

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 109

Takoma Park, Washington, D. C., March 17, 1932

No. 11

O Bear the Cross

By
Margaret W. Locke

O BEAR THE CROSS;
IT BRINGS NO LOSS,
BUT JOYS SO GREAT
EACH SAINT AWAIT
THAT WORLDLY GAIN
IS FALSE AND VAIN.

FEEBLE FLESH IS AS GRASS. ONE MORE DAY'S RISEN SUN
MIGHT SEE YOUR SPEEDY RACE OF THIS LIFE FULLY RUN.
WHAT PUNGENT GRIEF IF YOU FOR WORLD'S CHEAP RENOWN,
REFUSE NOW THIS CROSS, AND LOSE THE PRECIOUS CROWN.
SO GLORY IN THIS CROSS, AND IN ITS WONDROUS POWER.
COURAGE TO BEAR IS ALWAYS GIVEN IN EACH LONE HOUR,
FOR THE LORD WHO PROMISES, HIS PROMISE WILL FULFILL,
IF YOU BUT LEAN UPON HIM, AND LEARN TO DO HIS WILL.

YOUR SAVIOUR BORE
THIS CROSS BEFORE,
AND CROWN OF GOLD
AND WEALTH UNTOLD
WAIT FOR EACH ONE
WHOSE RACE IS RUN,
IF BRAVE AND BOLD
THE CROSS HE HOLD.
LOOK UP TO HEAVEN,
EACH ONE IS GIVEN
STRENGTH HE NEEDS
FOR SOARING DEEDS.
SOON HE WILL COME
TO TAKE EACH HOME,
APART FROM WRONGS,
TO SING THE SONGS
OF LIFE AND PEACE
AND SWEET RELEASE.
O PRAISE THE LORD.
O PRAISE HIS WORD.

Spokane, Wash.

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

Revelation 13:13

Has the prophecy of Revelation 13:13 been fulfilled? If so, when?

Some have suggested that Franklin's bringing down of electricity from the clouds many years ago might have been a fulfillment of this prophecy. But with that suggestion we cannot agree. Franklin's experiment was a notable achievement for his day, but certainly not a great wonder performed for the purpose of deceiving any one.

To understand Revelation 13:13 it should be compared with Elijah's experience on Mt. Carmel, recorded in 1 Kings 18, which see. There, bringing down fire was a test of the true God. It would seem that Satan will yet counterfeit that miracle in his endeavor to secure the destruction of God's commandment-keeping people.

Evidently the bringing down of fire, as predicted in Revelation 13:13, is one of the "signs and lying wonders" spoken of in 2 Thessalonians 2:9, one of the "strong delusions" of verse 11, which God permits for the purpose of revealing to all the character and real choice of those who prefer their own ways to the path in which God would have them walk.

❖ ❖ ❖

Amos 8:9

Please explain Amos 8:9. Does it mean the close of probation where it says the sun is to go down at noon?

It is thought by some that Amos 8:9 is a prophecy of the dark day of May 19, 1780. The twin expressions, "cause the sun to go down at noon" and "darken the earth in a clear day," run true to the Hebrew custom of restating a proposition in other words, for emphasis in prose and also for rhetorical beauty in poetry.

❖ ❖ ❖

Revelation 20:4

How will the "beast" obtain control of those who refuse to worship the beast or his image, and to receive his mark in their hand or forehead?

We do not understand that this text should be limited to those who shall yet be called upon to suffer for re-

fusing to worship the beast and his image, but that it includes also those who in past ages have been faithful to God, even to the death. When the image shall be in full flower, when, as expressed in Revelation 13:3, "all the world" shall wonder after the beast, there will be no safety anywhere on earth, for the enemies of the beast will then be regarded as the enemies of mankind, and the man who kills any of them or who delivers them up to the authorities, may think, as expressed in John 16:2, "that he doeth God service."

❖ ❖ ❖

The Law and Sin

Paul says that he "had not known sin, but by the law." Rom. 7:7. And John says that "sin is the transgression of the law." 1 John 3:4. God says that to keep His commandments and to fear Him is the whole duty of man. Eccl. 12:13. Will you please explain fully how the ten commandments cover all sin? For instance: "I am purposed that my mouth shall not transgress." Ps. 17:3. Which of the commandments cover that resolve in every respect? I should like to have each commandment explained. How does all sin come under the ten commandments?

We are told in Psalms 119:96 that God's "commandment is exceeding broad." In 1 John 3:4 we read that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This being true, that law which is "exceeding broad" embraces all moral obligation and forbids all that is morally wrong.

On one occasion our Lord was asked, "Which is the great commandment in the law?" And Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40.

It necessarily follows that anything that is contrary to the will of God, anything that has in it any element of selfishness, that falls short of loving others as we love ourselves, is sin.

If there is any good that the law does not enjoin, any evil that it does not forbid, then it is not a perfect law; but Psalms 19:7 declares that "the law of the Lord is perfect."

Further light is thrown upon the great breadth of the law by Matthew 5:17-22 and 27-32. In the first of these scriptures it is shown that hatred is a violation of the sixth commandment, "Thou shalt not kill." In like manner, as magnified by Christ, verses 27-32 forbid not only the immoral act, but the impure thought as well.

❖ ❖ ❖

Rebaptism

Why should any one be rebaptized, since from the beginning it was not so?

Some are rebaptized because they feel that when they were previously baptized they had not been converted. Some realize that either consciously or unconsciously they wandered far from God, so that they lost practically all connection with Him; and to these it seems that they should make a new start, just as though they had never been baptized. In all such cases, rebaptism seems to be proper, and is usually the wish of the candidate. But when there has been open apostasy and conscious separation from God, baptism may properly be insisted upon as essential to church membership.

❖ ❖ ❖

Having Other Gods

Please explain what is meant by the words of the first commandment, "Thou shalt have no other gods before Me."

By this commandment "man is forbidden to give to any other person, object, or desire first place in his affections or his service." Whatever we cherish that tends to lessen our love for the Creator or to interfere with the service due Him, becomes to us another god. Thus appetite, passion, love of ease, self-esteem, anything that tends to separate us from Him who made us, may be to us an object of worship instead of the God who made heaven and earth.

The Recent Autumn Council Actions

Why This Extended Discussion?

The Editor Replies to a Layman

February 28, 1932.

DEAR BROTHER —:

We have read your letter of recent date with interest, and appreciate the kind spirit in which it is written. We are always glad to hear from the readers of the REVIEW regarding their reaction to matter that goes out in the paper.

You inquire why the REVIEW has placed so much emphasis of late upon the subject of Christian unity, and whether there are conditions in the field warranting this discussion. You say you find some asking, "What is this discussion all about? Is there a division in the denomination? Is some one rebelling, that we see the REVIEW writing so much about unity?" Referring to the question of the readjustment of certain conference boundaries, you say: "It has seemed that a studied campaign has been carried on to put this proposition over." "It is too bad that the good old REVIEW is being used for campaign purposes."

In the form of an open letter, for the benefit of other inquirers, we will attempt at this time to reply to the general question which you have raised. The REVIEW during the last few weeks has entered upon no new program or policy. While the paper is not technically the official organ of the General Conference, it is the general church paper of the denomination, and through all the years has promoted General Conference plans and policies. It has always been the custom of our General Conference officers to speak to our people through its pages as to plans which were adopted, and for which they were seeking to secure co-operation. The editor of the REVIEW has always seconded this program. We do not know of a single General Conference or Autumn Council through all the years of the past

but that the REVIEW undertook in the weeks following to encourage our brethren and sisters in the general acceptance of plans which were adopted. And this was true in the experience of all our predecessors, as we have observed in looking over past numbers of the REVIEW from time to time through the years.

As a single example of the practice of the present editorial staff, we wish to cite you to the evangelistic campaign adopted in the Autumn Council of 1930. We went so far as to open a special department in the REVIEW devoted to this, and have done our best to encourage our people to enter upon this enlarged field of activity.

Relation of the "Review" to the Organization

We have done the same as relates to the plans adopted at the recent Autumn Council. We have in hand several articles which will appear soon, explaining the actions of the Autumn Council relative to our school situation. It seems to us that it is not alone the privilege of the REVIEW to do this, but its bounden duty as well. It is not the personal organ of any man, but the church organ; and as such it can have no other objective than to give its support to every plan which will advance the interests of the organization it represents.

The actions of the Autumn Council relating to tenure of office and territorial changes of conferences, pertain to the world field, and not to any particular locality. The articles which the REVIEW has published relative to these questions have dealt with general principles covering the world field. These Autumn Council actions were unusual and world wide in their application. For this reason they needed special emphasis and elucidation in our church paper.

This has been done in the articles written by Elders Watson, Shaw, Evans, and Montgomery, officers of the General Conference, also in the symposium of twenty-four articles written by the union and local conference presidents. It has been done also in the editorials dealing with the question of Christian unity.

And may we say that from only a few, and that too from a restricted area, have objections come to any of the articles that have been published in the REVIEW. That is a rather remarkable commentary, in our judgment, upon the situation. On the other hand, we have received from the general field very warm commendation of the discussion in dealing with the recent Autumn Council actions.

Your letter conveys the impression that the brethren generally in your union questioned the wisdom of the discussion. Letters recently received from two leading workers in your conference strike quite a different note. For your benefit we give these quotations. One writes as follows:

"After reading your article in the REVIEW in which you quote from a letter from a union conference president with whom I believe I am acquainted, I feel that I must tell you of my appreciation for what you expressed. I heartily agree with every word of it, and think it most timely. I believe the Lord greatly helped you in the writing of that article. I have been conscious of the fact that from certain quarters you have been subject to criticism for what you have written regarding the General Conference actions. And I am more than pleased, knowing that you have received some of these criticisms, that you have been led to stand courageously for some of the right principles of organization which are involved."

The other, also a worker, writes as follows:

"We wish to express our approval and appreciation of the clearness with which the REVIEW is dealing with our duty in the attitude which should be taken toward the late Council recommendations. It

would fail in its mission if it did not clearly advise and warn. It was a powerful agent years ago in warning the people against the resistance of D. M. Canright and others to General Conference leadership. If it held its peace, as some are suggesting, it would fail in its mission. Men who have long been in office seem to feel that they have a personal claim on the fields over which their brethren have placed them for entirely different purposes. For them to resist counsel or to remain neutral in times like these, are danger signs of open rebellion. Our prayers are for you and the blessed cause."

We have quoted from only two letters. Others have come from conference workers, elders, and lay brethren.

Your letter suggests that the articles in the REVIEW have stirred up agitation in your particular field regarding the question. Doubtless they have contributed to the discussion, in that they have presented the positive side of the situation. On the other hand, the agitation was on in the general field before any articles appeared in the REVIEW. And in some sections it was largely a one-sided agitation,—against the recommendation of the Autumn Council. In some local conferences within a limited area workers opposed to this action threw their influence against the carrying out of the recommendation, not alone in their private contacts, but in their pulpit utterances as well.

A Deploable Form of Opposition

But this was not the most deplorable feature of the opposition. Before any article appeared in the REVIEW, there were being sent forth into the field letters or documents of various sorts, the effect of which was to create doubt, distrust, and confusion. In the judgment of their recipients, these letters and documents which are in circulation, call seriously in question the honesty and integrity of the General Conference Committee. While they may not do this directly, they do do it in a suggestive way.

Testimonies that were given to correct local conditions, strongly rebuking the exercise of kingly authority, testimonies rebuking local conferences for rushing measures hastily through without proper consideration, are taken by these documents, and applied, in the impression they convey, to the General Conference, as though these testimonies were primarily given to the general organization. This is done without reference to their historical setting or to conditions which called them out at the time they were given. The General Conference Committee is charged with being actuated by personal and selfish considerations in the measures adopted at the recent Autumn Council. The readjustment of conference territories, it is claimed,

is a reorganization opening the way for the entrance into the church of the omega of error against which we were warned years ago.

Of course the utter fallacy of these charges could be easily shown, but we cannot take space to discuss them in this connection. We might say in a word, it takes a long stretch of the imagination to see how some action taken by an Autumn Council, by between two and three hundred leading workers of the denomination, could constitute the exercise of kingly power. It is equally difficult to see how the uniting of four union conferences with sister unions could prove a menace in centralization. Indeed, the writings of the Spirit of prophecy say much more about the danger of centralization in the local conference than in the General Conference.

Conference workers, church elders, and lay brethren have written us about these anonymous documents, which have been sent out without signature, and mailed from various centers, for the purpose, it would appear, of disguising their true origin. Their circulation has not been confined to a limited area, but has extended to the general field. Quotations from two letters will reveal the impressions which they create in the minds of our brethren. A worker in the Middle West writes as follows:

"To Poison Minds"

"This morning I received a four-page document,—two pages is a quotation from a tract on reorganization published by the General Conference Committee in May, 1906. The other two pages are direct quotations from the Testimonies. This document was mailed in —, and no name was given as to who the sender is. It is my opinion that the material was sent out to poison minds against the reorganization plan that was adopted at the Fall Council in Omaha. I have read all the quotations, and I believe them. I also believe in the recommendations passed at the Council, and do not believe that you violated any statement in the Testimonies. I think the new plan of organization is in harmony with these quotations. I do not know what the object is in sending out this material. No doubt, it is sent out all over the world. I just want to give you this assurance, that as far as our field is concerned, we are heartily in favor of the Fall Council actions."

From another conference worker farther west comes this word:

"I am inclosing herewith four pages of quotations and a few statements that are not quotations. These were received in a plain envelope postmarked at —, —. There is no signature nor identifying name or references that would indicate who is sending this material into our field. At a time when we are trying conscientiously to conserve means by reducing the number of men in administrative work, so that more will be left free to do evangelistic work, it is a bit disturb-

ing to have such statements as the one appearing at the bottom of the first page, circulated in our field."

No Personal Controversy With Brethren

We have no personal controversy with the brethren who have done this unfortunate work. If we knew who they were, we would have gone to them personally in an endeavor to lead them to change their methods—to be frank and open and aboveboard in the opposition they felt they must give to General Conference recommendations. We do not judge their motives; God only can do this. But, be their motives the highest and best, the course they have taken has sowed the seeds of doubt, suspicion, and criticism. With this fruit of even zealous and well-meaning effort, we are in duty bound to deal for the sake of those who are unfortunately being affected thereby.

Would you, our dear brother, take the position, in view of this secret, undermining propaganda that is going on, that our general church paper has no duty to deal with the principles of organization and the relation which our churches should sustain to actions of the General Conference? It seems to us that the REVIEW would be utterly recreant to its solemn and sacred trust as a watchman on the walls of Zion, if it did not set forth, for the benefit of its readers, many of whom have received these documents, the true principles of organization which should operate in the guidance of this movement.

Surely there is need of a call to Christian unity.

The Paramount Question

It is no longer a question merely of uniting certain conferences. We recognize that there might be two sides to this question. We know that some brethren of noble spirit, of loyalty, and of consecration, do not see light in this proposition, but their dissent has been an honorable one. They would look with contempt upon the employment of undermining methods in voicing their opposition.

The question we face in this discussion is the program being carried on to undermine confidence in General Conference leadership. When men do this, they strike a vital blow at the organization itself, and that opposition becomes of paramount consequence over and above the question of the union of conferences. The proposed union of conferences is made an excuse for the campaign against the General Conference. This campaign is a direct challenge to gospel order, to true organization, to church authority.

In the world of political warfare all men honor the man who fights in

the open. In defeat his enemies honor his valor, even if they do not believe his cause worthy. In two recent political Presidential campaigns, at the last moment before the election, whispering campaigns were inaugurated against two of the political candidates. Their motives, nationality, religion, and other personal considerations were made the issue. Charges which these whisperers would not have dared face in a civil court or before a public audience were passed from mouth to mouth or written in anonymous letters, marked "Personal" and "Confidential." Needless to say, these methods received the just condemnation of all men, even of the political enemies of the men under fire.

Whispering Campaigns in the Church

What shall we say when whispering campaigns are carried on in the church of Christ? It is this kind of propaganda with which the REVIEW is dealing. In the face of such methods, do you believe the editor should remain silent, and exclude from the REVIEW all discussion of pending questions for fear of the charge of being a party to a "studied campaign"?

And the question involves more than the editor of the REVIEW and those who may express their convictions in its columns; it involves every reader of the REVIEW, every Seventh-day Adventist. Will they give their influence and support to a policy which separates and divides, creating suspicion and criticism, which undermines the foundations of our work, or will they prove true to the general body? It is a question of loyalty or disloyalty to the work of God. We know that the rank and file will prove true.

Can you conceive, dear brother, of anything more disastrous to this work than for a campaign to be started in the field against the general leadership of the denomination? What would be the result of such a campaign in your local conference or in your union conference? Suppose there were sent to the churches in your field documents calling in question the motives, the honesty of purpose, the integrity of the president of the field and of his local committee. Can you conceive of any greater blow which the accuser of the brethren could give to the work of God? Indeed, if Satan can destroy faith in the leadership of our work, then he has accomplished much toward its utter disintegration. It will mean a lessening of every missionary activity, both at home and abroad. It will mean the drying up of funds. It will mean the creation of criticism, of

party spirit, preparing the way in the end for division and open apostasy.

