27-Aug. 1
El Campo ----- Aug. 2-6
Mercedes ----- Aug. 2-6

Texico (Regional Meetings)

Clovis, N. Mex. ----- Aug. 1-7
El Paso, Tex. ----- Aug. 7-10
Albuquerque, N. Mex. ----- Aug. 10-13
Oklahoma, Guthrie ----- Aug. 10-20

Pacific Union Regional Meetings

Central California Conference
San Francisco ----- July 26-30
Mountain View ----- Aug. 30-Sept. 3
Northern California Conference
Oakland ----- Aug. 1-6
Southern California Conference
Southgate ----- June 23-25
Glendale ----- June 30-July 2
Southeast California-Arizona Conference
Orange County ----- June 30-July 2



PRAYER FOR HEALING

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

A sister in Saskatchewan earnestly desires prayer for healing of a cancer.

A sister in Tennessee requests the prayers of the Review family for healing.

A sister in California wishes prayer that she may be healed of nervous troubles that have baffled the doctors.

A Wisconsin sister desires prayer for the healing of her two daughters, that they may enter service for the Lord.

A sister in Michigan, for whom her church is fasting and praying, also requests the Review family to pray for her healing.

Two sisters in Mississippi request prayer for healing, one for relief from a nervous difficulty, and the other from high blood pressure.

A sister in San Francisco desires prayer for the healing and conversion of a lady suffering with cancer, and her two cousins in England.

A sister in Mississippi asks for the prayers of the church that the Lord may stay the progress of a disease which is taking the sight of one of her eyes.

From California comes the request of a sister, for prayer for healing, who is not well enough to work and whose husband has been out of work for two years.

Prayer for the healing of her son of throat trouble and nervousness, is the request of a sister in Michigan; she also desires healing for an ailment from which she is suffering.



GLENDALE SANITARIUM

The Glendale Sanitarium and Hospital will accept a class of nurses September 1, 1933. Requirements: Applicants must be twenty years of age, of good character, and have taken the one year college pre-nursing course.

Mrs. Gladys C. Halverson, R. N.,
Director School of Nursing.



ADDRESS WANTED

Jacob Born, Commerce, Mo., is very anxious to get in touch with Noah A. Hardin. Any one knowing of his whereabouts, please communicate with Mr. Born.



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.

Mrs. W. G. Holden, 47 Pleasant St., Franklin, N. H. Denominational papers and books.

Glen Bartell, Remer, Minn. Instructor, Little Friend, Sendebud, and other Norwegian papers.

J. Gregory, Yettam, Calif., is finding good use for all our church papers, both old and late copies.

P. S. Henry, 14 South Mound, Sapulpa, Okla., desires large quantities of denominational literature.

Mrs. D. Earl Linderman, Route 1, Remlap, Ala., desires denominational literature for distribution.

Mrs. S. J. Lashier, 3948 South 46th St., Lincoln, Nebr., desires copies of the Youth's Instructor only.

E. L. Crawford, Route 1, Box 7, Vicksburg, Miss. Review, Little Friend, and other denominational papers.

Mrs. Hazel Ridpath, 115 First St., N. W., Waverly, Iowa. Denominational literature suitable for reading racks.

Mrs. C. B. Anderson, Wood Lawn Ave., Jerseyville, Ill. Signs of the Times and other denominational literature.

Mrs. Marie Beerman, 3512 N. Barthwick Ave., Portland, Oreg. Signs of the Times, Youth's Instructor, and Our Little Friend.

J. D. Bristol, General Delivery, Huron, S. Dak. Review, Life and Health, Liberty, Watchman, Signs, tracts, and small books for reading rack.

Mrs. Faith Perry, Oakville, Wash., desires a supply of missionary literature. Literature received previously has been appreciated and made good use of.

Florence A. Crump, Grun Castle, Mo. Signs, Watchman, and Present Truth.

Vernon Gyes, Box 903, Juneau, Alaska, desires used lantern slides and standard size still-picture films suitable for evangelistic and missionary work.

E. H. Heppner, 2059 O St., Lincoln, Nebr., desires Signs, Watchman, Liberty, Life and Health, Present Truth, and Little Friend for reading racks.

