

## Last-day Delusions

BY MRS. E. G. WHITE



THE heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, in delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, He is there." The deep plotting of Satan will reveal its workings everywhere, for the purpose of distracting attention from present duty.

The appearance of a false christ will awaken delusive hopes in the minds of those who will allow themselves to be deceived. The church members that are awake will arise to the emergency, and manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and hell will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without Me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man.

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples?—*General Conference Bulletin, Feb. 28, 1893.*

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### "He Took Christ Out of My Heart."

"That's why life isn't worth living"

It would not be quite fair in our discussion of university teaching to charge that the teacher of so-called Modernism, of evolution, of the "new morality," of religio-paganistic philosophy, led astray students who never knew God and never professed faith in the Bible or in Christ as their Saviour. We could not tell what influences outside the university had contributed to their choice or conduct. But when we cite the cases of students who enter the university with a Christian faith cherished from childhood, and see their religious ideals erased, their hopes blasted, and their faith in God and the Bible destroyed, the conclusion is compelling that this change was brought about largely through the influence of the godless teacher. It is with the experience of Christian students only that we deal in this recital.

Mr. Dan Gilbert gives in his volume, "Crucifying Christ in Our Colleges,"\* the experience, under assumed names, of several students who have attended the university and whose faith and religious experience have been utterly wrecked in consequence. As to the character of these students whose cases he describes, he says:

"Throughout this work I have refrained from including discussions of the many cases known to myself and to my collaborators, and brought to our attention by others, of students who, while still attending high school, were so shaken in their faith that they started on the downward path. I have taken care to select for discussion only such students as were positively known to be secure in the Christian faith and of good character at the time of their graduation from high school. Thus, I believe, no mistake has been made in placing responsibility for their apostasy and moral deterioration squarely upon the shoulders of those who tutored them in the university.

"Of course, it must be realized that

in our universities there are a great many believing professors who teach their students things which do not destroy their faith and which make them useful citizens. However, just as a drop of virus in the blood of a healthy organism will destroy its efficiency, so the presence of a few godless professors in a university will destroy the entire efficaciousness of the educational institution to produce desirable results. Likewise, the absorption by students of a few anti-religious and antisocial doctrines will contaminate and render a curse all the useful and healthful things they learn at college."—Pages 247, 248.

#### *The Tragic Experience of Agnes*

The deadly process by which Christian faith is destroyed is graphically and pathetically illustrated in the following incidents:

Agnes was a high school girl who entered college with high aims and purposes. Says the author of the book, quoting one of his collaborators: "She had asked me why I was going to college, and I had made the offhand reply, 'To have a good time and equip myself to make money when I get out.' To me it was an admirable enough aim, though, of course, by a 'good time' I meant the pleasures of intellectual achievement and innocuous recreation, rather than the dissipations which the phrase generally implies.

"But not so to her! 'If all I saw in life was self-gratification, I would rather not live,' she countered thoughtfully. 'My object in going to college is to develop my mind so I can be of greater assistance to others, and so I will be a stronger force in the world for righteousness.'"—*Id.*, p. 27.

Truly this was a worthy object that possessed this Christian girl. But it was only a little time before the high Christian ideals she brought to her university work began to be shattered. Her study of biology, particularly, led her to question the truths of divine revelation. The following notes taken in this class expressed the instruction she and her classmates received from the teacher:

"All students taking this course will find it necessary, from the outset, to discard any and all orthodox

religious beliefs which they have been brought up to revere. . . .

"Evolution is an established fact, and one quite indispensable to the biologist. . . .

"It goes without saying, then, that you will have to eradicate from your minds all notions contradictory to evolution, particularly the Babylonian myth of creation embodied in the Bible. . . .

"If you will study your texts and the readings I have assigned in Spencer's 'Principles of Biology,' you will be convinced of the truth of evolution without my dwelling on it further."—*Id.*, p. 29.

This girl did not at once accept as true the conclusions reached by her teacher. She proposed to study the question for herself.

Sometime later, as "I talked with Agnes, she was still more distressed, and wore a worried look which never before had I seen disfiguring her smiling countenance. 'I'm afraid,' she said, 'that evolution is true, and I'm afraid that it means that the Bible is false. All the reference texts the professor has referred us to, as well as nearly every book on the subject in the college library, teach us a kind of godless evolution which makes the Bible untrue and ridiculous.

"The professor says that the reason none of our reference books try to reconcile evolution with religion is that all the great scientists are agreed that it is impossible to harmonize science with the superstitions which are the basis of the Christian religion. He referred me to some books in the library on Biblical criticism and comparative religion, and they all show how the Scriptures were derived from ancient myths and folklore, and so, of course, they contain a great many scientific mistakes. It's only common honesty to believe the truth, and the truth is that evolution is true, and that means that the Bible is false. So I'm going to try to summon the courage to turn my back on falsehood, even if it is a comfort and a source of joy.'"—*Id.*, p. 31.

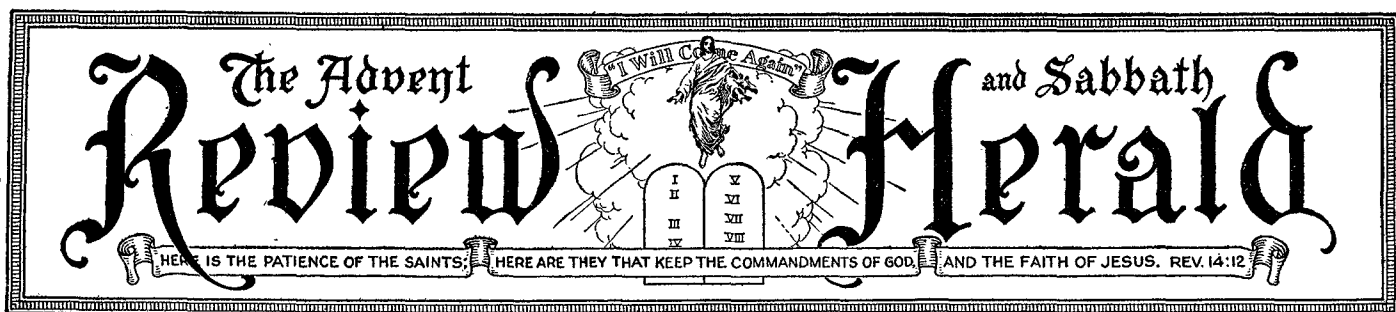
#### *Her Books of Reference*

In her investigation, what was the character of the books which this girl found in the university library for reference and study? Regarding this we are told:

"With the aid of several interested friends, I checked over the books in the university library, to ascertain if the reason students reach the verdict that Christianity is false is that they are not permitted to hear its case. The results of our survey con-

(Continued on page 6)

\* We are glad to announce that the book, "Crucifying Christ in Our Colleges," by Dan Gilbert, from which we have quoted so liberally in the last three editorials, may be secured from this office. Price, paper covers, 75 cents. Address your Book and Bible House, or the Review and Herald Publishing Association, Takoma Park, Washington, D. C.



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## Sin Has a Way of Being Found Out

### Part IV, Characteristics of Sin

THERE is an old saying, "Murder will out." This is but the restatement of the much older warning in Holy Writ, "Be sure your sin will find you out." Num. 32:23. Every issue of the newspaper provides proof in support of this inspired warning. Perhaps it is a lone fingerprint, a strand of hair, a few microscopic marks on a bullet, or any one of innumerable clues that might seem insignificant. Or perhaps it may be the strange actions on the part of the guilty person. But whatever the reason, the fact remains that sin has a way of being found out. Sometimes when all clues apparently fail, the culprit will unexpectedly give himself up, his troubled conscience having made life intolerable for him.

It would be viewing the subject of wrongdoing from a very low level if in this connection the appeal to right living were based only on the grave danger that one will be caught if he does wrong. True, this fact of detection may properly be presented to straighten out the thinking of many who are deluded by the subtle temptation to sin that is built on the claim, "You can get away with it. No one will ever know."

#### A Deeper Lesson

We believe there is a deeper lesson to be learned regarding the nature of wrong deeds when we consider this fact of sin's being found out. We have thought of it on this wise: Sin is something alien to God's universe. It was never intended to blend naturally and harmoniously with our lives, our plans, or our acts. Hence the virtual impossibility of concealing it. It seems almost as if nature itself at all times conspires to expose the guilty. Moses expressed figuratively the very abhorrence of nature to sinful deeds, when he declared to Israel, "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out

before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Lev. 18:24, 25.

It is true that while many sins are found out, enough, indeed, to drive home to every heart the lesson we have been considering, there are many sins that are not found out. On this point Solomon observed: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Eccl. 8:11-13.

David was distressed over the apparent prosperity and success of the wicked. Said he: "I was envious at the foolish, when I saw the prosperity of the wicked," "until I went into the sanctuary of God; then understood I their end." Ps. 73:3, 17.

#### The Final Judgment

There can be no proper consideration of this subject of sin's being found out, without introducing the solemn doctrine of the final judgment. We read: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. Then will every sin be found out. The realization of this truth brings a far deeper conviction as to the gravity of sin than any realization of the danger of being found out by one's fellow men. The final judgment carries with it the awesome thought of the accountability of each one of us to God.

Sinners will then realize that their deeds have a bearing on their eternal destiny, and a direct, though negative,

relationship to God's plan for creating a new earth, wherein dwelleth righteousness. In that day the sinner will sense that by his evil course he has made himself a party to a great tragedy, the tragedy of a world doomed to destruction. Nothing will be hid then. The all-seeing eye of God will penetrate to the very depths of men's souls. Then will men realize the truth that they have so often scoffed at, that God keeps a record of all our deeds, that His eye is ever upon us, in the darkness and in the light. The Spirit of prophecy declares:

"If we were to cherish a habitual impression that God sees and hears all that we do and say, and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation. We cannot hide our ways from the Most High.

"Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But not so with the law of God. The deepest midnight is no cover for the guilty one. He may think himself alone; but to every deed there is an unseen witness. The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him."—*"Patriarchs and Prophets,"* pp. 217, 218.

#### No Exemptions in That Day

There will be no exemptions in the judgment day. All of us must stand before the bar of God. There is only one way whereby we can go safely through the ordeal of having the secrets of our lives brought to light; that is by confessing to God now every secret thing that is evil. We have the sad story of Achan, a man who confessed his evil when the finger of guilt was finally pointed at him.

But that was too late. In the judgment day the wicked also will confess, when they are confronted with the record of their evil lives. But that also will be too late. Now is the time to make the confession, and have the books freed of any record of evil. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Even the brilliant glory of the judgment day will never penetrate the covering blood

of Jesus Christ, which has blotted out the dark record of sin. It is the blood alone that will save us from condemnation in that day.

Yes, sin has a way of being found out. It will come to light. To each of us comes the choice of taking the initiative and bringing our sins to light by confessing them to the Lord, or of having them brought to light by God in the judgment day. There is no third course that we can take.

F. D. N.

## *Along the Uttermost Borders of the Field*

"THE field is the world," said Jesus; and the sowers of the seed were to reach "the uttermost part," as He told the disciples before His ascension.

