

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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MAKING GOD OUR REFUGE

By CARLYLE B. HAYNES

WHAT sense is to the natural man, faith is to the Christian. As objects seen and heard are real to sight and hearing, so objects believed on are as real to faith.

What we need, therefore, to realize the peace, the security, and the repose there is in the truth that "God is our refuge, . . . a very present help in trouble," is just that faith which is implanted in the heart by the Holy Spirit.

God *is*, faith declares. History lets us know God *was*. Prophecy makes plain that God *will be*. But faith shows us that God *is*. And not only *is*, but is related to us. And not merely related to us, but works in us and for us, watching over us, controlling all things for our good, making the most appalling happenings serve our interests, the most perverse things contribute to our progress, changing the obstructions before us to stepping-stones to advancement.

And faith not only enables us to see God; it leads us to appropriate God. I not only see theoretically that God is my refuge, but I make Him so. Faith brings Him near, makes Him real, and I rest in Him.

And when God is brought near, then eternity is near, heaven is near, the judgment is near. And these things, brought near by faith, become the very atmosphere I breathe, the very food I live on, the ceaseless and constant companions of my passage through this world to the brighter and better world beyond.

Faith in science, in mathematics, is a natural gift. Faith in Christ, in God as our refuge, is a divine grace. And this divine grace, making God our refuge, bringing Him near and making Him real, is always available to the believing child of God.

Why Does God Permit His Children to Suffer?

In Two Parts—Part I

THE mighty apostle Paul declared, in that emphatic language so characteristic of him: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. But *do* we know? Are we confident, as was Paul, "that all things work together for good" to us who are followers of God? Paul was not only confident of this great truth, but he gloried in it, for he wrote to the church at Corinth:

"Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities." 2 Cor. 11:23-30.

It is hardly too much to say that no lesson in the Christian life is more important to learn than this, "that all things work together for good to them that love God." What soul is there who has not at one time or another been confronted, either in his own person or in that of members of his family near and dear to him, with great afflictions, deep sorrows, and sometimes even death? The most unexpected calamities descend. The serene happiness of years is broken up as the gaunt specter of sickness or death looms terrifyingly before us. It is then that the soul is tried, and the deepest searching of heart takes place. It is then that the heart frames anew the question that has been raised through all the generations past, "Why have these troubles come upon me?"

What shall we reply to such an inquiry? True, we may remind the afflicted one that God is working out all things for our best good. But do the Scriptures offer any specific light on the varied reasons why God permits suffering, and just how these afflictions are employed of God for our best good? Without attempting any exhaustive or dogmatic statements on this difficult problem, we would offer the following comments:

Because of Sin

1. Perhaps God has brought these troubles upon you because of your sins. Repeatedly do the Scriptures reveal that God has brought punishment upon His children in the form of great afflictions, to turn them away from some sinful course into which they have fallen. He did this with individuals, and also with the whole people of Israel collectively. So often has God employed this means that we cannot safely disregard this possibility when troubles come upon us. The time of affliction is a time for searching the soul; it is a time for us to pray, as did David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

Because of Temptation

2. Perhaps God has brought affliction upon you to save you from temptation. Your life may be upright before God, and you may be walking in His fear; but there may be some temptation lurking close by that has a peculiar attraction for you. Perhaps God has raised up the barrier of affliction to protect you from this particular temptation to which your nature is susceptible. There comes immediately to mind in this connection the confession of Paul:

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:7-10.

It may be the temptation to pride, as was the case with Paul, or some other temptation, it matters not which, that God desires to save us from, and thus brings upon us some affliction.

The Small Boy and the Truck

We recall an incident that came under our own personal observation. We were seated in a car parked near the entrance to a home, and just off the edge of a much-traveled highway. Looking out through the rear window, we saw riding on his bicycle the small boy of the home. He was just coming through the gate and descending the gentle slope that would quickly bring

him onto the paved highway. At that same moment we saw a large truck swinging around the curve at high speed. The little boy could not see it. It was hidden by our car. It was evident that only a moment would be required for the boy to cover the distance from the gate out onto the highway and into the path of this death-dealing machine. There was no time to act. It seemed that a tragedy was almost instantly to be enacted before our eyes. But when the little fellow, in the exhilaration of his ride, was within a foot of the highway, the front wheel caught in loose sand and threw him to earth. We do not believe he even heard the roar of the truck as it passed close by him; his mind seemed altogether occupied with the tragedy of falling into the sand, with the resultant scratches that had come to him. Doubtless to his childish mind a very great tragedy had occurred, and everything was against him. He did not know that his fall had landed him out of the path of death.

Many times have we thought of this incident, and of how it possibly illustrates the place that afflictions may fill in our lives. We may be traveling along, unconscious of the danger that confronts us, moving thoughtlessly out onto the busy highway of life. But God sees what we cannot see, some thundering temptation that is just ready to meet us and crush us if we are allowed to go on in the direction we are going, and so He takes the solid ground from under us for a little while. Our step suddenly becomes uncertain, and we are brought down into trouble or affliction.

Suffer Rather Than Sin

But in the midst of suffering, there is a great truth that we may well contemplate, and that is, there is something worse than suffering—there is sin; and it is better that we suffer than sin. It is better that we endure the bruises that come from God's upsetting our plans betimes, than the destruction that would come from continuing in a path that would lead us into sin.

Or perhaps the temptation may not be of so dark a hue, but rather the more subtle temptation to become content with this present world. It is then that God often brings the affliction of poverty. We recall the words of one religious writer who thus commented on some of his own experiences during his years of preaching:

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A World in Distress

By C. H. WATSON

THE position of the world at the present moment is, in most respects, alarming. It is as some ponderous mass, on the brink of a dark abyss, that has broken from its surroundings, and is about to plunge to destruction. Its inhabitants are as those who expect calamity and fear ruin, but they understand neither its cause nor its character. Many there are who, sensing great peril, would arrest it in its course to destruction, but these all seem to be utterly powerless, and its position becomes momentarily more and more perilous.

The achievements of man in this present age have been such that he had almost come to believe that no attainment was beyond his reach, and no problem outside his knowledge and power. But with startling suddenness he has been brought face to face with a world situation that his knowledge quite fails to measure, and his power is quite unable to control. And, still worse, conviction is settling darkly upon his heart that some of his most boasted achievements are active contributors to the situation which he now faces with so much dread.

He has reached a time of unparalleled peril, and is dismayed by the discovery that of all that his industry and effort have created, there is little, very little, that has served to prepare him for this his crisis hour. After three years of conflict with the forces of depression and disintegration, he not only finds that the crisis still is here, but he is compelled to admit that his control of the situation has almost vanished. Always he has hoped and confidently claimed that deliverance was just around the corner, but his hopes have not materialized, and his claims have proved to be untrustworthy.

One of the world's prominent statesmen has recently said: "I have seen the world in some difficulties in my

time, but never in such a ditch as today. The most serious feature of the situation is the regularity with which every hopeful forecast hitherto has been falsified. That's a warning that mankind cannot afford to ignore."

Another of the world's prominent men, speaking to the press only a few weeks ago, said: "I wonder if any one in the world can really direct the affairs of the world, or of his own country, with any assurance of the result his action will have. The confused events of the world have brought about a series of events and a general tendency which appear to me presently outside the control of any man, any country, or any government."

The Crime Situation

One of the alarming features of the case is the evident and universal insecurity of life and property. Never before has the cost of government been so high. Never before have the people been more heavily taxed. In the United States of America the cost of government, local, State, and Federal, has risen from \$2,919,000,000 in 1913 to \$12,250,000,000 in 1931. Thus the tax burden of the people has been increased tremendously. But while this stunning increase of tax burden has been accepted by the people, their lives and property have become more and more exposed to violence and loss. The crime situation is alarming.

Viscount Brentford, for five years Home Secretary of England, voices the query that is arising in millions of minds. "I pay my taxes," he says, "and I pay them in order, among other things, that I may be protected against criminals, that I may not be murdered, or have my house broken into, or even suffer under minor offenses. But instead of having the security I pay for, I find that as a member of the public I am getting less and less security."

An editorial in the *Country Gentleman* of May last year portrays the situation as it is in this land. "A condition exists in this country," it states, "that no right-minded person can view without shame or serious misgiving. . . . Life and security are menaced by a thugery that leaves almost no one safe from its vicious reach. . . . Racketeering gangsters ply their activities in numerous localities. . . . Their internecine warfare and killings are so common as to be taken as a matter of course. An innocent citizen or a group of playing children may be in the path of the leaden sleet of their machine guns. That is merely a part of the jeopardy of life that America now knows. The pay roll guard, shot down without warning or jot of mercy; the banker, crumpled on the floor of his looted bank; the storekeeper, riddled with bullets,—all are tragic witness to that jeopardy and the uncontrolled lawlessness that produces it."

Voices there are everywhere crying with ever-increasing volume, "Crime must be fought with a united front, methodically and mercilessly." But where in all this wide world today is it not in the ascendancy? It has been said that "a real and lofty democracy is one which helps the people to advance, which protects and educates the masses, and punishes, whenever it is necessary, both wickedness and the wicked." But where in all this wide world is there to be found today a democracy that is not being pulled down from all that is "real and lofty" by its uncontrolled and unpunished crime?

According to the United States district attorney for eastern New York, the amount which is taken from the annual business of New York City by the city's racketeers is from \$200,000,000 to \$400,000,000. And at the same

time the Crime Commission gives us the astounding information that business in the United States is forced to pay to racketeers a stupendous sum, amounting annually to from \$12,000,000,000 to \$18,000,000,000. The world's crime situation is out of control. Its corruption is spreading as the plague. Respect for law is broken. Millions of law-abiding people, shelterless in the tempest of unchecked lawlessness now sweeping the earth, doubt if the foundations of the world's morality have not entirely crumbled.

The prevalence of these conditions should startle Seventh-day Adventists. It surely must mean that the Lord is coming soon. For years we have known that the last days would bring to us perilous times. For years we have known that "evil men and seducers" would "wax worse and worse," that men would be lovers of their own selves, covetous, fierce. In earlier years we spoke of these things as conditions that would develop sometime in the future. But now they are here. Widespread and brutal and uncontrolled, they menace our civilization. But they also herald the doom of the world and the coming of our Lord.

A Strange Position

The present economic position of the world is a strange one. Side by side with a glut of commodities vaster than anything the world has ever before known, we have a condition of unexampled unemployment and distress. As a distinguished American writer has said, "We find ourselves for the first time in history with an economy of plenty existing in the midst of a hodge-podge of debt and unemployment." Indeed, the one feature of the economic situation which dominates all others is unemployment. It is bad everywhere. In some countries it has been chronic ever since the war. In Central Europe it has become terribly acute. But in the United States where prosperity reached a dizzy peak it has become a grave menace. Recently the London *Times* published the following amazing statement from the pen of its New York correspondent:

"Over a million of the city's inhabitants, representing one third of the normal working population and one sixth of the total population, are unemployed and dependent, where means have come to an end, upon public and private charity. Including dependents, something like one third of the entire population is in the shadow of unemployment. Other great American cities are in a similar plight. The rural areas are possibly still worse off, for the whole farming population has been reduced to despair, in many

parts to actual ruin, by the long-continued fall of commodity prices. Thousands—hundreds of thousands—of people have become homeless vagabonds, roaming the country in search of work, food, and shelter. There are no trustworthy figures for this vagrant army; but a correspondent with special opportunities for judging wrote that it would be no exaggeration to say that there are today at least half a million underfed and desperate people, many of them women, tramping up and down the United States."

The pity of it is that world leaders failed to perceive the march of such conditions as they advanced upon the world. They with the common masses had become seized by a frenzied optimism. It was in 1928 that Mr. Hoover said, "The poorhouse is vanishing from among us." "We are at the beginning of a golden age." Within the

Forward to Victory

BY EDWARD J. URQUHART

YE soldiers of almighty God,
That wage courageous war
Upon a thousand battle fronts,
Mid dust and smoke and gore;
Think not in vain the sacrifice,
The effort, or the tear,
Though rough the way and long the day,
For victory is near.

What though a thousand souls go down
Within the strife and stress,
Felled by the enemy of souls
To feed the maw of death?
Oh, not in vain the sacrifice,
Nor need we cringe or fear;
These fitful flames of hate proclaim
That victory is near.

Then forward in the final charge
With ranks unbroken, strong;
Though fierce and bitter is the fight,
It will not be for long.
Our God has never lost a war,
In Him our trust shall be,
And in His power we'll claim this hour
The final victory.

Soonan, Korea.

succeeding year the collapse came, and in the last two months of that year the value of stocks fell by over ten billions of dollars. So far from just beginning a golden age, we were just on the verge of an economic collapse. So far from the poorhouse vanishing from among us, we were soon to witness such distress of unemployment and such destitution of millions as the world had never before witnessed.

In a new book which has just issued from the Stanborough Press in Eng-

land, A. S. Maxwell has given an unusually vivid picture of our time. "Never before," he says, "was mankind in such desperate straits. Though blessed with all the achievements of a veritable golden age, it faces staggering problems that baffle its wisest sons.

"Possessing more wealth than earlier ages ever conceived, it groans under colossal loads of international debt, and sees millions crushed by pitiless poverty. Though producing more food than was ever extracted from earth's soil before, it witnesses the tragic spectacle of multitudes starving while wheat is burned for lack of purchasers. Though equipped with the finest machinery and able to supply in abundance the needs and comforts of every human being, it beholds countless thousands languishing in enforced idleness, while mines are deserted, factories are silent, mills are closed, and ships lie rotting in every port."—*"This Mighty Hour,"* p. 18.

Truly this is a world in distress. Full of material wealth, full of everything needed to make us happy, it is also full of misery, hatred, and greed, and in consequence of this it is full of unnecessary sorrow and suffering and distress of heart. This is nothing else than the fulfillment of the Saviour's words, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25.

Years ago the servant of the Lord said: "The world is out of joint. As we look at the picture, the outlook seems discouraging."—*"Gospel Workers,"* p. 36. Could any fact be more evident than that in its present condition the world is completely out of joint? Can we doubt that we are in the peril and pain and distress of the last days? In this time of grave anxiety and distress of heart, when the wisest are perplexed and the strongest are helpless, should not we—Seventh-day Adventists, looking for our Lord from heaven—turn with all our hearts to God? Brethren, "the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

In face of great world need; in view of the hurrying march of events, warning us that the day of God is here; with men and women everywhere anxiously inquiring, "What do these things mean?" shall we not with great earnestness, with unwavering faith and trust in God, go out into the highways and byways of the world's suffering and need, and guide inquiring souls from their defeat and distress into the light and peace, the comfort and assurance, of present and saving truth?