Caribbean Training College, Maracas, Trinidad, B. W. I., will gladly distribute old church school books to little church schools in that field where they are needed.

Mrs. A. K. Rogers, Route 3, Siloam Springs, Ark. Continuous supply of Review, Instructor, Present Truth, Watchman, Signs, tracts, small books, and periodicals.

Mrs. M. E. McNeely, 522 North Adams, San Angelo, Texas. Review, Signs, Watchman, Instructor, Life and Health, Present Truth, Liberty, and Little Friend.

Mrs. Lauren Noble, Long Island, Ala. Continuous supply of Little Friend, Instructor, Life Boat, Life and Health, for missionary work in the Southern mountains.

Robert W. Bickett, Box 66, Port of Spain, Trinidad, B. W. I., desires old copies of the Ministry for the use of local elders who are carrying heavy responsibilities.

Frances Thomas, 916 S. 21st St., Muskogee, Okla. Present Truth, Family Bible Teacher, Signs, Watchman, Little Friend, and tracts for racks and house-to-house work.

J. G. Mitchell, 2205 Commonwealth Ave., Charlotte, N. C. Continuous and unlimited supply of Review, Signs, Watchman, Good News, Present Truth, Life and Health, Liberty, and Youth's Instructor, for use in tract racks.

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." "[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.

ELDER H. R. JOHNSON

Henry R. Johnson was born Jan. 31, 1856, at Oakland, Wis. His parents had come from Norway about 1848, first settling in northern Illinois, then moving to southern Wisconsin. There they joined the Methodist Church, but later became seventh-day observers under the labors of a Lutheran preacher who had found the Sabbath truth by studying the Bible. Still later they united with the Seventh-day Adventists.

Brother Johnson's early education was obtained in country schools in southern Wisconsin. In the fall of 1877, at twenty-one years of age, he was converted, joining the Seventh-day Adventist Church. The next fall he entered Battle Creek College, which had been established but three years before. There he studied for two years. On returning home, he eagerly entered conference work.

In the fall of 1881, he was married to Emilie Jorgensen, who with her parents had come to America from Denmark during the Civil War. Two children were born to them, Elmer H. Johnson and Ernest R. Johnson, both still living, the former established as a practicing physician in Los Angeles, Calif., the latter an ordained minister of the Seventh-day Adventist Church, at present teaching in Arizona Academy, Phoenix, Ariz.

Several years after his marriage, Brother Johnson was ordained to the gospel ministry at a Wisconsin camp meeting, Elders E. W. Farnsworth and S. N. Haskell participating in the ordination. Through many years Elder Johnson labored unselfishly in Wisconsin, Minnesota, North and South Dakota, Nebraska, Iowa, Illinois, Indiana, and Michigan, in large part among the Scandinavian peoples. He often wrote articles for the Danish-Norwegian paper, *Evangelists Sendeblad*.

For several years he taught in the Bible department of Union College, College View, Nebr.



Elder H. R. Johnson

Later he joined the faculty of the Danish-Norwegian Seminary at Hutchinson, Minn. While he was teaching there, Sister Johnson died, after a brief illness, in the spring of 1915, while the younger son, Ernest, was a missionary in Mexico.

In the fall of 1916, Elder Johnson married Marie Laursen, and continued his teaching in the seminary several years more, until increasing deafness made class work impossible. During his stay in Hutchinson, the second wife became a chronic invalid, so on closing his work at the school, he took her to Luck, Wis., where on the farm of her brother, Charles S. Laursen, they made their home. There, after a lingering illness, she died.

Elder Johnson continued living with Brother Laursen, and in his later years he too became an invalid, though he never seemed to suffer. And there he also fell peacefully asleep, April 5, 1933, being a little over seventy-seven years of age.

His deep knowledge of the Bible and the Spirit of prophecy, together with his complete consecration to God's cause, made his work effective, in both teaching and preaching. He died beloved of his students and fellow workers and members of the church.

Funeral services were conducted at the Bone Lake church, near Luck, Wis., by Elders N. R. Nelson and H. Grundset, both of whom were former students of Elder Johnson. We laid him to rest fully believing that he will come forth in the first resurrection to share in the reward of the faithful of all ages.