Our work is reaching many an "uttermost part" even now. It is interesting to see how the Lord of the harvest has all along led the expansion of this advent movement, slow as our pioneers and we ourselves have been to see the extent of the field to be worked.

In the earlier years our efforts were naturally along the lines of least resistance. First we worked in Protestant areas, leaving the great Catholic lands and the non-Christian, or heathen, lands very largely out of our reckoning. But now for many years the Lord's own providential leading has set us face to face with these peoples whom we left to the last.

Now what a generous fruitage comes from these fields so long passed by. Thousands come every year from the Catholic lands, and thousands from heathen lands. It seems that in this matter the saying may yet prove

true, "The first shall be last, and the last first."

The progress of the message in the farther parts of the field shows that the Sabbath and advent truths are the message of deliverance for all peoples.

At their annual meeting in Shanghai, Dr. H. W. Miller, of the China Division, spoke of developments along the uttermost borders. He said:

"In twelve of our border missions, during 1934, there were realized almost as many net gains in membership as in all the rest of the field."

We are surely on the threshold of the time when some great crisis, and the outpouring of the Spirit in the fullness of the latter rain, will cause the witnesses to spring up in all parts of the world to bear the testimony that will finish the work.

"The field is the world," said the Spirit of prophecy, "and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."

W. A. S.

Whether the "earth" symbolizes the secular powers that refused to carry out the demands of the medieval church, or whether it refers to the uninhabited portions of the earth discovered and settled by refugees from persecution, both these interpretations were actually true in Reformation days. Favors were shown Reformers by the European nations as the great Protestant Reformation got under way. During intervals between outbursts of persecution, Biblical truths were more freely spread among the masses of Europe by preaching and by the written page, until the day of religious liberty and freedom had dawned.

Moreover, the spirit of discovery was providentially stirred up among the mariners of those days, and many new lands were discovered and opened to settlers. America, South Africa, and other countries afforded an asylum for the oppressed and persecuted of Europe. Some of these territories have become strongholds of freedom and religious thought.

Whatever interpretation we may give to this expression, "the earth helped the woman," the fact remains that the church of Christ was succeeded. There came deliverance from the oppression of the dragon. A respite from persecution was experienced for a time, until the wrath of the dragon again shall be made manifest, as he goes forth to make war with the remnant church. Without doubt, then, the Reformation is foreshadowed by the prophecy. And of this great Protestant movement let us now consider a few points. We note two reactionary movements from medieval Romanism.

### *Medieval Mysticism*

When formalism, superstition, and medieval dogmatic theology were at their height, there was a very marked reaction toward mysticism as taught in the first centuries of the Christian era. Men rebelled against the creed, the ritual, and the formalism of the church; they discarded revealed truth, they set aside Biblical ordinances, and sought direct communion with God.

In some instances the trend swept toward the pantheistic worship of the East, wherein the Deity was held as a mere essence, and as an essence became intimately associated with the worshiper. One can readily see to what lengths men will go when they cut loose from the word of God, from revealed truth, and follow the leadings of their own carnal hearts.

### *The Modern Drift*

We have seen today a decided drift toward mysticism. Theosophy and Christian Science, with their Eastern

## *The Dragon Makes War on the Church*

### *Part III—The Protestant Reformation*

THE seer of Patmos followed in vision the Christian church as she fled from the face of the dragon; he saw her in the wilderness, where she had a place prepared for her, and where she was nourished for a time, times, and a half from the face of the serpent. We have seen that the time period here mentioned was the 1260 years of papal persecution, that the church of God was in seclusion during those long centuries; and we have also observed how the light of apostolic faith was kept alive by the Waldenses and others. We shall next turn to the deliverance of the church from her wilderness wanderings.

#### *The Earth Helped the Woman*

"The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away

of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:15, 16.

The conflict between the dragon and the woman seemed about to reach a climax in the woman's destruction from the face of the earth. Serpent-like, the dragon cast a slimy flood out of his mouth, that he might utterly make away with her. This is a unique symbol of the interdicts, the papal bulls, and the church decrees which were issued against the Reformers in an attempt to silence forever the voice of protest against apostasy. And though it appeared that there was no deliverance for the church, the prophet saw the earth open her mouth and swallow up the flood.

pantheistic teachings, have made inroads in Christian lands. And there has been a steady drift among the Christian denominations toward mysticism, wherein experience is exalted above revealed truth. Pentecostalism has set up a counterfeit experience with the Spirit against the plain teachings of God's word. Having received the Spirit, one claims that he needs no further enlightenment. He becomes a law unto himself. He is his own standard. There are, then, as many standards of right as there are individuals. The word of God is thought to be unnecessary, the law of God is ignored, and an emotional experience is exalted above the authority of God. Concerning such a course, the Spirit of prophecy sounds this warning:

"The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, 'Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' 1 John 4:1. And Isaiah declares, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isa. 8:20.

"Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin."—*"The Great Controversy,"* Introduction, pp. vii, viii.

There is danger, then, in discarding or belittling the great Christian doctrines of the Bible for an unguided, an uncharted experience. Christian experience is what all must have. Communion with God is the life of the soul, but this experience must be guided and controlled by the great truths of the Scriptures. And it was just such an experience which led to the Protestant Reformation. That Reformation was built upon the Bible, and the Bible only. Tradition was set aside, was repudiated, and the Scriptures were taken as the sole guide of church doctrine and Christian experience. This position was so thoroughly established that it has been written into nearly all the church disciplines, manuals, and prayer books of the present-day Protestant churches.

#### Results of Preaching the Word

John Wycliffe, the Morning Star of the Reformation, gave to England her first translation of the Scriptures in her own tongue. Wycliffe not only

preached the word, but later in life set himself to the translation of the Bible and its distribution among the masses of England. He also wrote much on justification by faith and other Biblical truths. But it was the study of the Scriptures that brought the great religious awakening in the British Isles.

Some of Wycliffe's writings found their way to Bohemia. John Huss, an eminent priest who had risen from poverty and obscurity, read the writings of the great English Reformer. He was also a thorough student of the Scriptures, and began preaching the word of God. His appointment to a pulpit known for this Scriptural attitude greatly strengthened his preaching of the Bible. His teaching had a profound effect on the people, and there was begun that remarkable Reformation in his country. Though Huss was tried by the emperor Sigismund at the insistence of the papal hierarchy and burned at the stake, the truths he taught lived on, and accomplished their work in Bohemia. Again and again the people of this country were delivered from the wrath of the dragon in a miraculous way, until the light of truth had penetrated the heart of Europe.

Luther brought to the German people the great truth of justification by faith. It was through the study of God's word that light broke into the mind and heart of this German monk. As he saw the excesses of papal error, the superstitious practices of the priesthood, and the hollow formalism of the church, he raised his voice in behalf of truth as revealed in the Scriptures. His stand upon the word, and the word of God only, in the council of Worms, produced its fruitage later. His translation of the Scriptures into the German tongue, made at Wartburg Castle, gave the people the word of God in their own language. Thus he laid the foundation of the Protestant Reformation in Germany.

#### Protest of the Princes

When the voice of Luther was silent because of threatening martyrdom, the princes of Germany came forward in defense of Biblical truth, and their memorable protest, embodying a declaration of adherence to the Bible and the Bible only, became the watchword of true Protestants from that day to this. We quote from that declaration:

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the

proposed decree, in anything that is contrary to God, to His holy word, to our right conscience, to the salvation of our souls."

"What! we ratify this edict! We assert that when Almighty God calls a man to His knowledge, this man nevertheless cannot receive the knowledge of God?" "There is no sure doctrine but such as is conformable to the word of God. . . . The Lord forbids the teaching of any other doctrine. . . . The Holy Scriptures ought to be explained by other and clearer texts; . . . this holy book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness. We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God."—*Extracts taken from D'Aubigné, Book 13, chap. 6.*

This declaration sets before the Christian safe ground. Unbiased by human interpretation or previous conception he cannot go astray when taking the word of God. The principles of Scriptural interpretation here explained are sound.

#### The Bible Explains Itself

The Bible, under the guidance of the Holy Spirit, is its own interpreter. A difficult passage should be explained by plainer texts and in harmony with the general teachings of the Bible. If this rule had been adopted, controversies that have caused the overthrow of whole nations and deluged the earth with blood, might have been prevented. Men are so inclined to base an entire doctrine on a single text, notwithstanding the combined testimony of many Bible writers.

This rule of comparing scripture with scripture has been our denominational method of Bible study and preaching from the very beginning of the movement. It has meant the rejection of many popular positions; but it has brought light and blessing to our people; it has given an authority and definiteness to the advent message that has convinced multitudes; and there has come to this people a certainty upon which to base faith that should hold fast the remnant church through every storm.

The interpretations of Scripture by scholars are not necessarily correct. There have been godly men, earnest students of the Bible, who have been honored for their deep perception of truth, to whose writings we may go; but even these may not be a safe guide in all things. Our Lord has



made no great man the sole expounder of divine truth upon which hangs the soul's destiny. In fact, the humble and contrite soul is in that spiritual and mental attitude which makes possible the understanding of truth. God has brought His truth within the understanding of all, learned and unlearned, men of outstanding capabilities and those of ordinary abilities; but in the final analysis, the word of God speaks its own message, and it is only as teachers of truth lead men to an experience based upon the word, that their converts will be enabled to stand firm in the face of apostasy and subtle doctrines.

#### *The Voice of the Spirit*

The Holy Spirit is the divine Teacher of truth; but He speaks to the soul through the truths revealed in the Bible by prophets and apostles. The voice of the Spirit is the voice of the word. God has seen fit to hedge us in, for our safety, with a "Thus

saith the Lord." Our Saviour met the subtleties and sophistries of the adversary with an "It is written." Never did He quote from the scholars of His day to settle a dispute as to truth, but He marshaled the testimony of Biblical prophets as authority and as an explanation of truth.

From the days of the early Reformers the church of God, with her faith supported solely by the word of God, has advanced from victory to victory, until we live today in the noontide of Bible truth. And if the remnant church will humbly search the Scriptures, comparing scripture with scripture, the great fundamental Christian doctrines will grow clearer and clearer, and she will be armed for the final conflict.

There remain of this prophecy the marks of the true remnant church, and the future great warfare with the dragon, which we shall next consider.

T. M. F.

## "He Took Christ Out of My Heart"

(Continued from page 2)

firm that contention. Below is shown, statistically, the plethora of Bible-blasting dynamite which is packed into the library of the State university. Note the lack of neutralizing agents, the silenced voice of the Christian advocate!

"Books in the library:

"Favorable to evolution, 83; opposed to evolution, 0.

"Favorable to atheistic evolution, 29; supporting theistic evolution, 3; noncommittal regarding whether there is a creative and directing Intelligence back of evolution (many of these, however, tend to deny the supernatural by explaining evolution as the blind outworking of unintelligent naturalistic physical forces), 51.

"Discrediting divine inspiration of the Bible, 42; sustaining divine inspiration of the Bible, 0.

"Condemning Christianity and the church as evil forces in the civilized world, 17; contending for Christianity and the church as forces for progress, 1.

"Denying the deity of Jesus Christ, 12; representing Jesus Christ as the Son of God, 0."—*Id.*, pp. 33, 34.