Character of Leadership

And what is the character of the leadership against which this undermining assault is made? It embraces men of recognized loyalty and faithfulness in our denominational work. It embraces men who have placed their all upon the altar of service, who have left home and friends and native land, and spent long years in such fields as the heathen islands of the South Pacific, amid the false gods and superstitions of heathen China, the wild, savage tribes of Africa, the class and caste of India, and the superstition and prejudice of South American Catholicism. In this service of long years, these men have jeopardized their very lives for the sake of this message. Their sacrifice and toil have weakened and crippled their bodies, and by the unanimous choice of their brethren in General Conference session, they have been returned to the homeland as counselors and leaders in this denomination. This is the class of men against whom the cry is now being raised of kingly power, and of being governed by selfish motives and personal considerations.

Government is one of the gifts which God has given to His church. He has given to the leadership of His church organizing ability. The servant of the Lord recognized this in the last statement, we think, she ever made to the church. She says, "I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work."—*"Fundamentals of Christian Education,"* p. 548.

And we say again, Think you that our church paper should remain silent when this campaign is going on in the field? And think you that any loyal Seventh-day Adventist should give his support to efforts of this character? Every believer, and especially every worker, should be quick to repudiate suggestions of this kind, and to proclaim his loyalty to this movement and his hearty support of the leaders whom by his vote he has placed in positions of responsibility.

Shall the Testimonies "Have a Setting in the Framework of Truth," or Be Placed in a "Setting of Error"?

And shall the REVIEW remain silent when such use is being made of the blessed gift of the writings of the Spirit of prophecy as to place them before the people in a perverted light and a false setting?

Sister White through the years has dealt in a very definite and unmistakable way with such use of the Tes-

timonies as this whispering campaign is now making. We will cite only one instance, and that was a rebuke she gave to a man back in the 80's, who issued a pamphlet entitled, "The Loud Cry." The burden of his message was that the remnant church had become Babylon, that the leaders had turned away from God and rejected the counsel of His Holy Spirit, and he issued a call for the believers to leave the organization, and to take their stand for what he conceived to be the primitive faith of the denomination. Under the subhead, "A Work of Deception," she says:

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. . . . By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth. Those who advocate error, will say, 'The Lord saith,' 'when the Lord hath not spoken.' They testify to falsehood, and not to truth."—*"Testimonies to Ministers,"* pp. 42, 43.

Strange as it may seem, the spirit of antagonism to those in authority has often marked the use of the Testimonies in this way. The men who have done this in most instances have been accusers of the brethren. Because of disappointment in their own plans or of personal grievances, they have sought to weaken confidence in those who stood at the head of the work. They have charged the leaders with apostasy, and have proclaimed themselves as the only true defenders of the faith.

The servant of the Lord raises the question why some who have sought to do this tearing-down work have not rather emphasized statements from the Testimonies which exhorted the believers to press together in unity and harmony. We quote again:

"Why did they not quote the words of the angel, 'Press together, press together, press together'? Why did they not repeat the admonition and state the principle, that 'in union there is strength; in division there is weakness'? It is such mes-

sages as these men have borne, that divide the church, and put us to shame before the enemies of truth; and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,—unbalanced in mind.”—*Id.*, p. 56.

And later in this instruction the servant of the Lord makes this significant statement, which we at the present time do well to remember:

“God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people.”—*Id.*, p. 61.

Strange Inconsistency

Is it not strange that professed believers in the writings of the Spirit of prophecy, particularly workers in this cause, should adopt methods of this character to carry on a propaganda against the organization or against responsible leadership? And yet we have known of several through the years who have followed this practice. They have justified their unscriptural course by the specious plea that the faith of the church was imperiled, and that they must rise to its defense. Strange reasoning, indeed! Defenders of the faith, but violating every principle of the gospel in its defense! May God save His truth from such champions.

The Bible has clearly pointed out how wrongs in the church should be corrected, and how sins in the lives of its members should be dealt with. These wrong conditions surely cannot be helped by a perversion of the Testimonies or by the circulation of documents which sow the seeds of confusion, doubt, and distrust. The spirit actuating propaganda of this sort is not the spirit of peace, of brotherly love, or of gospel order; it is from beneath, and not from above, even though it may be promoted by men who lay great claims to love for the message and loyalty to the Spirit of prophecy.

Why, we may well inquire, did not those who compiled and sent forth these recent documents, first take up the points at issue with their brethren? If they felt that grievous wrong had been done by action of the Autumn Council, why did they not go to the officers of the General Conference, and point out the wrong, and by united and concerted effort seek to correct the evil? Would not this course have been in harmony with the teachings of the Bible and with the principles of true organization? Why,

rather, did they choose to take a course which arouses doubt and suspicion, and results in confusion? For this they must answer to the One who prayed for the unity of His church, and exhorted them to live and labor in love and harmony.

Were the servant of the Lord alive today, think you she would sanction this method of procedure? In this hour of crisis in our work, because of world conditions, when our leaders are burdened almost to the breaking point to meet the demands created by lessened church funds, when our people are heroically toiling and sacrificing to sustain the work at home and to keep our missionaries at their posts, think you Sister White would favor such unwise use and perverted application of her writings as to sow in the field the seeds of doubt, suspicion, and criticism? Nay, verily; she would rebuke sternly and justly such distracting propaganda today, even as she did in the years of the past. She would say to those promoting such influences, as she said of the misguided ones in 1884: “Why did they not quote the words of the angel, ‘Press together, press together, press together’? Why did they not repeat the admonition and state the principle, that ‘in union there is strength; in division there is weakness’?”

In the Midst of Dangers

We are living today in the midst of pitfalls. There are snares for unwary feet to be found in every path. May God make us true to His message, and to this movement which is carrying His message to the world. May He make us true to our brethren, and keep us in the love of the brotherhood. And we can keep ourselves in this attitude of mind only as we are frank and open and aboveboard in all our dealings. We cannot afford to do in the dark what we would refuse to do in the light. We cannot afford to cherish animosities and personal grievances. We must sink every difference, and stand true and loyal to the work and service of God. Principle, and not personality, must actuate our lives. This will sometimes separate us from dearest friends, but we may be assured of this, that the approval of Heaven will rest upon this course on our part.

We regret that it has seemed necessary to write at considerable length, and yet we have felt that we should write rather fully as to the reasons that prompted the editor of the *Review* to deal with this question in the columns of our church paper. You, of course, doubtless judge the situation from your local viewpoint. We have to judge it from the standpoint of the general field, because the

REVIEW AND *HERALD* is published, not for the benefit of one particular locality, but for every locality, and we endeavor in the fear of God the best we can to set forth principles which we believe have a general application.

A Loyal People

Please bear in mind, as we stated at the outset, that there is no general agitation in the field against the General Conference administration. The rank and file of our people throughout the world are loyal both to the message we are bearing, and to the organization which is seeking to make that message effective. This earnest co-operation with General Conference plans and policies has been demonstrated throughout North America in the ready acceptance of the recent Autumn Council recommendations relative to the tenure of office and to the uniting of certain conferences. This is also true in other lands, where the union of certain conferences has been effected. So far as we are able to judge, there are only a very few brethren who are responsible for sending forth these documents to which we have referred. But their activity in sowing them broadcast through the field makes it necessary that the matter should be dealt with in this way. It is for this reason that we are writing to you an open letter, to be printed in the *REVIEW*. You will understand, of course, that we are not doing this on our own personal responsibility alone; we are doing it after definite counsel with responsible brethren.

The work in which we are engaged is the Lord's; His hand is on the helm. We feel confident of the ultimate victory of the Adventist people. We recognize that there are evils existing in the church. We claim for no one infallibility of judgment or perfection of character, but we are consoled by this precious statement from the servant of the Lord:

“Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard.”—“*Testimonies to Ministers*,” p. 49.

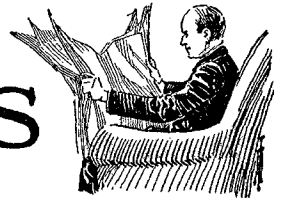
The church militant will soon become the church triumphant. Increasing signs on every hand indicate that the coming of the Lord is near. How cheering is this hope, and how earnest we should be in seeking that purity of heart and nobility of life which will enable us to stand before Him blameless in that great day!

With all good wishes,

FRANCIS McLELLAN WILCOX,
Editor, REVIEW AND HERALD.



Comments on CURRENT EVENTS



PRAYER IN OUR MODERN AGE. Not long ago one of the leading publishing houses printed a picture book for children, describing the life of two little folk named Peter and Peggy. One of the illustrations showed these two children engaged in evening prayer. This particular picture raised a protest from the wife of a professor of Columbia University. She wrote in part to the publishers:

"If such a picture were put into the hands of my children, I should be in for a bad half hour trying to explain what prayers were and why they did not form a part of their routine. I would not bar the book from the house to save myself this trouble, but I think it is vastly improved by the omission of such a picture, for a great many children today are brought up without ever hearing of God and religion. Mine are among them.

"To introduce a small child to the idea of an omnipotent Father may easily rob him of his self-dependence. He may form the habit of leaning on some person or power instead of growing up in the belief that he alone must meet and solve his problems as they arise. One might jeopardize the whole future happiness of a child by telling him that he is accountable to God for what he does, and not to his own conscience."

It is hardly necessary to comment on this letter or on the revelation that it provides of the religious trend of our day on the part of those in educated circles. One is, of course, tempted to ask this professor's wife whether she thinks that the youth

growing up today, without the idea of an omnipotent Father, are making such a wonderful success of the business of life. Or we might like to ask her whether she feels that conscience would have any power to move the child in the right direction if there were not coupled with it the deep conviction that there is an accountability to God. But such questions answer themselves.

There is only one bright spot in the whole sad incident, and that is the observation of the publisher, who stated that his own two babes knelt each night to lisp the prayer, "Gentle Jesus, meek and mild."

CATHOLIC COMMENTS ON CALENDAR. *America*, a leading Catholic weekly, notes editorially that the Soviet government has abandoned the five-day week, and adopted a six-day one instead. After remarking that the French Revolution tried a ten-day week, the editorial proceeds with a discussion of the fate that attended the attempt to change the calendar by League action. After speaking of the momentum that was behind the movement, the editorial remarks:

"The Cotsworth calendar, however, struck a snag in providing for the extra day necessary to make up the annual 365. . . . Immediately the Jews and the Seventh-day Adventists made an issue out of this extra day, and accused it of

'breaking the age-old sequence of the Sabbath.'

"When the Commission on Calendar Reform met last year at Geneva, immense petitions denouncing the thirteen-month calendar appeared on the scene. One of these weighed 150 pounds, or half the estimated weight of Santa Claus."

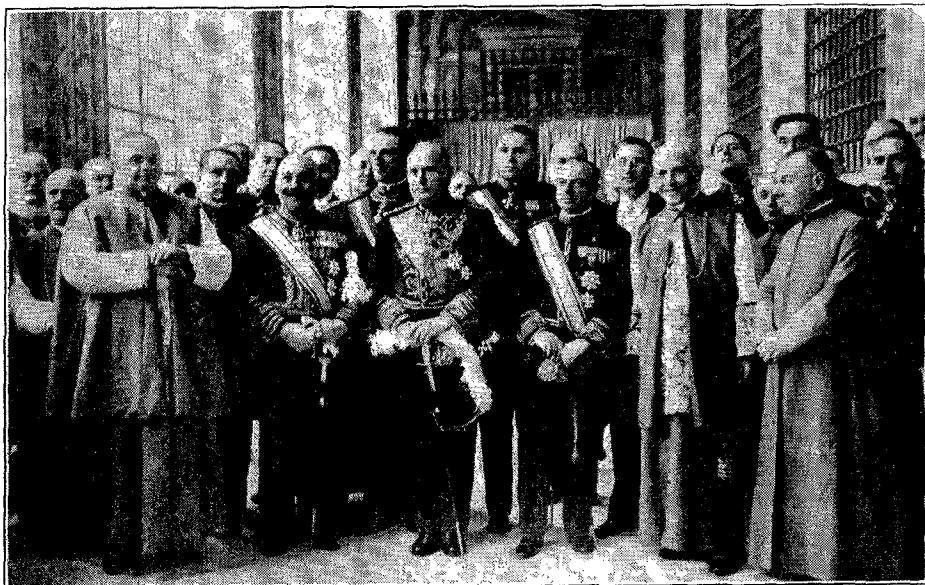
In closing, the editorial says: "The discussion has proved . . . that religious scruples are not easily ignored." This is well said. Religious scruples are *not* easily ignored. They are the most potent force in the world. A few poor, humble, penniless disciples with religious scruples that seemed foolish and inconsequential to the widespread Roman Empire, not only refused to be ignored, but met and vanquished all opposition. There is a power behind religious conviction, and if that conviction is based on the truth of God, then the power is indeed irresistible. It is still true that one man with God is a majority. We need never feel discouraged because our numbers are few. The success of God's truth in the earth has never been decided by a count of heads. Strong religious conviction is an excellent substitute for numbers.

BICENTENNIAL. The celebration of the two hundredth anniversary of the birth of George Washington has begun in an enthusiastic way throughout the United States. The name of Washington and the principles for which he stood, are being discussed by speakers and writers everywhere.

There is one word that stands out very prominently in connection with this re-examination of the life of Washington, and that word is "liberty." We will hear much for the next several months about the priceless quality of liberty, of freedom of conscience. And it is well that we should. But we should do more than merely listen. We have a message on liberty of soul to give to the world.

When it seems at times that we must always be waging a campaign against this or against that, it is gratifying to be able to take the positive side, and enthusiastically proclaim that we stand *for* the high principles that are being eulogized in this special Washington year. We ought not to let this choice opportunity pass.

F. D. N.



Keystone, N. Y.

Mussolini at the Vatican on February 11, when he made his first visit to Pope Pius XI, sealing the peace between the church and the state, which was begun by the Lateran Treaty three years ago. Mussolini was closeted with the Pope for approximately one hour.

Contributed Articles

Can Geneva Save the World?

The Great Disarmament Conference

By ARTHUR S. MAXWELL

CIVILIZATION is making its last stand at Geneva.

With almost superhuman efforts, mankind is struggling to save itself from the overwhelming catastrophe which it sees looming up ahead.

As I have listened during the past ten days to the utterances of the leading statesmen of the nations,—to Sir John Simon, Mr. Gibson, Dr. Brue-ning, M. Tardieu, Sgr. Grandi, M. Litvinoff, and many others,—I have been more deeply impressed than ever before that we are living on the eve of world-shattering events.

Not one of these men has failed to point out that if this conference fails to reach its objectives, there is nothing to prevent a new race for armaments, another world war, and universal revolution.

This amazing, unprecedented gathering of the nations is one of the most remarkable signs of our times. And the enormous importance of its results to every man, woman, and child on the earth demands that it should receive the closest attention. The fate of millions of homes and families is being decided here.

For many years we have been looking for the day when all nations would gather together and say, "Let us beat our swords into plowshares and our spears into pruning hooks." We need look no farther for the fulfillment of our expectations. That time has come.

I do not claim to understand in every detail that strange and wonderful prophecy in the second chapter of Isaiah, but I do know that here at Geneva, amid the mountains of Central Europe, all nations, for the first and perhaps the last time in history, have come together to say, "Let us not learn war any more."

Almost Every Country Represented

It is most remarkable that no nation or state of any size or importance has failed to send delegates. Not only does one find all the great powers represented, but also all the South American republics, the Balkan States, and countries like Liberia, Haiti, and Costa Rica. According to the estimate of the president, Mr. Arthur

Henderson, more than 1,700,000,000 people have their spokesmen at this meeting, or 95 per cent of the world's population.

Come with me to the Salle du Conseil General, and let me reveal this extraordinary assembly to your eyes. Immediately, upon entering, one's attention is attracted to the illuminated Tribune at the far end of the hall, formed in three tiers, rising one above the other, with the president seated, with his interpreters, on the central dais.

On the floor of the hall are numerous tables set in rows, with 250 delegates seated in alphabetical order according to the name of their country. On the tiers of seats on either side are their assistants, experts, and the observers.

Seats for the public are at the end opposite the Tribune, while the gallery above is crowded with 500 representatives of the press of every nation.

What a scene! No one can gaze upon it without feeling a deep sense of awe. Here are gathered some of the most enlightened minds of our time,—men bearing the world's heaviest burdens, whose experienced judgment has made them the trusted leaders of their countries. And they have come from the ends of the earth for

the express purpose of limiting armaments and establishing peace on a more durable basis.