H. Grundset.
Ortner.—Mrs. Margaret Marie Blee-Ortner was born Nov. 12, 1911; and died at Clinton, Mo., April 25, 1933.

Loomis.—Albert A. Loomis was born near Rome, N. Y., July 24, 1846; and died at Newberg, Oreg., Feb. 1, 1933.

Sanborn.—Mrs. Lenora R. Sanborn was born at Stoneham, Pa., Aug. 25, 1854; and died at Pasadena, Calif., April 27, 1933.

Keeler.—Ella May Holden Keeler was born at Tyngsboro, Mass., Aug. 26, 1861; and died at New Haven, Conn., May 2, 1933.

Howland.—Mrs. Laura Howland, née Oliver, was born at Cooper, Mich., Dec. 25, 1863; and died near Cambridge, Idaho, April 25, 1933.

Chapel.—Mrs. Harriett E. Chapel was born in Cold Springs, Wis., Aug. 23, 1844; and died at Cedar Rapids, Iowa, April 23, 1933.

Niedenthal.—Mrs. Mary Katherine Niedenthal was born in Russia, Aug. 3, 1849; and died in Kansas, April 16, 1933. One son remains to mourn.

Hartley.—Mrs. Bertha Hartley was born at Sanford, N. Y., Aug. 15, 1847; and died at Napa, Calif., April 11, 1933. She is survived by one son and two daughters.

Lang.—Mrs. Loa P. Lang, née Reed, was born at Lucas, Iowa, Dec. 3, 1867; and died at Fari-bault, Minn., Feb. 7, 1933. Her husband and six children are left to mourn.

Warner.—Henry L. Warner was born at Canaan Valley, Conn., April 25, 1848; and died at Miami, Fla., April 29, 1933. Two sons, three daughters, and a sister mourn.

Lambert.—Joseph Lambert was born at Natick, Mass., April 21, 1861; and died at Cincinnati, Ohio, April 13, 1933. His wife and one daughter are left to mourn their loss.

Carty.—Mrs. Anna Amelia Carty was born in Bethany, Canada, Oct. 29, 1862; and died at Los Angeles, Calif., April 23, 1933. Her husband, two sons, and one daughter are left to mourn.

Folkenberg.—Mrs. Lela May Folkenberg, née King, was born at Concord, N. H., July 8, 1881; and died at Portland, Oreg., April 23, 1933.

Chase.—Mrs. Harriett Campbell Chase, née Janes, was born in Quincy, Mass., April 27, 1856; and died at Pipestone, Minn., May 8, 1933. She leaves two daughters and one son.

Robinson.—Mrs. W. M. Robinson, née Blood, was born in Minneapolis, Minn., July 17, 1875; and died at Boulder, Colo., April 24, 1933. Her husband and six children are left to mourn.

Brecount.—Mrs. Trola Ethel Brecount, née Fackler, was born in Ohio, Feb. 9, 1903; and died at Bucyrus, Ohio, May 15, 1933. Her husband and three daughters are left to mourn.

Cooksey.—Mrs. Ida Emily Cooksey, née Morrison, was born in Grant, Mich., April 6, 1885; and died in Takoma Park, Md., May 1, 1933. Three daughters and one son are left to mourn their loss.

Adamson.—Mrs. Addie Meader Adamson was born in Kentucky, Feb. 12, 1874; and died at Girard, Kans., April 30, 1933. Her husband, four daughters, five grandchildren, and four sisters survive.

Hastings.—Mrs. Mary Ellen Hastings, née Burnt, was born in Wisconsin, July 20, 1852; and died at Pontiac, Mich., Jan. 5, 1932. She was married to N. W. Reed, and four sons and two daughters were born to this union, who remain to mourn. After the death of her first husband, she married Chester Hastings in 1905, who died several years ago.

(Lake Union Herald please copy)

Walkden.—Mrs. Jemima Walkden was born in 1851; and died at Great Yarmouth, England, Feb. 3, 1933. She was first interested in the truth by reading *Present Truth*, was baptized by Elder D. A. Robinson, and was always a faithful Seventh-day Adventist. In 1896 she was united in marriage with V. Walkden, who was then engaged in *Present Truth* work, and who remains to mourn his loss. She was bedridden four and a half years and bore her affliction with fortitude.