The effect of this study under the direction of Agnes's teacher proved most disastrous to her Christian faith. It sacrificed all of her ideals for the future. She saw nothing for which to live. To her, life seemed hope-

less, worthless. This was expressed as she lay on her deathbed,—death caused by a poisoned potion poured out by her own hand,—when she uttered this despairing cry: "He took Christ out of my heart. . . . That's why life isn't worth living."

#### *A Teacher's Reaction*

And, sad to say, Christ is being taken out of the heart of many of the youth of our land today by the poison of infidelity which is being taught by some of the teachers in our great universities. And some of these teachers disclaim all responsibility for the fruitage that follows the belief of their seductive, soul-destroying theories. After the death of Agnes, the student collaborator called upon her biology professor. He related to him her sad death and the conviction which had driven her to suicide.

The teacher "raised his eyebrows condescendingly, smiled sardonically, and the substance of his reply is still seared on my memory: 'I can hardly assume responsibility for the laws of nature, one of which is that disaster is, everywhere and always, the fate of the weak. In human society today the weak are not so much the physically infirm as the psychically invalid—the tender creatures who cannot carry on in life without leaning on a helping hand reached down from heaven. Those who cannot

"go it alone," without leaning on the crutch of faith—those poor weaklings must suffer the consequences. . . .

"What I teach my students is in harmony with the law of progress—it is, I might say, deliberately intended to raise man in his upward trend. Those too weak to rise must fall when released from the pillory of superstition; but the strong, the select, the *fit*, will rise and climb a step upward in the evolutionary scale, nearer the goal of supermanhood. And after all, the weak are, in my classes, in the minority—suicide is rare indeed.'"—*Id.*, pp. 44, 45.

#### *The Experience of Wayne*

The sad experience of Agnes has been duplicated in whole or in part in the lives of many other promising youth. The author we are following gives in considerable detail the unfortunate school experience of Evelyn, a student of biology; the manner in which Lester became an atheistic evolutionist while studying geology; the moral collapse of Jean, a student of sociology, a girl who came from a Christian home and entered the university the personification of purity and virtue; Gordon, a Christian friend who lost out in his study of elocution and literature; Harvey, who became the convert of destructive radicalism by the study of science; Fred, who in a thesis entitled, "What I Learned About Ethics at College," proclaimed his loss of faith in God and His revelation; Alfred, who declared that he was taught that religion was a superstition and morals a hangover from medieval times, and plunged into the wildest excesses, bringing disgrace upon himself and his family; Ruth, who in the study of psychology lost her connection with God; Edna, who in the study of philosophy lost her faith in divine revelation; and Wayne, who lost his hope in God, became a criminal in law, and brought disgrace upon himself and upon his home by following the teachings of philosophy,—these are the further characters described in this volume that we have been reviewing. We cannot, of course, take time and space to deal with the experiences of these various students, but must content ourselves with the recital of the experience of one other only, namely, that of Wayne.

#### *A Noble Purpose Corrupted*

This young man entered the university with an earnest heart longing for a college education. He was a boy of the home, and he came sensing his filial obligation to that home. It was necessary for him to work his

way through school, and at the same time send money for the support of his mother. Quoting one of his collaborators, the author says that he well remembers Wayne's first week at the university. He had found a job in a grain warehouse "bucking" 140-pound wheat sacks. He declared it was just what he wanted. "I was rather afraid at first that I'd be unable to make good my promise to send mother money every month. But with this job it will be easy." Then there follows a conversation between this boy and some of the upperclassmen:

"What's easy about juggling hefty wheat sacks?" queried one of the upperclassmen who had overcome his astonishment sufficiently to 'badger' the 'frosh.'

"All labor for love, or, if you prefer, labor done in the performance of duty, is easy," Wayne replied earnestly.

"Oh, yeah?" returned the older student. 'Where'd you learn that, in Sunday school or out of the old fetish Book you goody-goodies kowtow to?'

"Aw, lay off the 'frosh,'" cut in his companion. 'Don't "boob" him on that score. You were a bigoted Bible worshiper yourself until old Prof. — debunked you.'

"Well," the frosh-baiter continued, 'I'm just telling him that it won't be long now until he'll suffer an awful disillusionment. Because if he studies half as hard as he's going to have to grind to hold down that "position" he's secured himself, it won't take him half as long as it did us to learn that all those goody-goody Sunday school ideas about winning a gold-plated crown by living a fool's life of self-denial are a lot of boloney. . . . By the way, "frosh," what kind of a schedule are you lined up for?'

"Wayne, though tolerant of personal jibes, was righteously roiled by anything savoring of blasphemy, and I noticed his face flush at the upperclassman's sacrilegious slurs. Self-control was not the least of his virtues, however; so he proceeded to enumerate the courses for which he had registered. When he named philosophy, the more garrulous of the two upperclassmen gave that wave of his hand which so significantly signifies for lowly freshmen to restore silence.

"Enough, frosh; if you're taking philosophy, it's a cinch your days of Bible bondage are numbered.' Turning to his companion, he added, 'Remember how those philosophy lectures of old Prof. — affected us? It sure didn't take many of them to

purge our systems of religious sentiments. And remember how horrified we were when he informed us that the virgin birth is the same sort of legend as the beautiful little story about the stork?'

"After the upperclassmen had taken their departure, Wayne turned to me and asked, 'Wouldn't it be the worst of all possible calamities if philosophy should have the effect on me that he said it would?'

"Yes," I agreed, but adding, 'I hope it won't.'

"We shall see," chirped one of the upperclassmen who had suddenly reappeared."—*Id.*, pp. 83-85.

#### *The Sad, Sad Ending*

And this student declares that the upperclassmen did see, and he saw, the transformation in the faith and character of Wayne.

"I witnessed the philosophy students file out after lectures, and more



#### *This Chosen Generation*

BY PAULINA A. ANDERSON

To this chosen generation,

Called in righteousness divine,

May the graces of the goodness

Of our Lord forever shine.

Long has been the surging conflict

Of oppression's hidden power;

Jesus, save us by Thy Spirit

Through this final testing hour.

One by one, throughout the ages

Of the generations past,

God has called alone His prophets,

Now reveals His will at last

To this Jacob generation,

Who must wrestle night and day;

Called of God, chosen, and holy,

We must walk the King's highway.

While God's judgments are advancing,

Men's hearts failing them for fear,

Mercy's angel brings a message

Of salvation and good cheer.

Through God's covenant so holy,

David's fountain deep and wide,

We may find a perfect refuge

'Neath its all-effulgent tide.

See no gift in self but Jesus,

Shine as lamp that burneth bright.

Though around us all is darkness,

We may shed this marv'ous light

Of Christ's righteousness so lovely,

Lift Him higher, higher still,

Till from least unto the greatest

We shall know our Lord's blest will.

Help us walk the narrow pathway

Of true holiness divine,

Let the Day Star of Thy Spirit

In our hearts arise and shine;

Make us gentle, kind, and tender,

Let the Holy Ghost sustain,

Quickly bring us sure redemption

Through the former, latter rain.

Praise the Lord for all His goodness,

Praise Him for His grace divine,

All anointed, let His people

To His praise and glory shine.

than once not only Wayne, but many another, emerged white-faced and wonder-eyed. Over a modest repast, Wayne often alluded to the cause of the dismay so clearly written by the professor on the faces of his hearers during the course of his lectures. The things he told them—they were indeed shocking, stunning, stupefying!"—*Id.*, p. 85.

We need not stop to picture the sad end of this young man. With his faith in God overthrown, he became a moral wreck and a criminal, one of the many stranded upon the shoals of unbelief and rejection of God. Could his early ideals of Christian living have been strengthened and established during his university career, how different would the outcome have proved. How thankful should our own youth be that they may secure a liberal education under instructors who not only cherish Christian principles for themselves, but seek to teach and exemplify these principles to those under their tutelage.

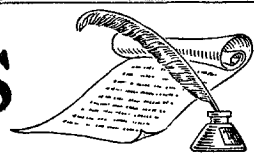
I do not wish to convey the impression that the attitude of these professors represents the attitude of all teachers in our great universities, nor do I wish to convey the impression by any means that all the teachers in these great schools are guilty of teaching in their classes doctrines which rob their students of the Christian hope; but, as previously stated, it is probably safe to say that in every great university there are one or more teachers who are active in the dissemination of the pernicious theories taught by Agnes's biology teacher.

Experiences of this kind emphasize strongly the value of our own Christian schools. We thank God that we have in our schools a group of men and women who in their own Christian experience know Christ the Lord, who have in their own lives high and holy objectives, and who are endeavoring to place these objectives before the youth of this denomination. We thank God for our own system of Christian education, and we should give to it not alone our theoretical but our practical support.



MANY, many have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God.—*"The Desire of Ages,"* p. 504.

# GENERAL ARTICLES



## The God of Heaven Reigns

BY D. H. KRESS, M. D.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth!" If ever men and women needed to be reminded that God has not forsaken the earth, that He still reigns and has His hand upon the lever of circumstances, it is now. Nations may be angry; there may be wars and rumors of wars; the wheels within wheels may appear complicated; but above them we are to see enthroned the Eternal One, an overruling power, mightier than that of earthly rulers, under whose control is the whole earth, who works out everything after the counsel of His own will.

Not merely the nations of earth, but each individual who fears God and eschews evil, is surrounded with God's presence, and nothing can befall him but by God's permission. Even Satan recognized this when he said of Job, "Hast not Thou made a hedge about him and . . . all that he hath?" Nothing can befall a child of God but by His permission. Surroundings may not be all we would desire them to be, "but God orders our surroundings and He will place us," not where we shall be without trials, but "where we shall have test after test, to prove us, and to reveal what is in our hearts."—*Gospel Workers*, p. 446, old edition.

The truth is, we do not know what is concealed in the human heart until we are tested. It is natural to seek deliverance from disagreeable surroundings and from trials, and from Satan's power without. But before we are delivered from Satan's power without, we must be delivered from his power within.

Why are trials permitted to come? "The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, and from harsh, un-Christlike traits of character."—*Christ's Object Lessons*, p. 175. Just as long as these un-Christlike traits of character exist, Satan is permitted to rule.

While Israel of old desired the advent of the Messiah, they did not seek redemption from selfishness or from their un-Christlike traits of character, but they sought deliverance from the

results of earthliness, and thus the way was prepared for them to reject the One who came to save them. "He came unto His own, and His own received Him not." Satan himself can exercise no power but that which God permits. To Pilate, who said to Jesus, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" He calmly replied: "Thou couldst have no power at all . . . except it were given thee from above." All power comes from the One who "giveth to all life, and breath, and all things," hence every being will be held responsible for the use he makes of this entrusted power.

### Satan's Power Limited

Satan's power is limited. He can do no more than that which God permits. Whatever God permits, He is able to convert into a blessing. Satan "may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal."—*Testimonies*, Vol. I, p. 309. It is true he may be permitted to kill the body, but he cannot mar or injure the soul. Hence we can sing from the heart:

"Let good or ill befall,  
It must be good for me,  
Secure of having Thee in all,  
Of having all in Thee."