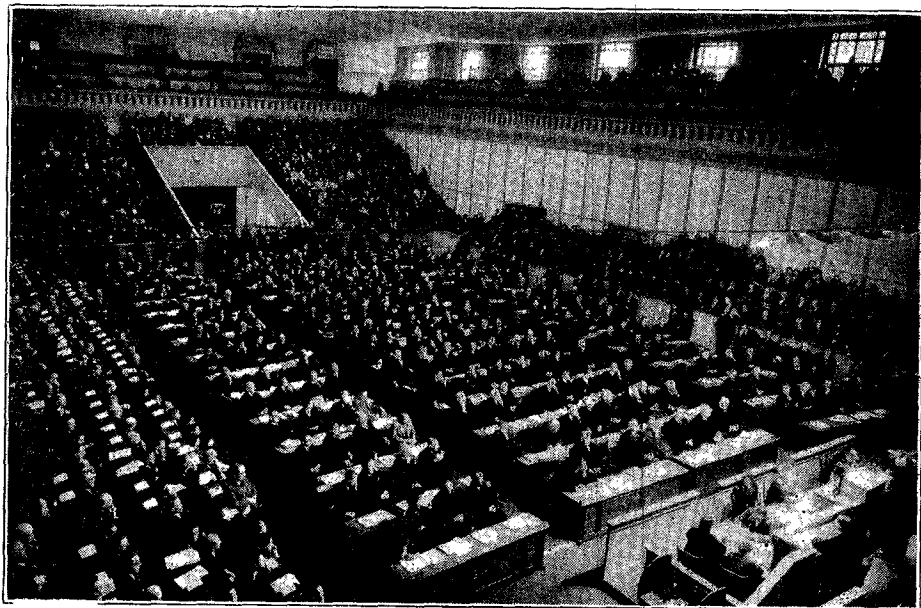
Surely a sight for angels as well as men, for as they behold this grand effort of mankind to abolish war, must not their hearts be touched as they remember their own longing for "peace on earth, good will toward men"?

It is easy to be skeptical—particularly easy, I think, for students of prophecy, who pride themselves on knowing the end from the beginning. But I am confident that if we impugn the motives of men who gather in a convention such as this, we make a grave mistake.

Deep Sincerity of Speakers

I have been impressed with the deep sincerity of every speaker. Whether it was the representative of Great Britain, or the United States, or Soviet Russia, or France, each one spoke from his heart, with an honest desire to make some useful contribution and to assist in the solution of the problems under consideration.

This League of Nations may have many weaknesses, and oftentimes, because of its lack of authority, it may become an object of derision, yet no one who has studied its work during the last thirteen years can doubt that it has been a great boon to the world. Without it unquestionably the nations would already have been engulfed in another war. The League has been both a buffer and a safety valve.



Bacchetta

General View of the Disarmament Conference in Geneva, Switzerland

And it has been through the efforts of the League that the present conference has at last been brought together. Indeed, one of the prime reasons for inaugurating the League itself was to bring about disarmament. The original covenant makes this plain. And for thirteen years an enormous amount of work has been carried on in an endeavor to live up to the original ideal. Here are some of the steps that have led up to the present conference:

- 1918 Close of the World War and signing of the Armistice.
- 1919 Signing of the Peace Treaties and the Covenant of the League of Nations.
- 1920 Disarmament Commission set up.
- 1921 Washington Naval Conference.
- 1923 Draft Treaty of mutual assistance proposed but dropped.
- 1924 Geneva Protocol advocated by France; and signed by fourteen states.
- 1925 Signing of the Locarno Treaties. Preparatory Commission for the Disarmament Conference constituted.
- 1928 Act for pacific settlement of international disputes signed by nineteen states.
- 1929 All nations sign the Paris Pact for the Renunciation of War.
- 1930 Thirty states sign the Convention for Financial Assistance. The London Naval Conference convenes.
- 1931 Forty-six states agree to accept the jurisdiction of the Permanent Court of International Justice at The Hague.

I have given this list of events in the sequence of peace in order to emphasize the importance of the present conference. It is indeed, as will be seen, the culmination of thirteen years of labor. It is the goal to which men of good will everywhere have been striving with unremitting zeal.

All Hopes Centered Here

Indeed, the hope of the world is centered here today. No one could listen to the passionate appeals to the conference of the representatives of the women's organizations, of the churches, of the students, of the workers, realizing that they spoke with definitely voted commissions from over 300,000,000 people, without sensing that this conference has caught the imagination of the world, and that, if failure ensues, the reaction will cause a wave of despair to sweep over all mankind.

The consequences of failure are too terrible indeed to contemplate. Sir John Simon said:

"Many of these conferences have failed before this, and the consequences of their failure are written in letters of blood in the history of the world. But failure now means nothing short of an unmeasured and immeasurable calamity. We have to proceed in our task through many weeks and months, conscious of the doom which

is in store for mankind if some practical results are not achieved."

Mussolini, the dictator of Italy, has said:

"Not only the existence of the League of Nations, but the fate of mankind is at stake. I would draw the attention of public opinion to the enormous stakes. The year 1932 will bring us either destruction or progress. Western civilization must look to itself or lapse into chaos."

Mr. Henderson, in his opening address to the conference, concluded with these warning words:

"If we fail, no one can foretell the evil consequences that might ensue. But of this we may be certain: the world would



F. H. Jullien
Women Bringing Their Petitions
Into the Disarmament Conference



Alfred Pasche
The Women's Disarmament Petitions Fill a
Good-sized Truck

again be in danger of falling back into the vain and perilous competition of rapidly expanding armaments. That is the inexorable alternative to success. Are we ready to face our task?"

To read such statements is enough to make the most skeptical wish the conference success.

But can it succeed?

The difficulties are very great. I will mention some of them that have been freely discussed at Geneva.

The Far East

There is, first of all, the war in the East. Nearly every speaker has referred to it. It was indeed impossible to ignore the subject, with the League Council meeting every other day in a vain endeavor to settle the dispute. The presence of two members of the League of Nations, both of whom have signed the Pact of Paris in renunciation of war, at a conference on disarmament while their soldiers were fighting to the death at the other side of the world, will rank as one of the most astonishing paradoxes of history. It was noticeable that nearly all the speakers found it necessary to make a mild apology for proceeding to discuss disarmament under the circumstances.

Secondly, there is the French demand for "security" in the shape of an armed League of Nations. Unless this international force is created,

there is little likelihood that France will make any serious reduction in her war equipment. But how could Britain bind herself to any such plan? It would be the sheerest folly. And can it even be imagined that the United States would agree to join in it? As one American said here, the whole Senate would need to be brought over to Europe first!

Thirdly, there is the German demand for "equality." In an interview with Dr. Bruening, he said that his people were inflexible on this point. Germany had disarmed, and the other nations must keep their promise to do the same; otherwise Germany must be

free to possess whatever armaments she may consider necessary. With this attitude both France and Poland are known to be in total disagreement.

Fourthly, there is the mystery of Russia. No one knows with certainty what is going on beyond her fast-closed frontiers. Strange stories of large armies drilling and vast preparations for war send an uncanny dread through the nations on her borders. They feel that they must be prepared for all eventualities.

Fifthly, there is the Polish-German antagonism, and indeed all the similar troubles resulting from the treaty of Versailles.

A Disarmament of Spirit

What the world needs today even more than material disarmament, is a disarmament of the spirit. The degree of suspicion that exists between the nations is appalling. There is an awful lack of confidence and real good will. Much of it may appear in the speeches of the leading delegates, but it does not get into the national papers the next day.

Every nation views the utterances of the leaders of other nations with the gravest doubts of their sincerity. The most lofty and pious suggestions are credited to evil or selfish motives.

Can any body of men hope to solve such problems as these?

Back to England

As I write these words, I am on my way back to England, hurtling along in a rocking, rattling carriage through the snow-covered fields of France. Geneva has long ago receded from view. As I look back to that great conference hall, I seem to see not only the faces which have now become so familiar to me, but, hovering over all, the faces of others, creatures of another world, set for the destruction of mankind. And I remember the words of the apostle John, when, beholding the events of our time, he saw "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

Though they understand it not, the good men at Geneva—for such I believe many of them to be—are wrestling, "not against flesh and blood, but against principalities, against powers," "against spiritual wickedness in high places," and "against the rulers of the darkness of this world." The forces arrayed against them are beyond the power of man alone to overcome.

I do not mean by this that men should not strive and pray for peace, and assist every noble endeavor to preserve it. I recall that it was when Jeremiah was foretelling the coming doom of Babylon that he told the captive Jews to pray for the peace of the city. Jer. 29: 7.

At the same time we cannot but remember that the Babylon of today is doomed. The world that has rejected God cannot enjoy the peace that He alone can give. It marches on to its doom, and all the conferences, all the pacts, all the leagues, cannot save it.

The Day of the Lord Draws Near

The most amazing feature of the prophecy in the second chapter of Isaiah, to which I have already referred, is that it immediately precedes a description of the coming of our Lord. Following the picture of the gathering of the nations to discuss the beating of their swords into plowshares occur these heart-thrilling words:

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Verses 10, 11, 19.

From all the terror and anguish of these tragic scenes, now not far ahead,

we cannot entirely escape. No doubt, God will care for His own in some special way, as He has ever done; but it is imperative that we store up reserves of courage and fortitude now, and make ourselves strong in the Lord of hosts.

"Come, My people," is His loving invitation to us today, "enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation

be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth." Isa. 26: 20, 21.

How appropriate also is the exhortation of the prophet Zephaniah: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

*Divine Leadership in the Advent Movement**A Personal Testimony*

By G. B. STARR

NEAR the State line at Low Hampton, New York, there stands a well-preserved little white church building. It is the first Adventist church in the world. It is near the home of William Miller, which is also well-preserved. We visited both, and also the grave of this man whom the Lord used to start a message destined to encircle the world. We believe he sleeps in good hope of a rich reward at the coming of the Lord, whose coming he was honored to announce.

As we entered the little church, we were pleased with its neat appearance. We read the names of its first members inscribed upon tablets, names we hope may be also in the book of life.

But what especially arrested our attention was the large lettering on the wall over the pulpit:

"AT THE TIME APPOINTED
THE END SHALL BE."

How appropriate! How applicable at the present moment! we thought. One hundred years, and no change required! The first angel's message proclaimed here has encircled the earth, and united with those of the second and third angels, its voice is still sounding louder and clearer, "The hour of His judgment is come." "At the time appointed the end shall be." That fixed hour, known only to God, is certainly fast approaching.

When I embraced this message and joined this movement, fifty-five years ago, I spent several weeks carefully examining its foundation dates. I read "Thoughts on Daniel and the Revelation," by Uriah Smith, and "The Three Angels' Messages," by J. N. Andrews. Both appealed to me as presenting clear proofs of fulfilled prophetic predictions. The 2300 days of Daniel 8 seemed clearly to have ended in 1844. The hour had struck, and the first angel had made his announcement on time, "The hour of His judgment is come."

But to satisfy fully my own mind and make certain that I was planting my faith upon solid ground, I figured these dates forward from 457 B. C. and backward from 1844 A. D. The division of the "seventy weeks" fixing the dates of the appearing of the Messiah in 27 A. D.; the crucifixion, three and a half years later, in 31 A. D.; and the end of the seventy weeks in 34 A. D., clearly marked by the experience of the disciples in turning to the Gentiles, fixed firmly in my mind the immovable character of the prophetic calculations upon which these messages rest.

These events also, fulfilled in the life of Jesus, confirmed my faith in the "year-day" principle of the interpretation of prophetic time.

Not a Doubt in Fifty-five Years

Just here I wish to testify that in all these fifty-five years, never for one moment has a single doubt ever entered my mind as to the divine origin and guidance in these events. The mission of the three angels' messages to all the earth, is at this time clear to me. I believe it to be the last presentation of the everlasting gospel to the world. The sounding of their voices in increasing strength is music to my ears. I love the three angels' messages; nothing else on earth is so dear to me.

I first came in contact with this people and work in Sigourney, Iowa, in 1876. George I. Butler and R. M. Kilgore were conducting a quarterly missionary meeting. The brethren were reporting their personal activities in the circulation of tracts and papers. I joined in their testimonies, and announced myself a convert of their good work, as I had embraced the truth through reading.

Upon the wall of the church hung the chart of ten commandments, and the chart of the prophetic symbols of Daniel and the Revelation. The Spirit of God witnessed with my

spirit then and there that these two charts represented the standard and work of His remnant people. "The commandments of God and the faith of Jesus" sounded like a true standard under which to rally the people of God.

Here also I first came in touch with the Spirit of prophecy. The testimony of Jesus, which the word of God promised was to accompany the remnant of His people, this people possessed. This greatly rejoiced my heart, as I had earnestly longed to find a people and work carrying clear credentials of divine leadership. Here it seemed that Jesus was speaking to His remnant people and guiding them as He guided His people from Egypt to Canaan.

I read with deep interest "Early Writings," "Patriarchs and Prophets," and "The Great Controversy." As the years have passed and "The Desire of Ages," "Christ's Object Lessons," "Ministry of Healing," "Prophecies and Kings," and the many volumes of the "Testimonies" have been added, I have congratulated myself upon the call of God to be a student in the school of Christ. Into our minds the Master Teacher, "in whom are hid all the treasures of wisdom and knowledge," has condescended to pour His rich gifts, or so it appears to me.

Effects of the Spirit of Prophecy

I have marked with much interest the effect of this gift upon those who receive it as the testimony of Jesus, and have yielded their hearts and lives to its influence and guidance. They seem to have a deeper love for the Holy Scriptures. They love Jesus and speak of their love for His personal appearing. They also love one another, and appear sweet and teachable in their lives. In fact, they look to me like the "saints of the Most High," who are soon to take the kingdom. I love these Adventist people. They are my brethren.

I find it difficult to choose words to express the joy and satisfaction I felt in finding this people engaged in the building and conducting of sanitarium and health reform work. This appealed to me as a well-balanced gospel. I never believed that God was saving men in sections; that is, the soul without the body. To me Jesus was the Saviour of the whole man, "spirit, and soul, and body;" for I had read it in the word about those who were to "be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

I have had the privilege of observing the fine fruits of this combined gospel of medical evangelism. In several portions of the earth, including

the islands of the Pacific, I have witnessed its power to transform the individual personal habits and clean up the home life. Everything it touches it elevates. The mind is cleared and the body fitted as a temple of the Holy Spirit. Those who live up to the light God has given this people upon health reform, have the honor of being members of God's "clean church."

Phenomenal Prosperity

Often, during these many years, have I read and heard quoted the good promise of the word of God: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

This movement has been marked in all lines of its activities with phenomenal prosperity and rapid growth. Its membership has doubled every ten years. Examples might be drawn from every department of the work, the publishing, the educational, the evangelical, the sanitarium and health food lines. Space will permit, however, of only a few.

The publishing work, starting in extreme poverty, printing its little *Present Truth*, of 1,000 copies, on a press not owned by the denomination, has grown to over sixty publishing houses, printing the message in 146 languages. The testimony of Jesus gave clear leadership in this branch of the work. In a vision given through Ellen G. White, in Dorchester, Massachusetts, in November, 1848, she was instructed that the brethren should begin to publish. She said to her husband:

"I have a message for you. You must begin to publish a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

There has been no failure here. Every word has been fulfilled.

The Prince of Financiers

Jesus has proved Himself to be the prince of financiers. Financing a world-wide work, including the support of its ministry and all the various facilities required, certainly called for divine leadership, and this was given. Through the Spirit of prophecy Jesus counseled His remnant people to adopt the system of tithes and offerings, which He Himself had given in His word. Do this, was the promise, and I will "pour you out a blessing, that there shall not be room enough to receive it."

The people responded, and the proofs have appeared. From 1863

up to the present year, a sum close to one hundred million dollars has been received and expended on the ministry and evangelism. Freewill offerings have increased this sum over sixty-eight million.

The Sabbath schools have led in freewill offerings; beginning with \$3,096.58 in 1882, they have at the present time reached the splendid sum of two million dollars a year for missions.

Multiply the tithe only by ten, and the rich blessings of God upon His people appear.

Inspired Directions in the Purchase of Properties

Properties well located, for sanitariums, schools, and missions, were pointed out by the Spirit of prophecy, and later purchased at greatly reduced prices. Thus the servant of the Lord wrote:

"In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost.

"It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service.

"But light came that our work of establishing sanitariums in Southern California was not complete; and on several different occasions testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands."—*Counsels on Health*, pp. 231, 232.

Following the lead here pointed out, Loma Linda was discovered, all built and furnished and waiting for occupancy. This "Hill Beautiful" was purchased at less than one third its original cost. And so the servant of the Lord again wrote:

"It was the Lord's purpose that the Loma Linda Sanitarium should become the property of our people, and He brought it about at a time when the rivers of difficulty were full and overflowing their banks."—*Testimonies*, Vol. IX, p. 272.

This property, with its surrounding acres, was purchased for \$40,000. New buildings have been erected, suitable for the sanitarium and the conduct of the College of Medical Evangelists, until its present value is well over one million dollars.

The Glendale property, with its large buildings, covering an entire city block, was purchased for \$7,500. This property increased in value, until it was sold for over \$200,000. Then a beautiful suburban location of thirty-five acres was secured, and a fine sanitarium erected. This plant today is worth over \$1,000,000. Thus the Lord has led clearly and unmis-

takably, and we recognize His leadership and give Him all the praise.