Frazee.—John E. Frazee was born at Brooklyn, N. Y., June 23, 1850; and died at Longmont, Colo., May 1, 1933. Brother Frazee spent many years in earnest Christian service. He was the first to enter Old Mexico as a book salesman, and is mentioned as one of the pioneer colporteurs in the Seventh-day Adventist denomination. He had lived to be almost eighty-three, and hoped to live to see the coming of his Lord. He was laid to rest in the Hygiene Cemetery.

W. M. Address.

Taylor.—Mrs. Grace Lorena Taylor, née Osterhout, was born at Vermillion, N. Y., July 26, 1872; and died at Mountain View, Calif., April 10, 1933. She entered the nurses' training course in Battle Creek, Mich., in 1888. Later she engaged in self-supporting missionary work in the South in connection with the Steele Colored Home in Tennessee. She married A. E. Taylor in Vermont in 1897, in which field they labored together, he as field secretary and she as conference Sabbath school secretary. While in this capacity she introduced the plan of sending all the Sabbath school offerings to foreign missions, and the example of the Vermont Conference finally became our world policy. She rests, but her works continue. She is survived by her husband, two sons, a sister, and six grandchildren.

E. H. Adams.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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Review and Herald Publishing Association
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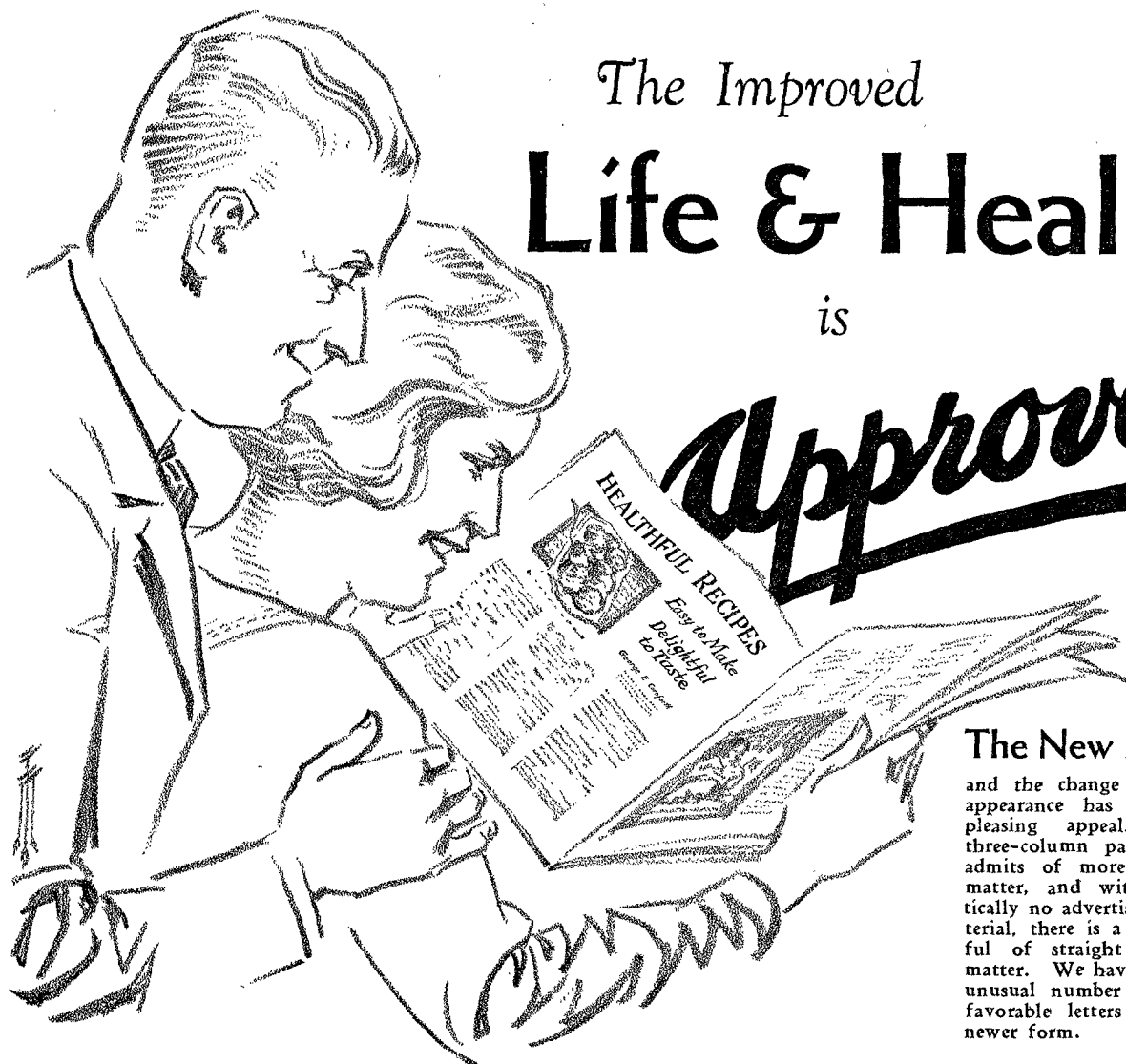
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The Improved Life & Health is *Approved*