To God's people anciently it was said, He "turned the curse into a blessing unto thee, because the Lord thy God loved thee." To us comes the assurance: "He who is imbued with the spirit of Christ, abides in Christ. Whatever comes to him, comes from the Saviour who surrounds him with His presence. Nothing can touch him except by the Lord's permission. . . . All experiences and circumstances are God's workmen whereby good is brought to us."—*Ministry of Healing*, p. 489. Afflictions work for us, not against us, "a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." The pure in heart are blessed because they "see God in every providence."

By the cleaver of truth we "have

been taken as rough stones from the quarry of the world, and have been brought into the workshop of God, to be hewed and shaped. But even in the rough we are precious in the sight of God. The ax, the hammer, and the chisel of trial are in the hand of One who is skillful. They are used, not to destroy, but to work out the perfection of every soul. As precious stones polished after the similitude of a palace, God designs us to find a place in the heavenly temple."—*Testimonies*, Vol. VI, p. 363. No unnecessary blow will ever be struck. As the marble wastes, the image grows; as the outward man perishes, the inward man is renewed.

Jacob said when passing through trying experiences, "All these things are against me." But God was in His mysterious way working out everything for Jacob's good. Later he could see this clearly. The record has been made that we through comfort of the Scriptures might have hope when appearances seem to be against us. We read:

"Those who follow their inclinations and are governed by appearances are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain: and like Jacob they are ready to exclaim, 'All these things are against me,' when the very things whereof they complain are all working together for their good."—*Id.*, Vol. III, p. 67.

It was said of Jesus, "Can there any good thing come out of Nazareth?" Nazareth was proverbial for its wickedness. In the midst of wickedness and the most unfavorable surroundings, the most beautiful character this world has ever seen was developed. Angel messengers surrounded Him as they do us. His was a life of prayer and dependence upon divine agencies. We read:

"No greater evidence need be asked that a person is at a great distance from Jesus and living in neglect of secret prayer, neglecting personal piety, than the fact that he . . . talks doubts and unbelief because his surroundings are not favorable. Such persons have not the pure, true, un-



defiled religion of Christ. They have a spurious article which the refining process will utterly consume as dross. As soon as God proves them and tests their faith, they waver, they stand feebly, swaying first one way, then the other. They have not the genuine article that Paul possessed, that could glory in tribulation. . . . They have a religion of circumstance."—*Gospel Workers*, pp. 115, 116, old edition.

Paul gloried in tribulation, "knowing that tribulation worketh patience."

"The wind that blows cannot kill the tree God plants. It bloweth east; it bloweth west, the tender leaves have little rest, but any wind that blows is best. The tree God plants strikes deeper root, grows higher still." It receives its nourishment from unseen sources. There are those who "seek to control their surroundings, thinking that if they are placed in favorable positions the bad traits in their character will not be developed, but God orders our surroundings."—*Id.*, p. 446.

When trials come, let us "not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy."—*Testimonies*, Vol. VI, pp. 365, 366.

#### *God's Dealings Bring Light and Peace*

Not where we are, but what we are, determines whether we are helped or harmed by trials. "The dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace."—*Patriarchs and Prophets*, p. 290.

If we are desirous of being a help to those who are cast down, we should keep in mind that God "works through those who discern mercy in misery, gain in the loss of all things," and "treat of calamities as disguised blessings, of woes as mercies," and thus, "work in a way that will cause hope to spring up in the place of despair."—*Testimonies*, Vol. VII, p. 272.

It is evident that those who are complaining and who fail to see God in their own experiences can be of little help to others. They are at war with God's providences, and need to be taught this first principle of the Christian religion. There are those who are constantly on the watch for something to feel bad about, and they never fail to find it, for the faultfinding spirit is in their hearts and controls their lives. They are always dissatisfied, no matter where they are. Heaven itself would not change them.

"Blessed are the pure in heart: for they shall see God." They see God where others see the schemings of

men. They see God not merely as a ruler, but as one who overrules everything and makes all things work together for good to them that love Him.

A knowledge of this excludes self-pity. It creates in the heart a pity for the evildoer. It was such a faith in God's providences that enabled Joseph to meet and comfort his brothers, who had treated him so unkindly and who had done their utmost to frustrate God's plans. He said: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God." Gen. 45:5-8. "As for you," he said, "ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. . . . And he comforted them and spake kindly unto them." Gen. 50:20, 21.

The psalmist, speaking of Joseph's experience, said God "sent a man before them, even Joseph." God overruled the devices of his brothers, and carried out His own purposes concerning Joseph. He could have taken Joseph to Egypt in a thousand different ways. It was not necessary for his brothers to be the agents through whom this was to be accomplished.

No hard feelings can ever be cherished in the heart of any human being, no matter how unjustly he may be treated, if he sees God in every circumstance. No spiritual harm can ever come to him. Like Moses, he will be able to endure "as seeing Him who is invisible."

#### *In the Hereafter We Shall See*

In the hereafter we shall see more clearly than we can now, just why God permitted to come to us some of the experiences that seemed to us so trying. It is ours to walk by faith and to be content to see through a glass darkly. The time is coming when we shall see face to face. We are told that "all that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory."—*Testimonies*, Vol. IX, p. 286.

We shall say, "Thou, O God, hast proved us: Thou hast tried us as

silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place." Ps. 66:10-12.

Of those who are finally victorious, the question is asked: "What are these which are arrayed in white robes? and whence came they?" The answer comes: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14.

"Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad, when Jesus makes them glad by His presence. . . . Our lives may seem a tangle, but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory, and that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy."—*The Desire of Ages*, p. 331.

Development of character is the great purpose of life. Any experience, be it what it may, that contributes to this, should be welcomed as a blessing. "The only key to the mysteries that surround us," is to believe that God is in them all.

#### *Be of Good Cheer*

Since God rules and overrules the devices of Satan and of wicked men, and since He is able to convert every curse into a blessing, and make "all things work together for good to them that love" Him, we should "in everything give thanks." Jesus said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In the midst of tribulation we may be of good cheer. It is a good thing to cultivate the spirit of cheerfulness and thankfulness. "In everything" we are admonished to "give thanks." "This is the will of God in Christ Jesus concerning you." To cultivate gratitude is good for the health. The Oriental workmen who produce the beautiful, high-priced rugs, work underneath, where they see only dangling threads. Yet, they do not become discouraged. They know that a beautiful design is being produced on the upper side. The poet said:

"My life is but a weaving  
Between my Lord and me.  
I cannot choose the colors;  
He worketh steadily.

"Ofttimes He weaveth sorrow,  
And I in foolish pride  
Forget He sees the upper  
And I the lower side.

"Not till the loom is silent  
And the shuttles cease to fly,  
Will God unroll the canvas  
And explain the reason why.

"The dark threads are as needful  
In the Weaver's skillful hand,  
As the threads of gold and silver  
In the pattern He has planned."

Say unto Zion, "Thy God reigneth."

"The Lord hath prepared His throne  
in the heavens; and His kingdom  
ruleth over all." Ps. 103:19. "He  
doeth according to His will in the  
army of heaven and among the in-  
habitants of the earth, and none can  
stay His hand, or say unto Him,  
What doest thou?" Dan. 4:35. To  
us as well as to Nebuchadnezzar are  
the words spoken, "Thy kingdom  
shall be sure unto thee, after that  
thou shalt have known that the  
heavens do rule." Verse 26.

This is the condition, too, of the  
civilized nations of earth. How  
many millions of morally hungry  
and perishing souls there are within  
the light of the gospel, the very  
shadow of the church,—vast multi-  
tudes without God and without hope,  
who despise Christ's salvation, and  
are indifferent to the truth. They  
seek to feed themselves on the dry  
chaff of sense and sin. They are  
restless, empty, hungry souls, ever  
unfed and ever unsatisfied, needing  
bread—bread such as earth cannot  
give them, the bread of life, living  
bread, real bread, bread which if a  
man eat he shall never hunger again.

Thus in this world of ours there  
is a multitude of hungry souls, a  
multitude so large as to be innumera-  
ble,—not five thousand, not five mil-  
lion, but millions and millions, a  
multitude going down to death, per-  
ishing for want of what God has so  
abundantly given us.

#### *Abundant Provision*

Secondly, there was an abundant  
divine provision for the hungry mul-  
titude, the very best food for them  
and enough for all. The record is,  
"They did all eat, and were filled.  
And they took up twelve baskets full  
of the fragments, and of the fishes." There was food, good food, divine food, food in abundance, food for all the multitude, food for the men, food for the women, food for the children, food with which to satisfy the deepest hunger, food to satisfy them there in the wilderness. And it was provided by Jesus.

That, too, is a picture of the gos-  
pel. The divine plan of salvation  
contains food for men, for perishing  
men, food to supply their every need  
and save their souls, food to save the  
world if the world will only take  
and eat it.

What this lost world needs, God  
has provided; and He has provided  
all that it needs. The world needs  
living bread. God has given it liv-  
ing bread. It needs a Saviour. He  
has given it a Saviour. It needs the  
gospel, the good news of salvation.  
He has given it that gospel. The  
miracle has been wrought. The  
loaves and fishes have been created  
and multiplied into a great suffi-  
ciency for every person in all the  
wide world. Men can come without  
money and without price, and eat to  
the full of living bread.

Thirdly, there were obedient hu-  
man instrumentalities by which this  
miraculous supply was conveyed to  
the famishing multitude. These were  
the disciples of Jesus. Jesus said,  
"Give ye them to eat." And "look-  
ing up to heaven, He blessed, and  
broke, and gave the loaves to His

## *A World People With a Sense of World Responsibility*

BY CARLYLE B. HAYNES

SEVENTH-DAY ADVENTISTS are a  
world people. They bear a world  
message. Their movement has  
reached out into all the world. No  
mission program is greater. It is  
not limited by national or racial  
boundaries. It takes in all people,  
all races, all colors. It bears God's  
final message to all men.

Nothing should stir our hearts and  
enlist our energies as much as the  
yearly privilege and opportunity to  
advance this world message. Week  
by week through the year we give the  
message our own financial support,  
but it needs more than we can give  
it. We do our friends and neighbors  
a favor when we bring to them and  
the public generally an opportunity  
to aid such a noble endeavor as this.  
And we do this message a favor in  
bringing it to the attention of men  
as a world movement.

You should look at the world, not  
through your prejudices, or in the  
light of your newspapers or current  
happenings, but through the eyes of  
our blessed Lord. If you do this,  
it will seem to you as if the whole  
world's wretchedness and sin and  
torture were breaking His heart.  
And you find you cannot stand by  
and just be an observer. You will  
desire to take part of the burden on  
your own shoulders. As you see  
India and Africa and South Amer-  
ica and China and Japan and Russia  
through the eyes of Jesus Christ, you  
will understand some things you  
have not known before, and you will  
say to yourself, "I must study and  
understand this problem more fully,  
and do more to help along God's ul-  
timate solution of it."

We can see the world through the  
eyes of Jesus Christ if we consider  
the parable of the loaves and fishes.  
Matt. 14:15-21. All the parables  
of Jesus were miracles of teaching,  
and all the miracles of Christ were  
parables in action.