Numerous instances, all equally marked, could be gleaned from many portions of the earth. We present just one more from Australia.

Evidence From Australia

The Avondale estate of 1,500 acres, seventy-five miles from Sydney, was pointed out by the Spirit of God as a proper location for the Australasian Missionary College. Contrary to the advice of government land experts, but in harmony with the statements of the angel of the Lord, that "false witness had been borne against the land," and that it would produce fruit, grains, and vegetables, it was purchased—1,500 acres for \$5,000, or \$3.50 an acre.

Here the Lord purposed to "set a table in the wilderness," the testimony assured us. And so the farmers moved out by faith and planted grapes, oranges, persimmons, figs, peaches, lemons, and berries. Vegetables of all kinds were raised. Watermelons weighing fifty-six pounds were produced the first year, and tomatoes weighing two pounds each. Indian corn was grown fourteen feet in height. By the direct advice of the testimony, flowers were interspersed with the vegetables and on the lawns. And so the wilderness was transformed. Portions of the land purchased at \$3.50 an acre, now in full bearing orchards, are valued at \$1,000 an acre. This is certainly high percentage increase.

But this is not all the report. On this same estate, a food factory has grown from small beginnings to a large, prosperous plant. By the direct counsel of the Lord this factory was located here, far removed from the large cities. Bankers and other business men in Sydney urged its location in the city, and offered financial assistance. But the testimony of the Lord assured us that in the city we would come in conflict with labor unions and other adverse conditions. In the country the factory would be a blessing and assistance to the students in earning their way through school.

So here it was built, and success beyond our highest expectations has followed. Today this factory, with its branches and stores in many cities, and its delivery activities, employs over 500 Seventh-day Adventists at a good living wage. This large company of workers includes many of the students at the college. And they tell us it is a blessing to the people of all Australasia, as 2,000,000 people daily purchase and eat of its products. This truly represents a large

table to have been set in the wilderness. But God does big things.

One has well illustrated the leadership of the Spirit of prophecy in this advent movement: "Like the nervous system in the human body, touching and calling into activity every brain cell and nerve and muscle fiber; so the Spirit of God has directed and called into fruitful action every feature of the work of the threefold message."

The human instrumentalities have

recognized and followed the Spirit's leading, and their work has prospered.

If in the days of poverty, perplexity, and pressure against prejudice and satanic obstructions, the early pioneers, in faith, pressed through and conquered, certainly we, who have lived to see and record the many evidences of divine leadership, can now trust our Leader to bring the work to a triumphant end.

Glendale, Calif.

There Shines a Light---No. 5

Teach All Nations

By ARTHUR W. SPALDING

"Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 14:6; 18:1.

The great objective of the church of Christ is the evangelization of the world. For this are the people of God set in the world, that they may carry the gospel to every creature, bringing to men redemption from their slavery, uplift from their degradation, salvation from their sin. To the end that they may be fitted for this work is all the training they receive under Christ, in fortifying of the spirit against dangers and difficulties and disappointments, in maintaining and upbuilding their physical, intellectual, and moral powers, in prospering them in fortune and teaching them frugality of expenditure. All is to be saved for Christ, all is to be given to Christ, with the prayer ever in the heart and upon the lips, "Thy kingdom come." "Even so, come, Lord Jesus."

The message of the imminent second coming of our Lord Jesus Christ is the culminating message of the gospel. The ardent heart of the disciple ever longs for his Master, and the word of His soon coming quickens the pulse and thrills the heart.

"How cheering is the Christian's hope,
While toiling here below!
It buoys us up while passing through
This wilderness of woe."

"Fly, lingering moments, fly, O fly!

Dear Saviour, quickly come!

We long to see Thee as Thou art,
And reach that blissful home."

The vision of a world-wide work was inherent in the threefold message of Revelation 14, which was understood by Adventists to be symbolic of their mission. The first angel has "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The advent movement prior to 1844 had little organization, none that was in any sense world-wide. The proclamation of the message was extended to far quarters of the earth by individual initiative under divine inspiration and guidance, but it was not at all systematic nor sustained. If in the chaos incurred by the disappointment, and the feeble state of resources and organization immediately after the emergence of the small seventh-day body—if the vision of the believers in a world-wide mission was limited to the cosmopolitan population of the United States, it is not strange. Men's eyes are often holden by their environment and circumstances. But God, who sees the end from the beginning, stands ever ready to throw the light of greater revelation upon their path.

Denomination Stirrs to Mission Program

Eighteen years after the first organization of the Seventh-day Adventist denomination (eighteen years of strenuous efforts to increase and consolidate the forces and resources of the infant church), in 1871-72, the messages of Mrs. E. G. White began to bear much upon the responsibility of this small people to carry the gospel into every country in the world.

"Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will

be the end of these things?" "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. . . . Our publications should be printed in other languages, that foreign nations may be reached. Much can be done through the medium of the press, but still more can be accomplished if the influence of the labors of the living preacher goes with our publications."—*"Testimonies," Vol. III, p. 202, 204.*

With advancing light went advancing effort. So it came to pass that when, through literature and other means, an interest in this message was aroused in lands outside the United States, provision was made to send living messengers to these fields. Thirty years after the disappointment, twenty-one years after the organization of the Seventh-day Adventist Church, in 1874, a little denomination of seven thousand turned its face toward the sunrising, and answered the call from old Europe. In that year J. N. Andrews, the first official representative of Seventh-day Adventists to go outside America, took up his residence in Switzerland, and with the handful of believers there, directed the beginning of a movement that now covers every country of Europe, with a people who swell the roll call at 100,000 and share with the parent body the chief burden of the great mission fields.

Australia Receives the Light

Ten years later, at the antipodes, Australia received an answer to her call for a delegation of workers. In a roundabout fashion the advent faith had already entered there. A lady of beautiful Christian character, Hannah More, a missionary in Africa, upon receiving some of our literature, embraced this faith and imparted it to other missionaries there on duty. Among these was a man from Australia, named Alexander Dickson, who upon his return to Melbourne carried these truths with him, and labored earnestly for a time in their promulgation. Now, in 1884, a company was sent there under the leadership of S. N. Haskell, and the foundations were laid for that great southern base of faith and service in the gospel work.

Gradually the lines of endeavor were extended and the many interests consolidated. Three great bases for missionary enterprise were developing, in North America, Europe, and Australia, and facilities were established in publishing, medical, and educational lines. Meanwhile the fringes of the heathen world were touched. Roused by the initiative and persistence of a lay member, John I. Tay, who found his way to the lonely little island of Pitcairn in the South

Seas, brought its entire population into the Adventist faith, and then returned to America to awaken an interest in the island field, the church fitted out in 1890 their first missionary ship, the "Pitcairn," which began the evangelization program among the South Sea Islands now grown to such important proportions.

The native peoples of Africa received first attention from us in 1894, with the establishment of the Solusi Mission, and now 15,000 native Africans, with rapidly swelling ranks, are following the banner of the coming King. China and India, those fortresses of false religions, were both entered by Adventists who were lay workers, the former in 1888 by Abram LaRue, a colporteur and Bible worker, who faithfully held the fort until the arrival of the first missionary party in 1902; and the latter in 1893 by two colporteurs, and in 1895 by a self-supporting worker, Miss Georgia Burrus, afterward Mrs. L. J. Burgess, who with her husband still remains on India's missionary list.

Great Advance Begins

But it was not until the reorganization of the denomination at the General Conference of 1901 that the missionary program of Seventh-day Adventists received that impetus which has put it well in the forefront of modern Christian mission work. In that year there was elected to the presidency of the General Conference a man hailing from the far quarters of the earth, who had spent fourteen years in Australasia, close to the greatest heathen fields. Two years later another man who had spent a great part of his life in foreign service, including some years in India, was made secretary. These two men, A. G. Daniells and W. A. Spicer, led out for the next two decades in a world-wide missionary campaign which put representatives of every line of the threefold gospel message in every part of the world. This Christian force is using more than 400 languages and carrying an annual budget of approximately \$5,000,000, besides the auxiliaries of self-supporting institutions, such as publishing houses, sanitariums, and schools, having an investment of over \$50,000,000.

But however impressive a showing might be made by statistics, in rate of growth, in high per capita offerings, in institutional investments and ministry, in missionary enterprise that rivals the early Christians and the Moravian movements, it is not these which constitute the strength of this last gospel message which is the climax of all that has gone before. No; that which measures the power of this message is the Spirit of God

in the individual and the mass, and the degree to which it is allowed to control and animate all the life and the purpose of this movement.

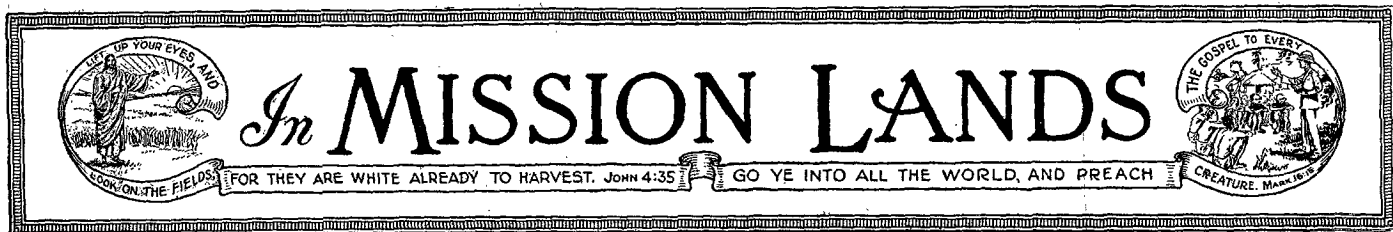
An Example of Consecration

If we will look back upon the history of our world-wide mission, we may gain a knowledge and an inspiration for greater consecration and unselfish service. What a roll call of heroes of faith is that of the pioneers of our work, from first to last! For the pioneers are not all gone, even as the frontiers of gospel work are not all vanished. From the earliest messengers in the home field who endured privation and hardship in the starting of the work, down to the consecrated and purposeful messengers of today, lay and clerical, in home and foreign lands, who are sacrificing their ease and exerting every power to seek and to save the lost, we behold a company through whom God could work and has worked. It is not the first time in the history of the Christian church when there have been such examples; indeed, there has been no period in Christian history when there could not be found a "seven thousand" in Israel who had "not bowed the knee to Baal." But the test will come in perfecting a whole people, united in purpose, equal in sacrifice, without other ambition or aim than the finishing by every means within their power of the work of God in the earth. If we would be that people, we cannot too earnestly study or too faithfully emulate the example of our pioneers in this cause.

He only can belong to a missionary people who himself has the missionary habit. He must begin his mission at home. He cannot preach to Nineveh if he fail in Gath-hepher. He carries with him to Tarshish or Sinim or the isles of the sea exactly what he taught and practiced in his own land. He who would go with the King to the battle, must first receive training in the enduring of hardness as a good soldier of Jesus Christ. Luxuries and indulgences and soft living must be renounced; there must come to be joy in sacrifice and service. And to this end the life must be filled with a spirit of fellowship and ministry that transcends all earthly pleasures, and fills the soul with the peace that passes all understanding. Then there will be an invincible army of Christ to make the last assaults upon the fortress of the enemy and to crown with triumph the long wars of God.

✻ ✻ ✻

"If you want to find genuine satisfaction with your lot in life, build a service station on it."



Among the Da Hwa Miao, of Yunnan

By MERRITT C. WARREN

THE population of Yunnan, the second largest province in China, is predominantly non-Chinese. Some of the more important aboriginal races are the Nosu, the Tai (Shans), the Min, the Tibetan, and the Miao. The Miao race is divided into many tribes. The largest single tribe is known as the Da Hwa Miao (Big Flowery Miao). This tribe is found scattered through Yunnan from Szechwan on the north to Tongking on the south.

Many from this tribe are turning to the light of the third angel's message. In September Claude B. Miller and the writer spent two weeks among these people, conducting meetings in their villages.

Dallas R. White has been unable to get out among these tribes people, as the death of Sister White left him with the care of their two little girls. However, he has gathered many of the Miao into his place, and instructed them in the truth. Some of these have acted as guides and interpreters for us.

A walk of two and a half days to the northeast from Yunnanfu brought us to Da Sui Gin, a village of the Da Hwa Miao. Here we held meetings for several days. Over two hundred were present at some of the services. In the evenings the use of stereopticon slides helped to impress the lessons.

The Miao are very good singers. The harmony of the two hundred voices was beautiful, and their enthusiasm was inspiring. We enjoyed hearing these people sing, although we could not understand the words. Mr. Han, one of our members, taught the congregation a new song, the words of which he had written in Miao on a large chart. In some very touching remarks he told them that he had been taught that song by Sisters Miller and White just a short time before their death.

From Da Sui Gin we climbed three days through the mountains to the west. Da Hwa Miao were met with along the way, and some seed was sown. We were urged to visit several Da Hwa Miao villages where we were assured of a welcome, but as our time was limited, we felt we should spend

it in the villages where the message had already made a beginning.

Through Forest and Over Mountains

Two of our believers acted as guides to lead the way through these mountains. We went through beautiful forests of pine, up steep mountains and ravines, around cliffs, over barren hills, and across rivers. At one place it was necessary to wade a mountain stream that was waist-deep.

One afternoon as we were climbing a precipice, a thunderstorm broke, and the rain came down in such torrents that our umbrellas afforded but little protection. As we ferried across the river that drains the Kwen Yang Lake north into the River of Golden Sand on the Szechwan border, I felt a touch of homesickness, realizing that the water I was looking upon would soon be passing my home in Chungking, but that my program would not permit me to reach there for nearly three more months, though I had already been away two months.

Friday afternoon we reached the village of Hung Tu Shan (Red Dirt

Mountain). At sunset the Miao leader blew a few blasts on a ram's horn, and soon a company gathered for the evening meeting. The meetings on Sabbath were also well attended.

Sunday we had a long and hard stage to make to the next Miao village where we have believers, and an hour and a half before daylight we had finished breakfast and were out on the trail. We reached our destination a little after dark. We were given a hearty welcome, and food was soon provided for us. The food consisted of cornmeal, followed by oats that had been parched and ground into a fine meal. This we mixed with boiling water.

Although we had walked forty miles, we held a preaching service in the evening. All the members of the village gathered in one room. C. B. Miller operated the stereopticon machine, while I spoke to the company through a Miao interpreter.

There is at present a wonderful opportunity for work among the Da Hwa Miao. If we had the workers and the means for their support, a large company could be gathered from this one tribe. Pray for the work among the Miao.

Return From Furlough

By R. J. SYPE

WE have now returned for our third term of service in the Inter-American Division. At present we are located in one of the missions nearest to the United States, and it is one of the most interesting which it has been our privilege to know. We have every condition in these islands, from the rather modern little city of Nassau on the island of New Providence, to the more isolated and somewhat primitive conditions existing in the more distant of the far islands. It takes four days' travel on board an auxiliary schooner to reach our most distant church, which is 450 miles from our headquarters, and much longer than that to reach some of the smaller settlements which are visited only by sailing boats.

This archipelago comprises over 600 islands, and covers a distance of more than 800 miles. Only about twenty-five of these islands are inhabited, and they are scattered the

entire length of the group. Besides the Bahamas, we have in our territory the Turk and Caicos Islands, with six other inhabited islands.

The message has made a good start in some of these places; but there are still a number of the islands where there has been nothing done as yet. We have not entered the Turk and Caicos groups at all. There are also four of the most important of the Bahamas, with a number of smaller islands, where we have done little or nothing as yet. We have churches, companies, or Sabbath schools on eight of the islands, but with our small band of workers it is quite impossible to reach out farther at the present time.

It was a great encouragement to us to find, on our return to the field, that Elder Reid had another class ready for baptism, in Grants Town, a suburb of Nassau. The Lord has greatly blessed the labors of Elder Reid in

that section. This is his fifth baptism there since the hurricane in 1929, when the work was started in that section. On the first Sabbath in January, following the church service, the members of the Nassau and Grants Town churches resorted to the seashore, where Elder Reid buried fourteen converts in the watery grave, to arise to walk in life anew.

It is with great thankfulness that we announce the arrival in our island field of L. S. and Mrs. Crawford with their little son, to unite their labors with those of our little group of workers in this colony. Brother Crawford is to act as secretary-treasurer of the mission, as well as to give a portion of his time to evangelistic and pastoral work in this island; and Mrs. Crawford will take charge of

our church school. This will permit Elder Reid to go to some other sections of the field where they are sorely in need of help. He is to spend the year 1932 in the three islands farthest from our office, Inagua, Long Island, and Crooked Island. We have small churches on these islands, and it is hoped that Brother Reid will be able, by the help of God, to add materially to our constituency in those distant parts.

Brother and Sister Crawford come to us from Jamaica, where they have labored in connection with our college there for a number of years, and we are sure the Lord will bless them anew as they take up the work to which they have been called in this part of the great harvest field.

Nassau, Bahamas.

Medical Advance in India

By T. R. FLAIZ

THERE was much cause for gratification to those who attended the public opening of the new clinic in Narsapur on the evening of the last day of the year 1931.