The New Dress

and the change in page appearance has made a pleasing appeal. The three-column page form admits of more reading matter, and with practically no advertising material, there is a journalful of straight reading matter. We have had an unusual number of very favorable letters on the newer form.

Here Are Some of Them:

- ¶ "I like it very much. You can count on us to do all we can to boost its sale."
- ¶ "I assure you that I like the *Life and Health* make-up very much, and I am confident it will insure a larger circulation."
- ¶ "You are to be congratulated upon this splendid improvement. You may be sure we in this union will promote it with renewed vigor."
- ¶ "While I always thought *Life and Health* attractive, I believe the new dress an advance step. We are pushing it with all our medical orders and the combination plan, as well as by individual colporteurs."

- ¶ "Our colporteurs are becoming more enthusiastic about *Life and Health* all the time. It will sell better than ever before."
- ¶ "Certainly this is a great improvement, and the contents, I am sure, will be greatly appreciated and stimulate the sale."
- ¶ "You have made a wonderful improvement. I will use it myself in canvassing. I do believe it is the best follow-up plan that we have ever found."
- ¶ "We believe that *Life and Health* should have a very prominent place in our magazine work. We have secured some new workers for the sale of *Life and Health*, and we hope to keep them steadily at this work."

The July number is ready now. Your friends and neighbors will appreciate its health message. Why not help to circulate the new *Life and Health*? Single copies, ten cents each. Ten or more copies, four cents each. Order of your Book and Bible House.

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TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., JUNE 22, 1933

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

What Will You Do?

THE Midsummer Offering, Sabbath, July 22, comes as an urgent appeal to every believer in the cause of missions. For more than half a century, in willing obedience to the Saviour's service commission, Seventh-day Adventists have sent forth missionaries to the nations of earth. Following opening providences, churches, schools, publishing houses, and sanitariums have been established. Hospitals and dispensaries have been opened.

New hope has sprung up in thousands of hearts. The message is going forward with increasing power. Hundreds of missionaries are in the field looking to us for support. Hundreds more are in training, waiting the call to service. Our chief hindrance is lack of funds. We can hold our ground only by a larger sacrifice and economy.

With our funds insufficient to meet the demands of the work, the Midsummer Offering comes as an unusual call. It calls for large and liberal giving. Some can give \$100, others \$50, others \$25, or \$10, or \$5. God's people can do great things in giving at this time as all hearts recognize the imperative need of the hour. We are asking each church to raise an average of one dollar per member.

May this appointed day be one of great blessing and strength to our worldwide work.

J. L. SHAW,

Treasurer of the General Conference.

Harvest Ingathering in India

MISS JESSIE BRAGAN, who has spent almost five years in literature work in India, writes of a recent experience there:

"Miss Trubey and I have just finished our collecting for this year. In spite of the serious state of business and trade in Bombay, we have succeeded in raising more this year than in 1932. We have had some very remarkable answers to prayer. With the Lord's help we have been able to collect 4,500 rupees. At the present rate of exchange that amount equals about \$1,575.