The feeding of more than five  
thousand men and women in the wil-  
derness has a much greater and  
wider significance than a mere his-  
torical happening. It was an object  
lesson of experiences still to come in  
the ministry of the church. It fore-  
shadowed how a spiritually famish-  
ing world would, through the church,  
be fed with the saving gospel of  
Christ—Christ Himself, the true  
Bread of heaven. It is truly a  
"missionary miracle," a symbol of  
the missionary work of the church,  
an object lesson given by our Lord  
Himself, in which is set forth every  
phase of Christian activity for the  
evangelization and salvation of per-  
ishing men and women of the world.

There are five factors in this  
parable which will repay careful  
analysis: 1. There is a destitute and  
famishing multitude. 2. There is an  
abundant divine provision or supply.  
3. There is an obedient human in-  
strumentality. 4. There is an em-  
ployment of wise and efficient method  
or order. 5. There is a realization  
of joyful and glorious results.

First, the multitude were in a des-  
ert place. They had no food to sat-  
isfy their hunger. Their one great  
want was bread to sustain life. That  
certainly is an accurate picture of  
the world's spiritual condition with-  
out the gospel. This world, because  
of sin, is a spiritually hungry world.  
The whole human family is destitute  
and perishing.

This is the condition of the great  
heathen world today, more than one  
billion in number. It is a world  
without God, trying to feed their  
souls on the husks of superstition and  
false worship, feeling themselves  
needy and in spiritual want, yet  
knowing not how to supply their  
need. It is a moral and spiritual  
desert, without any life-giving, sav-  
ing thing upon which they can feed,  
a hungry multitude without bread.

disciples." Then "the disciples gave to the multitude." Not by the ministry of angels, not by any miraculous distribution, not by the multitude coming and helping themselves, did the divine supply of food reach them. The medium by which the divine food was brought to the famishing multitude was by the obedient service of the disciples.

"Give ye them to eat," said the Lord. That command was heard. It was promptly obeyed. As a result, all those hungry thousands were fed. The human need and the divine supply were thus quickly brought together, and soon the need ceased to exist.

There is the picture of the human agency in the extension of the gospel. The bread of life is not directly given to the world by the Saviour Himself. It is not carried to the ends of the earth and distributed by angels. It is taken by the instrumentality of the disciples of Jesus, by His church. If the world is ever to receive the gospel loaves and fishes, they must be carried out to the perishing multitudes by Christian hands. It is by the church that the spiritual need of a lost world and divine supply for that need are to be brought together.

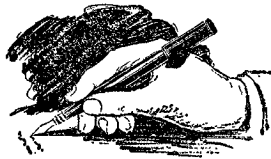
"Give ye them to eat" is being said to us today. It is being said by Jesus Christ. Regenerated men and women are the best agency Heaven can find to tell unregenerated men and women the good news of salvation, and bring them to Christ. He is saying to us today, "Go ye into all the world," "and teach all nations." He is saying to us today, "Freely ye have received, freely give." "Give ye them to eat."

Note this, that on the disciples' part there was just simple and prompt obedience. So God's work of missions must always be carried out in the spirit of simple and unquestioned obedience to Christ's missionary command to us. The disciples had large faith in the power and willingness of Christ to enable them to do what He bade them do. We today, if our work for Him is to be crowned with that large success which it is certainly His will to give, must enter upon it with large faith in the presence and helping power of Christ, leading us to attempt large things for Him and actually to accomplish these large things.

I must point out that the way the multitude was fed was by the disciples' passing on, not keeping, what Christ gave to them. It was real giving. They did not simply pity the multitude, and wish they might be fed, and pray they might be fed;

they gave the multitude what they had, what they had received from the Lord. Today, too, it means giving out what we have been given, if the world's famishing multitudes are to be fed. It means real giving,—giving our time, giving our continual personal endeavor, giving our money, giving our energy, giving the truth, the pure truth. That alone is genuine and efficient missionary work.

You must also note that the disciples had but very little with which to feed the multitude; but when they gave that little, it was multiplied and multiplied until their "five barley loaves, and two small fishes," under His blessing, became sufficient to feed all that multitude and supply all their need. So now, as we give what little we have of money and time and energy and strength and prayer, God will multiply it until,



### Written in the Book

BY NELLIE WHEELER FAIRFIELD

WHEN the month is completed, we tear  
off a leaf,

Nor much think of the meaning, that  
thus

Thirty days more of record go into the  
sheaf

Of leaves, written for or against us.

Did we stop to remember, the knowledge  
is sad

That no change can be made in the  
book,

Which must always exhibit the good and  
the bad,

To the Judge who upon it will look.

Let us then, unforgetful, as new months  
unfold,

That each day is a jewel of time,

That the hours are all precious, that  
minutes are gold,

Weave our life in a pattern sublime.

with His blessing, this great work  
will be finished, and the multitudes  
of earth will have laid before them  
bread to supply their every need.

### System and Organization

Fourthly, there was the employment of wise method, or order. The multitude were arranged in companies, or ranks, or divisions. And when once order was thus secured and quiet reigned, and all the best arrangements were perfected, only then was the miracle performed, and quickly and successfully were the people fed.

There is an excellent missionary lesson in this for us today. In the spiritual feeding of the world with the gospel, we too need to observe order. We must carry forward our missionary work with organization and system. We must adopt beforehand wise arrangements, plans, agencies, methods. God has led us to do this, and we have our well-arranged campaigns, Missions Extension, Harvest Ingathering, and our offerings, —Midsummer, Week of Sacrifice, Annual, and all the others. We should thank God for them. They have meant much to us. They are God's own appointments. By means of them the whole conduct, or management, of our mission work is simplified, consolidated, strengthened, and rendered in every way infinitely more efficient and successful than it otherwise could possibly be.

Instead of thinking of these agencies and methods, then, as interruptions in our regular procedure, let us rejoice in their creation and appointment, and work and give of our means through these organized campaigns and funds, appointed by the General Conference Committee for these special purposes. Be assured that we will thus, both in our giving and in our labor, accomplish vastly more for the cause of Christ than we could possibly accomplish without such system and method. "In union there is strength." By order and plan and organization there are always obtained the largest and best possible results.

Lastly, there was the realization of the most joyful and blessed results to all concerned. The people were relieved from their hunger. Their need was supplied. They were saved from suffering and perhaps death. The miraculous bread was therefore a great blessing. So the gospel today is a great blessing to the world. The threefold message is what the world needs. We have what the whole world needs. We have the only solution to all the problems of the world.

There was also a blessing to the disciples themselves. By feeding the multitude with this miraculous food, they brought blessing upon themselves. They experienced the joy which always comes from relieving the wants of others. They had the high pleasure of being coworkers with Christ, of having His approval and smile upon them, of being strengthened in their faith and love to Him by witnessing the new display of His power and goodness, of seeing Him exalted and honored before the eyes of the multitude.

It is always thus in God's service.

All missionary endeavor, every effort to give the truth to others, is rich in blessing to those who thus labor and give.

This is especially true of In-gathering endeavor. And this is an additional reason why we should engage with all our might in this great work of the Lord.

There was another result of this miracle. By it Christ was revealed as indeed the very Son of God and the Saviour of the world. It disclosed His divine power, His infinite pity, His tender compassion. It confirmed His claim to be the Messiah. So it showed forth His glory.

So also does the glorious work of

distributing to perishing men the gospel of Christ. Our Saviour is thereby glorified. Out of love for Him and in order that He may be thus honored and glorified in His saving work, the cause of missions should always be very close to our hearts. It should have our earnest thought, our deepest sympathy, our warmest interest, our personal, diligent services, our fervent and importunate prayers, and our cheerful and generous contributions. May Jesus Christ Himself, our great leader in this holy work, fill us all with His intense, self-sacrificing, missionary spirit, and make us indeed His true disciples.

only Father led in suffering; Jesus followed; angels joined Him, and a multitude that no man could number were won back to harmony with heaven and its joys.

How sweet, how musical the sound of the voice of heaven's Ambassador as He, with great joy, announced His mission to earth: "I am come that they might have life, and that they might have it more abundantly." "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

Yes, Jesus seemed anxious to tell us that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

And the loyal angels were also anxious to join in the announcement of Heaven's deep, deep interest in man's recovery; and so they joyfully exclaimed:

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Christ is the Lord of heaven and earth, a royal, kingly Saviour, one to whom all power in heaven and earth had been given, "able also to save them to the uttermost that come unto God by Him."

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. 107:21.

And the Lord responds, with the assurance: "My people shall be satisfied with My goodness." Jer. 31:14.

## "The Good Pleasure of His Goodness"

BY G. B. STARR

It is the privilege of each of us to pray in our own behalf that "our God would . . . fulfill all the good pleasure of His goodness" and "the work of faith with power."

God invites us to rejoice in His goodness (2 Chron. 6:14); and we respond, as we contemplate it, "Surely goodness and mercy shall follow me all the days of my life."

All things we have ever possessed, —life itself, our personal existence, the faculties of heart and mind to enjoy all His blessings, eyesight to see the heavens above us, and the ten thousand beauties of earth with which He has surrounded us,—are God's good gifts to us. How good God was to give us ears to hear the voices of our loved ones, the songs of the birds, and many other sweet sounds we so greatly enjoy.

Life's blessings all originated in the loving heart of our Creator. His goodness provided them all for us; and He enjoys seeing us happy in the enjoyment of His rich gifts. These gifts are poured upon us in such lavish richness and abundance as only so great a King and Ruler as God could bestow. He wished us to enjoy these blessings forever. We were not created for a short existence here, but to live forever, to be constantly receiving in the school of Christ richer and greater knowledge, and experiencing larger blessings of the outflowing of the power and goodness of God.

But how little man appreciated all this—so little that he forfeited it all for a single gratification of forbidden pleasure. He listened to the voice of a stranger, not the voice of God, and was led astray. All was forfeited. His luxuriant garden home was lost. He was thrown out into a cold world, with life itself also withdrawn from him, and with the sentence of death

pronounced upon him. How dark the picture! The future hung heavy with gloom.

But did the tender love and mercy of God leave man in this hopeless condition? Was there no way out of the difficulty? Yes, love devised a way, but that way was accompanied by sorrow and sacrifice, to God Himself and to His beloved Son. Love only could suggest so costly a plan! But love could and did do it. The heavier the pressure put upon love, the more love will be revealed. And so "God commendeth His love toward us, in that while we were yet sinners" He introduced the plan for our salvation from sin, in which He could again offer us eternal life.