The Midsummer Offering

By O. MONTGOMERY

MANY, many times in the history of this movement very earnest and urgent appeals have been made to our people in behalf of our world work. Sometimes these appeals have been in the nature of emergency calls in times of crisis, when the cause has stood in jeopardy. This has been true in a special way during the last three years. These years of depression and financial reverses have been crisis years in our work. Loyally and devotedly have our dear people stood by with a real spirit of sacrifice that has been heroic during these trying times. This attitude has been very encouraging, and has given heart and strength to the leaders of the cause both at home and abroad to a degree that cannot be expressed.

It is really remarkable that the mission offerings have kept up as well as they have. In some conferences, while the tithe income has continued to diminish, the offerings have held more nearly level, and in a few cases have shown but little decrease. This, we recognize, means a greater degree of sacrifice and devotion on the part of our people than during the prosperous years. It is this spirit, this willingness to sacrifice, this loyal devotion, that has enabled us to hold our lines round the circle of our world mission endeavor.

While other mission boards have been obliged to withdraw from certain fields, closing many mission stations, and in some cases institutions, withdrawing all foreign workers from a given area, yet our work has gone steadily forward. So far as the writer is informed, not one single mission field has been abandoned, not an institution or mission station has been closed. While our lines have been thinned and great curtailments and economies have been worked out, yet we have been able to hold the positions gained, and in the face of heavy cuts in appropriations and necessarily heavy cuts in salaries and support, 1931 and 1932 have been the greatest soul-winning years in our history.

While at times we have been perplexed beyond measure, yet we have always found light and counsel and help in and through Christ Jesus and the ministry of His Holy Spirit, for He is the great Lord of the harvest. Our confidence in this message was never stronger. Our faith and confidence in the speedy triumph of the cause was never greater. Our faith is in God, in His word, in His truth, and in His people; for we do believe in our dear people, and we want you to

know, brethren and sisters, that we believe in your loyalty and have confidence in your integrity.

It is this confidence, this knowledge, in our hearts that you love this cause as we love it, that you are sacrificing for it as we are sacrificing, that you are interested in it as deeply as we possibly could be, that encourages us to come to you again at this time of the Midsummer Offering to lay upon your hearts another appeal in behalf of our world work.

Appreciating all that you have done and all that you would like to do beyond that which is your ability to do, we present to you again the Midsummer Offering as an occasion that we have learned through the years to depend upon as the time and the way for our people to come up again to the help of the Lord against the mighty. The situation is a serious one. The need of the cause at this time is very great.

The crisis that we are facing in 1933 eclipses that of 1932, and we are praying earnestly that this Midsummer Offering may, through the liberality of God's people, measure with the need of the hour.

Much has been presented through our church paper, the REVIEW AND HERALD, in recent months, giving to our people the financial situation of the cause, calling your attention to the repeated cuts that have been made in the base appropriations to our

world work. We will not repeat the figures here, but we assure you that the conditions have not yet changed for the better, and we earnestly entreat our people everywhere to rally and bring an offering to the Lord on this midsummer occasion, that will help us in meeting the situation.

We are aware that the depression has affected our people. We are aware that your earning power is not what it used to be, aware that much of your reserve has been cut down. We appreciate that with many the offerings this year must be smaller than they were in years of prosperity, but our appeal is to each individual to do under God that which he is able to do and give as God has blessed and prospered him. Those who can give as formerly, we would encourage to do so. Those who cannot give as much as formerly and must necessarily make smaller offerings, we want you to know that the offering, however small, will be greatly blessed of God for the winning of souls and the maintaining of His work.

And while we solicit your co-operation in this Midsummer Offering, we earnestly entreat you to dedicate your lives and your hearts anew to God for an infilling of the Holy Spirit, for a baptism of divine power and blessing in the individual life, that will enable you to live godly in this present evil world.

May God bless you, brethren and sisters, as you respond to this appeal in the spirit of sacrifice and loyal devotion.

What Are You Reserving for Yourself?

By O. A. SKAU

How is your courage? Where is your hope anchored? Does it serve as an anchor to your soul? Paul said, "We may have a strong encouragement." Yes, why not? "We may have a strong encouragement, who have fled for refuge to lay hold upon the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil." Yes, thank God, it is our privilege to have our souls anchored to Him who as a forerunner has gone before us.

The story is told of Alexander that on a certain occasion in a spirit of great generosity he dispersed his various possessions and estates among his personal friends. One of the crowd, Perdicas, asked the king what he had reserved for himself.

"HOPE!" answered the king.

"Well," replied Perdicas, "we who

share in your labors will be content to take part in your hope."

And so it should be with us. We should not fret so much because of cuts and financial difficulties, but be content to have our souls anchored, through hope, in Him. Accept the glories He has promised to those who are willing to suffer with Him. "Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Heb. 12:1, 2.

Kodaikanal, S. India.

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It is just as impossible to be a Christian and not a missionary, as it is to be a missionary and not a Christian.—L. L. Legters.

THE TESTIMONY OF JESUS

By THE EDITOR

"The testimony of Jesus is the Spirit of prophecy." Rev. 12:17 and 19:10.

The Sacred Canon

The Foundation of Christian Doctrine and the Test of Christian Experience

THE Creator of the heavens and the earth has not left Himself without witness to the children of men. The book of nature and the Book of revelation both testify of His infinite power, His unsearchable wisdom, and His boundless love. The myriads of heavenly worlds moving in majestic splendor through the sky, all in orderly array, each in its own orbit; the earth with its majestic mountain ranges; the restless and ever-changing ocean, held within its proper bounds by the decree of the Infinite,—these exhibitions of His handiwork proclaim His power and majesty to the children of men. And the book of nature reveals His love as well. The life-giving sunshine, the smiling landscape, the joyous bird in the leafy bower, the beautiful flowers decorating the earth, all speak of His love and thoughtfulness for the inhabitants of earth, and the means by which He seeks their happiness and promotes their welfare.

Added to this revelation in the book of nature is the witness of divine revelation in the Holy Scriptures. In this book is found the expression of the sovereign will, a record of the history of the human family, the sad portrayal of the entrance of sin, the promise of the divine Saviour, a record of His life and ministry, the directions whereby this sacrifice may be made effective in Christian experience through repentance, confession, and regeneration, and finally the glorious heritage awaiting the children of God throughout the endless ages of eternity.

There were many prophetic writings which for some good reason were not included in the Sacred Canon. The Bible mentions the book of Jasher (Joshua 10:13), the book of Nathan the prophet (2 Chron. 9:29), the book of Gad the seer (1 Chron. 29:29), the story of the prophet Iddo (2 Chron. 13:22), the book of Jehu (2 Chron. 20:34), the prophecy of Ahijah (2 Chron. 9:29), the book of Shemaiah the prophet (2 Chron. 12:15). Of these writings we know little or nothing today except the names.

Nor can we be sure that there was included in the Sacred Canon all that Jeremiah or Isaiah or other canonical prophets wrote. Doubtless many of their prophecies had a merely local application. The wisdom of God preserved such instruction as would meet the needs of the church in every period, and which in every age would prove a groundwork "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Sacred Canon is unique in this, that in the providence of God it alone of all writings has come down to us bearing the divine credentials. It thus becomes the standard by which every other writing is tested. The writings and work of every succeeding prophet claiming divine inspiration must stand the test imposed by the Sacred Canon of Scripture.

What the Bible Says of Itself

That the Holy Scriptures are an expression of the character and will of God is abundantly attested by many striking evidences. Consider first the testimony of the Scriptures themselves as to their divine inerrancy.

"More than one thousand times do the writers of the first sixteen books of the Old Testament give the Lord as the authority for what they wrote. David said, 'The Rock of Israel spake to me' (2 Sam. 23:3); and it is recorded that after the death of Moses 'the Lord spake unto Joshua.' Joshua 1:1. Amos said, 'Hear this word that the Lord hath spoken.' Amos 3:1. The prophets, as the name implies, speak supernaturally, and in their writings, more than thirteen hundred times they give credit to the Lord for what they wrote. New Testament writers quote from fifty-nine different psalms."

Christ placed His approval upon all that the prophets had written. Luke 24:25; John 5:46, 47. The prophet Isaiah makes mention of Israel's deliverance as a fact of his-

tory. Isa. 63:11-13. The apostle Peter places his approval upon the psalms. Acts 1:16, 20. The prophet Malachi indicated his acceptance of the writings of Moses. Mal. 4:4. Other references of similar import might be cited in this connection. The manner in which the Scriptures were given and their purpose is thus stated by the apostle Paul:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The reference here made is to the Old Testament writings, for when Paul penned these words, the New Testament canon was not compiled; indeed, much of it was yet unwritten. None of the prophets are excluded; all that was embraced in the Scriptures up to that time is declared to be inspired—"God-breathed." The apostle Peter emphasizes this point. In speaking of the salvation that comes to us through our Lord and Saviour, he says:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Here is revealed the manner in which the Scriptures were given. The Spirit of Christ in the prophets testified through them. Then it was not primarily David who spoke, not Isaiah, not Daniel, but Christ speaking through them. The prophets were fallible, sinful men, but saved by grace; and oftentimes they failed to understand their own prophecies, and with others had to search what God had revealed through them, to find that salvation of which they prophesied.

The Spirit carried them out of themselves, and beyond their own finite understanding. The prophets prophesied not at will. The Spirit of Christ was not theirs to use at pleasure. Simon Magus thought thus to use the Spirit's power, but suffered a rebuke for his blasphemous audacity. Acts 8:9-24. Again the apostle Peter says:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

If the prophecy came not by their own will, if they spoke only as they were moved by the Holy Spirit, then it was not they that spoke, but the Spirit of Christ speaking through them. They might be sinful men, and the circumstances under which they labored might be most forbidding, but that did not invalidate their message. It makes the rarest pearls none the less precious if they are incased in caskets of little worth. So with God's message. The Bible has been given through instruments of clay, but it is the message of God, however frail and humble may be the channels through which it comes to us. 2 Cor. 4:7.

The New Testament Scriptures

The same apostolic pronouncement concerning the Old Testament Scriptures applies with equal force to the New. It is safe to conclude that the same Spirit of Christ which was with His prophets would likewise direct His apostles; and that if God directed in the prophecies pertaining to Christ's mission, He would likewise guide in the writing of the history of His Son's earthly work. The truthfulness of the gospel record is attested by the concurrent and harmonious agreement of the four evangelists, who wrote at different times and from different points of view, and probably in general without reference to one another's work. Again, we find that in many respects the book of Revelation is so nearly parallel with the prophecy of Daniel that those who believe the one must also accept the other.

Paul was the writer of the larger number of the epistles, and of him Peter says that he wrote "according to the wisdom given unto him," and classes his epistles with the "other Scriptures." 2 Peter 3:15, 16. Paul himself says of his epistles, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13.

Of the gospel which he proclaimed, the apostle Paul further declares:

"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12.

The importance which the apostle John attached to his writings, is stated in his emphatic declaration,

which we find in Revelation 22:18, 19.

Then, as we turn to the Bible, we do not read merely the words of Paul, or Peter, or Samuel, or any of the prophets; we read the words of the Lord transmitted through them. Each, in giving his message, could

truly say, as did David, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2. No, the words were not David's, but, as Peter declares in Acts 1:16, they were the words "which the Holy Ghost by the mouth of David spake."

Why Does God Permit His Children to Suffer?

(Concluded from page 2)

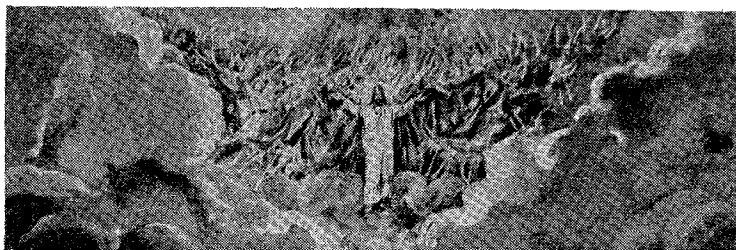
"I once preached in a section where life had formerly been a hard taskmaster. Clearings had to be made in the primeval forests, swamps had to be drained, and the good people could barely make a living. Then the malarial fever epidemic came. Hundreds of these brave, hardy people lost their lives. The churches were crowded. They remained crowded for many years afterward. Today that section is a beautiful stretch of country, with concrete highways, flourishing towns, and losing out; there is a decline in spirituality, an increase in ritual and formalism. The rising generation seems apathetic. . . .

"The phenomenon is quite ordinary. What I have just described happened in scores of sections of the country. In the first struggles of pioneering, in the storm and stress period, people felt the need of supernatural support, and the church was

the logical place to go. Today we are surrounded with luxuries of every kind. . . . We feel more or less independent of God and man."

God might have brought the Israelites from Egypt into Canaan by a very direct route that would have taken but a few days. Instead He led them through a waste and howling wilderness, where dangers beset them on all sides. At the end of their wanderings, Moses explained that God had brought them through such a tortuous route that they might learn "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

F. D. N.



SILENCE IN HEAVEN

REVELATION 8:1

BY BERTHA UNRUH COOLEY

Silence in the courts of heaven!
What does this strange quiet mean?
Where, oh, where are all the angels?
Not a being can be seen.

Silence! when through all the ages,
Voices, voices everywhere!
Now no sound can be detected,
Not a whisper stirs the air.

Where is Jesus, where the angels?
Where are all the seraphim
Who surround His throne of glory,
Ever praise and worship Him?

They have come to earth to gather
All the saints who waited long;
Those who watched and prayed and
suffered,
Suffered through earth's sin and
wrong.

They have come to wake the righteous
Who through centuries have slept,
Where the faithful angel sent'nels
Their unwearied vigil kept.

See that glorious throng ascending;
O, what wonders they behold!
Of the beauty of the heavens
Not the half has e'er been told.