Dr. G. A. Nelson, superintendent of the Narsapur Hospital, has for some time found his town clinic insufficient to care for the increased patronage. A fine site overlooking the Godavari River, near where it empties into the Bay of Bengal, has been made available to us, with accommodations admirably suited to our needs. God surely helped in the securing of this place. The owner refused, in the face of strong opposition on the part of her religious community, to break her pledge to give us the place. Even the Hindu contractor, employed to recon-
dition the house, felt compelled to remark that God was surely with our work. He claimed that although it was the holiday season, when it is difficult to get any work done, his coolies had completed in two weeks

a piece of work that would naturally require one month in the best working season.

On the evening of the public opening of this new place of healing, hundreds gathered to express appreciation for what is being done through our medical work at this place. The British magistrate located at Narsapur presided over the meeting. In the speeches which followed, particularly that of the local judge, who is a Hindu gentleman, there was much to cheer those who have given so liberally to support this strong feature of our work.

In drawing the parallel between the work of Christ as the divine Healer and Dr. Nelson with his staff of helpers, this gentleman struck a note which was heartily responded to by all present. There were immediately scores of the best men of the community on their feet, asking for the floor for just one moment in which to tell briefly what had been done for them

or for the members of their families.

Opportunity was given for many to say a word, but there were still many who reluctantly took their seats when it was announced that the late hour made it necessary to bring the meeting to a close. One could not but rejoice in the change since seven years earlier, when, with our work little known, we were maneuvering to get this hospital work established.

A festive touch was added to the occasion by the distribution of refreshments to all present. A young Brahman doctor serving with our Christian boys in the distribution of these fruits, presented eloquent testimony to the power of our medical work in breaking down feelings of caste and untouchability.

God is greatly blessing the work in the Narsapur Hospital. A strong evangelistic effort is being carried forward by the staff and an evangelist under the direction of the medical superintendent.

Hope Beyond the Grave

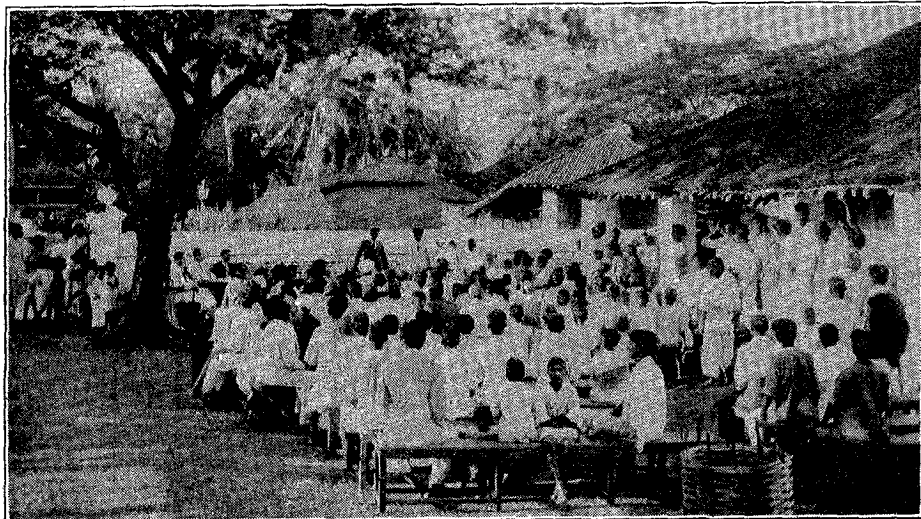
BY O. B. KUHN

EIGHT or ten believers and friends were standing in a circle in the reception room of our chapel in Anching, Anhwei, saying customary words of parting. Among them was a young man employed by the government as a radio operator, who is searching for light. He had investigated the three religions of China,—Buddhism, Confucianism, and Taoism,—and had had some contact with Roman Catholicism.

Our people were endeavoring to lead this friend into the truth, and had just mentioned some points of doctrine. Replying, the young man pointed his finger around the circle and said, "It is only a matter of time, and each one of us will be dead. Of what avail are the doctrines of the various religious organizations? None of them can keep us from dying."

In China there are thousands of thinking men and women who are similarly perplexed, and they have arrived at the same conclusion regarding the impotence of heathen religious teachings.

The great distinguishing feature of the Christian religion is that its teachings center around the person of Jesus Christ, who is "the way, the truth, and the life." John 14:6. The Christian believes not in a mere system of religious doctrine, but in the Son of God, who has the power and the right to raise the dead and to translate the living without seeing death. John 5:21-29; 1 Thess. 4:13-18.



Opening of Clinic at Narsapur, India



Conducted by Promise Kloss

Elaine Looks It Up

By MABLE A. HINKHOUSE

As Elaine turned a street corner down town one day, she unexpectedly met her friend Esther, and they stopped for a little chat.

"Hello, Elaine. Been doing some shopping?" asked Esther.

"Yes," replied Elaine. "That is, I've been trying to. It's the usual bugbear of trying to find a new hat, and one that will fit me. Not only that, but add to it the problem of getting one without feathers or flowers on it, and it does make it hard."

"I know," replied Esther, "sometimes the very hat that fits and is becoming to one, is the very hat that has a feather or a flower on it. I don't have much sympathy with that doctrine anyway. Is it really orthodox, and where did we get it?"

"Well, I hardly know, to tell the truth. I've been taught, ever since I can remember, that it is wrong to wear feathers and flowers on hats. But I have never looked it up or have never known where it was found."

"Don't you think the idea is rather old-fashioned and out of date? I really don't think we are expected to follow that instruction now. Why, just look at all the girls and women in our church that wear those things on their hats."

"Yes, but no matter who does it, if it's wrong, it's wrong. And that doesn't excuse us. I, too, have noticed a decided let-down on this matter. I suppose a lot of new members do not know any better, and many of the others choose to forget. This little conversation with you has aroused in me a desire to look the matter up, and see just what instruction we do have along this line."

"That's fine, Elaine. I want to know what you find out about it."

The two girls parted and went their ways.

That evening, Elaine got out the Index to the Writings of Mrs. E. G. White and all the

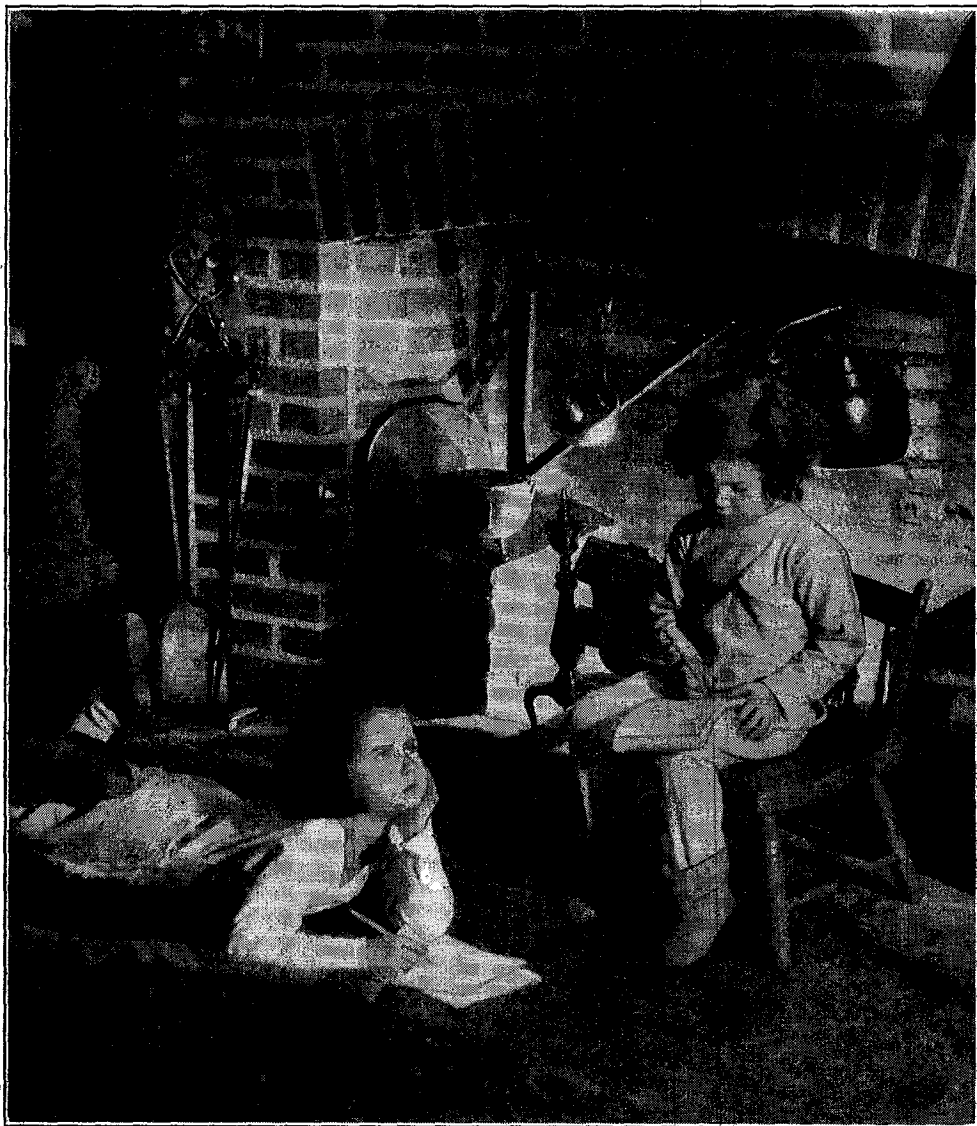
volumes of the "Testimonies," and spent a profitable hour looking up the references on "Feathers," "Artificial," and a few on "Dress." She did not find the words "flowers" or "hats" listed in the Index at all, but she did find the word "bonnets." She was interested to find that several of the references were directed to the youth. Here are some of the statements she found:

"I would remind the youth who ornament their persons, and wear feathers upon their hats, that, because of their sins, our Saviour's head wore the shameful crown of thorns."—*Testimonies*, Vol. III, p. 379.

"The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory."—*Id.*, Vol. V, p. 499.

It is displeasing to God to have the attention of His people detracted from the service by the display of finery in dress by some in the church.

"Dear youth, a disposition in you to dress according to the fashion, and to wear lace, and gold, and artificials for display, will not recommend to others your religion or the truth that you profess. People of discernment will look upon your attempts to beautify the external as proof of weak minds and proud hearts. . . . Now is your golden opportunity to form pure and holy characters for heaven. You cannot afford to devote



H. A. Roberts

That Letter to Daddy

these precious moments to trimming and ruffling and beautifying the external to the neglect of the inward adorning."—*Id.*, Vol. III, p. 376.

"Christian youth, I have seen in some of you a love for dress and display which has pained me."—*Id.*, Vol. III, p. 366.

To those who desire to be true Christians she says:

"You will resist the temptations of Satan to indulge in vanity and in trimmings and ornaments for display."—*Id.*, p. 370.

"Much has been expended for ribbons and laces for the bonnets, for collars and other needless articles to decorate the body."—*Id.*, Vol. I, pp. 135, 136.

The footnote explained that Mrs. White did not mean that no collar or ribbons at all should be worn, but that she was speaking of expensively wrought collars, and expensive, unnecessary ribbons and laces.

Since many of the references spoke

of ribbons as well as feathers for trimmings, Elaine concluded that it was just as wrong to use ribbons in an extravagant manner for display, as feathers. The plea was for inexpensive, modest, and unobtrusive trimmings on one's hat as well as on one's dress.

Elaine found in Volume III, page 375, a statement that Christ called attention to the lilies. They toil not, neither do they make any effort to beautify themselves, yet Solomon in all his glory was not arrayed like one of them. No matter how hard we try by artificial adornment to make ourselves objects of attraction, our outward decoration will not bear comparison with the simple flowers of the field for natural loveliness. The inference then is, Why try to imitate them?

criminally intensifying the fear. Every discomfort of this sort should be avoided.

For the child, a really necessary shopping excursion may become a delightful companionable journey of exploration, and for the mother, a pleasant relaxation from household tasks.—*Issued by the National Kindergarten Association.*

THE greatest evidence of the power of Christianity that can be presented to the world, is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can; for it is a living witness of its practical power upon the heart.—*"Testimonies,"* Vol. IV, p. 304.

Taking Bobby Shopping

By JOSEPHINE E. PHILLIPS

"SUCH a day!" complained the young mother. "Shopping all the morning with Bobby along makes me a perfect wreck."

"Er — and how is Bobby?" the caller inquired.

The mother stared. "Why, Bobby's all right."

Inquiry, however, established the fact that Bobby had been too tired to have a nap, and had refused his lunch.

"No wonder, full of candy as he was. I suppose I shouldn't have given it to him, but one has to do something. He never will stand still while I'm picking out a dress pattern. What would you do?"

Bravely the visitor told her. First of all, if possible she would leave Bobby at home. The cost of a reliable caretaker for a few hours would be more than justified by the mother's saving in time and the child's saving in energy.

"If the child must go," she advised, "plan to make only such purchases as need personal attention. Depend on telephone or mail order service for notions and staples. Allow enough time! Put yourself in Bobby's shoes for a moment. How many steps does he take to one of yours? Imagine yourself being hurried along as fast as your feet can carry you, with one arm stretched straight up in the firm grasp of a giant's hand.

"Is Bobby expected to stand long minutes by—to him—uninteresting shop windows? Then it is only courtesy for you to stop before windows which please him, and when he asks questions about everything in sight, to answer him. The promise of a little

trip to a pet shop or a florist's may lighten the burdensome waits. And then keep the promise!

"Remember that some children are 'manually-minded.' They cannot really 'see' without touching. A reasoning talk before leaving home will accomplish more than slaps and scoldings in the store. Explaining unfamiliar objects in simple terms will often forestall their being handled. Bobby is acquiring an education!"

This was good advice to the young mother, but another caution should be added. Whether "Bobby" is a bonneted baby or a young runabout, guard him against fright. Out of his normal atmosphere, the noise and bigness of things may appall. Unthinking strangers make advances. To lose for a moment your hand or the sight of your face—the only things familiar in the whole scene—may strike terror to a small heart, and the world may never again seem a safe place.

In a child study group recently an incident was described which illustrates this. Upon approaching the store elevator, a child turned pale and began to tremble.

"Come along!" the mother ordered, and the child followed without a word, but with torture in every feature.

"She's acted in this idiotic way every time we have come to an elevator ever since the time she didn't get through the doorway quickly enough. She was left in the basement while I went to the top floor," was the explanation.

Even with most careful handling, such an experience might leave its mark, but forcing the child to enter the elevator again and again was



Enigma

I AM composed of thirty-two letters.
My 10, 27, 1, 22, 14, 6, is your maternal parent.
My 12, 2, 8, 15, is a seagoing craft.
My 29, 23, 28, 3, 18, is the most common liquid.
My 11, 17, 30, 18, is a long period of time.
My 19, 20, 9, 13, is a small receptacle.
My 5, 24, 7, is not new.
My 25, 30, 31, 32, 14, 18, 26, is a thing to carry at night.
My 16, 8, 24, 4, 21, are small mountains.
My whole is a precious assurance.

WORD GROUPS

| | | |
|---------|---------|--------|
| serpent | boat | wind |
| party | jewelry | money |
| mother | prophet | storm |
| wine | house | calf |
| priest | son | tree |
| sleeper | woman | nomads |

ANSWERS FOR LAST WEEK

Bible Baskets

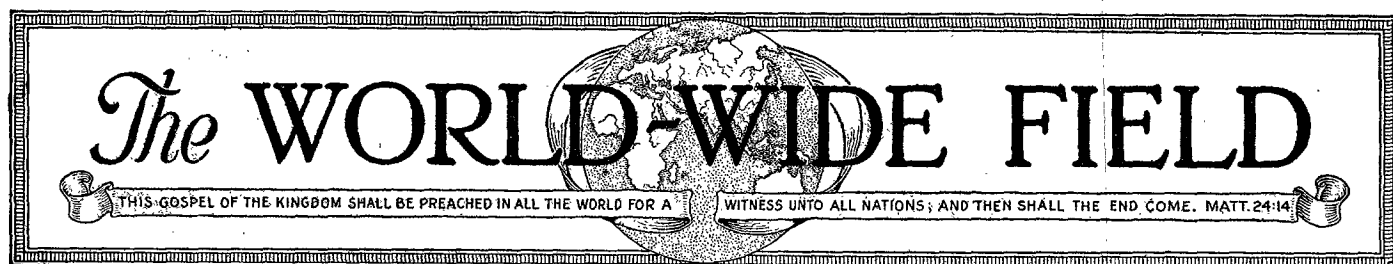
1. Gen. 40: 16-20.
2. John 6: 9-13.
3. Acts 9: 22-25.

Who Said?

1. Judges 9: 36.
2. 2 Chron. 19: 2.
3. 1 Kings 11: 22.
4. 2 Kings 5: 13.
5. 1 Sam. 14: 29.
6. 2 Kings 13: 14.
7. 2 Sam. 2: 26.
8. 2 Kings 2: 14.
9. 2 Sam. 19: 35.
10. 1 Kings 21: 20.