Thus love is awakened in the cold heart of man. "We love Him, because He first loved us." Our heav-

## A Missionary Letter

BY MRS. LUCY D. PRINCE

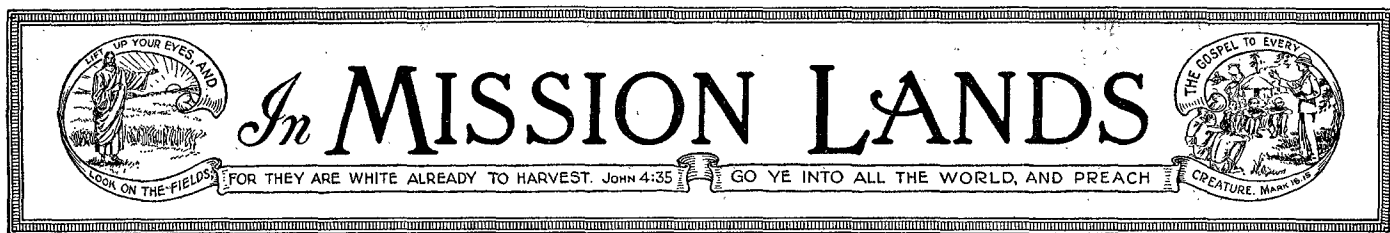
'Twas a missionary letter that was sent upon its way,  
And it made a heart more hopeful, made her really want to pray  
For the strength to do God's bidding in the little things of life;  
She would be a better mother, and a more courageous wife.  
Many times she had neglected to begin the day with God;  
She could not spare time to visit with her Father and her Lord.  
"I can't stop to read my Bible until by and by," she said,  
"For today I am too busy;" thus by Satan she was led  
To forget her great Creator through the hours of the day;  
Things went wrong; then she remembered that she took no time to pray.

When this mother got a letter from a "sister" in the church,  
She resolved to be more steadfast; she would take the time to search  
For the treasures that are hidden in

God's word; and she would go  
To her heavenly Father often as His will she wished to know.  
She resolved that she would thank Him for His blessings every day;  
And she, too, would write some letters to help others on their way.  
She would speak some words of courage every time she got a chance;  
She would give out tracts and papers, and would bury all "I can't's."

Yes, this busy mother promised to go calling every week  
In the homes where she was certain words of courage she could speak;  
Not forgetting that God's angels would go with her here and there,  
Op'ning doors to give her welcome, where she could engage in prayer.

Like this busy wife and mother, let us, too, decide to try  
To take time to be more holy, and give help to those who sigh.



## Inland New Guinea

BY W. G. TURNER

LESS than five years ago much of inland New Guinea was entirely unexplored. The quest for gold led a number of prospectors over the coastal ranges to the open country of an untouched people, numbering in the Ramu and Purari territory alone approximately 250,000. Filthy of habit, truculent in attitude, bearing about in their bodies the wounds of their frequent quarrels, wholly primitive in their worship, these natives presented both an opportunity and a need for mission activity.

Less than two years ago, one of the officials of New Guinea showed the writer photographs of the people, and expressed his hope that something could be done by our body to help the natives. Within a few months we appealed to members in the homeland to assist us in extending our mission operations into this new territory, and they willingly responded.

To reach the people an airplane had to be chartered, and this, bearing a white missionary and ten native teachers from the Solomon Islands and from parts of New Guinea, literally dropped from the clouds among some hundreds of natives from the near-by villages, who, with curious eyes and naked bodies, viewed the coming of the party. Every native carried his bow and arrows ready for action, but as the white missionary made no display of arms, these were soon laid aside. In a little time a grass house was erected, and the mission party began operations.

After a time the white worker, because of other responsibilities, had to leave the field, and only in the early months of this year was it possible to send, in the person of Brother and Sister S. H. Gander and their little girl, Gwen, a family whose whole time can be devoted to the development of this new and intensely interesting work among a people untouched by civilization, and desperately in need of both physical and spiritual help.

In company with A. G. Stewart, it was my privilege to visit this field a few weeks ago. We ascended several thousand feet to pass over the coastal range, then came to open country, fly-

ing over villages. Our plane gently rested on the airdrome near our station, and in a few moments we met our workers. We were constrained to realize again, as we walked over to the mission and saw the first fruits of the gospel, that this message, by the power and through the grace of God, is able to transform human lives.

The mission house itself is built of rough timber from the forest, its walls and roof being covered with native grass. The roof is the ceiling. Its floor is of split bamboo and its windows of celluloid, yet it is comfortable withal. The lightest and the least of furniture is within, but our workers are supremely happy, their vision carrying them beyond mere creature comforts to the needs of the people all

about them. Since the mission is situated at an altitude of 5,000 feet, the climate is delightful and healthful, and there is an entire absence of the malarial mosquito.

The people of this inland territory are the filthiest it has ever been my lot to meet. Owing to the comparative cold, they never wash themselves, holding that a liberal coating of dirt, kept together with swine's fat smeared over all, is effective against the cold. Their houses are low, and beyond the small doorway through which the dwellers crawl, there is no ventilation whatever. The earthen floor, in the center of which a fire is kept burning almost constantly, affords room for nothing but a few of the simplest utensils and the bodies of the persons who live within. The people and the pigs share a common roof.

Our missionaries, as they have



Above: Two natives of Ramu, inland New Guinea.

Below: Purari natives of inland New Guinea. W. G. Turner in background.



moved among the people, have already secured their favor; and after the preliminary contacts, in which they have demonstrated their desire to help the natives in the matter of their physical needs, our workers find no difficulty in freely moving about in the villages.

Twelve boys have already left the environment of their village life and are now living on the mission station. With their bodies washed, their plaited, greasy hair cut off, and with

a number of centers by the native people, and we have already found it necessary to double our present force of workers. Thus, while but a few months ago we had one white family and ten native teachers, we now have two white families and twenty native workers appointed to this field. Other territory is opening beyond our present bounds, and we anticipate still further additions to our present staff.

The Lord is going before and marvelously inclining the hearts of

was so inaccessible, so that today those difficult mountain passes and high plateaus can be traversed in a comparatively short period of time, and with a greater degree of safety than existed only a few months or years ago.

This, of course, has a tendency to make a hospital serve the needs of a much larger area than was possible when there were no transportation facilities. Automobile roads are being projected through all the main cities of the northwest, and airplanes connect this center with all the other important centers of China.

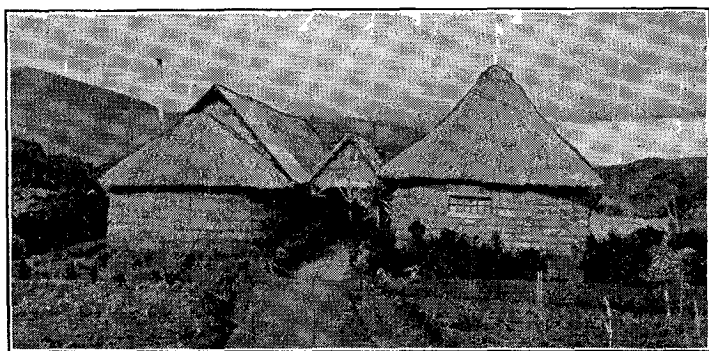
From lack of transportation facilities, great difficulties were encountered in the building of this hospital.

Many of the supplies had to be carried on camels' backs; and the heavier articles, such as the steam boiler for generating electricity, the dynamo, and the steam engine, were transported by horse cart, all of which were landed safely and are now installed. Today, the facilities of the Lanchow Hospital are the best afforded in the entire northwest of China.

On land purchased by our organization two years ago, homes are now erected for our foreign workers; also a hospital, and dormitory space for our nurses. A school which will accommodate from sixty to one hundred students will be opened formally this coming autumn.

Learning a few days previous to the opening of the hospital that it would be our privilege to have the use of an airplane owned by the man whose gift had made possible this hospital, we arranged for the dedicatory service to take place on June 15, and arrived in time for this service. The following day, June 16, was set for the opening ceremony.

The Lanchow Hospital is a well-built, neatly arranged institution, having been supervised by George J. Appel, who also built the Kalgan Sanitarium. This institution is in two parts, the administration department, and the patient and service department. The operating room, the electric power plant, and the X-ray de-



The First Seventh-day Adventist Mission Home in Inland New Guinea

a loincloth supplied, these little fellows present one of the most pleasing pictures one could see. They are dear boys; and every one of them is an object lesson to the people from whom they have been drawn, creating an impression of surprise and astonishment when they travel with our white workers or our native teachers from place to place.

The change that has been effected in the appearance of these lads has greatly impressed the older men and women, with the result that today village after village is calling for teachers to live among the people for the purpose of conducting a school, holding worship, and effecting a transformation similar to that wrought in the few lads who have joined our mission at Ramu.

Buildings are now being erected in

these savages toward the truth. It is too early for us to report progress in the way of changes, for we have just entered this territory; but we see before us a field of great productiveness and of outstanding opportunity and need.

Today every new people discovered is to us but the beckoning hand of God, calling us to go in and prepare them for the blessed advent of our Lord.

Our workers here, as they labor among these people, face many problems. In the mind of the government officers, they are dwelling in territory wherein their lives are in danger because of the nature of the people. They walk and move unarmed among them, and God, we believe, will protect and use them to His glory.

## Opening of the Lanchow Hospital

BY H. W. MILLER, M. D.

I THINK nothing in recent years has given me greater pleasure than to have the privilege of attending the opening of the Lanchow Hospital. This institution was made possible through the gift of a grateful patient, whose health was restored; in fact, he feels that his whole life career and usefulness are the result of the care he received through the medical attendance of our organization. This gift made possible the building of a hospital in perhaps one of the most needy parts of this vast land—Lanchow.

Lanchow has come to be the great center of the northwest. China has

been expending thousands of dollars the past few years building highways through that country which formerly

Camels Carrying Supplies for Hospital to Lanchow, China



partment would be a credit to any of our institutions, and will in the future be an important aid to the sick in these regions.

Dr. Martin H. Vinkel is in charge of the institution, assisted by two graduate nurses from the Shanghai Sanitarium and a number of student nurses who have been placed under

trading center between the Occident and the Orient, with a modern institution, and with the kind of service that our medical work stands for in the care of the sick and suffering.

We are hoping that this institution, lighted by one of the best of all the electric plants found in the north-west, will reflect also the light of this

our hospitals functioning as usual.

Besides Americans, our mission staff here represents five European nationalities. The legations which protect these workers have, in co-operation with the Ethiopian government, elaborated plans by which a maximum of safety will be offered to missionaries throughout the country.

In case of war, concentration centers, or so-called safety zones, have been selected in the interior. All of our stations except one are already located in these centers, so that in only this one case will our missionaries have to leave their station when it becomes necessary to take this first step. In case any of the outlying concentration centers should become exposed to danger, Addis Ababa will be the second concentrating point, and workers from the interior will be called in here on the joint advice of the Ethiopian government and the foreign legation. The emperor is doing everything he possibly can to safeguard the lives and welfare of the missionaries within his domains.

It is true that in the first part of July, American missionaries were strongly urged to evacuate immediately. When the word came to us, the workers here in the capital met for counsel and prayer, as we had already done many times previously. While appreciating the interest our government took in the safety of its citizens, we did not feel that it was God's will that we should leave, so all decided to remain. In these times, while we appreciate the bonds of home and country, we are also led to realize that we are God's ambassadors, and as such we are anxious to discharge our duties in a dignified and honorable manner. We also feel that our people in the homeland have placed upon us a sacred trust in choosing us as their representatives and messengers in this land, and we do not wish to disappoint them. We have no desire to leave, but of course this may be necessary ultimately.



The leading government officials and the speakers present at the opening of the Lanchow Hospital, assembled on the front porch of the hospital.

training in preparation for the care of the sick. L. H. Davies is business manager and treasurer, and Mrs. Appel is matron.