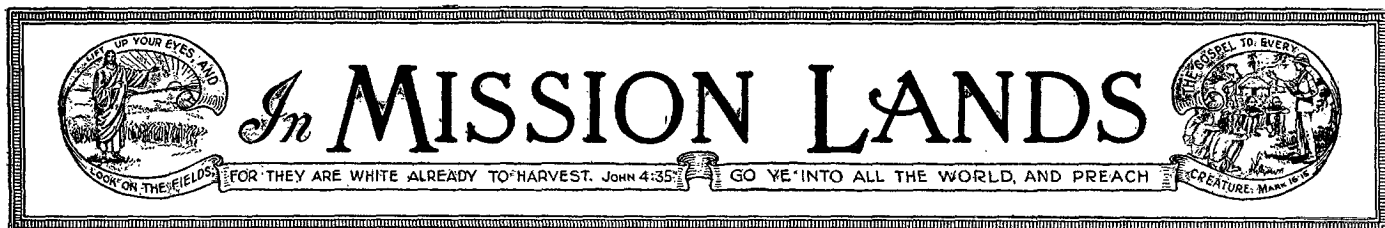
Up Orion's gem-lit stairway,
Jeweled avenue and arch,
All the universe is watching
This, the great triumphal march.

See, the golden gates are swinging!
O, the dazzling light within!
Here the sons of earth now enter,
Freed from every stain of sin.

Heaven's silence now is broken:
List! new voices fill the air!
Oh, the rapture of that music!
Hark! it vibrates everywhere!

Hear the sons of men rejoicing
In the great redemption song,
All the hosts of heaven are listening
To that glorious white-robed throng.

Auburn, Calif.



In West Africa

By M. E. KERN

E. D. DICK, secretary of the Northern European Division, who has spent about three and a half months on the west coast of Africa, visiting Liberia, the Gold Coast, Nigeria, and the Upper Cameroons, says:

"I was greatly impressed with the needs of our work in these fields. I have never seen anything which appealed to me as much as our work in Nigeria. Nigeria is a densely populated country, the government statisticians estimating twenty-two millions of people. We have scarcely made an impression on the great problem."

He speaks of the fact that we have no satisfactory training school in the

Gold Coast, and very little literature for circulation. He says further:

"All lines of our work on the west coast need to be greatly strengthened. As yet we do not have a medical doctor in this field, while the conditions there would demand work of this kind more than other places where we have doctors."

Of course, the unhealthful climate and the need that missionaries take more frequent furloughs are a handicap to our work on the west coast of Africa. But regardless of these conditions, these are among "every nation and tribe and people" that must receive the message.

Brother Pratt and I experienced delays, when we had no better and no faster transportation facilities for all those tons of materials than the heads and backs of natives who carried their loads fifty miles over a footpath that passed up and down hills, through jungles, swamps, and rivers, where lions, elephants, buffaloes, and other big game wander back and forth at will.

The mission house was not completed until the first of May, 1932. On the tenth of May we moved into it. It is a very good house, and we are thankful to God for it. It stands high on a knoll at the base of Bikobo Hill, giving a really grand view over the Luvituka Valley to the rugged, forest-covered hills beyond. Furthermore, we have a much cooler climate by being so high, and are to a great extent out of the way of mosquitoes and the tsetse fly. As we continue to live at the station, these pests will disappear entirely.

Some 800 yards below the buildings the Kasenga stream flows through a very large and dense jungle, where there are unlimited supplies of building timber. Also, along the Kasenga there is very good garden land. In fact, the whole country is very fertile. All our water, except rain water from the iron roof, comes from the crystal waters of a very large perennial spring at a point 350 yards above the foot of the hill toward our buildings.

The Bahemba tribe, in the midst of whom the mission is located, are entirely heathen. No mission work had ever been done among them until we came, except in the two outschools we opened a few years ago some thirty miles west of Bikobo Hill. There are many thousands of these people all

A New Mission in a New Tribe

By R. P. ROBINSON

IN September, 1929, when Elder Branson visited our station at Kikamba, eighteen miles west of Kongola on the Congo River, it was decided that the writer should spend one month investigating territory forty to sixty miles east of Kongola on both sides of the proposed Kongola-Nyungo motor road, with the object of selecting two or three mission sites for approval. This was done in the following month. Two months later Elder Curtis, the union superintendent, and Dr. Sturges, the medical secretary, accompanied me to the three sites visited, and together we chose the site on which the mission buildings now stand.

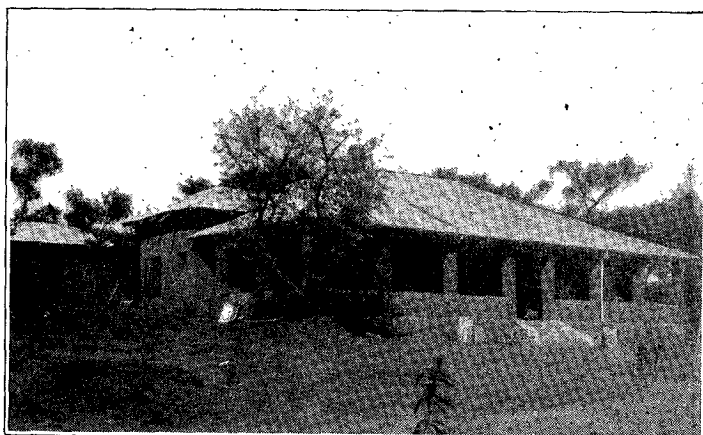
The site is at the foot and on the north side of a high hill, at the foot of which on its south side is the large village of Bikobo. For this reason the mission has taken the name of Bikobo Hill Mission.

In the dry season of 1930, H. J. Moolman and I returned to the Bikobo Hill site, and with the boys we brought from Kikamba we made and burned a kiln of 74,000 brick. After our return to Kikamba a native teacher was sent to Bikobo, and he opened school in the village.

In August, 1931, the union builder, H. G. S. Pratt, came to Kikamba, and

a few days later he and I left for Bikobo Hill. The construction of the main mission house and other buildings was then begun in earnest. But there were delays and difficulties. The Bikobo Hill site is just fifty miles east of Kongola. In former years nearly all building materials were produced on the mission site, but not so any more. The division building committee sends a fully qualified builder, and places in his hands blue prints for a real house, a house which requires three tons of cement for ant-proof walls and floors; many sheets of corrugated iron roofing; glass windows and real doors; proper door and window casings, etc. Do not wonder that

Bikobo Hill Mission House, Completed in May, 1932



around us, and the efforts we have put forth for them thus far are very encouraging. Five boys who went to Kikamba for a time from one of the outschools have already been baptized, and are here with us now preparing to be teachers.

In our recent Week of Prayer, eleven took their stand and joined the baptismal class, which now numbers thirty-four. Nine of the eleven were local boys who came out of heathen villages.

Indian Mission in South Africa

By W. C. WALSTON

My wife and I have been here in Durban for about eight years, working among the Indians, natives, and also the Europeans. There is no lack of something to do. There are over 20,000 Asiatics, and the same number of natives, with 75,000 Europeans in our mission territory, so we have a large field.

The work among the Indians is rather slow, as they are a difficult people to Christianize, with their customs and superstitions. We have a small church of Indians at present; but have had a much larger one in the past. The union government is offering £20 to all adults, and £10 for children, and expenses paid, to return to India. This has induced a large number to leave Africa, and quite a portion of our church members have, on account of the depression here in Durban, accepted this offer, so our numbers have been reduced to quite an extent.

We have an Indian school with an attendance of 150 students and employ four teachers. The students are young, but are doing very well. They are taught the English language, and the Bible is daily taught; also our songs are sung, so we hope that sometime in the future fruits of our labor will be our reward.

We also have a native church with quite a good attendance. Our Sabbath school is very interesting. Three native colporteurs and one Indian colporteur are selling our literature in Durban.

I am doing considerable medical work among all these classes of people. My medical work is along the line of the old methods of treatment that I was taught at the Battle Creek Sanitarium before I came to this country, and I seem to be having very good success in some cases. One young man, for example, who had been in bed for eight years and had been pronounced incurable by three

We have an average Sabbath school attendance of sixty, and there are fifty-two enrolled in the day school. We now have three outschools among these people, and could open a half dozen more if we had the teachers and money to support them. And because of a lack of funds we are obliged to turn away boys nearly every day who ask to come into the mission. We are thankful to God for the privilege of thus establishing His work in this new field.

doctors, is now up and around, going about the city. He thinks of taking up his studies at the college again.

Our courage was never better. And why should it not be? We are very near the end of the conflict, and victory will be ours if we are faithful and do not become "weary in well doing." We have some trials, to be sure. All our workers have trials. "Beloved, think it not strange concerning the fiery trial which is to try you." We know that the Lord does watch over us, and give us His help in every time of need, and we praise Him for the blessings that He has bestowed upon us all these years.

I suppose that sometime I may have to give up the work, if the Saviour does not come soon; but I hope to work as long as the Lord gives me strength to continue in this glorious service. I was eighty years old a few days ago, but my friends tell me I do not seem to grow old, and look as young as I did twenty years ago.

Work in the Caribbean Union

By MEADE MACGUIRE

At my last report of work in the Inter-American Division, I had spent about two months in the Antillian Union, which extends from the Bahamas south and east about 2,300 miles to the island of St. Thomas, a United States possession.

On March 31 I passed through St. Thomas and landed at St. Johns, Antigua, to begin work in the Caribbean Union. This union consists of a great number of islands extending south and east about 1,200 miles, and also includes the Guianas in South America. In visiting these unions one gets a new realization of the great number of inhabited islands in this division, each of which is a little world by itself and must hear the third angel's message. The population ranges from a few fishermen on the

small islands to several millions on the largest. On the islands owned by Great Britain and the United States of America, English is spoken, though it may be difficult for an American to understand. Then there are French, Dutch, and Spanish fields where these languages are spoken. We visited one of the islands where none of the above languages is well understood, but I was told that the common people use a mixture of all four.

On the island of Antigua we have eight churches, and Elder Gardiner and I visited several places, so that I met practically all our people. We had special meetings in the large church at St. Johns, and in the eleven days I was on the island I spoke twenty-eight times. The people are poor and their circumstances trying, but they were responsive and eager to hear the word. I was especially encouraged by a group of fine young people who have gone to work with such devotion and earnest purpose that they have already accomplished much, and I believe will be an inspiration to the whole island. I left them with genuine regret.

Elder Gardiner and I sailed for Barbados April 10. On the way our boat stopped at the island of Dominica, where we visited some of our people, and later the island of St. Lucia, where we held a meeting in our little church. Many of these islands have a native worker and one or more churches, but the oversight of them all falls upon Elder Gardiner, who has charge of the Leeward group.



Indian Women Baptized in Durban, Natal, South Africa, January 3, 1933

We arrived at Barbados, and Elder Gardiner went on to Trinidad. I was on that island five days, and spoke seventeen times to large audiences. On Sabbath we had the largest theater in the city, and it was well filled with many hundreds of our people. The theater was secured because our two churches are small. Since I was there the brethren have begun the erection of a large church, which I am sure will give the work a great impetus in that large city.

The native workers everywhere I have been have taken a keen interest in the study of the Bible and in seeking to become more efficient soul winners. These native workers all over this division are really a remarkable body of men, and have been a great inspiration to me.

April 18 I arrived at Port of Spain, Trinidad. For several days I attended the union conference session, and spent the nights at the school ten miles out of the city. I gave two studies a day at the conference, and had a meeting morning and evening with the students. E. E. Andross and F. L. Harrison were present at this meeting, and it will doubtless be reported by others, so I need not say much about it. Only those who have to meet such problems can appreciate what it means to have doors open on every hand, and calls coming from a hundred places, with so few workers and a cut budget. There was much prayer and a calm looking to God for faith to press on and lay hold of divine resources with which to meet the situation. God gave His blessing and courage and confidence in His power to supply every need.

At the close of this meeting Elders Andross and Carscallen and I went to Georgetown, British Guiana, where we held a workers' meeting and a general meeting for our people for ten days. Large audiences came out at night. The work is growing, and the prospects are good in this field also. The division and union field men are working faithfully to increase the sale of our literature, and God is rewarding their efforts.

I think I have never seen a large work being done with less emphasis on the machinery by which it is accomplished than in this division. I believe I discovered one reason for this in looking over a chart carefully prepared by the division president each year. This shows the baptisms for each local and union field for the year, also the net increase of membership. It gives the total amount of money spent in the entire division each year for ten years, and the exact cost of winning each convert. In the year 1922 there were 1,208 baptized,

and the net increase aggregated 777.

For 1932 there were 3,012 baptized, and the net increase was 2,212. In ten years the net increase is four times greater, and each member costs less than half as much. It seems to me to be demonstrated here that success does not depend primarily on a large and complicated organization, but on every employee's being a soul winner. It is an immense territory, with just here and there a leader, but the interest is keen and the membership growing everywhere.

On our return from Guiana, Elder Andross and I arrived in Trinidad May 12 and attended a large regional meeting in the south of the island. Elder Andross then went on to the division headquarters, and I remained till the 22d. We held another large regional meeting in the east side of the island. This was a most enjoyable and inspiring meeting. Under the leadership of C. E. Andross for several years this conference has grown to large proportions, with a prospect

for greater growth in the future.

I would be glad to speak of the splendid work the Lord is doing through the individual workers in all these islands, but space will not permit. But I can report that the Lord is greatly blessing these dear workers, and through their self-sacrificing efforts hundreds are coming to Christ.

On May 22 Brother Harrison and I sailed from Trinidad. The following day we were in La Guaira, where Brother Peralta met us and took us up over the mountains to Caracas, the capital of Venezuela, to see our workers and headquarters there. That night the boat went on, and the next day we visited our mission family on the Dutch island of Curacao. On the 25th we visited our workers in Barranquilla, Colombia, and May 27 I was back in Balboa, Canal Zone, after an absence of five months. Dear brethren and sisters, pray earnestly that God may pour out His Spirit upon the workers and people in this great island field.

A Sabbath School in Burma

By F. A. WYMAN

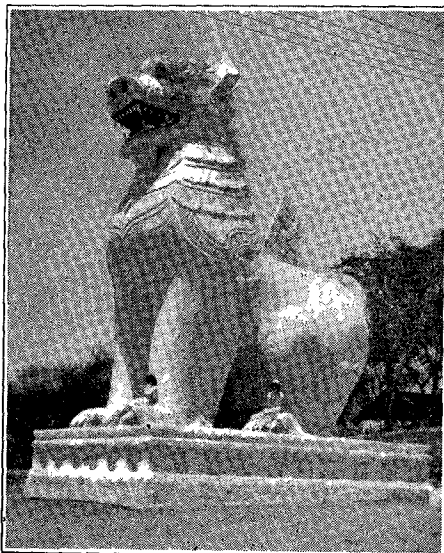
"I HAVE learned more about the Bible in six months from the Seventh-day Adventists than I have learned all my life in the — church. Moreover, the — church does very little to help the children and youth, but the Seventh-day Adventists always make the lessons plain so that even the children understand."