"The people here in India, especially the Europeans and Parsees, are very liberal in giving to charity. It is extremely difficult to collect money from Hindus or Mohammedans, but a Parsee will scarcely ever refuse to give. We have thanked

God for their spirit, many times. This year we were successful in collecting six 100-rupee donations, three of them from Parsees. They are a fine class of people. I wish more of them could be reached with the truth. But they are very firm and loyal to their own god. Very faithful they are in their devotions, too.

"One elderly Parsee man came for months to the sea, close by our house; he came morning and evening, no matter what the weather was. Then building was started on his favorite 'praying spot,' and he transferred his worship and devotions to another place. But I'm sure, even though we never see him, that each morning and evening finds him with his face turned toward the sun and the sea. Not even monsoon downpours and floods seem to affect his program. He has taught me many lessons. These 'heathen' can teach us much when it comes to faithfulness and regularity in prayer and attendance at church."

✽ ✽

"Reply to Canright"

THIS is the title of a new book of 319 pages, just off the press, a book that should be in the hands of our people the world around. Every minister, Bible worker, and colporteur should have this book, for all these are certain to meet from time to time Mr. Canright's bitter and misleading attacks upon our faith and work. Also every home missionary worker should have it; in short, there should be a copy of this book in every Seventh-day Adventist family.

Every point of truth, every distinctive doctrine which we hold, is being attacked as never before in our denominational history. And it is our sacred duty to know how to meet these attacks, not in bitterness, but in love for souls who are being deceived by Mr. Canright's specious arguments and gross misrepresentations.

All of these attacks were adequately met by our leading brethren many years ago, but the replies then made have been allowed to go out of print, thus leaving largely defenseless against a torrent of abuse and misrepresentation the new generation of our people that has arisen since the publication of Mr. Canright's book, "Seventh-day Adventism Renounced."

"Reply to Canright" is moderately priced at \$2. It may be ordered either of the Review and Herald or of your Book and Bible House.

C. P. B.

Copy of Envelope Used by Our Churches in Gathering Funds for the Midsummer Offering

SAVE OUR MISSIONS

MIDSUMMER OFFERING, JULY 22

Begin NOW by placing your sacrifices and savings in this envelope for collection, Sabbath, July 22

\$..... Name

This is an S O S call to hold faithful missionaries at their posts

Literature Work in the Manchurian Field

WRITING from Manchuria recently, C. D. Smith, the field and home missionary secretary of the Manchurian Union, says:

"Last year we had some difficulty with our literature work. As it is printed in Shanghai, outside the territory of this new country, our colporteurs were subjected to suspicion. Also for some months our *Signs of the Times* was not permitted to be circulated. But that difficulty has been settled satisfactorily, and we are planning on building up our subscription list this year.

"After a successful institute in February, we sent out quite a number of new men, and they are working faithfully. They have many difficulties. During the month of March I worked with four of them in the city of Harbin. This city is still suffering from the effect of last year's flood. There are many beggars on the streets, and robberies take place continually. But the Lord blessed our work with over 100 subscriptions for the *Signs* each week.

I also spent a few days in Tsitsihar. Here we have a small company of believers. Our work was started here only two years ago, but is growing. Many people are willing to hear the gospel. During the four days I worked with our colporteur, he wrote down a list of five names of people who are anxious to study the Bible.

"In our work with the *Signs* we especially saw how the Lord works in preparing the way. We called on the commander of the provincial military police. It happened that just as we called, another officer of high rank came in. He was a Christian. Overhearing the discussion of our literature, he highly commended it to the commander. As a result, they took 100 subscriptions to be circulated to all the military posts of the province."

"We also saw the director of the mint. It happened he had been to Changchun by airplane a month earlier. Here our colporteur had called at his hotel and sold him five copies of our new health book. He carried them back to Tsitsihar by airplane. Liking them very much, he also took forty subscriptions for the *Signs*, to pass around in the offices. Thus the Lord prepares the hearts of men of influence to help in the spread of His truth. We are of good courage, feeling that the Lord is going before us in a special manner."