A large group of officials and others attended the opening ceremony on the 16th. Speeches were made by representatives of the governor, by the head of the educational department, and by several other high officials, including the health officer of the province. A warm welcome was extended to us, and words of appreciation were expressed for the effort we had made to supply this once ancient capital of China, formerly the great

message, so that many may find their Saviour through their sojourn in this sanitarium and their contact with our group of consecrated workers in this mission center.

(Later) Before mailing this article, I received word from Doctor Vinkel that their hospital is full of patients, every bed in every room being taken. This is a rather unusual experience after operating the hospital so short a time. We were fully aware that we were building a hospital in a very needy place, and are glad for the good facilities it can offer the people of that section.

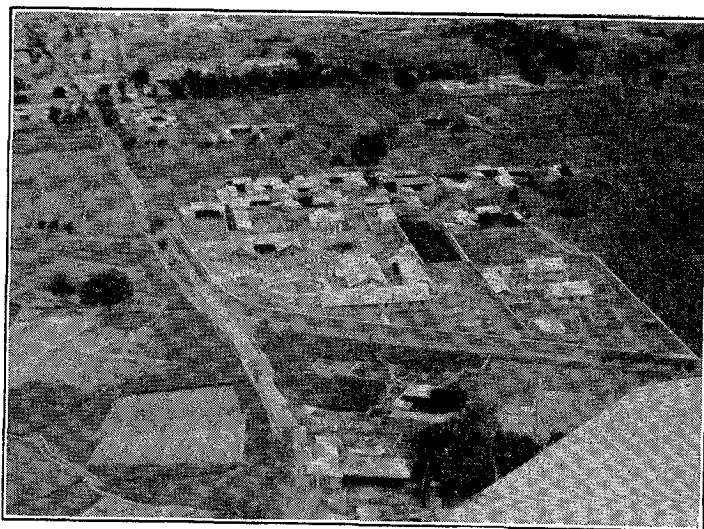
## Word From Ethiopia

BY M. J. SORENSON

FROM reports that reach us here in Ethiopia, it seems that the current rumor in the homeland is that we missionaries have left Ethiopia. We are glad, however, to state that we are all here, and instead of planning to leave, we are remaining at our post of duty. The future is uncertain, and the time may come when it will be necessary to leave, but our intention and desire is to stay.

Aside from one railroad to the sea-coast, Ethiopia has no connection with the outside world. In case of war it is feared that this connection may be cut off, and thus a food shortage be precipitated. In order not to be embarrassed on this account, we have bought extra supplies of sugar, flour, and other food supplies. This is all stored in tins, so that it will keep a long time. For a while we hesitated about ordering a stock of much-needed medicine, fearing that it

might never get here. As our hospitals would not be able to function without this medicine, we decided to order. When it arrives, we shall have the necessary medical supplies to keep



View of Northwest China Union Headquarters From the Air

## Colporteur Work in Korea

BY J. C. THOMPSON

Not content merely to mark time during this period of turmoil, we are doing our best to keep the work intact and to forge ahead. The present grave political situation brings new problems every day.

One of our major problems at the beginning of the year, when we had to try to spread our limited appropriation over the needs in the field, was to balance our budget. In order to do so, the union assumed the responsibility of providing one tenth of the budget through mission funds raised in the field. Under normal conditions we would be able to do this. The war situation has upset all our calculations. Business here is paralyzed, and our Harvest Ingathering campaign is not meeting with the same success as in past years. It is also more difficult to reach our goals in the various mission offerings. Nevertheless, we are going ahead, and what we will not be able to do, we are relying upon our people in the homeland to do.

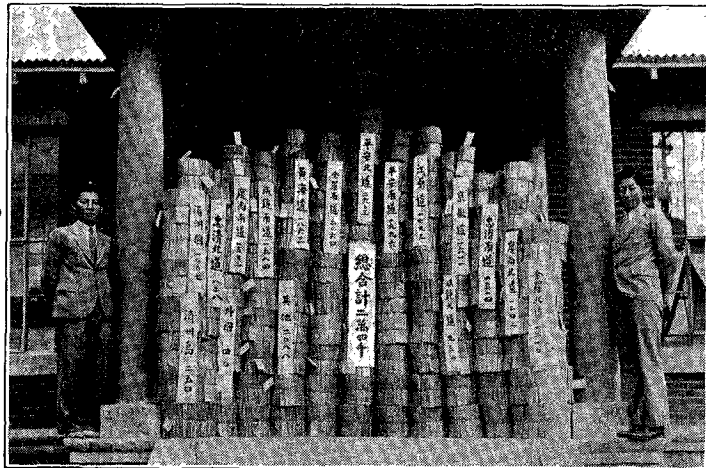
The Zauditu Memorial Hospital here in the city, aside from the salaries of the two doctors, is on a self-supporting basis. Under normal conditions the collections from the patients would cover the monthly salaries of nurses and operating expenses, but due to uncertain and unsettled conditions, we never know what a day may bring forth. The first half of July did not look very encouraging, and if the slackness had continued throughout the month, we should not have had money enough to pay the monthly running expenses. During the last half of the month things took a change for the better, and the hospital was able to close the month with a neat little surplus, which was badly needed to apply on bills for medical supplies coming from Europe.

While there are perplexities without number, yet the Lord has been with us, and we have seen evidences of His help and guidance in many instances. As we face the uncertain future, our confidence is in the Lord. We are of good courage in Him. It is God who has held back the winds of strife thus far, and we are praying that we may still have a time of peace in which to labor for God in Ethiopia. The Lord is a present help in trouble. We know the many prayers that are ascending to the throne of mercy in behalf of a troubled world will be heard and answered in the Lord's own way. At various times the emperor has asked his people to fast and pray. He wants peace. It is fitting to turn to the Ruler of the universe. Today Ethiopia is stretching out her hands unto God.

FROM the report of E. W. Bähr, field missionary secretary of the Chosen (Korean) Union Mission, given in May at the ninth biennial

ple are illiterate, and that consequently only a small proportion of the population can read the truth for themselves.

One edition of the *Signs of the Times* in Korean, now (May, 1935) 28,500. In two years the circulation increased from 15,000 to 28,500. This is the largest circulation enjoyed by any magazine in the Korean language, religious or secular. The Chinese characters indicate the destinations of and number of papers in the several bundles.



session in Seoul, we glean the following facts, indicating the prosperity attending our literature work in this land whose history goes back three thousand years:

The sales of our publications in April of this year were the highest in the history of our work in Korea. During that month there were seventy colporteurs, who worked 10,361 hours, and sold 7,299.57 yen's worth of books. (The par value of the Japanese yen is approximately fifty cents, United States currency.) Brother Bähr sees significance in the fact that seventy is the number of representatives that Jesus sent out.

The Korean *Signs of the Times* is having remarkable success. Its circulation is the largest of any magazine in Korea, religious or secular. In May, 1933, 15,000 copies were sold; in May, 1935, 28,500 copies. Mrs. Theo. Wangerin is the editor.

These sales of literature are the more remarkable when we realize that 72.6 per cent of the Korean peo-

During 1931 and 1932, 67,746.24 yen's worth of books and periodicals were sold in Korea. In 1933 and 1934 there was a gain of 17,851.80 yen. In terms of averages, this means that forty-eight colporteurs each sold annually 890 yen's worth of literature; that each one worked 1,485 hours during the year, or 28½ hours a week; and that the hour sales for each colporteur amounted to six tenths of a yen.

Instead of these gospel salesmen's being in debt to the tract society, as might have been the case, they have a credit there of 583.14 yen. Realizing the blessings of tithepaying, these workers paid in tithe during 1933 and 1934 to the amount of 1,802.86 yen, the largest on record for a two-year period.

So much literature being bought and read by the public, naturally many are stirred by the messages. Directly through the efforts of the colporteurs in Korea during the last

(Continued on page 22)

Korean Colporteur Giving an Exhibition to a Shopkeeper





Conducted by Promise Kloss

## The Young Woman as a Wife

BY MRS. JOHN H. CHAPMAN

THERE are some things about which the truth is seldom told. In spite of seeming to encourage dishonesty I am ready to say, This is well!

The truly Christian woman shrinks from exposing to an unsympathetic world the weaknesses in her husband that the strong light of everyday living bares to her eyes.

Perhaps her mother has been her close friend and confidant until her wedding day. Nevertheless, there is now a wall of separation between them. A bride is more likely to take her early troubles to a stranger than to her mother. There are psychological reasons for this. The mother and the husband are natural rivals for the first place in the daughter's heart. Consciously or unconsciously, the mother is critical and the husband resentful. This places the young wife on the defensive for her husband, so the mother must not know of the hurt that has come, or the hard things to be borne. The deeper the affection between mother and daughter, the more true this will be.

There are people who talk of the first years of marriage as the happiest of a woman's life. Experience and observation teach me that this is seldom the case. As a rule, both the man and the woman have been taken out of an environment that tends to make the new life irksome. She has had a measure of freedom that will never be hers again. This is true whether she be a petted daughter of wealth or a breadwinner in a business life. She has made her own plans for amusement, culture, or service, and the will of another person never had to have first consideration.

Every bride, whether she comes from an atmosphere of poverty or wealth, wants her friends to think that she has acquired something by her marriage—position, possessions, or adoration. To have her wishes disregarded, her friends slighted, or the demands upon her time so inconsistent that she is arousing com-

miseration in the minds of her friends, awakens a bitterness that even intense love for her husband cannot always assuage.

Her inexperience makes the work of keeping house trying beyond her husband's power to understand. That which his mother did with ease makes her back ache and her nerves tingle. She may have boasted of cakemaking and of breadmaking, or of getting a meal for a company of people; but to do these things regularly, constantly, to do them alone, and do them all in unison, so that every detail is attended to at the proper time, is a lesson for years, not for exceptional attempts. A condition of weariness and a sense of defeat create a soil suited to the culture of dissension, and generate unnecessary strife.

Perhaps the husband finds that while he may have calculated on the schedule of expense according to an accepted program, he has failed to calculate on the incidentals that form so large a part of every budget. He, too, suffers a sense of defeat. Perhaps he has been so accustomed to little expensive luxuries that they seem like necessities to him, and he looks for economy in the wrong

place, or in a direction that brings a hardship on the young wife. She does not like to call him selfish, even to her own heart, and she does not know that selfishness in little things is such a universal masculine trait that it occasions no surprise and calls for no comment in the wisely experienced wife. This is a general truth in spite of outstanding exceptions.

It is also true that this selfishness is her protection when it comes to competing in the business world. A man who is equal to combating successfully with the contending forces of commerce is usually possessed in a large measure of the determination to serve his own interests and demand all that is coming to him.

Then, too, the wife must make place (which she is rarely willing to do) for the youthful willfulness that the mother has borne patiently for years. I want to say a very unpleasant truth now. The secret of nearly all unnecessary separations is the determination not to bear with the least injustice. You will be criticized more for bearing injustice than for anything else you do, and yet it is the only way to a truly successful partnership of any kind. How often do we hear people say, "I would not put up with that," "I would not let any one speak to me like that," "I would teach him a lesson," and the young wife gets the idea that to bear what every husband and wife must bear from each other at times, what every closely associated group of people must bear at some time, is not a virtue, but a weakness. I have said that to bear with moral vileness, to expect reform in a man who has lived without regard for righteousness, is not a credit to any girl. I do not retract a single iota of that statement when I say that a wife must not act with justice alone. Her happiness, the future of her home life, depends on knowing when to quit the just retort, when to close her eyes to unlovely traits, and let unfair statements go uncontradicted. She must learn not to say too much about the tired muscles

### Mockery

WHY do we grudge our sweets so to the living,

Who, God knows, find at best so much of gall,

And then, with generous, open hands kneel, giving

Unto the dead our all?