These words were spoken by a gentleman who has attended our Sabbath school for a few months. His pastor found that he was not attending his old church as regularly as before, and heard that he was a member of

the Seventh-day Adventist Sabbath school. In a quiet way he reproved him for what he thought to be a neglect of duty. At the next church service also he preached a sermon, urging his people to be more earnest in Bible study. He said, "You ought to study the Bible. I wish that on entering your homes I might find the Bible the first thing, but in how many of your homes would I find a Bible? The reason so many leave us and go to the Seventh-day Adventists and other churches is that they do not know their Bibles as well as the Seventh-day Adventists, and so cannot meet their teaching."

What a wonderful blessing has come to us as a people with the organization of the Sabbath schools! Many Seventh-day Adventist children know more about the Bible than some mature believers among other denominations. And it is principally because of what is learned week by week in our carefully organized Sabbath schools.

Some time ago the representative of the British and Foreign Bible Society visited one of our schools for the purpose of giving a stereopticon lecture on the Bible. The lecture was very interesting, and the pictures, depicting many of the principal events in Bible history, were good. Occasionally, for rhetorical effect, he would ask a question, and was surprised to have it immediately answered by the



One of the lions that guard the entrance to the climb up Mandalay Hill, the center of Buddhism in Burma. Eileen Hare and Ruth Wyman are sitting on his feet.

whole school in unison. His testimony was that he had never visited a school before where the students knew so much about the Bible.

Dear brother, dear sister, what is your experience in the Sabbath school? Are you in your place each Sabbath? And have you formed the daily study habit? A knowledge of

the Bible is essential for every soul. This knowledge can be gained in no better way than by following the plan outlined by the Sabbath school. Not one of us has outgrown the Sabbath school, nor will we ever, for in the earth made new we will still pursue the knowledge of God in the Sabbath school.

A Report From a Native Worker in China

By HSU TSU

(This name means "Daybreak")

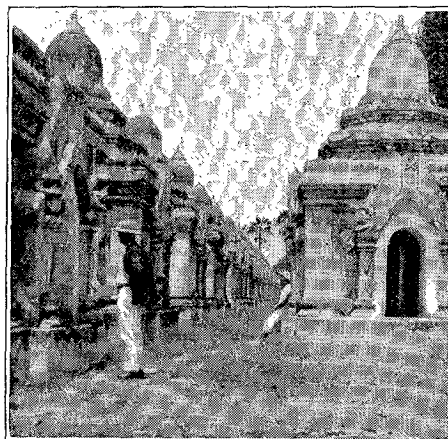
I HAVE gone out periodically to visit different villages around here, and find out that the Lord's crops in a village called Ber-Ga-Dou, are ripe enough for harvesting. If the Lord is so desired, the harvest will be gathered easily, for the people were glad to hear the message of the second coming of Jesus Christ.

I am busily engaged these days in giving Bible studies. The ceremonies and customs mentioned in the Bible are similar to theirs, so it seems that they get more interested in the truth and don't want me to depart from here, and insist that I shall stay to teach their young people anyway. Now all the natives of the village are consulting with one another in an effort to find a house as their chapel, where the faithful attendants can hold their Sabbath school meetings, and on week days it can be used as a church school classroom for their young people.

I thank the Lord for the blessings in this dark place, as manifested by the natives here who have heard the truth with joy. There are already two persons who have thrown away their idols, and the rest of the people are having the intention of doing likewise. They all confessed that they have been in the darkness, and now it seems that they have just seen the blue sky, as the clouds are beginning to clear up. I am not worrying about

my own business, but am exceedingly happy because of the truth. There are more than ten villages around here, and the population is estimated to be at least several hundred, but now only a few of them have not heard this message.

It is really the Lord's purpose, for Mr. Yang came here yesterday. Al-



Part of the 1,000 Pagodas in Mandalay, Burma, Under Each One of Which Is a Page of the Buddhist Scripture

though he is not so familiar with the Bible, he can help me all right, and I am now not so busy as before. During the past days I spent all my time in talking with the people without rest, yet I don't consider that is a hardship, for my hope is that Jesus Christ will soon come, then I shall be fully satisfied.

Pressing On in Samoa

By H. STOCKTON

A YEAR ago, in reviewing our work in the Samoan Mission, Raymond Reye, the mission superintendent, wrote that the prospects before them were more encouraging than for many years past. Samoa has been a hard field, and progress slow, during over thirty years of mission effort; yet Elder Reye's words of hope and courage have not remained unfulfilled.

During the year 1932 the church

membership nearly doubled—from twenty-two to forty; two Missionary Volunteer Societies, with an enrollment of eighty-five, were organized; another church was built and dedicated, making two; two church schools, with an enrollment of fifty-six, are in operation. The Sabbath school has shared in the progress, for the year shows a membership increase from forty-three to seventy-five.

Elder and Mrs. Reye have been encouraged by the addition to the mission staff of Brother and Sister S. T. Leeder from Australia. Brother Leeder is carrying the enterprising effort that he displayed in the homeland into his new work in Samoa.

Samoa is not an easy field, climatically or otherwise. We bespeak the prayerful support of our people everywhere for our workers in this mission, as they face a quickly widening work with its heavy responsibilities.

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The Binding Power of the Ten Commandments

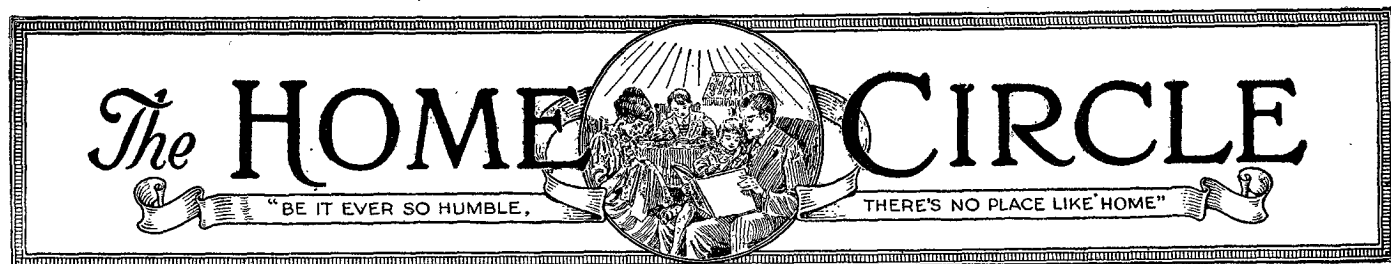
By S. O. MARTIN

YESTERDAY at the communion service held at one of our mission outstations, after all the members had taken part in the roll call and testimony meeting, one of the non-Christian visitors asked to speak. Of course we were glad to give him an opportunity. His testimony was something like this:

"I have been seeing Christianity practiced in my village for about three years. Before this there were other Christian people besides the Adventists who had come to our village, but they do not have the Bible as the standard in their conduct. The Lord has been leading my mind for a long time. The one thing that appeals to me in your teaching is the ten commandments. They are like the band that holds the sheaf in neat position. Without this band the stalks of fodder would be scattered and strewn here and there. My firm conviction is that if a man walks according to this rule, he will be a clean man.

"These brethren of mine have been changed in their life's habits since coming into this mission. They no longer use pan and tobacco. They are different from the people round about them. From seeing what the power of God can do for a man in helping him to keep these good rules, I have begun to have a desire in my own heart to become a Christian. Some day I shall be a Christian."

Such impressions are being created in many places in our field. Just now a Jain (Jainism is an offshoot from Hinduism) came to the dispensary for some medicine, and when Mrs. Martin had treated his child, he turned to me and said, "Will you please give me a book in Marathi to read?" I gave him a number of tracts, and then sold him a copy of the new magazine, *Indian Watchman and Herald of Health*, that we have just begun to circulate.



Conducted by Promise Kloss

Missions and the Children

By ENNIS V. MOORE

It was my privilege to be born and reared in an Adventist home. Adventists are a missionary people, and always have been. They believe that the message of Jesus' love and His soon return should be proclaimed to the whole world. They are doing that very thing.

My earliest religious recollections are of the Sabbath school and foreign missions. My first remembrance of the Sabbath school, and I could not have been more than three or four years old at the time, is of marching around a table before the whole school, with a small group of little tots, and singing, as we let our pennies fall in the basket for the cause of Christian missions:

"Hear the pennies dropping!
Listen as they fall;
Every one for Jesus,—
He will get them all."

Thus from my earliest childhood the idea of missions was inculcated in my heart. I well remember replying when asked what I wanted to be when I became a man, "I want to be a foreign missionary." Willingly I would give my pennies to missions, and I was anxious and ready to go whenever and wherever the Lord called.

Well do I recall the little mission stories and lessons given us by our God-fearing church school teacher thirty years ago when I was but a lad in my first grades. How they made my little heart burn with the foreign mission spirit. How could these impressions be erased!

Livingstone, the great missionary of Africa, was my ideal. I can well remember, that I would lie on the floor of my father's living room and look at the pictures in a large book written by Stanley, who went out to Africa in search of Livingstone after he had disappeared in the jungles of that dark continent.

It was from this book that I received new courage and inspiration to dedicate my life and services to the interest of missions in lands less favored. I cannot describe the influence the reading of the wonderful book, "Ann of Ava," had on my

life during the days of my youth.

It was my desire to go to Africa or to India, but that was not the Lord's will or plan for my life. He called me in due time to Brazil. I have been here now nearly thirteen years. I have developed and grown to full manhood here in this wonderful country. I have indeed greatly rejoiced in the privilege of uniting my feeble efforts with those of my Brazilian brethren in telling the old, old story of the love of Jesus and of His soon coming. The greatest regrets of my life are that I lost three precious years when I was out of college, serving the devil and his interests; that I did not come to Brazil sooner; and

that I have not been able to accomplish more for Him during the years that I have been here. It seems like a dream that I have been here so many years and have achieved so little, so very little. I trust that the dear Lord may add His rich blessings to the results of my endeavors!

Fathers and mothers of the advent faith, let us sow in the hearts of our boys and girls while they are in their tender years the foreign mission seed. Let us sow it in the home, in the Sabbath school, and in the church school. Not all may be able to go to a foreign field, but all can be enthusiastic in the interests of foreign missions. All can pray and work for missions, and all can give of their pennies, dimes, and dollars that the message of Jesus' love may be carried soon to all the dark corners of earth. The time to impress the heart is while it is still young.

Dangers of Fairy Tales

MODERN educators are beginning to question whether the prevailing cus-



This Garden of My Own

It isn't just four walls to me—
A pretty cottage to stop and see,
A cozy shelter, with nothing fine
In color or architectural line;
For though it's only wood and stone,
It's a little home nest all my own.

A garden gay with violets blue,
Hollyhocks high, forget-me-nots true,
Sweet-scented verbenas and lilac tree,
Chinese lilies to welcome me.
I shall not call it common loam,
This little garden of my own.

Hedges green inclose my grassy brink,
Carnations nod, some white, some pink.
Black-eyed Susans in a wistful row
Linger where bachelor buttons grow;
Only a century plant grows alone
In this little garden of my own.

China may be great to see—
Flocks of snapdragons suffice me.
A graveled walk will lead you to
A tiny pool of waters blue;
I care not for the fountains of Rome
When I've a fountain of my own.

Soft and limpid, the drowsy pansies nod;
Narcissus bulbs still sleep beneath the sod;
Twilight—the redbird, a revealing flame,
Flies near, his sleepy mate to claim,
Where breezes play in dreamy monotone—
I love this little garden of my own.

—Coress Goldsberry.

tom of bringing up children on the traditional fairy lore is the best thing for them. Dr. Harry A. Overstreet, head of the department of philosophy in the College of the City of New York, says:

"People have the curious notion that fairy tales build up the imaginative life of children. As a matter of fact, they pervert the imaginative life. Fairy tales are a leftover of primitive 'science.' The savage had no notion, or only the vaguest notion, of cause and effect. His world was largely one of magic. Things happened by miracle. A 'presto,' an 'open sesame,' and the trick was turned. Most of the degrading misconceptions that man has had about his life, here and hereafter, arose out of this inability to detect cause and effect. . . .

"The mind of the child should be as carefully guarded against the fantasizing which cuts itself loose from the objective realities as an adult should be guarded against the morbid day-dreaming that may lead to neurosis and insane delusion."

This leads to the further question of whether children are really as fond of fairy stories as their parents and teachers think they are. H. E. Wheeler regards it as proved that six-year-olds are more apt to be inter-

ested in familiar experiences than in magic and myths, and he argues that stories of ghosts, witches, goblins, ogres, and giants inoculate the infantile mind with imaginary fears and inculcate lying, treachery, and deceit.

It does seem queer, when we come to think of it, that we should regard it as our duty to lead astray the footsteps of each new generation into the

bypaths where their ancestors got lost; that parents should take their children on personally conducted tours through the mazes of the follies of former ages; and that teachers in the lower grades should make their pupils learn what teachers in the higher grades strive, often vainly, to make them unlearn.—“*Short Talks on Science*,” by Edwin E. Slosson, Ph. D.

Mrs. “Jelly Roll”

By WALDON J. KAIN

THE children called her Mrs. “Jelly Roll,” and though their mothers were constantly insisting that they say Mrs. Jennie Rowle, she was loved by them little better than by the younger generation. Her name, whatever it was, meant a lot of discomfort to the boys and girls of the neighborhood and mortification to their parents. She had gladly been the cause of many a trip to that institution of correction, the woodshed, through her careful scrutiny of children at play. It is needless to say that her unpopularity enjoyed an undaunted security in the minds of her child “friends,” but she was so unselfish in her interest in “Young America” that she would even neglect her work, rather than see discipline withheld from the offending youth.

Today was a red-letter day with Mrs. Rowle, because at last she could go to Mrs. Brown and tell her of the misbehaviors of the latter’s two little boys, aged six and eight. So with full enthusiasm she dropped her dishtowel, and hurried to meet the young mother, who was coming down the road from the store.

“Good afternoon!” she fairly shouted. “You’re Mrs. Brown, I believe.”

“Good afternoon,” was the reply. “Yes, I’m Mrs. Brown.”

“Well, I’m Mrs. Rowle.” She didn’t notice the faint smile that flickered over the other’s face. “I’ve come to see what you’re going to do about those two kids of yours.”

“You mean my two little boys?” A dangerous look crept into the eyes of the young mother. “What of them?”

“Well, I want you to give them a sound thrashing. I caught them in your woodshed, a-smoking a cigar, and I told them I was going to have you give them a beating,” and she smiled victoriously.

“Please don’t try to tell me how to discipline my children,” Mrs. Brown replied with dignity. “I can do that without any help.”