Riddle

Joshua 3: 15, 16; 2 Kings 2: 8, 14.



Soul Winning in Our Institutions

By W. E. HOWELL

IF there is one great objective in the organization of Seventh-day Adventist forces in the world that is outstanding above all others, that objective is the winning of souls for the soon-coming kingdom of Christ. Naturally, the welding of a world work into a united movement calls for no little organization. That organization must be orderly and compact and complete if it is to hold together and do its work effectively.

The danger, however, is in becoming so occupied with the organization itself that the great objective of it all is lost sight of in our endeavor to make the organization work well. This is no argument against an effective organization, but it is an argument for keeping consciously and continually before us the purpose of that organization. To cover a world work, we must have one world organization called the General Conference, then subdivisions of that in the form of division conferences, union conferences, local conferences, and local churches. Naturally the development of our organization was from the local church upward to the world conference. With such an organization once completed, and with "the Spirit of the living creature in the wheels," we may confidently expect the result so well stated by Paul in Ephesians 4:16: "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

For our purposes the keynote of this verse is found in the phrase, "maketh increase of the body"—not necessarily increase in the organization, but an increase in the body of believers that make up the basis for organization. It is the addition of members to the body of Christ that is both our concern and our task.

What is true of our conference organizations the world over is equally true of our institutional organizations. These not only give stability to the general organization, but are intended to serve primarily as centers

for effective work in soul winning within themselves and as far as their influence extends. A school properly conducted has the high privilege not only of winning souls from the student body to the kingdom of Christ and training them for work, but also of reaching out in aggressive soul winning in the community about the school. A sanitarium not only fills the important office of ministering to the health of its patients, but its prime purpose is to win the souls of its patients and guests for the kingdom. The task of a publishing house is not alone that highly important work of preparing soul-winning literature, but its employees too may and should have the privilege of participating actively in winning souls from among the people within reach.

Along with the concerted efforts in our conferences to put our soul-winning work on a much more aggressive basis, turning all classes of its workers into active winning of souls, is it not most fitting that our institutions of every kind and size should make equally earnest efforts to turn their energies toward greater fruitfulness in souls?

Review and Herald Effort

The Review and Herald Publishing House has been setting a most worthy example in this respect for the past year and more. The employees of this

institution carried on last year a public effort in the city of Alexandria, across the Potomac River in Virginia, some fifteen miles from Takoma Park. This effort resulted in adding to the church some twenty-one souls, with further interest to be followed up. This winter a similar effort is being conducted in Hyattsville, Maryland, about five miles from Takoma Park.

It is difficult to forecast, at this writing, the fruitage of this last effort. A goodly number are deeply interested in the study of the message, and the Review and Herald workers feel confident that a number will take their stand for the message.

A few members from the Takoma Park, Sligo, and Capital-Memorial churches have been organized into a company, and hold regular Sabbath services in Hyattsville. This undoubtedly will result in a permanent church organization, and will prove an encouragement to those who have become interested in the recent evangelistic effort, to cast in their lot with the remnant people of God.

The spirit of this work has been so great a blessing to the Review and Herald family of employees, and to the souls who have found their way into the light of present truth, that we hope this brief account may be an inspiration to others to do as well or better, and that, along with our conferences, the spirit of soul winning may pervade the work of our institutions more fully everywhere.

For Your Information

By E. KOTZ

SOMETIMES those who correspond with the General Conference have apparently been puzzled at the frequent change in signatures affixed to such letters as deal with business attended to over a certain period of time by one and the same General Conference officer. This little article aims to explain the arrangement that we have made in the interest of efficiency in the secretaries' office.

You have elected three general secretaries, C. K. Meyers and two associates. One of us, often two, are visiting the mission fields throughout the year. Such visits are indispensable

if we are to keep in close touch with the problems in our different divisions abroad and in the mission lands. On the other hand, letters, telegrams, and cables are pouring into the office daily. This mail brings important business that must be attended to without delay, lest the cause should suffer. It may be addressed to one of the secretaries who is, at the time the letter arrives, on his way to Africa or China.

In order to meet this difficulty, we have made the following arrangement:

Let us use the present situation as an example. Elder Meyers is attend-

ing council meetings in the South American Division. The two associate secretaries have divided the correspondence of the world field between them. At the present time Elder Kern gives his primary attention to letters coming from the Australasian, Inter-American, Southern African, South American, and Southern Asia Divisions, while the writer will find on his desk the correspondence from the Northern European, Central European, Southern European, China, and Far Eastern Divisions, and in the absence of Elder McElhany, also that from North America.

All incoming mail for the secretarial office, if not marked "Personal," is opened by one of our office workers of long experience, and placed in the hands of the respective general secretary, regardless of the name of the addressee.

We have one common file, thus making it possible for all three of us to look up former correspondence.

From time to time the above-mentioned division of work is changed by the return of the one who has been abroad. Sometimes we may also change the arrangement even during such an interval, if the burden proves to be unequally divided.

To us in the secretaries' office this plan has worked very satisfactorily. It keeps all three of us in close touch with the problems of the world field, and safeguards against any undue delay. By means of officers' and General Conference Committee meetings, the whole General Conference force is kept informed of the same problems that are first communicated to the secretaries.

Of course we realize that it might often be more agreeable for division secretaries and others to continue the correspondence with just one man, but thus far we have not heard any complaint, although we know that our plan has never been thus explained.

On the other hand, we are, of course, open to suggestions and counsel. We want to serve the field to the best of our ability, and we believe that you have a right to know *how* we are trying to do it, and to tell us how we could do it better. Such friendly and constructive help will be gladly welcomed.

We would at this time take the opportunity to thank the world field for the wonderful and courteous spirit of co-operation that we have enjoyed in our work throughout all these years. This spirit has made the often strenuous task a very pleasant one.

meetings began on Friday night, January 22, and will continue until Thursday night, February 4. It is not the design of these meetings for any member to preach a long sermon, but to study the Testimonies and the Bible without any excitement or commotion. Much time is spent in prayer. The congregation at each meeting is given opportunity to testify, and after meetings are held.

Youth Rededicate Lives

On Sabbath, January 30, we saw the most remarkable demonstration of the outpouring of the Holy Spirit which we have ever witnessed. Confessions were made, backsliders were reclaimed, and new people were led to take their stand definitely for the truth. The entire company of young people who had been fearfully slipping, rededicated their lives to the service of God. The meeting lasted for hours, and what the Spirit of God wrote in Volume VIII of the "Testimonies," page 104, "What Might Have Been," was actually seen.

Not only is the revival spirit manifested in these meetings, but reformation is actually taking place. Brotherly love is now flowing from heart to heart in all these churches where we have been. An earnest desire is seizing the people to labor for others, which means the return to their first love.

It is the plan of the workers to continue this program until every church in the conference has been visited. We have found by experience that about two weeks is required to round out the program and complete the work.

Why should not workers everywhere line up their lives by the definite instruction given in the Spirit of prophecy for this people, and unite together for such a program in all our churches? We have found our people hungry, and they express themselves as longing for such an experience. They have prayed for it, and they welcome it, and show an earnest desire to go as far as the workers lead in this work of heart searching, confession, restitution, reformation, and determination to press on to be ready for the coming of Christ in the clouds of heaven.

Revival and Reformation Begun in Southern Oregon

By T. B. WESTBROOK

UPON arriving home from the Fall Council, I called the conference workers together and we spent a few days studying the condition of our people as outlined in the Testimonies, and the preparation that must be made if we hope to receive the latter rain and be ready to meet Jesus in peace when He shall come in the clouds of heaven. It was decided to put on a program in our churches, giving most careful thought and study to the condition of the Laodicean church, what brought on that condition, and the remedy.

On January 1 we began a series of meetings in the church at Azalea. The Spirit of God came down in a remarkable way. Backsliders were reclaimed, the spiritual life of the most faithful was greatly deepened, and confessions were made of withholding tithe, criticism, evil tempers, differences between brethren, and many other things which have shut Jesus out of the heart.

The next meeting was held in Marshfield, and the same program was followed. Outsiders came and said that they had never been in such meetings in all their lives. It was the united testimony of our people that

they had never seen anything like it, or so witnessed the power of God. One Catholic man was present, and while the meetings lasted only from Friday night till the next Thursday night, he took a definite stand for the truth, giving up his tobacco, and swinging right into line with this people on all phases of our message.

We then went to Roseburg. Again the outsiders came, although no public announcement had been made of the meeting. Several here took their stand for the truth with us. Again the backsliders were reclaimed, and deep heart searching was felt throughout the entire week.

At the time of writing we are in the midst of an effort in Eugene. The

Cincinnati and Dayton, Ohio

By A. N. DURRANT

In the Cincinnati colored church for the two years closing December 31, 1931, forty-seven members were baptized, chiefly as the result of two tent meetings. Fourteen others were added by letter and profession of faith.

The members were meeting in a rented hall, having sold their former church building. With the little over \$6,000 that the conference office very wisely saved from the sale of the former property, and the earnest efforts we made in 1930, \$8,000 was avail-

able. The timely help of the General Conference in giving \$2,000 enabled us to buy a fine church building in August, 1930. This building was erected by white Baptists on a formerly aristocratic street; they sold to Jews, from whom we bought. The property had been held for some time at \$30,000, but they finally accepted our offer of \$15,000. The building is 79 x 131 feet, with a capacity of 750 in the main auditorium, and of about 250 in the prayer meeting room, plus janitor's quarters of four rooms.

Providence wrought for us, without doubt, for many well-wishers say it is "a gift." We paid \$7,000 down, and in ninety days \$3,000, making \$10,000 as a cash payment, and the other \$5,000 was put in a first mortgage. At present we have a debt of \$4,600, with all bills paid, and considerable work done in repairs.

We are now passing through our severest experience of the depression, as nearly all our best workers and givers are out of work. Pray for our dear devoted people, some of whom walk long distances to get to church on Sabbath for lack of car fare. It is heartening to the worker to see the devotion manifested by some who are poor in this world's goods, but rich in good works indeed.

Last summer's effort was held two or three blocks from the former church building owned by this people. From this effort so far we have baptized fifteen, and several more are interested, among them two school-teachers.

As yet we have not had any public effort in Dayton, but here also five have been baptized. We hope this coming summer to be able to have a public effort here. Remember this church also in your prayers. Our people take part in all endeavors in behalf of our work generally, and although they do not always attain the results we desire, yet I feel sure that the majority are doing their best under most trying conditions. We are one with this movement, and look forward to the close of this blessed work, when the victorious will march onto the sea of glass.

North American News Notes

We have baptized three persons in the Scranton (Pa.) church this year.

J. C. HOLLAND.

SABBATH, Dec. 9, 1931, nine were baptized in the church at Louisville, Ky., by L. E. Lenheim. Most of these had attended the tent meeting held during the summer by Elder Lenheim.

During the Week of Prayer at Bowling Green, Ky., one adult joined

the colored church. Four joined the white church, and a class of four was formed for baptism. This rite will be administered later.

A. C. GRIFFIN recently baptized two adults in Chanute, Kans., and two other adults are planning to be ready for the same rite soon. These are the result of the missionary work and Christian influence of the members of the Chanute church, none of them having known of the truth before coming in contact with the members of that church.

A CHURCH of twenty-five members was organized at Bonners Ferry, Idaho, Dec. 19, 1931. This new organization is the fruitage of a series of meetings held by R. J. Kegley.