For once, Mrs. Rowle went home thoroughly chagrined, and sputtering

about the ingratitude of her young neighbor.

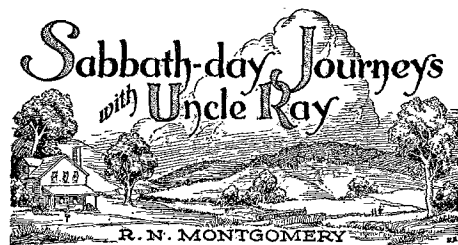
Mrs. Brown, on the other hand, was more deeply concerned with this bit of news than she had seemed. As every mother knows, the handling of such a problem is of the utmost importance. She would not punish her two small boys after the fashion suggested by her nose-y neighbor, but she called them to her and explained to them the foolishness of smoking.

“Wise” and “foolish” had real meaning in their vocabularies, because they had learned to try things for themselves. The cigars had not given the pleasurable sensations they had anticipated. Mrs. Brown’s few well-chosen remarks about the harmful effects of tobacco were believed because mother always told them the truth about things. It seemed to them that the use of tobacco must be like overeating, lying in bed very late when well, or sleeping with all the widows closed. The two lads were greatly impressed.

Thirteen years later Mrs. Brown was dusting in her sons’ bedroom when she accidentally knocked down a bundle of papers. She straightened them up, and her eyes fell on a theme, written by her eldest boy, who was a college freshman.

The title of the writing was, “My Most Valuable Lesson.” Imagine the feeling of happiness and satisfaction that Mrs. Brown felt when she read an account of the above-mentioned incident. Evidently, from the paper, both of these boys had reaped great benefit from the watchfulness of Mrs. “Jelly Roll.” But, doubtless, you will agree with me that their case was very likely the one exception that proved the rule which discountenances such services as hers.—*Issued by the National Kindergarten Association.*

“THE touch of human hands—
That is the boon we ask;
For, groping day by day
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living
warmth,
Of human hands.”



“THE friendly cow all red and white,
I love with all my heart,—

What kind of cows are red and white, Uncle Ray? I read a poem that began like that, and I wondered about the red and white cow.”

“Well, as Robert Louis Stevenson wrote the pretty little poem you mention, I rather think that the cow he had in mind was an Ayrshire. Robert was the son of a Scotch engineer and builder of lighthouses, so he probably thought of the cows in Scotland, and the Ayrshire cows of that country are red and white.”

“Where is Ayrshire?” Alice asked.

“Ayrshire is in the southwestern part of Scotland,” Uncle Ray answered.

By this time Alice was searching the atlas for a map of Scotland, and soon finding it, began to look for Ayrshire.

“First find the Irish Sea,” Uncle Ray suggested, “and now look for the Isle of Man. While we are looking at it, I’ll tell you something to remember about it. A peculiar cat is raised there, called the Manx cat, which has a short, rabbitlike tail and an extra toe on each front foot. Now look for the Firth of Clyde.”

“What is a ‘firth,’ Uncle Ray?” asked Alice.

“‘Firth’ is a Scottish word meaning ‘an arm of the sea’ or a bay. Up the coast of the firth you will see the dot marking the town of Ayr. It is in this region that the Ayrshire cattle were first developed. If you will look right above Ayr about twenty-five or thirty miles, you will see the town of Paisley, where a famous cloth of the same name is woven.”

“Do people live on any of these islands along the coast?” questioned Alvan.

“Yes, on the larger ones,” Uncle Ray answered, “and if you will look closely, you will see a very small one named Iona. On this famous island, many, many years ago, stood a great school where many missionaries were trained to go out and preach the true gospel. These missionaries were so earnest and eager to tell of Jesus, that they went into almost every country of Europe, carrying the Bible with them as they went, teaching men of the life and death of Jesus, and thousands were won to the truth. Now all that remain are the ruins of once large buildings.”

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

A Striking Example of Achievement in Temperance Work

By C. S. LONGACRE

IN a letter from W. G. Twitchell, of Pulaski, New York, he says: "When I read your article in the REVIEW of May 11, 'Our Individual Responsibility in the Wet-Dry Fight,' I felt as if I had had an electric shock. I walked the house for a few minutes, then I ate my dinner, got ready, and taking a bundle of the special *Signs*, started out." Brother Twitchell is seventy-seven years old, and lives in the country, four miles from any village. He went from house to house, and asked the people what they thought about the prohibition amendment,—whether it should be repealed or not. He walked about ten miles, and did not reach home until eight o'clock that evening. He gave each family some temperance literature, and urged all to vote against repeal.

Day after day he went from house to house, scattering our temperance literature and urging the people to vote against repeal, until he had covered six towns and their election districts adjoining. He called upon the ministers of different denominations, and succeeded in getting ten ministers to promise to preach temperance sermons in twelve different churches. He says:

"The saddest thing was to see young mothers with little children come out strong for repeal and to have the saloon back. I told them that if the saloon came back, the liquor dealers would be using every means to induce children to drink, and they might make drunkards out of their children. I told them that the Bible said no drunkard should inherit the kingdom of heaven; and if the mothers voted for repeal and to have the saloon back, they might be voting to prevent their children from having the privilege of entering heaven."

Brother Twitchell visited the grocery stores that were handling beer, and told them that he did not think it was right and proper to sell beer where children came for groceries; that he had children and grandchildren and great-grandchildren, and he did not want any of them to go where beer was sold and drunk. Some of these men who sold groceries said they agreed with him, but they could not

refuse it, as they belonged to chain stores and had to sell what was sent them to sell.

He called upon the editors of the local newspapers, and urged them to publish the article, "Our Individual Responsibility in the Wet-Dry Fight," in their papers as it appeared in the REVIEW AND HERALD. One of these editors promised to publish it in full.

In the town of Pulaski he succeeded in getting the Methodist, Congregational, and Baptist ministers to preach strong temperance sermons on the Sunday before the election, urging their congregations to vote against repeal. Everywhere he went he said

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### When God Puts Out the Light

BY INEZ BRASIER

WHEN God puts out the light and bids me sleep,  
To quiet lie till dawns eternity,  
I pray that angels mark my resting place  
And guard me there till He shall call for me.

Safe would I rest, nor mark the passing hours,  
Nor winter's cold, nor springtime with its flowers.

To me alike the days of toil and pain  
When I am hid with Him, to wake again.