M. L. RICE.

~~~~~

(Continued from page 24)

what we can by our prayers and by our contributions. We hereby publish a list of all contributions received to date.

Send all contributions to J. L. Shaw, Treasurer of the General Conference, Takoma Park, Washington, D. C.

|                               |          |
|-------------------------------|----------|
| Previously reported           | \$249.50 |
| Mr. and Mrs. L. W. Graham     | 5.00     |
| Mr. and Mrs. W. C. Seymour    | 2.00     |
| Mr. and Mrs. C. D. Forshee    | 2.00     |
| R. C. Gray                    | 5.00     |
| Roy E. Slate                  | 1.00     |
| W. A. Scott                   | 5.00     |
| W. L. Woodruff                | 5.00     |
| L. H. Redman                  | 2.00     |
| L. M. Spear                   | 5.00     |
| Mr. and Mrs. H. C. Lockwood   | 5.00     |
| John Deeb                     | 2.00     |
| T. S. Dunham                  | 1.00     |
| L. M. Fisher                  | 5.00     |
| Ralston Binkley               | 3.00     |
| C. W. Foreman                 | 2.00     |
| F. E. Knight                  | 3.00     |
| N. C. Nelson                  | 5.00     |
| George White                  | 2.00     |
| N. A. Rice                    | 4.00     |
| H. N. Applin                  | 1.00     |
| Mrs. Lillie M. Patton         | 1.00     |
| Mrs. H. J. Anderson           | 1.00     |
| R. W. Conard                  | 5.00     |
| Mrs. R. W. Conard             | 5.00     |
| Ruth Conard                   | 1.00     |
| Charlie and May Boyd          | 1.00     |
| Mrs. Helen Machlan            | 1.00     |
| T. E. Vlier                   | 1.00     |
| W. C. Wood                    | 5.00     |
| Mrs. W. C. Wood               | 5.00     |
| Helen Longacre                | 5.00     |
| Gladys M. Paul                | 1.00     |
| Mrs. Lulu Hoyt                | 1.00     |
| Mamie Nowlin                  | 1.00     |
| Ellen Oxley                   | 2.00     |
| Mattie H. White               | 2.00     |
| Floto E. Collins              | 1.00     |
| Mrs. Leila Moorhead           | 2.00     |
| Mrs. Bertha Forshee           | 5.00     |
| Printha Stilwell              | 5.00     |
| Pauline Moore                 | 5.00     |
| Mrs. L. E. Williams           | 1.00     |
| W. R. Steward                 | 1.00     |
| Mr. and Mrs. F. E. Hull       | 5.00     |
| Mrs. Edna Howard              | 2.00     |
| Cash                          | 9.00     |
| C. F. Wilcox                  | 5.00     |
| Nancy E. Brewer               | 3.00     |
| Elder and Mrs. W. W. Prescott | 10.00    |
| Mr. and Mrs. S. E. McNeill    | 10.00    |
| Mrs. Helen Hollis             | 5.00     |
| Mrs. W. H. Smith              | 5.00     |
| Bessie E. Smith               | 5.00     |
| A. M. Taylor                  | 86.48    |
| Mr. and Mrs. Chas. J. Jones   | 10.00    |
| Mrs. Beattie Keesler          | 2.00     |
| Mr. and Mrs. C. N. Sanders    | 15.00    |
| Mr. and Mrs. D. L. Deerwester | 2.00     |
| Mrs. Bessie M. Cummings       | 5.00     |
| Elder and Mrs. W. B. White    | 5.00     |
| Mary J. Bush                  | 2.00     |
| W. R. Dickson                 | 2.50     |
| Isaac Bloch                   | 1.00     |

|                                      |       |
|--------------------------------------|-------|
| Emma Aulenbach                       | 2.00  |
| Mrs. R. T. Dowsett                   | 2.00  |
| A friend                             | 1.00  |
| Bertha Stottlemeyer                  | 5.00  |
| Mrs. Mary E. England                 | 5.00  |
| Mrs. William Tullett                 | 10.00 |
| L. A. Shaffer                        | 2.00  |
| Mrs. A. E. Getzlaff                  | 10.00 |
| H. M. Herman                         | 5.00  |
| H. O. Evans                          | 5.00  |
| Ann J. Jensen                        | 10.00 |
| Mrs. C. O. Barton                    | 5.00  |
| Mr. and Mrs. J. W. Hirlinger         | 10.00 |
| John Hirlinger                       | 2.00  |
| David Hirlinger                      | 2.00  |
| A friend                             | 10.00 |
| Mrs. Jessie Bradley                  | 2.00  |
| Mr. and Mrs. Alfred Nordfoss         | 10.00 |
| Mrs. Ida B. Grimes                   | 10.00 |
| Lockport (N. Y.) S. D. A. Church     | 6.65  |
| A sister                             | 40.00 |
| Miss Augusta E. Boone                | 5.00  |
| J. E. Errington                      | 5.00  |
| Mrs. Emma Vance                      | 10.00 |
| Mr. and Mrs. G. J. Mayer             | 5.00  |
| M. C. Luke                           | 1.00  |
| Mr. and Mrs. P. I. Phillips          | 5.00  |
| Linda I. Green                       | 10.00 |
| Mrs. A. C. Gaylord                   | 5.00  |
| Mrs. Mamie E. Lindsay                | 1.00  |
| Florence Morgan                      | 1.00  |
| A friend                             | 5.00  |
| W. J. Crandall                       | 2.00  |
| Mr. and Mrs. Jos. Sangster           | 4.00  |
| Mr. and Mrs. W. H. Bennett           | 2.00  |
| Matilda Tuller                       | 1.00  |
| Mr. and Mrs. B. Berglund             | 4.00  |
| Jefferson City (Mo.) S. D. A. Church | 17.00 |
| Laura E. Charlton                    | 1.00  |
| Jennie Fee                           | 1.00  |
| Mrs. Fannie G. Kaye                  | 5.00  |
| Forest Sheehun                       | 5.00  |
| Sister Zueger                        | 1.50  |
| Mr. and Mrs. Percy E. Long           | 5.00  |
| Alma, Olga, and Ruby Nelson          | 15.00 |
| Anna Sorenson                        | 1.00  |
| Mrs. S. E. Whiteis                   | 10.00 |
| A friend                             | 6.00  |
| Mr. and Mrs. Jas. H. Smith           | 10.00 |
| Mr. and Mrs. Skogsberg               | 2.00  |
| George W. Anderson                   | 1.00  |
| Cora Gibson                          | 1.00  |
| C. M. Kinny                          | 2.00  |
| Mr. and Mrs. C. H. Boettcher         | 2.00  |
| Emilie Beavers                       | 1.00  |
| M. A. Litchfield                     | 1.00  |
| Pearl D. Gracey, R. N.               | 5.00  |
| L. and Ida Kuester                   | 10.00 |
| Abbie Cooper                         | 1.00  |
| Mrs. R. O. Smith                     | 2.00  |
| W. L. H. Baker                       | 2.50  |
| A friend                             | 3.00  |
| H. M. Alexanderson                   | 2.00  |
| H. H. Stoeck                         | 5.00  |
| W. A. Sweany                         | 10.00 |
| A friend                             | 10.00 |
| Mr. and Mrs. A. Kloss                | 5.00  |
| A friend                             | 1.00  |
| Alfred J. Christenson                | 10.00 |
| Mr. and Mrs. Chas. Sternaman         | 35.00 |
| W. M. Healey                         | 5.00  |
| Mr. and Mrs. Clyde H. Smith          | 2.00  |
| Lottie B. Eells                      | 5.00  |
| Cordelia H. Lingo                    | 10.00 |
| Mrs. Lizzie Dove                     | 1.00  |
| Ella Harness                         | 2.00  |
| J. L. Prince                         | 5.00  |
| B. F. Wrenn                          | 1.00  |
| A friend                             | 5.00  |
| Mrs. Mame M. Bailey                  | 1.00  |
| Angeline Belyanski                   | 2.00  |
| Axel V. Anderson                     | 2.00  |
| Drs. D. H. and Lauretta Kress        | 25.00 |
| Mr. and Mrs. C. H. McCully           | 10.00 |
| A friend                             | 1.00  |
| Mrs. C. H. Bliss                     | 1.00  |
| Mrs. A. P. Enevoldson                | 5.00  |
| Alice Enevoldson                     | 2.00  |
| Mr. and Mrs. Oscar Morris            | 2.00  |
| Mrs. A. H. Baker                     | 1.00  |
| E. H. Gates                          | 5.00  |
| Rose A. Porter                       | 10.00 |
| Mrs. N. D. Davidson                  | 1.00  |
| Winifred L. Holmden                  | 2.00  |
| H. E. Shelstad                       | 1.00  |
| Albert Tweedy                        | 2.00  |
| Louis Ferguson                       | 5.00  |
| Clara M. Holley                      | 1.00  |
| Mrs. E. A. L.                        | 1.00  |
| E. W. Hoyt                           | 10.00 |
| Mabel Robertson                      | 1.00  |
| Juanita Perrie                       | 1.00  |
| Mrs. A. A. John                      | 5.00  |
| Elder and Mrs. E. A. Curtis          | 2.00  |
| G. S. Vallette                       | 2.50  |
| Mr. and Mrs. B. M. Shull             | 5.00  |
| Mable G. Jubly                       | 3.00  |
| Warren H. Whitehead                  | 3.00  |
| James P. Frederickson                | 10.00 |
| Edward Nelson                        | 2.00  |
| B. F. Stuckey                        | 10.50 |
| La Vanne Hazelton and Mother         | 5.00  |

|                                    |       |
|------------------------------------|-------|
| Mary Minnick                       | 1.00  |
| Mrs. Carrie E. Davies              | 1.00  |
| Mrs. Lillie Davies                 | 1.00  |
| Mrs. Tillie E. Copeland            | 1.00  |
| Mrs. Chas. McWilliams              | 1.00  |
| Mrs. N. S. Nelson                  | 1.00  |
| Mrs. Minnie Cook                   | 2.00  |
| Mrs. E. M. and M. B. Long          | 5.00  |
| Mrs. Mary A. Smith                 | 1.00  |
| S. C. Sadler                       | 10.00 |
| Mrs. F. Strebe                     | 5.00  |
| Miss Anna Turnberg                 | 10.00 |
| Mr. and Mrs. P. G. Argo            | 2.00  |
| Mrs. Frank Vye                     | 5.00  |
| Mrs. Baden                         | 1.00  |
| Mr. and Mrs. Jacob Spuehler        | 10.00 |
| Soren C. Chrestensen               | 5.00  |
| Mrs. Ida Gifford and three friends | 8.00  |
| Mrs. Elizabeth L. Wheeler          | 15.00 |
| Mrs. C. A. Goss                    | 3.00  |
| A friend in Battle Creek, Mich.    | 5.00  |
| Captain and Dr. Donaldson          | 10.00 |
| Marian Raeder                      | 5.00  |
| A sister                           | 15.00 |
| Mr. and Mrs. A. V. Bentz           | 10.00 |
| Harley Hanson                      | 5.00  |
| A. W. Dyke                         | 2.00  |
| Mr. and Mrs. Asa Harriman          | 5.00  |
| Mr. and Mrs. J. Rouse              | 4.00  |
| Wilma Rouse                        | 1.00  |
| Dorothy Rouse                      | 1.00  |
| Bertha W. Brehmer                  | 10.00 |
| A brother and his wife             | 50.00 |
| Mrs. Cathrine Rathke               | 5.00  |
| Regina Bennewis                    | 5.00  |
| Louis A. Hafner                    | 3.00  |
| Fred Hafner                        | 2.00  |
| Mr. and Mrs. Dan Hackett           | 2.00  |
| Mr. and Mrs. A. E. Place           | 2.00  |
| A friend                           | 1.00  |
| Mrs. A. Anunsen                    | 2.00  |
| Hans Haugen                        | 3.00  |
| Mrs. H. E. Jones                   | 5.00  |
| C. E. Mason                        | 5.00  |
| Mrs. Clara Montgomery              | 3.00  |
| Jackson (Tenn.) No. 1 Church       | 5.55  |
| M. J. Fritz                        | 2.00  |
| Mr. and Mrs. R. J. Cutts           | 5.00  |
| Mrs. E. A. Barrett                 | 2.00  |
| Florence Armstrong                 | 1.00  |
| Mrs. J. Nixon                      | 5.00  |
| Mr. and Mrs. D. Van Campen         | 2.00  |
| Mr. and Mrs. John P. Hansen        | 5.00  |
| Miss L. F. Day                     | 10.00 |
| Frances Poller                     | 5.00  |
| H. Amperse                         | 1.00  |

Total reported to date \$1,439.68

## Appointments and Notices

### COLUMBIA UNION CONFERENCE

Notice is hereby given that the fourth quadrennial session of the Columbia Union Conference of Seventh-day Adventists will be held at Jersey City, N. J., March 30 to April 9, 1932. The first meeting will be called March 30 at 9:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered. F. H. Robins, Pres. E. J. Stipeck, Sec.

\*\*\*

### COLUMBIA UNION CONFERENCE ASSOCIATION

Notice is hereby given that the fourth quadrennial session of the Columbia Union Conference Association of Seventh-day Adventists, of Washington, D. C., will be held at Jersey City, N. J., April 4, 1932, at 10:30 a. m., at which time trustees will be elected for the ensuing quadrennial period, and such other business transacted as may properly come before the meeting. F. H. Robins, Pres. E. J. Stipeck, Sec.

\*\*\*

### PRAYER FOR HEALING

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

A sister in Kansas requests the prayers of God's people for the conversion of her brother and the healing of her sister, who is crippled, and adds: "I am praising God that He has so marvelously answered the prayers of the Review family in behalf of my dear husband, who was on the verge of giving up the truth, but who is now happily serving God. I am a firm believer in prayer."

A sister in California requests prayer for the healing of her mother from a severe illness which the doctors do not seem to be able to help; also for the healing of her brother, who is critically ill in one of our sanitariums.

A father writes: "I ask the prayers of God's people for my daughter, who lives in Idaho, that she may be healed of her serious sicknesses. She desires to live that she may be a blessing to others as well as her family."

A mother in Illinois asks the brethren and sisters to pray for her son, who is ill and in trouble, and seems to have lost his hold on God.

A California sister desires prayer for the restoration of her sight, which, despite medical attention, is growing dimmer every day.

A Colorado sister requests the prayers of the Review family for the healing of an infection which is affecting her hearing.

A brother in Canada requests prayer for the healing and conversion of his brother, who has been very ill for years.

\*\*\*

### PUBLICATIONS WANTED

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

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

Mrs. J. A. Upton, Grove Oak, Ala. Denominational periodicals and tracts for missionary work.

R. I. S. Thomson, 676 Armory Place, Louisville, Ky. Signs and Present Truth for use in missionary work.

Ben Garrett, East Jamestown, Tenn. Adventist literature for missionary work, particularly that dealing with tobacco.

Mrs. O. H. Rogers, Route A., Bascom, Fla. Signs, Watchman, Present Truth, and any good tracts or books for missionary work.

Mrs. Velma Ham, 530 Bertrand St., Manhattan, Kans. Signs, Watchman, Life and Health, Liberty, and Present Truth for public reading racks.

Austin L. Ham, 2160 York Ave., Memphis, Tenn. Review, Signs, Instructor, Watchman, Life and Health, Liberty, Present Truth, and tracts for missionary work.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of all current publications except Review for distribution in dental office. Tracts and booklets acceptable.

Mrs. Virginia Sloper, Eagle, Idaho. Continuous and unlimited supply of Signs, Watchman, Instructor, Life and Health, Little Friend, Present Truth, Liberty, Life Boat, and tracts.

Mrs. M. L. Howard, 1903 Prince Ave., Owensboro, Ky., thanks those who have sent literature for missionary work, and requests more, especially Signs, Watchman, Present Truth, and tracts.

Mrs. Grace Washington, 3843 Henry Ruff Rd., Route 2, Box 321, Inkster, Mich. Continuous supply of Signs, Watchman, Life and Health, Present Truth, Life Boat, and tracts for missionary purposes.

J. H. Downes, 10 Throgmorton Avenue, London, E. C. 2, England. Continuous and unlimited supply of Signs, Life and Health, Our Little Friend, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.

C. B. Smith, 222 S. Detroit St., Bellefontaine, Ohio. Denominational literature for a reading rack.

Mrs. E. B. Braman, Norfolk, Ark. Continuous supply of Instructor and Little Friends for Sunday school work.

Mrs. I. S. Camp, Box 525, Watervliet, Mich. Review, Instructor, Signs, and Present Truth for use in depots and bus stations.

G. V. Wood, Burkeville, Va. Continuous supply of Signs, Watchman, Instructor, Present Truth, and Life Boat, for hospital distribution.

G. H. Bartel, Remer, Minn., desires for missionary work, Signs, Instructor, and tracts; also books, including the "Testimonies," and "Testimonies to Ministers."

Mrs. L. J. Schlorff, Route 1, Box 23, Spring Hill, Ala. Signs, Watchman, Liberty, Present Truth, Instructor, Little Friend, Life and Health, and tracts for free distribution.

Mrs. Daisy M. Ludtke, Thermopolis, Wyo. Used Bibles, Watchman, Present Truth, tracts, and other literature, for use in Sabbath school or for distribution for missionary purposes.

## 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.

### ELDER AND MRS. H. C. JOHNSON

Harold C. and Lulu Mae Johnson were both born the same day, Sabbath, May 10, 1902; and died the same moment, Feb. 14, 1932, both being twenty-nine years of age. (See last page note in Review of March 3.)

Elder Johnson was born at New York Mills, Minn. After graduating from the Inter-Mountain Academy in Colorado, he taught church school in California for five years. Five years ago he entered the ministry. July 14, 1930, he was united in marriage to Miss Lulu Mae Hallock, and left Los Angeles immediately for work in the Tennessee River Conference. He was ordained to the gospel ministry in August, 1931. He leaves to mourn his father and mother, Mr. and Mrs. N. A. Johnson, of Los Angeles, three brothers, one of whom, Floyd W. Johnson, is a missionary in West China, and three sisters.

Lulu Mae Hallock Johnson was born at Chili, Wis. After completing the literary course at Walla Walla College, she taught in our denominational academies in the West for several years, after which she entered the nurses' training course in the Glendale Sanitarium. After her graduation she accepted the position of assistant superintendent of nurses at this sanitarium, and later acted as superintendent of nurses at the Olive View Sanitarium at San Fernando, Calif. She continued her labors here until the time of her marriage to Harold C. Johnson. She leaves her father and mother, Mr. and Mrs. Ben Hallock of Chili, Wis., and one brother to mourn.

The bodies were laid together in one casket, and committed to their final resting place in a beautiful cemetery in Memphis, Tenn.

H. E. Lysinger.

### MRS. E. KOTZ

Hilda Ella Marie Köster (Custer) was born in the Freetown of Lübeck, Germany, Sept. 15, 1888. When seventeen years of age she was baptized and joined the Seventh-day Adventist Church. For two years or more after her baptism she engaged in the colporteur work, giving all the profits to the church. From 1908 to 1910 she attended the Friedensau school to prepare herself for the Bible work.

In March, 1910, Miss Köster was joined in marriage with Ernst Kotz, who was on furlough from East Africa. They proceeded to Pare in Tanganyika, East Africa, where they labored

together for six years. Here Sister Kotz worked untiringly, without thought of financial remuneration, and with unusual devotion to the work to which she and her husband had given their lives. Here her three children were born.

When German East Africa was taken by the British during the World War, Elder Kotz was interned as a civil prisoner early in 1917, and was first sent to a prison camp in India and later to Egypt. A few months after her husband's internment, Sister Kotz and the children were taken from the mission station and interned in a coast town. The food and sanitation were anything but desirable, and the task of caring for the children, battling against disease, under such crowded and unsavory conditions, was enough to break completely the spirit of a less courageous soul. After nearly three years of such separation, the family were again united in the homeland, Germany, in November, 1919.

In 1922 Elder Kotz was appointed home missionary secretary for the European Division, and the family moved to Bern, Switzerland, the headquarters of the division. In 1926 they came to America, and established their home in Takoma Park. Elder Kotz's work in Africa, Europe, and America has always required much travel. At the times of his long absences from home Sister Kotz bravely shouldered the responsibilities of the home.

Sister Kotz has really been in poor health for many years, but never complained. About ten weeks ago she became very seriously ill. Friday evening, Feb. 5, 1932, a few minutes after the beginning of the Sabbath, she fell asleep in Jesus at the Washington Sanitarium, Takoma Park, D. C.