When grief and pain and care fore'er are past,  
And Thou shalt bid earth's darkened shadows flee,  
O God, within Thy templed courts so vast,  
Grant I shall wake to be at home with Thee.

~~~~~

the ministers received him cordially, and expressed themselves as delighted with the excellent work he was doing in going from house to house scattering the special *Signs* on temperance and the retention of the Eighteenth Amendment.

Though New York State went overwhelmingly wet, and Oswego County went wet 9 to 1 in the election for wet and dry delegates to the State convention, yet the six towns and all the election districts where Brother Twitchell worked from house to house

distributing the special *Signs*, and getting the ministers to preach temperance sermons, all gave large majorities against the repeal of the Eighteenth Amendment.

In closing his letter, this seventy-seven-year-old veteran says: "How can Seventh-day Adventists sit idly by and not do anything at such a time as this?"

I wish that more of our people had read this article on "Our Individual Responsibility in the Wet-Dry Fight" in the REVIEW, and that they too might have been stirred as was Brother Twitchell. Think of it! The six towns which he worked from house to house each voted dry when practically all the other towns and election districts voted wet. This shows that in many cases the Drys are losing the election districts on the wet-dry issue by default. It is safe to say that if every election district has been thoroughly canvassed from house to house with our temperance literature, and with a heart-to-heart talk on this important question, the results in the recent elections would have been altogether different.

We need a few Calebs and Joshuas to go up and down the land to prove that we are well able to possess the land. But too many of the Drys are like discouraged Jonah; they have embarked on the ship of the Wets, and are sound asleep in the hull of the boat while the storm is raging, caring little what the outcome will be. They are shirking their individual responsibility, and letting things drift and take their own course.

May Brother Twitchell's example and experience wake us up. He had recently broken his hip, and is still very lame and crippled. Yet he walked long distances each day to deliver his message to his friends and neighbors. Will he not have occasion to rise up in the judgment and condemn many who were young and able-bodied, but who did nothing to aid the cause of temperance in this crisis hour? Let us redeem the time and make the most of the opportunities still before us. Eight States are to vote in June and four in July. Altogether thirty-seven are expected to vote during the year 1933. May the Spirit of God stir us up to do all in our power to save the nation from going back to the old saloon days.

Don'ts on Prohibition

By I. A. CRANE

Don't say prohibition is an *invasion* of personal rights, for you know that no man has any right to use that which dethrones his reason, and thereby makes himself a menace to his fellow citizens. Alcohol has fully demonstrated that it is master, not servant, to its users.

Don't say that prohibition has *caused the present financial and unemployment situation*, for you know that many wet countries have been in a similar or worse condition years before it came to us.

Don't say that prohibition should be *repealed because it is not fully enforced*, when you know that every good law on our statute books has been constantly violated, and usually by the same kind of people that violate the prohibition law.

Don't say that *liquor can be best*

handled by the individual States, when reason shows that when a State desires to enforce the law, it can do so with the aid of the United States Government better than without it.

Don't say the *Bible sanctions the use of intoxicating drinks*, for you can know that it pronounces an awful "woe," not only upon the drinker, but upon the one who offers drink to others. (See Isa. 5:11, 22; Prov. 23:29-35; Hab. 2:15.)

Don't say you favor the *sale of that one hundred fifty million barrels of beer, just for the revenue at \$1 per barrel*. Think of the billions of dollars the distressed people of this land must waste if they buy it, and of the besotted men and their starving families. Think of the "woe" a just God must visit upon those who lend their influence to bring such a thing to pass.

Some Facts About Beer

By C. S. LONGACRE

WHILE much of the beer that is being sold today contains only half the amount of alcohol which the national beer law allows, yet in certain localities the brewers of beer are going to the full limit of 3.2 per cent. The great majority of the brewers purposely reduced the alcoholic content of beer so as not to produce intoxication, lest it might militate against the repeal of the Eighteenth Amendment. This was a shrewd move on the part of the brewers, and it has had a magical effect upon the public, for it has led them to assert the harmlessness of beer, and that the prophecies of the Drys will never come true, about the increase of drunkenness if beer were legalized.

The cunning of the serpent has been employed by the brewers, but it lacks the innocence of the dove. As soon as the Eighteenth Amendment is repealed, if it ever is repealed, the brewers will go the limit on alcoholic content in beer. Then we shall witness just what is now seen in certain localities where 3.2 per cent beer is being sold.

A news item has just come to us from California, telling of the effect of 3.2 per cent beer; and another from Boston, Massachusetts, where the real stuff is being sold. The results are anything but flattering. It shows what is happening in this mechanistic age, even with 3.2 per cent beer. In San Bernardino County, California, there were seven deaths from auto accidents from January 1 to April 7, 1933,

a period of ninety-seven days, just before prohibition went out and beer came in. During the first forty days of beer sales in this same county, there were twelve killed by auto accidents, or an increase of over 400 per cent in auto accidents with beer. What will it be if the Eighteenth Amendment is repealed and hard liquor is legalized as formerly? Human life will be one of the most uncertain things upon the public highway.

In the city of Boston, Massachusetts the arrests for drunkenness in April, 1933, increased 11 per cent over April, 1932; and it must be remembered, too, that legal beer was not sold till after April 7, 1933. Thus another increase of one fourth of a

 * I am not an American but an Eng- *
 * lishman, with a legal residence in *
 * Brookline, Massachusetts, for many *
 * years. But I am a graduate of many *
 * universities, and I have seriously *
 * studied the effects of the liquor laws *
 * both here, in England, in Europe, *
 * and in Canada. America is far and *
 * away ahead of all the rest, and is *
 * reaping an infinite advantage. Many *
 * learned men in England say openly, *
 * If America remains dry, England *
 * will be forced to become so. She *
 * won't be able to stand the competi- *
 * tion.—Sir Wilfred T. Grenfell, K. C. *
 * M. G. *
 * *****

month ought to be added to the 11 per cent for drunkenness for the month of April in the city of Boston.

These are but straws showing the direction in which the current is flowing. Let none be deceived by the present wet propaganda. There are not enough Wets in the United States to repeal the Eighteenth Amendment. If it is going to be repealed, it will be repealed by the Drys who have been deceived by the Wets. Too many Drys have assumed the rôle of defeatists and fatalists. They think it is useless to fight for prohibition, for the Wets have already won their fight. It is this attitude of indifference and hopelessness on the part of so many Drys that is the greatest obstacle the real Drys have to overcome, if they expect to win in the present issue.

What the Drys need to do is to have a little more faith and courage. They are consulting their fears too much, as did the ten spies who came out of Canaan and reported only giants and walled cities. They felt like grasshoppers. We need more Calebs and Joshuas who believe that we are well able to go up and possess the land.

If every Dry does his duty, it will not be necessary to surrender to the Wets. Remember that it is only the Drys that can repeal the Eighteenth Amendment and make prohibition noneffective. Let us press the battle to the gates, and grapple with this giant foe, our motto, "No compromise and no cessation of our efforts till the victory is gained."

All Evil Forces Will Rejoice

To repeal the Eighteenth Amendment will be to fling again wide the gates of our country to an army of slaughter such as never trampled its relentless heels upon any blood-soaked fields of war, to give carte blanche to a monster of destruction which has strewn the shores of time with more mangled forms than any other instrument of death; there will not be a drinking den in the world, not a gambling hell in the remotest seaport, not a haunt of vice in the most pagan city, not a purveyor of opium and other drugs, not an organizer of the white-slave traffic, not an exploiter of the native races in Africa and Australia, that will not raise a shout of joy and triumph over the foremost nation in the world, where the forces that retard human progress, destroy human happiness, and disfigure the image of God imprinted on the human face, would have vanquished that righteousness which exalteth a people.
 —Evangeline Booth.



Southern Union Youth's Congress

By C. LESTER BOND

ON May 21 the young people from every section of the Southern Union Conference met on the campus of Southern Junior College at Collegedale, Tennessee, to participate in the first union conference youth's congress ever held in North America.

For a number of months the young people had been planning and saving to attend, and it was indeed an inspiration to find so many in attendance; for when the registration was completed, there were approximately one thousand present. These young people came together with a sincere desire and purpose to find a solution to many of their problems, and they entered heartily into the discussions from the beginning of the meetings.

The program began at six o'clock in the morning, at which time all met together for the Morning Watch. At 8:30 a congress session was held, at which time youth's problems were discussed. Elder Ruskjer presided during these morning discussions. At 10:30 a devotional meeting was held. C. H. Watson, president of the General Conference, conducted the first devotional service, and those held during the remaining part of the congress were conducted by M. E. Kern, associate secretary of the General Conference. From 2 to 5 P. M., congress sessions were again held, at which time the writer presided. In the evening, preaching service was held.

The excellent help given by Elders Watson, Montgomery, Kern, and Anderson was greatly appreciated by all the young people. The thrilling mission stories related by these men were a real incentive to the youth to prepare for a definite place in the service of God.

One of the things which meant success from the very outset of the congress was the united support and co-operation given it by Elder Ruskjer, the union conference president, and his entire union committee, who were present to do everything they possibly could to make the meetings helpful to the young people.

A. W. Peterson, the Missionary Volunteer secretary for the union, was directly in charge of the congress, and the young people were unanimous in their vote of appreciation to him for

the fair, sympathetic way in which he led out. In all the discussions, first things were made first, and careful consideration was given to the question of how to meet God's ideals in all the experiences of life. It was interesting to note that after these earnest youth had, through their discussions, come to conclusions, in every instance their conclusions were in perfect accord with the counsel that has come to us through the Bible and the Spirit of prophecy.

An Appeal to Young People's Workers

By C. V. ANDERSON

THERE is no work more important than that for the young people. Older folk and parents are settled in their decisions, but the young ones are growing, and are greatly influenced by the example of others about them. They are influenced by us as leaders in the young people's cause. I wish that we could somehow understand the high calling of Missionary Volunteer secretaries, the wonderful privileges that are ours, and the great possibilities there are in training and molding the young people of this cause for service and for the kingdom of heaven.

Our influence might be emphasized by a little story: A father left home one snowy morning, making great footprints in the newly fallen snow. After a few moments he heard a voice behind him, and turning around, saw his little six-year-old son trying to take long steps, and shouting, "I am following in your footsteps, daddy!" Now the father was on his way to a place where he did not want his boy to follow, and it made him realize his responsibility, and the necessity of making footprints to places where his little son would develop a character that would be of service to his fellow men.

I. H. Evans, who attended the recent educational council of the Northern European Division, stated this in the course of one of his lectures: "Wherever I can, I always try to make a suggestion to a boy. I say, 'Well, you are going to be a preacher

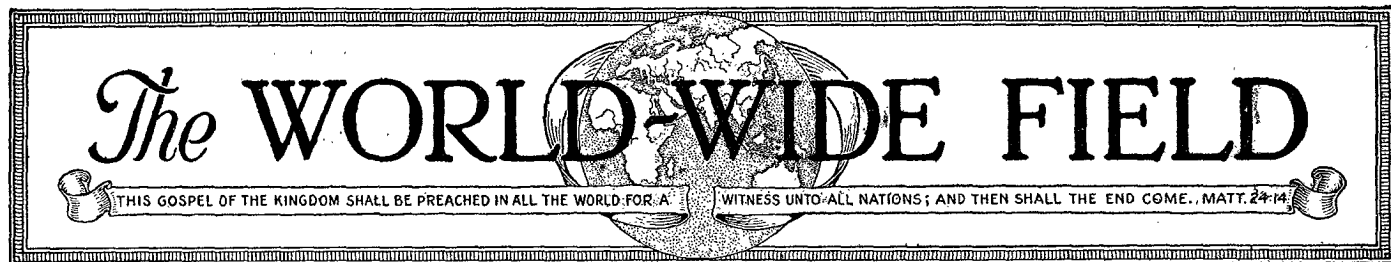
It is confidently believed that this youth's congress will prove a great inspiration and blessing, not only to the young people of the Southern Union, but throughout the entire field, for the influence of such a gathering is felt around the circle of the earth. It was indeed a great privilege to attend this congress, one which will long be remembered by all who were present. The broadened vision and deepened consecration, the spirit of fellowship and new friendships, the better understanding between youth and youth's leaders, will all have their effect in helping to build up the Missionary Volunteer work.

some day, aren't you?' I have made a good many preachers all over the world by that suggestion."

There are so many "Do's" and "Don'ts" in connection with our work for the young people that we seem to get nowhere because of them. It is probably on account of the mixed multitude among us that so many laws are necessary. Laws are found everywhere, but converted men and women obey these laws without ever remembering them or thinking of their presence.

If we as leaders could get the Adventist young people to pray more and become filled with the Spirit of God, I am sure they would all be more than happy to do all they could for the glory of God. Let us make our efforts for the young people very spiritual. Encourage prayer and Bible study. Hold revival efforts for them and lead them to a fuller consecration, and God will surely bless the efforts put forth.

WHEN the mind is youthful and vigorous, and susceptible of rapid development, there is great temptation to be ambitious for self, to serve self. . . . In this formative period of their children's life, the responsibility of parents is very great. It should be their study to surround the youth with right influences,—influences that will give them correct views of life and its true success.—"Christ's Object Lessons," p. 48.



Christian Education

By W. I. SMITH

THE development of Christian character is the supreme objective of Christian education. A generation ago the people of Massachusetts mourned the death of their beloved young governor, William E. Russell. A memorial service to his memory was later conducted. High over the rostrum in letters of lustrous light were placed these significant words lately spoken by him, "Never forget the everlasting difference between making a living and making a life."

For decades American youth have been stimulated to earnest endeavor by the lure of material possessions—of making a fortune. Success and money have been as gods. The high ideal of "being" has been forgotten in the mad rush for "having." With the disillusionment of the present depression has come discouragement, despondency, and even self-destruction. What a contrast to the peaceful, appealing picture portrayed in the following familiar words:

"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."—"Education," p. 13.

That such an objective is neither aspired to nor obtained through the present program of public education, is emphatically asserted by Warden Lewis E. Lawes, of Sing Sing Prison, in a recent article, "A Challenge to the School." We quote from him as follows:

"The American school system, the finest and most comprehensive devised by man, has served the purpose for which it was originally planned. It has reduced illiteracy to a minimum. There is today hardly one citizen in forty who is unable to read; hardly one in thirty who cannot write legibly. It has been a job well done, because that was all that was expected of our schools; and yet as we review the accomplishment of a century, one thing stands out in bold and sad relief. The splendid and costly educational program that has been the pride of our government through the decades has done nothing—I say this advisedly—nothing to mold the character of our people. Its insistence on scholastics has left no room for character training. . . . Agility of mind, rather

than broadening of vision and development of character, has been the test of scholarship. . . .

"It is unfortunate that our educational system is turning out boys and men who are proficient in figures, yet whose proficiency is only too often utilized in figuring out winnings in crap games and at pool parlors. It is graduating pupils who can write, but their ability is too frequently expressed in mounting rates of forgeries and blackmail notes. It standardizes high intelligence quotients and mental ratings on the ability to think quickly and hurriedly, which finds expression in trigger crimes and quick get-aways in high-powered automobiles. It is possible that the jurist was right when he declared that we are 'putting multiplication tables ahead of the sermon on the mount.'"

To attain the objectives of Christian education, the home and the school clasp hands. Says the author of "Education," page 283:

"In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of parents and teachers to co-operate."

On the other hand, how far-reaching is the deleterious influence of either when it fails to attain to Christian objectives, is forcefully depicted by the editor of *America* under date of July 9, 1932, as follows:

"Homes are training schools; they are nurseries of strength and virtue; they are oases in a world of deserts; they are sanctuaries; they are the sources from which the state draws its most loyal supporters, and the kingdom of God its choicest heroes. If homes are not what they should be, nothing in the state is what it should be. And the rank growth of crime in this country is rooted in men and women unable or unwilling to found homes, or fathers and mothers unwilling or unable to govern and maintain them."

"The schools? Next to the improper home, they are the weak spot in our civilization. For at least four generations the schools of this country have trained the child to look upon the stars and know them, but have refused to teach him anything of Him who made the stars and holds them in their courses. It has discoursed at length on the sanctity of law, but has taught nothing of the natural and revealed sanctions without which law becomes a mere human device to be set at naught under the promptings of passion and interest. It has attempted to foster

a spirit of communal interest, so that men and women might live in peace and harmony, but has set aside as of no value in the training of character, the great lessons of Him who bade us love all men, even as ourselves, and God above all. These fatal omissions, and still more fatal disavowals, have permeated the social fabric, and this country now stands before the world as of all countries the least law-abiding and the most criminal."

In the light of these striking and convincing statements, shall we not highly resolve to renew our consecration to the end of finding and following God's plan in education more perfectly? Says the inspired Book, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Here within the compass of twenty-two familiar words was expressed the method and plan of teaching designed to perpetuate God's name and influence in Israel. Again, a warning was sounded by the apostle Paul, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The law of the harvest is that we reap in kind what we sow. Men do not plant corn expecting to reap wheat; they do not set grapevines expecting to gather pomegranates. Also, it is the law of the harvest that we reap *more* than we sow,—as the Saviour said, "some thirty, some sixty, and some a hundredfold."

In order to appreciate the truth and significance of this principle, let us turn for a few moments to the fruitage of two or three of our struggling, straitened church schools, born of poverty and prayer, and nurtured in self-denial and sacrifice. Take for example the little school at Dodge Center, Minnesota, established in 1899 by a church that never numbered more than fifty members. Within a period of twelve years from the time the school was started, over forty boys and girls had gone on to the academy and college, and thence into the ministry, or to teaching, colporteur, departmental, or nursing work. At the time of checking, six were enrolled as students in Union College. So the little church at Dodge Center is sure that church schools pay.

In the Upper Columbia Valley of the Pacific Northwest, at Wilcox, Washington, a little church school was started in 1904. It has continued to

the present without interruption, except for two years, 1906-08, operating some of the time as an intermediate school with two teachers. Among former students of this little school are counted four doctors, six ministers and Bible workers, twelve teachers, four nurses, and eleven other young people who are now attending college in preparation for service. A number of these persons are carrying heavy responsibilities in denominational leadership.

I think of the little church school established in 1899 at Selton, Ontario, the first of its kind to be started in Canada. To it came eighteen boys and girls from the families belonging to the small local church. It continued for only three and a half years, but of that little school seven later became responsible workers in this message.

Manifestly the approval of Heaven rests lovingly upon our struggling little church schools as agencies for the saving of our boys and girls, and for inspiring them to have a part in finishing God's work on earth. Not only do they succeed in their major objectives of saving our youth and providing recruits for the ministry, teaching profession, administrative positions, and medical work; but they are also the means of preparing a larger group, an earnest, educated laity to bear responsibility in local church administration and to co-operate with the conference workers in attaining the denominational aims.

On the other hand, what are the returns from the schools of the world? The best figures that we can obtain indicate that fully 85 per cent of our boys and girls who receive the major portion of their education in the public schools ultimately give up their faith and are lost to this message. And rarely does one who has been trained in the public school system ever find his way into the organized work.

Certainly, to members of the church of God, to men and women who have confidence in the advent message, to parents and church members who have a responsibility for the lambs of the flock, the present crisis in our program of Christian education should come as a ringing challenge. Never before was the loyalty and whole-hearted support of every church member more necessary than now if our schools are to remain intact. The Spirit of prophecy clearly indicates that "as long as time lasts we shall have need of our schools." A close relationship is here established between the service that our schools give and the finishing of God's work in the

earth. And clearly, God's work cannot be finished in the earth until it is finished in the home church. Again, this solemn, earnest admonition is sounded:

"To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foun-

dation of all their education."—*"Testimonies," Vol. VI, p. 195.*

Manifestly, dear friends, a solemn, sacred obligation rests upon us to make the benefits of Christian education available to every child of school age in the church. We earnestly pray that the local leaders may have guidance from Heaven in devising ways and means for providing church school facilities, and that the members may loyally and whole-heartedly co-operate in carrying out God's plan for the training of our children.

A Bible and Testimony Study on Christian Education

By C. A. RUSSELL

1. WHAT is God's plan for the training of the children?

"All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:6-9.

"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*"Counsels to Teachers," p. 44.*

"Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.'"—*Id., p. 145.*

2. How many of God's people should be interested in Christian education?

"The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehended the importance of a preparation for that life which measures with the life of God."—*Id., p. 401.*

3. Is it safe to send our children to worldly schools?

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—*Id., p. 205.*

"Our children should be removed from the evil influences of the public school, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. Thus students will be taught to make the word of God the grand rule of their lives."—*Id., p. 204.*

4. What warning is given against worldly associations?

"The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily being exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom are left to obtain a street education. The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted."—*"Testimonies," Vol. VI, p. 193.*

5. Where should church schools be established?

"Wherever there are a few Sabbath keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries."—*Id., p. 198.*

"In localities where there is a church, schools should be established, if there are no more than six children to attend. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Id., p. 199.*

"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."—*Id., pp. 199, 200.*

6. How important is the church schoolroom?

"As believers are raised up and churches organized, such a school will be found of great value in promoting the permanence and stability of the work. Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school."—*Id.*, p. 108.

"Schools are needed where Bible instruction may be given to the children. The schoolroom is needed just as much as is the church building. The Lord has persons to engage in the work of establishing church schools as soon as something is done to prepare the way for them." "In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. Let all share the expense. It is high time for Sabbath keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study."—*Id.*, p. 109.

7. How important is the church school?

"Nothing is of greater importance than the education of our children and young people. The church should arouse, and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death."—*"Counsels to Teachers,"* p. 165.

"There is no work more important than the education of our youth."—*Id.*, p. 46.

"No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent."—*"Education,"* p. 218.

8. What responsibility is placed upon parents and upon every member of the church?

"God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."—*"Counsels to Teachers,"* p. 165.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express. To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man."—*Id.*, p. 166.

9. Who should unite in bearing the expense of conducting a school?

"Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord's vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make our schools

a blessing to our youth. Teachers and students, you can do much to bring this about by wearing the yoke of Christ, daily learning of Him His meekness and lowliness. Those who are not directly connected with the school can help to make it a blessing by giving it their hearty support. Thus we shall all be 'laborers together with God,' and receive the reward of the faithful, even an entrance into the school above."—*Id.*, p. 210.

"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?"—*"Testimonies,"* Vol. VI, pp. 216, 217.

10. Shall we always enjoy our present school privileges?

"All schools among us will soon be closed up."—*Id.*, Vol. V, p. 156.

11. What are we told concerning the gathering out of the children?

"Parents and teachers do not estimate the magnitude of the work given them in training the young. The experience of the children of Israel was written for us 'upon whom the ends of the world are come.' 1 Cor. 10:11. As in their day, so now the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education."—*"Counsels to Teachers,"* p. 166.

12. In God's last gathering call to His church, what is said concerning the children?

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

Evangelism in North America

By W. H. BRANSON

As the God of heaven called John the Baptist to proclaim the special message that prepared the way for the appearing of the Messiah at His first advent, even so that same blessed God has in these last days called Seventh-day Adventists to carry to the world the special message of Revelation 14: 6-12, that the way may be prepared for the appearing of that same great Messiah at His second advent. In this

hour of business depression, when the operating revenues of conferences are shrinking, we as a church are facing the question, Shall we be content now merely to hold our own, or shall we really expect to advance into new territory?

A greater evangelism in the cities of North America is one way under God that we may meet this problem of the depression. A concrete exam-



Long Beach, California, Auditorium on the fourth Sunday night of Philip Knox's effort, an hour before the lecture began. This building has a seating capacity of 5,600, but as many as 2,000 were turned away on occasions.

ple of this has come to my attention in the Southern Union Conference.

During the past seven months J. L. Shuler has been holding an evangelistic effort in Raleigh, the capital of North Carolina. No public effort for the white people had ever been held in this city prior to this time. In the following brief report Elder Shuler tells something of the success of this effort, and the way it has helped the financial condition of the conference:

"When we went to Raleigh, there were only three white Seventh-day Adventists in the city. As the result of the effort put forth, a new church has been established, with a membership of over ninety and a Sabbath school of 140. This new church has led the entire list of churches in the Carolina Conference in tithes and mission offerings ever since it was organized. The record of this new church in Raleigh is as follows:

	Tithe	Foreign Missions
January	\$190.26	\$ 50.66
February	173.37	46.18
March	156.60	61.26
April	210.49	131.57
	<hr/> \$730.72	<hr/> \$289.67

"One of the three Adventists who were in Raleigh when the effort began, gave \$150 toward this effort, and this donation, with the offerings which were taken each night, made it possible to hold the effort without drawing on the operating funds of the conference.

"This experience is an illustration of how a greater evangelism is one way of meeting this depression, and carrying the message on to larger triumphs. While the tithe from the churches in the Carolina Conference has been shrinking, due to the decreased earnings of our people, the tithe from this new church in Raleigh has come in to supplement the conference income. This additional tithe from these new members has not only made up for the shrinkage of the tithe in the other churches, but has enabled the conference to show a small gain for the first quarter."

From the sparsely settled territory of Medicine Hat, Alberta, comes this interesting report by G. E. Johnson:

"The work of the Lord is making progress in our part of the field in spite of the depleted treasury. We are holding shorter and more intensive efforts, and running every night or very nearly so. As a result of a very short effort at Bassano, a few are awaiting baptism. At the neighboring church of Cassils, as the result of a longer series, more than twenty have identified themselves with us and are also awaiting baptism. Some of these (only a few) are the young people of Seventh-day Adventist families, more

are from the outside young people, while two families are married people of mature years who were somewhat prejudiced against us when the meetings began. Our own people were greatly blessed, for several who had been with us in church fellowship and had been disfellowshipped, returned and are among the number who are awaiting baptism.

"At Medicine Hat progress is also being made, and quite a few have, since our former baptism, decided to keep the Sabbath and be fully identified with this movement, making a total of nearly forty in the three places who are awaiting baptism.

"We are now starting a new short series of meetings here in a very centrally located vacant store building, and in spite of all the regular Sunday night church services and a free musical concert in the largest theater in town, we had practically a full house."

The following report comes from Philip Knox, of California, where the Lord has given our evangelists unusual success in soul winning:

"We have taken in forty-five new members so far in 1933, and we expect to double that number by the end of the first quarter. During a previous two-year campaign here in Long Beach we baptized about 300.

"We are holding meetings now in the new Masonic Temple. It will accommodate only about a thousand, so we are having a double-header program every Sunday night. We give the music and lecture at 6:30 P. M. and then repeat the entire program at 7:45. We take up an offering at both hours, of course, and in that way double our collections. Our workers pray very earnestly every evening that God will give us an audience. Then when we get it, we give the Lord all the credit."

Commencement at Pacific Union College

By B. P. HOFFMAN

THE school year that has just closed at Pacific Union College has been marked by many signal evidences of God's blessing. Notwithstanding the unfavorable financial situation in the world, our enrollment fell off but very little, though many of the students had to work more of their way than formerly. The graduating class numbered seventy-three, including twenty-six from the four-year courses, eight of whom majored in Bible or theology; thirty-four from the two-year courses, normal, secretarial, business, music, and premedical; and thirteen from the preparatory or academic department.

It was the privilege of the writer to serve as adviser to the class, and the true spirit of Christian education observed in all the work of the class was a source of great inspiration. Each Sabbath afternoon during the last two months a devotional meeting was held, and at the consecration service held Friday evening of commencement week the testimony of each member indicated sincere accord with the motto, "His Purpose Is Ours."

This year, instead of making a gift to their Alma Mater, the graduates unanimously voted to honor the institution and the cause for which it stands by a special offering for missions. The project chosen was the Ruanda-Urundi Mission of Central Africa, which has been made dependent upon the support of the Missionary Volunteers of North America. The \$100 that was raised represents self-denying effort on the part of many.

One more encouraging aspect of our commencement was the simplicity and economy exercised in all class functions and graduating exercises. The class dues of \$3.12 per member met all the necessary expenses of graduation. This amount included many and all such incidentals as the printing of programs, stationery, special commencement number of the college paper, etc., and also transportation and food for the class outing.

Though many of the class have as yet no assurance of employment, we believe they have gone out accepting the challenge and trusting the promise: "Go forth, young disciples of Christ, controlled by principle, clad in the robes of purity and righteousness. Your Saviour will guide you into the position best suited to your talents, and where you can be most useful. In the path of duty you may be sure of receiving grace sufficient for your day."—*"Testimonies,"* Vol. V, p. 87.

A BEAUTIFUL service was held in the Cincinnati English church, April 22, when eighteen persons were buried with their Lord in baptism. It was an impressive sight to see families going down together into the watery grave to rise in newness of life. What rejoicing it must have caused in heaven, to see these take their stand; and it was a pleasure to take them into the church as members, fully informed, and each one paying his tithe in advance, which means much to the cause of God in a time like this.

W. F. SCHWARTZ.

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

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

Kansas, Enterprise ----- Aug. 11-19
Nebraska, College View ----- Aug. 11-20
Missouri, Clinton ----- Aug. 18-26
Iowa, Nevada ----- Aug. 24-Sept. 3

Columbia Union

West Pennsylvania, Conneautville ----- July 13-23
Chesapeake, Catonsville, Md. ----- Aug. 3-13
Ohio, Mount Vernon ----- Aug. 18-27
West Virginia, Parkersburg ----- Aug. 18-27

Lake Union

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

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 5-9
Mountain View ----- Aug. 9-13
Modesto ----- Aug. 30-Sept. 3
Northern California Conference
Oakland ----- Aug. 1-6

BRITISH COLUMBIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The 24th session of the British Columbia Conference of Seventh-day Adventists is called to convene at the Seventh-day Adventist church, 10th Avenue and Yukon Street, Vancouver, British Columbia, August 1-6, 1933. The purpose of this meeting is for the election of officers for the ensuing term and for the transaction of such other business as may properly come before the conference. The first meeting of the conference will be held Tuesday, August 1, 1933, at 8 p. m. Delegates are requested to be present at the first meeting.

H. A. Lukens, Pres.
A. O. Bernhard, Sec.

BRITISH COLUMBIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the members of the British Columbia Association of Seventh-day Adventists will be held in connection with the annual camp meeting of the British Columbia Conference at the Seventh-day Adventist church, 10th Avenue and Yukon Street, Vancouver, British Columbia, August 1-6, 1933. The purpose of this meeting is for the election of the Board of Trustees for the ensuing term and for the transaction of such other business as may properly come before the association.

The first meeting is called at 10:15 a. m., Thursday, August 3, 1933.

H. A. Lukens, Pres.
A. O. Bernhard, Sec.

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.

W. S. Gurley, Winthrop, Ark. *Watchman, Present Truth, Signs*, and other literature for missionary work.

Dr. F. C. A. Meyer, Pewee Valley, Ky., desires continuous supply of denominational publications for missionary work.

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

C. B. Smith, 133 E. Chillicothe Ave., Bellefontaine, Ohio, desires continuous supply of denominational literature for free distribution.

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

Mrs. W. E. Freeman, General Delivery, Haines City, Fla. *Review and Herald, Youth's Instructor, Signs of the Times*, and *Little Friend*, for free distribution.

Mrs. Lulu Hayes, Box 432, Arcadia, Fla., desires denominational papers and tracts to use in reading racks, offices, and other ways to bring the truth before the people.

C. C. H. Cowen, Trenton, Dade County, Georgia, writes: "I can use all sizes of old Bibles. No matter what their condition, or if parts are missing, I can repair and use them for the mountain people. I have no funds, so kindly mail postage prepaid."

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

Austin L. Ham wishes to thank all who have sent literature, and desires more to be sent to his present address, which is 2211 York Ave., Memphis, Tenn., such as *Watchman, Life and Health, Signs, Instructor, Liberty, Present Truth, Little Friend*, and small books and tracts.

The following persons desire *Review and Herald, Signs, Watchman, Present Truth, Life and Health, Liberty, Youth's Instructor, Our Little Friend*, tracts, and 25-cent books for free distribution:

Mrs. Rubie H. Plumb, Ascutney, Vt.

Mr. D. A. Piper, Northwood Ridge, N. H.

Mrs. Ruth Call, 58 Young St., Lebanon, N. H.

Mrs. E. May Wilkinson, 20 High St., Wolfboro Falls, N. H.

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.

Prayer for the healing of her unbelieving husband of a nervous trouble, is requested by a sister in Texas.

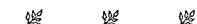
A nurse in California requests prayer for the healing of a mental patient under her care, as she feels that this would result in the patient and her mother accepting the message.

A brother in South Carolina requests prayer for healing from cancer.

From Oregon comes the request for prayer for a sister who is losing her sight, and also that she may be relieved of other sufferings.

A sister in Kansas writes, "I am not a member of the Seventh-day Adventist Church, but I keep the Sabbath. I am in ill health, and ask you to pray for me that I may be healed."

A sister in Nova Scotia requests prayer for the healing and conversion of the husband of a friend, who is suffering from cancer. Also that her aunt may be healed of an incurable disease.



ADDRESS WANTED

The address of Noah A. Hardin is desired by Jacob Born, Commerce, Mo.