Aside from her family and her mother, Sister Köster, all of whom are with us here, there is a brother who is a missionary in Java.

Sister Kotz rests from her labors, but her works do follow her. The influence of her devoted life will go on and on. Only a few days ago, after her absence from Africa all these years, there came a letter from a native Christian, expressing loving remembrance of her work for his people.

M. E. Kern.

#### ELDER K. M. ADAMS

Kay Merle Adams was born near Portland, Oreg., Sept. 19, 1891; and fell asleep in Jesus at his home in Arlington, Calif., Jan. 28, 1932. Elder Adams was converted during his stay at Walla Walla College, and immediately felt a burden to work for the lost. He and three other college students, of their own volition, held cottage meetings in the neighborhood of the college. Following his graduation, he was married the same year, July 9, 1914, to Miss Florence Kime, and with his bride sailed to Singapore, where he spent seven years as principal of the Singapore Training School.

Returning to the United States in 1920 on furlough, it was discovered that Elder Adams could not return to foreign service on account of his health. He was then chosen to serve as principal of the Phoenix, (Ariz.) Academy. Later he was called to serve as normal director in the Southern Junior College at Ooltewah, Tenn., and held this position for two years.

Because of failing health Elder Adams was obliged to locate in Southern California in 1926. Here his health was sufficiently restored so that he was able to carry heavy work as Bible teacher in connection with the Southern California Junior College. More recently he also served as pastor of the college church. During 1931 his condition of health became serious, but he refused to give up the work to which he was devoted. In the face of illness he carried on in his Bible department until the holiday vacation time this last December, when he was obliged to take to his bed.

After an illness of but a few weeks, death came, and this valiant soldier of the cross now rests from his labors. He leaves to mourn and to the hope of a resurrection reunion, his wife, two children, his mother, and one sister, besides the many whom he has led to the Master. The occasion of the funeral was a sad one. Relatives, teachers, students, and a large host of friends filled the chapel to capacity, with many standing on the outside. Funeral services were conducted by C. S. Prout, Professor Cossentine, A. G. Daniels, E. W. Farnsworth, and the writer. The remains were laid to rest in the Olivewood Cemetery in Riverside, there to await the call of the Life-giver, whom our brother served faithfully and well.

P. E. Brodersen.

**Eklund.**—Frank O. Eklund died near Clinton, Minn., Jan. 19, 1932.

**Johnson.**—Mrs. Elizabeth J. Johnson died in Seattle, Wash., at the age of ninety-one years.

**Howard.**—Mrs. Lovina Howard, née Snyder, was born near Elmira, N. Y., Dec. 1, 1847; and died at Thorp, Wis., Jan. 7, 1932.

**Currie.**—Erena Currie, née Marsh, was born in Ohio, May 1, 1842; and died at Battle Ground, Wash., Jan. 10, 1932.

**Bradbury.**—C. J. Bradbury was born in Greenlake, Wis., Dec. 22, 1856; and died at Artesia, Calif., Dec. 31, 1931.

**Baxter.**—Emily Stovell Baxter was born in London, Dec. 30, 1857; and died at White Rock, British Columbia, Feb. 2, 1932.

**Peterson.**—Miss Carrie Peterson died at Benson, Minn., Dec. 25, 1931. She was a faithful member of the conference church.

**Hartley.**—Mrs. Mary I. Hartley, née Feather, was born near Monroe, Wis., April 29, 1860; and died in Marshalltown, Iowa, Feb. 6, 1932.

**Jamieson.**—Mrs. Sarah L. Jamieson was born in Scotland, in 1850; and died at Los Angeles, Calif., Dec. 20, 1931. One daughter survives.

**Larson.**—Mrs. Helen Marie Larson was born at Börsting, Skarabo Lan, Sweden, Oct. 24, 1846; and died at Moline, Ill., Jan. 26, 1932. A daughter survives.

**Stafford.**—Thaddeus Stafford was born in Michigan, March 22, 1853; and died at Milwaukie, Oreg., Jan. 19, 1932. He was a faithful Seventh-day Adventist nearly sixty years.

**Pierce.**—Charles N. Pierce died Feb. 10, 1932, at the age of seventy years. For fifteen years he was a member of the church at Phoenixville, Pa. One son and one daughter are left to mourn.

**Kent.**—Elizabeth Kent was born at Buffalo, N. Y., Jan. 22, 1855; and died in Colorado at the age of seventy-seven years. She leaves two sisters, one brother, and two foster children to mourn.

**Lindsay.**—John P. Lindsay was born at Weatherford, Tex., March 7, 1862; and died at Anaheim, Calif., Feb. 8, 1932. He leaves two daughters, several grandchildren, and two brothers to mourn.

**Ridgway.**—Mrs. Elizabeth L. Ridgway, née Fiscus, was born at Cleveland, Ohio, March 17, 1857; and died at Signal Mountain, Tenn., Jan. 11, 1932. She is survived by one daughter and one grandson.

**Twitcheil.**—Mrs. Mary Viola Twitcheil died at Syracuse, N. Y., Feb. 8, 1932, in her seventy-ninth year. She was a charter member and for fifty-four years a communicant of the Pulaski, N. Y., church.

**Vincent.**—Mrs. Jeannette C. Vincent was born in the Protestant section of northern Ireland, in 1849; and died at Berkeley, Calif., Jan. 26, 1932. Two daughters and three grandchildren survive.

**Fairchild.**—Samuel C. Fairchild was born at Mount Pleasant, Ontario, Feb. 12, 1842; and died at Spokane, Wash., Nov. 25, 1931. He is survived by his wife, one son, four daughters, and sixteen grandchildren.

**Smith.**—Leonard Gates Smith was born at Berlin, Wis., Oct. 16, 1851; and died at Longmont, Colo., Feb. 2, 1932. His wife, one son, one daughter, two grandsons, and one great-granddaughter survive him.

**Dresher.**—Mrs. Anna H. Dresher was born at Hazleton, Pa., June 15, 1879; and died in Pennsylvania, Feb. 8, 1932. Her husband, four sons, one daughter, her father, one brother, one sister, and four grandchildren survive.

**Bryant.**—Mrs. Mary Helen Bryant was born at Martinsville, Ind., June 5, 1869; and died at Arvada, Colo., Jan. 29, 1932. Her husband, one son, one daughter, one grandson, one brother, and two sisters mourn her departure.

**Hawley.**—Mrs. Edna Hawley was born at Clarinda, Iowa, Nov. 29, 1900; and died at Humboldt, Kans., Feb. 13, 1932. She is survived by her husband, one son, one daughter, her father and mother, and one brother.

**Tanner.**—Mrs. Myrna Maybelle Tanner was born at Grenola, Kans., Aug. 14, 1883; and died at Denver, Colo., Feb. 2, 1932. She is survived by her husband, two sons, one daughter, one grandchild, her father, three brothers, and two sisters.

**Scharffenberg.**—Theodore Scharffenberg was born at Holstein, Germany, April 30, 1858; and died at Los Angeles, Calif., Feb. 13, 1932. He was the father of Mimi Scharffenberg, one of our pioneer missionaries to Korea, who laid down her life for that people. His wife, six children, two of whom are missionaries,—William Scharffenberg in China and Mrs. Theodora Wangerin in Korea,—ten grandchildren, and one brother are left to mourn.

**Suffcool.**—Mrs. Annie Huntley Suffcool was born at Buffalo, N. Y., March 31, 1845; and died at Denver, Colo., Jan. 30, 1932. She accepted the faith held by Seventh-day Adventists in 1877, and for thirty-one years engaged in Bible work in Wisconsin, North Carolina, and Colorado. Besides Mrs. C. E. Rice of Denver and Miss Bessie Suffcool of Colorado Springs, there remain another daughter, two sons, and one brother.

**Lundell.**—Mrs. Lina Lundell was born at Grythytted, Sweden, May 22, 1856; and died at Chicago, Ill., Jan. 31, 1932. She accepted the Sabbath truth about 1880, and was one of the first members of the first Seventh-day Adventist church in Sweden. She was a charter member of the first Seventh-day Adventist church in Chicago, organized in 1892, of which church she remained a loyal member until her death. She is mourned by her husband.

**Parker.**—Mrs. Anna Stiles Parker was born in Steuben County, New York, Aug. 8, 1849; and died at Loma Linda, Calif., Jan. 18, 1932. Her nine children, two of whom are missionaries, are left to mourn. Harry Parker is laboring in China, and Mrs. E. J. Urquhart is a missionary in Korea.

**Jenks.**—Mrs. Vienna J. Jenks, née Noyes, was born in New York, Oct. 15, 1841; and died at Seattle, Wash., Jan. 6, 1932. She leaves six children, twenty-five grandchildren, and one great-grandchild to mourn. Her early life was closely associated with the pioneers of the message.

**Holmes.**—Mrs. Ellen R. Holmes, née Vorra, was born at Andover, Conn., June 3, 1832; and died at Jacksonville, Oreg., at the age of ninety-nine years. One son and his wife, six grandchildren, and three great-grandchildren cherish the sweet memory of her companionship.

**Bunch.**—Mrs. Elizabeth L. Bunch, née Roberts, was born at Trenton, Mo., June 16, 1863; and died at Jacksonville, Oreg., Feb. 18, 1932. Three sons, one of whom is Elder Taylor Bunch, of Loma Linda, Calif., three daughters, and five grandchildren are left to mourn.

**Johnson.**—Mrs. Mary Mikkelsen Johnson was born in Potter County, Pennsylvania, Dec. 1, 1853; and died at Loma Linda, Calif., Jan. 30, 1932. Her four children are all workers in the cause. Her aged husband, three sons, and one daughter mourn.

**Rasmussen.**—Nels Rasmussen was born at Bath, Minn., Aug. 31, 1865; and died at Napa, Calif., Jan. 26, 1932. For ten years, beginning in 1895, he was in the employ of the St. Helena Sanitarium. He leaves his wife, one son, and one daughter to mourn.

**Whiteside.**—Mrs. Nora Bell Whiteside, née Holand, was born in Benton County, Arkansas, Jan. 22, 1878; and died Jan. 26, 1932. Six children survive.

**DeCamp.**—Lincoln Lee DeCamp was born at Milwaukee, Wis., May 27, 1858; and died at Denver, Colo., Nov. 2, 1931. He is survived by one sister.

**Luyster.**—John T. Luyster was born in New York, Jan. 2, 1856; and died in Oakland, Calif., Jan. 24, 1932. His wife and oldest son survive him.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 109 MARCH 17, 1932 No. 11

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

#### TERMS: IN ADVANCE

|                 |        |                   |        |
|-----------------|--------|-------------------|--------|
| One Year .....  | \$2.50 | Three Years ..... | \$7.00 |
| Two Years ..... | 4.75   | Six Months .....  | 1.40   |

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

# War Bombs in the Orient

Will They Set the East Aflame?  
Do the Scriptures Tell the Future?

This is the title of the new, timely issue of

## Present Truth

No. 6 of the new series.

IT GIVES a concise explanation of the cause of the Sino-Japanese War and the general unrest in the Far East, and makes a terse application of how existing national conditions may bring the world to

### The Eve of Armageddon

Making it very plain that Armageddon is to be the greatest and last of all battles in which the entire world will be involved; and that during this world battle, according to the Bible, the hosts of heaven will come down, and God will "do His work, His strange work," and "bring to pass His act, His strange act;" and that He will then "destroy them which destroy the earth." The most timely, up-to-date, convincing presentation of

### The Signs of the Times


### The End of Time

### The Coming of the King of Kings

---

NOW READY  
TO MAIL

---




---

IN EVERY WAY it is a strong message number that will especially appeal and impress just now when the world's attention and interest is centered in the evident world conditions that foreshadow Armageddon.

Order of your Book and  
Bible House

---



## "Peace or War—What Says the Bible?"

Under this caption it gives, in the form of questions and Scriptural answers, a full interpretation of Bible prophecy upon *Wars and Rumors of Wars*, *The Peace Cry*

at the time of unprecedented preparation for war, *Perilous Times*, *World Desolation*, *Kings of the East*, and closes with an appeal for whole-hearted response to

GOD'S SOLEMN CALL





WASHINGTON, D. C., MARCH 17, 1932

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS

|                |               |                 |
|----------------|---------------|-----------------|
| A. G. DANIELLS | C. H. WATSON  | I. H. EVANS     |
| O. MONTGOMERY  | W. H. BRANSON | J. L. SHAW      |
| C. K. MEYERS   | M. E. KERN    | E. KOTZ         |
| J. L. MCELHANY | E. E. ANDROSS | L. H. CHRISTIAN |
| A. W. CORMACK  | N. P. NEILSEN | H. F. SCHUBERTH |
| A. V. OLSON    | H. W. MILLER  | F. GRIGGS       |
| W. G. TURNER   | J. F. WRIGHT  |                 |

CIRCULATION MANAGER CLARENCE LAWRY

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

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

## In This Issue

FOLLOWING are a few of the vital features in this number of the REVIEW:

"The Recent Autumn Council Actions. Why This Extended Discussion?" Being the reply of the editor to a layman (page 3).

"Can Geneva Save the World?" A report of the Disarmament Conference by Arthur S. Maxwell, who has been attending this notable session, and who prepared this article especially for the REVIEW readers (page 8).

"Divine Leadership in the Advent Movement." A personal testimony by G. B. Starr (page 10).

"Taking Bobby Shopping." A very helpful article for mothers (page 17).

"For Your Information," by E. Kotz. A statement as to the procedure followed by the General Conference secretaries in dealing with the extensive correspondence from the world field (page 18).

✽ ✽

## Missionary Sailings

Mr. and Mrs. Russell James and little daughter Edith, of Ohio, sailed from New York for Southampton, February 27, on the S. S. "Europa." Brother and Sister James have accepted a call to India, to connect with the Vincent Hill School at Mussoorie.

Miss Emma Binder, of the White Memorial Hospital, sailed from New York, February 27, on the S. S. "Europa," for Southampton, en route to India. Miss Binder will be associated with the medical work in the South India Union Mission.

✽ ✽

## Mission Board Items

GUNS are booming! Shells are bursting! What seems to be a terrific slaughter is going on, on Chinese soil, but the work of the Prince of Peace is moving on, nevertheless, in a marvelous way.

Here is what C. C. Crisler, the secretary of the China Division, has written in a letter dated February 8, just after the close of their division council in Shanghai:

"Our net gains have totaled 1,441 for the year 1931. The membership has been

brought up to 10,917. We had 1,791 baptisms in China last year.

"When we met here in Shanghai fifteen years ago in council, with Elders Daniells, Knox, Town, and Griggs present from the home board, the total membership of all Australasia, India, Netherlands East Indies, Malaya, Japan, Chosen, Philippines, and China, was 10,966. Now in China alone we have 10,917 baptized members—within a few of the total membership of the above-named countries in 1916.

"It is indeed encouraging to us to know that China alone can show a membership as large as the entire membership of the territory now comprising four world divisions. The net gains in church members during the year 1916 in those four divisions, including all Australasia and the isles of the sea, were 1,220; whereas the China net gains fifteen years later, for 1931, were 1,441. Do you wonder that we are heartened over what the Lord is doing in times of much trouble here in China?

"Twenty-five years ago, in China, we had a membership of 38 baptized believers; twenty years ago, 436; fifteen years ago, 2,155; ten years ago, 4,277; now we have 10,917. To the Lord be all the praise!

"In the midst of our council, on February 2, we recalled that just thirty years before to a day, J. N. Anderson and his family arrived in Hongkong, the first regularly appointed missionaries sent out by the Mission Board to China. At that time we had no Chinese workers; now we have a thousand or more."

E. KOTZ.

✽ ✽

## More Gifts for China Flood Relief

It is reassuring to receive letters from so many of our people containing contributions for the China Flood Relief. More than ever our brethren and sisters in China are suffering as the war continues. Thus far we have received no word of casualties among our people in Shanghai. We feel certain that many prayers are ascending these days in behalf of our work and workers in the Far East, that they may be spared in these troublous times. Let us continue doing

(Continued on page 20)

✽ ✽

## From Manchuria's Battlefields

THE cities of Harbin and Changehun (or Kwanchengtze), Manchuria, have been frequently named as scenes of warfare between Japan and China. It would seem that it would be impossible to conduct colporteur work under such conditions; but a letter just received from C. D. Smith, field secretary of Manchuria, formerly of West Michigan, tells a different story:

"We have just returned from a ten-day itinerating trip north of Changehun and Harbin. The experiences we have encountered have increased our faith, and caused us to believe that our book work here in Manchuria is going to advance. Although the country is so unsettled politically, our colporteurs are going ahead with the work, and the Lord is blessing their efforts.

"In Changehun Brother Wang Te Lin is selling 'Hope of the World.' Changehun was the scene of severe fighting when the trouble started in September, and everything has been very abnormal since. But in these two months he has sold more than one hundred large books. The day the trouble started he went out to work as usual, and sold six books, although the streets were deserted and the shops closed.

"Brother Wang is very enthusiastic. He says, 'This is our opportunity to reach the people.'

"The change in the government has really opened up new territory, as many of the officials have been changed. This afternoon, Brother Wang and I sold seventeen copies of 'Hope of the World' in territory that was canvassed earlier in the year. This book has been sold here four times previously, but he has sold more copies than were sold at any previous time. We are of good courage, and anxious to seize the opportunity that the Lord is giving us at this time."

H. H. HALL.

✽ ✽

## Report From the Caribbean Union

THE workers in this union baptized 857 during 1931. The highest number ever baptized before was 462, in 1927. W. R. Elliott, the president, writes:

"At the beginning of the year 1931, things looked dark. We had been cut 6½ per cent in our appropriations, and our tithe was down \$3,000. We had only one local president in the field, and I was forced to take charge of the work in both Guiana and the Leeward Islands. The French Mission was also without leadership, for Elder Dexter had been obliged to take his wife to the States. Brother Cott left the field early in the year for his furlough, so I had all that work also. From a human viewpoint there were the best reasons for discouragement. But the work is God's, and by His blessing much more has been accomplished in the winning of souls than in any previous year.

"The effort in Guiana is still going strong, and on Sunday night, January 10, more than a thousand attended the meeting. They have now baptized about 180 out of that meeting, with as many more preparing for the rite.

"Our budget has been cut about 15 per cent, and we have been obliged to reduce salaries all around the circle 10 per cent, but every worker is of good courage, and we look forward to further successes in 1932."

Our people, who have been so interested in the "Davis" Indians at Mt. Roraima, Venezuela, will remember that our missionaries have not been allowed to return to the work there. This place is not far from the British Guiana border. A missionary has gone back into those wilds on the Guiana side, and is having good success. It is learned that while some of the more superficial ones at Mt. Roraima have been influenced by the efforts to destroy our work, many are standing firm, even in the face of persecution. The missionary writes, "So you see the Indians have backbone."

Quite a number of the Indians are moving across the border, where we are free to work. It is highly important that we send a Venezuelan missionary to the Mt. Roraima region very soon.

M. E. KERN.