OBITUARIES

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

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

DEATH

By Harold J. Bass

Three stalwart men on either side—her sons—

Lifted the casket where within she lay,
And bore the form of her who loved them most

To lay it sadly, solemnly away.
Thus once again death's painful tragedy
Entered a home and laid a loved one low,
And though the mourners all were grown adults,
They writhed beneath the anguish of the blow.

Whether in youth when life is young and gay,
Or in the years when all is brown and sear,
Death cannot steal one dear familiar form

But that it leaves the living sad and drear.
Men never are prepared for death to strike,
For though they see it coming from afar,
When'er it deals its unrelenting blow
They reel and stagger at the sudden jar.

O enemy! thou enemy of man!
Before whose scythe the grain of earth is reaped,

Why gath'rst thou the fairest of the land
And plantest them where tear-wet clouds are heaped?

Though thou dost think to hold within thy grasp
Those whom thou takest by thy icy hand,
God promises to call them forth again
When Gabriel's trumpet echoes o'er the land.

Then they who died believing in His word
Shall rise to life that ne'er will have an end,
And every soul who spurns the wish of heaven
Shall perish mid the judgments that descend.
There really is no need for deep despair
When one who has been faithful passes on;
Though dark the night of death may seem to be,
It soon will vanish in a glorious dawn.

Much rather let each mourner give concern
To living so that he may stand at last
Amid the throng who walk the streets of gold
When earthly days are o'er, its conflicts past.
There mid the pleasures of eternal day
We'll greet the lost of earth and never part,
For God shall banish fearful grief away,
And comfort give to every mourning heart.



Froines.—Mrs. Bertha Froines was born in Stavanger, Norway, Aug. 7, 1876; and died at Berkeley, Calif., April 9, 1933.

Mundrion.—Esther Jean Fry Mundrion was born at Fort Dodge, Iowa, Aug. 13, 1912; and died at Hinsdale, Ill., June 1, 1933.

Hollis.—Levi Ectom Hollis was born at Rushville, Ind., in 1853; and died at Elwood, Ind., May 20, 1933. One son is left to mourn.

Clark.—David Clark was born at Sedalia, Mo., April 29, 1840; and died at Boulder, Colo., May 21, 1933. He served his country during the Civil War.

Hunt.—Mrs. Louise Ann Hunt, née Richmond, was born in Chicago, Ill., March 11, 1883; and died at the same place, June 3, 1933. Her husband and four children survive.

Margott.—Mrs. Earl Margott, née Palmer, was born Feb. 16, 1892; and died at Milton, Wis., May 20, 1933. She is survived by her husband, two daughters, her mother, and three brothers.

Sutherland.—Mrs. Lydia Grace Sutherland was born at Peru, Nebr., Oct. 2, 1886; and died at Julesburg, Colo., May 8, 1933. Her husband, three daughters, and a son are left to mourn.

Marshall.—Charles Walker Marshall was born in Arkansas, Sept. 5, 1856; and died at Angwin, Calif., May 25, 1933. His wife, one son, five grandchildren, and one great-grandchild survive.

Tyler.—Mrs. Marcella Sherman-Tyler was born in Illinois, March 20, 1848; and died in Michigan, May 2, 1933. An aged husband, five children, grandchildren, and great-grandchildren are left to mourn.

Miles.—Mrs. Margaret Ann Robinson-Miles was born at Calhoun, Mo., Sept. 21, 1859; and died at Denver, Colo., Dec. 9, 1932. She was a faithful member of the church for fifty years. She is survived by her seven children.

Biron.—Mrs. Mary Biron, née Phleger, was born in Jackson County, Ohio, June 14, 1854; and died at Cheyenne, Wyo., May 20, 1933. She was a faithful Seventh-day Adventist about fifty years. Two sons and one daughter mourn.

Anderson.—Arloine Anderson was born at Minnesota, Minn., March 18, 1915; and died at Sanitarium, Calif., April 3, 1933. She is survived by her parents, Mr. and Mrs. H. C. White, of Pacific Union College, four sisters, and a brother.

Farnsworth.—Mrs. A. W. Farnsworth was born at Sunapee, N. H., July 30, 1851; and died at Boulder, Colo., May 10, 1933. She was a faithful worker in the church for more than sixty years. Her aged husband, one daughter, and one granddaughter survive her.

Nash.—Evermont Nash was born Sept. 5, 1848; and died at Cicero, Ind., May 6, 1933. He was an active member of the Seventh-day Adventist church for fifty-five years. His aged wife, one son, two daughters, twenty-eight grandchildren, and thirty great-grandchildren mourn their loss.

Duncombe.—Lois Lee Duncombe was born at Plumstead, Cape Province, South Africa, March 31, 1914, where her parents, Dr. and Mrs. W. C. Duncombe, were serving the cause of God as missionaries; and died at Los Angeles, Calif., Feb. 8, 1933. Her father, mother, brother, sister, grandfather, and grandmothers are left to mourn.

Tanner.—Mrs. Ella E. Tanner, née Ellwanger, was born in Delaware, Jan. 23, 1868; and died May 14, 1933. She was the wife of Elder W. J. Tanner, having been united with him in marriage in 1895. After their marriage they accepted a call to go to Jamaica, where they labored for some time. They were then called to Haiti, where they labored for twelve years, when, owing to ill health, they returned to the homeland. Some time was spent in labor in Canada, until Elder Tanner was called to the presidency of the West Virginia Conference, where they remained till his death. Sister Tanner faithfully shared the labors of her husband, and after his death finished the education of their three sons in Emmanuel Missionary College. Three sons, four brothers, and four sisters are left to mourn.

S. M. Cobb.

Butler.—Mrs. Bertha Leonard-Butler was born at Port Orange, Fla., Sept. 3, 1889. In early childhood she gave her heart to God, and was baptized at about the age of fourteen, uniting with the Seventh-day Adventist Church.

In 1908 she was married to William Butler, and united heartily with him in his ministerial labors. Elder Butler labored in the Massachusetts Conference as an evangelist from 1914 to 1919. After serving as home missionary secretary of the Atlantic Union for nearly four years, he was called to the Lake Union Conference in 1923, where he is now serving as union home missionary secretary.

Sister Butler's death was caused by cancer.

During the last month of illness considerable suffering was endured, but mingled with patience and prayer.

Besides the husband and six children who sustain her loss, she leaves a father, two brothers, and six sisters. Funeral services were conducted by Elder W. H. Holden in the college chapel at Berrien Springs, Mich., June 1, 1933.

A. P. NEEDHAM

Amos Prescott Needham was born at Ferrisburg, Vt., Aug. 9, 1861; and died at Vergennes, Vt., Feb. 16, 1933. He was a life-long member of the Vergennes church, where he served for many years as elder. He served for a long period of time on the church board and local conference committee, the General Conference Committee, the board of South Lancaster Academy (now Atlantic Union College), and the New England Sanitarium board.



A. P. Needham

From 1903 to 1906 he was business manager for the General Conference in the erection of the Washington Sanitarium, Washington Missionary College, and General Conference buildings and publishing interests at Takoma Park.

Brother Needham was deeply interested in the work of the home and foreign mission boards, manifesting his benevolent spirit in many liberal gifts to the calls of the church in its many needs. He loyally supported the temperance cause, and assisted many of our young people in their school and college work. He was ever kind in heart, merciful to the poor and unfortunate, the afflicted or distressed.

He leaves to mourn two daughters, Mrs. Harriet N. Martin of Hartford, Conn., and Mrs. Marian N. Taft of Takoma Park; also two grandsons, J. Needham Martin, now a medical student at Loma Linda, California, and Robert Needham Taft of Takoma Park.

The funeral services were held in the Methodist church in the city, with the largest attendance known on such an occasion. Elder C. M. Bunker officiated, assisted by the writer.

F. M. Dana.

DR. A. W. HERR

Dr. Arthur Wallace Herr was born at Wilton, Iowa, March 18, 1868; and died at Cleveland, Ohio, May 21, 1933. He accepted the Adventist faith at the age of sixteen, and three years of his youth were spent in the colporteur work. He attended the Battle Creek College preparatory to taking the medical course. He worked his way through the University of Michigan at Ann Arbor, receiving his degree from that institution.

After graduating from the university, he established a small sanitarium at Keene, Texas, where he practiced medicine for two years. When he first came to Cleveland, he operated treatment rooms and conducted a vegetarian restaurant. For the last twenty-eight years he had practiced medicine in that city.

In recent years his heart had been touched by the sufferings of the poor. Through his earnest, untiring efforts the welfare kitchen was opened and carried on in the basement of the Hough Avenue Seventh-day Adventist church, where 51,866 people were fed during the past winter, besides the thousands who were helped in other ways. He toiled early and late, far beyond his strength, in the interest of this welfare work, until his health broke under the strain, and he was confined to his bed because of a weakened heart, from which he never recovered. He passed away Sunday morning, May 21, and sleeps in bright hope of the resurrection at the soon coming of His Saviour. Funeral services were conducted by the writer.

G. W. Hosford.

ELDER F. S. BUNCH

Frank Sherman Bunch was born in Lion County, Kansas, Feb. 11, 1865; and died at his home at Gravelord, Oreg., April 16, 1933. On October 15, 1890, Brother Bunch was united in marriage with Mary Elva Leek, at Gravelord. There were seven children born to this happy union, two girls and five boys, all of whom are living except the youngest, who died at the age of sixteen. The children have grown up in the message, and today are staunch supporters of the work. One of the boys, Lowell, has been a missionary in Singapore for the last nine years. The parents of Elder Bunch, James Calvin

and Mrs. Bunch, were pioneers to the Western country, arriving in Willamette Valley about 1870. There were four boys and six girls in the Bunch family, six of whom followed the teaching profession. Elder Bunch and his brothers and sisters attended Healdsburg College, and upon returning to Coos County they began teaching in the public schools.

Because of the great interest in the growing work of Seventh-day Adventists the family put up a school building at Coquille in 1891, and here operated a thriving private academy for several years, with Brother Ham Bunch as principal. After six years the desire to enter the organized work in a more direct way was so great that they sold the academy to the Methodists.

It was during these eventful years that the members of the family went out over week-ends into the various communities, and preached the message until a large number of believers were brought into the church.

After selling the academy at Coquille, Elder Frank Bunch was principal of the Gravelord Academy until 1905, when he was called to succeed Elder Francis M. Burg as president of the Western Oregon Conference. He served in this capacity until the Western Oregon Conference was divided, and then became the first president of the Southern Oregon Conference. He continued in office there until he was called to Walla Walla College in 1914 as dean of the Bible department.

After seven years' service at the College, Elder Bunch returned to the Western Oregon Conference to do evangelistic work. But the untimely death of Professor Kay, who was principal of Laurelwood Academy, occurred, and Elder Bunch was called to take his work at the academy. He continued here for several years, and then accepted a call to Sutherlin Academy as Bible teacher. He also served as principal of the academy at Medford.

Then he was called to Auburn Academy as Bible teacher, and while there his health failed and he retired to his farm at Gravelord. Here he continued preaching as long as his health would permit. He was conducting a very successful campaign at Arago, about eight miles from Gravelord, until he was taken ill and had to give up. Through all these years of ministry, Sister Bunch shared with him life's joys and sorrows, its trials and triumphs, and will share with him also the crown of glory in the day of final rewards.

F. B. Jensen.

Farrar.—Mrs. Mary Elizabeth Farrar was born in Erie County, New York, May 3, 1844; and died at Burbank, Calif., Jan. 22, 1933. She became a Seventh-day Adventist at the age of sixteen. Two sons and two grandchildren are left to mourn.

Hicks.—Florence Leona Hicks was born at Gibson City, Ill., Sept. 28, 1923; and died near Colville, Wash., April 19, 1933. Her mother, three brothers, and grandparents are left to mourn.

Wickwire.—Charles Franklin Wickwire was born at Osakis, Minn., Oct. 28, 1886; and died at Wadena, Saskatchewan, Canada, April 14, 1933. His wife and five sons are left to mourn.

Burke.—Mrs. Amanda Adeline Burke, née Rhyne, was born at Ironton, Mo.; and died at Caddo Mills, Tex., at the age of ninety years. She accepted the message over forty years ago.

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THE SEVENTH-DAY ADVENTISTS

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

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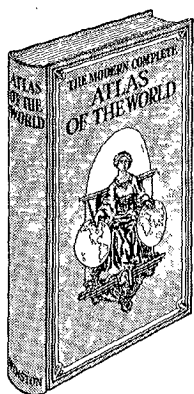
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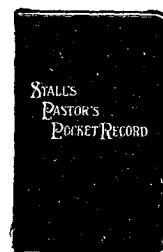
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

WRITING from Pacific Union College, B. F. Hoffman says under date of May 25:

"I enjoy my work in the Bible classes with these fine young people. This spring I had the privilege of baptizing sixteen young persons, five of whom were Japanese."

W. E. READ, of the British Union Conference, in sending a report to the REVIEW of the work in that union, writes under date of June 2:

"In the course of a few weeks we shall begin our round of summer meetings. We shall have just five in our union. On the Continent the meetings are well under way. We are looking forward to these special gatherings this summer, and are expecting quite a number of our people to attend. We are earnestly praying that they may be seasons of real spiritual blessing and power to all our dear people throughout the field."

WRITING from the St. Helena Sanitarium and Hospital, of which he is medical director, Dr. H. W. Vollmer says under date of June 7:

"Our work at the St. Helena Sanitarium is progressing in spite of conditions in the world. While we are feeling the situation quite keenly, we also feel that the Lord is blessing us abundantly. We have every reason to be of good courage.

"We are thankful for the beautiful spirit of unity among our workers, and the willingness on the part of all to sacrifice and do their part that the work may go forward speedily.

"Our patronage is not up to the usual number for this season of the year, but we are having a larger number of really sick folks. This is keeping our nurses busy.

"It is gratifying to see the interest our patients are taking in the spiritual and educational phases of our work. No doubt the conditions in the world are causing many people to become more thoughtful, and to realize their need of a better acquaintance with their Creator.

"Elder Bird, of the Northern California Conference, one of our veteran workers, is with us for a few weeks, and is giving some special studies on the sanctuary question. His studies are help-

ful and inspiring, especially in these days when so many errors are brought in regarding this as well as other important phases of the gospel."

WRITING from Shanghai, China, under date of May 22, C. C. Crisler says this regarding the work in that field:

"Brother H. H. Hall is leaving us this evening for Japan and the States. The few months he has been spending with us have brought changes affecting all branches of our work; and Brother Hall has given us much counsel that has brought courage and hope and practical relief. We are grateful to him and to the Home Board for the help he has rendered the cause in our part of the world field. Our publishing work, while not fully self-sustaining, is steadily gathering strength. Our sales are on the increase; for this miracle we are grateful to our heavenly Father and to our bookmen.

"You will be glad to know that while weary at times, Brother Hall has kept up remarkably well. We rejoice over this, and trust he will have journeying mercies, and reach home stronger than when he left."

Death of Elder J. E. Jayne

OUR older readers especially will be made sad to hear of the death of Elder J. E. Jayne, which occurred June 14. At the time of his death he was connected with Dr. and Mrs. J. P. Bradford in the operation of the Acushnet Sanitarium in the suburbs of New Bedford, Massachusetts.

The General Conference Committee, in its meeting of June 15, passed the following resolution, in which we most heartily and sympathetically unite:

"Resolved, That we hereby express our sorrow because of the death of Elder J. E. Jayne, who died yesterday, June 14, at New Bedford, Massachusetts. Elder Jayne was at one time secretary of the Mission Board, and held various positions of trust in this cause. We hereby direct the secretary to express to Mrs. Jayne and sorrowing relatives the sincere sympathy of this committee in their sorrow."

The Cut

SOME weeks before the Spring Council of the General Conference Committee, cables were sent to the leaders of our division fields, informing them that at least a further 10-per-cent cut in this year's appropriations would have to be made. This cut was made, and now our leaders are struggling with the problem of how to proceed without injustice to the workers and disaster to the work. Here are two samples of letters received from these leaders, expressing their perplexity.

The treasurer of the South American Division writes:

"We are going to be doubly perplexed to know how to meet this cut in our appropriations and carry our present working force in South America. It will not be done without bringing difficulties to some of our workers."

The president of the China Division says:

"The workers greatly feel the pinch of these reductions in wages due to decreased appropriation. They are buying no new clothes, and are living on the most meager diet. I have never seen our workers dress as we find them today."

And yet he says, "Our workers are of good courage."

In Southern Asia some of our workers were having quite a struggle to care for themselves properly before this cut. Some, I felt sure, were suffering for lack of wholesome food. To such, another cut in wages will bring real distress. We are confidently expecting that God's people will come to the rescue of our missions and lay on the altar of sacrifice a large offering on July 22. M. E. KERN.

UNDER date of May 12 Frederick Griggs, of the Far Eastern Division, sends us a report of the work in that field. In a personal letter he says:

"We are all deeply concerned in an effort which Pastor Gjording is about to begin in Bangkok. One has to travel in these great heathen lands to appreciate the awful strangle hold which Buddhism, Hinduism, and other heathen religions have upon the people. We are hoping and praying earnestly that God will work with Brother Gjording in breaking through the great wall of Buddhism in Siam.

"I personally know a bit about the anxiety of such an effort as Brother Gjording is to conduct, for it was with this Buddhistic incubus that we had to deal in our effort in Seoul some months ago.

"I really look for the Lord to manifest, in a signal way, His power in these great heathen lands in the closing of His work in the earth."

Literature Ministry in Brazil

WRITING under date of May 17, J. Berger Johnson, manager of our Brazilian Publishing House, also editor of *O Atalaia*, says this about the work in that field:

"I have been a busy man since January 1. The work goes well, and we have more work than we can take care of. Our sales are about \$6,800 ahead of last year's sales for the first four months. Each month this year has shown an increase over the corresponding month of last year, a normal growth. We are thankful to the Lord for this signal token of His blessing on the institution.

"The bookmen's convention in December was a great blessing to the field men. Brother Green with his perennial optimism, gave them a new vision of the possibilities of the work.

"Our magazine work is also prospering. The circulation has never been so high as it has been the last few months. Several of our fields increased their standing order for the paper in recent months.

"The best feature of our work is that it is producing results in winning souls. Reports are constantly coming in, showing that the seed sown is producing its harvest. Our conference workers are at a loss to know how to take care of the work with their slender force of workers. New groups spring up here and there as a result of the colporteur work, and often these must wait for months before a worker can be sent to study with them further."