Why do we pierce the warm heart's sin or sorrow

With idle jests, or scorn, or cruel sneers,

And when it cannot know, on some tomorrow,

Speak of its woe through tears?

What do the dead care for the tender token—

The love, the praise, the floral offerings?

But palpitating, living hearts are broken For want of just these things.

—Ella Wheeler Wilcox.



and the aching nerves. She must learn, too, to sympathize with the lesser ills of her husband, while she hides her own with Spartan endurance.

If I were talking to young men, I might say much of the patience that is their inevitable contribution to the building of a home; but I am speaking from the young woman's point of view, and we seldom in our youth believe that our sacrifices are mutual. Consequently I ask that you make them without any thought of reciprocal endurance.

A thought came to me once out of a very insignificant book, a book the title of which I cannot remember. It was the expression of a wife who believed her husband guilty of a crime. She said: "Thank the heavenly Father that He has placed no limit upon the privilege of forgiving!"

## An Evil Sowing

I HAVE just had a quarrel with one of my best friends, and it may interest many mothers to know why.

I have a small daughter, aged four; well-behaved enough, but imaginative and highly strung. I have trained her not to be afraid of the dark, and quite contentedly she goes to sleep and lets me go out in the evenings—always provided, of course, that there is some one within call in case of fire or other emergency.

The other night a friend came in and found me dressing to go out while little Molly lay in her bed in the corner, wide awake, but cheerful.

"Surely you're not going to leave her in the dark!" she said. "She'll be frightened to death."

Without mincing words, I said just what I thought of her. But the damage had been done, for two or three times since then Molly has asked, with nervous curiosity, what sort of things will hurt her in the dark.

Whenever I hear any one telling a child about the dangers of the night, and thus creating a whole host of demons to terrify the little one in the dread hours of darkness, hours that should bring nothing but solace and rest, I always see red. For I know from experience how real those terrors can be. Never shall I forget my mother, a highly strung woman, waking me one night after a nightmare. "O my child," she cried hysterically, "I saw you lying dead."

It was years before I escaped the horrible visions that followed that foolish outburst, and I am determined that, if I can help it, no one

This sentence has often helped me in every kind of friendship when my natural desire for complete restitution has urged me to prolonged resentment because of some real or fancied injury. O young wives, join the seventy-times-seven club and forgive to the limit the irritability that so often wrecks the home!

There are heroines whose names are written in history. There are great achievements of women that will receive their full recognition in this world, but when "the book of remembrance" kept by the angels is opened, there will, I firmly believe, be found written the names of heroic wives who have kept silence when to speak would have meant a quarrel. The Master will say again: "Better" is "he that ruleth his spirit than he that taketh a city."—*The Watchman-Examiner*.

is going to condemn my child to the same terrors. Any one who teaches a child to be afraid of the dark is putting a millstone about its neck and casting it deep into a sea of horror and continual dread.—J. H., in the *Daily Mail*.

## Be Silent

"It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself and call upon God in secret prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God."

## NATURE'S CHILDREN STORIES

BY INEZ BRASIER

### Mr. Nuthatch Goes Visiting

An Imaginary Conversation

"THANK, thank, thank you!"

I looked out of my window to see who could be chirping so thankfully on such a cold day, even though the sun was shining. It had snowed all night, and the drifts were piled high against the porch; but that made no difference to my little friend, Mr. Sitta Nuthatch, for it was he who was calling.

"Thank, thank!" and he began eating the food I had hung in the apple tree. Then he walked headfirst down the tree, busily poking his long slender bill into the cracks in the bark.

"What are you looking for?" I asked as politely as I could, for he was very busy.

"Thank, thank," he chirped again, and I could imagine him adding, "Why, you see, I eat the insect eggs and grubs hidden in the cracks of the bark. Just see me get these," and he flew to the branch over my head. Here he hung by his feet and ate a whole nestful of insect eggs.

"Well, Mr. Nuthatch, you may stay in my trees all the time," I said. "I am so glad you ate all those eggs."

"So you think that is all I eat," he chuckled; "and I can't stay here all the time, either, thank you."

"Why, I didn't know—I thought—" I forgot just what I wanted to say, watching him run around the tree, head down.

He chuckled again. "True, I eat insect eggs and worms and grubs, but I like nuts, too, like this," and he hammered an acorn into a crack and then split it open with his sharp bill. "And I like seeds," he added.

I watched him pull a fat grub from under the bark of the tree. I admired his pretty blue-gray coat, white vest, and shining black cap. Such tiny feet and legs he had. I wondered why I had not seen him in my trees in the summertime.

"Thank, thank!" he said as soon as he had eaten the grub. "You know, this is just my winter home. In the spring, I fly far north again and build my nest there."

"Would you mind telling me about it?" I asked.

"Oh, no! Mrs. Sitta Nuthatch and I build it in a hole in a tree. We line it with leaves and hair and feathers to make a soft bed for our babies. You see, we often have eight babies to take care of, and that keeps us very busy."

"Eight babies!" I exclaimed. "How do you find enough insect eggs and grubs to feed them?" And then I remembered they fed their nestlings the caterpillars, spiders, and other insects they found on the trees.

"Thank, thank," he said softly. "You should see Mrs. Nuthatch teach our little birds to find something to eat up and down the old home tree. She is a very good mother. This is our playtime," he added, as he began to hunt down the tree for another fat grub. There it was.

"Thank, thank!" he called as he flew away, and I am sure he meant "good-by, good-by."





## General Principles of Etiquette

BY FLORENCE HOWELL

ETIQUETTE is kindness. All its rules are expressions of kindness. It comes from the inner recesses of the soul. Without kindness, or love, in the heart for others, the most careful and exact conformity to any set of rules will be but as sounding brass and tinkling cymbals. On the other hand, it is necessary not only to be kind, but to act kindly. We may not only have kindness in the heart, but we must show it to others. Sincerity and uprightness will not atone for lack of kindness and courtesy. To know how to show a kindly spirit is the purpose of the rules of etiquette.

The word "etiquette" comes to us from the French, and means the path along which to pass. There is a pleasant way to do things and a disagreeable way, a successful way and a way predestined to failure, a right way and a wrong way. Some of the people take the right path all the time, and all the people take the right path some of the time; but you never find all the people taking the right path all the time.

How about yourself? Do you know the order of seating at a formal dinner? How to introduce a clergyman? In what elevator to remove your hat? What is correct dress for traveling, church, business, or a formal reception? Are you confused by many forks at the table, and wonder which to use first? If so, these articles are for you. They attempt to tell you, as briefly as may be, the more important details of daily living, so that you may know the path along which to pass; so that you may choose the pleasant, the successful, the right way.

Questions of "What shall I do?" and "How shall I do it?" have come to every one at some time in his experience, and it is only by knowing the laws and bylaws of etiquette that one can be confident, and therefore forgetful, of himself, and appear graceful and agreeable to others. There is no embarrassment like that of conscious inferiority in the presence of quality. Poise and charm come from knowing the best standards and knowing that you know.

### The Best Standards

But what are the best standards? Obviously, one cannot take the minute corner where he has lived his little life as the criterion of good form, for the world is large and better traveled than it used to be, and provincialisms have no place in this day and age. Etiquette is a matter of custom, built up from the manners of well-bred people. It is a system of rules of conduct based upon respect of self coupled with respect for others. Customs change with the times, and so does good form, but the principles which underlie cultural bearing are the same in any decade. Good manners are always a reflection of kindness and thoughtfulness.

"The Bible enjoins courtesy, and it presents many illustrations of the unselfish spirit, the gentle grace, the winsome temper, that characterize true politeness. These are but reflections of the character of Christ. All the real tenderness and courtesy in the world, even among those who do not acknowledge His name, is from Him. And He desires these characteristics to be perfectly reflected in His children. It is His purpose that in us, men shall behold His beauty."—"Education," pp. 241, 242.

The truly well-trained and courteous man or woman can go anywhere, among any people, and be well received; but the untrained, the careless, has only a limited sphere of usefulness. Our influence at any time is measured by our ability to please; therefore, to enlarge our sphere of usefulness we must eschew everything in manner or speech which could in any way produce distaste in the mind of the most critical person.

Breeding shows. Manners reflect upon parents. What we are, shows for the most part the kind of homes we come from. Our homes may not have given us the culture we should like to have, but do we want to publish the fact? What we do not have by right of birth, we may get by our own efforts.

### Speak and Act as a Christian

"Before you speak or act, always think of this: As a Christian, you are a member of the royal family, a child of the heavenly King. Say no word, do no act, that will bring dishonor upon 'that worthy name by which we are called.'"—"Ministry of Healing," pp. 490, 491.

"The lack of true dignity and Christian refinement in the ranks of Sabbathkeepers is against us as a people, and makes the truth which we profess unsavory."—"Testimonies," Vol. IV, p. 358. What a pity that this should be true? Shall we not each of us, individually, pledge ourselves that in so far as we, personally, are concerned, this shall not be true?

Recall, if you will, the etiquette of the patriarch Abraham,—his courtesy and hospitality toward the weary travelers, expressed in acts of kindness performed according to the good form of that day and country, established and practiced by the best people of the time. This courtesy was regarded as of sufficient importance to be referred to by the apostle Paul a thousand years later.

Remember, also, Daniel, living in the stately splendor of the Babylonian palace, where, from a prisoner of war, he came to be prime minister under three different rulers. "Such were his wisdom and statesmanship, so perfect his tact, his courtesy, . . . that even his enemies were forced to the confession that 'they could find none occasion nor fault.'"—"Education," p. 56.

And there was Paul in the uncongenial atmosphere of Nero's court. Although in bonds, his cheerfulness and kindness of heart were manifest in all the palace. Not merely his teaching, but his etiquette, was used of God as the means of converting some that were of Cæsar's household.

There are certain unalterable rules and regulations governing associations, and to these one must conform if he wishes to be accepted by the best people as an equal. This position in life cannot be bought with any one's millions; it can be taken only by those with the cultural right. It is necessary to be what you wish to appear; it is necessary to have not only correct manners, but a cor-

(Continued on page 22)

# The WORLD-WIDE FIELD

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

## Youth's Congresses

BY D. A. OCHS

DURING the summer months I had the privilege of attending and assisting more or less in five youth's congresses held in North America, as follows: North Pacific Union, College Place, Washington; Southern New England Conference, South Lancaster, Massachusetts; Eastern Canada, Oshawa, Ontario; Southern Union, Blue Ridge, North Carolina; and Potomac Conference, Takoma Park, D. C.

The leaders of these various congresses did everything possible to provide for the young people. To a large degree the success of these gatherings was due to the thorough organizations effected and precautionary measures taken by the various conferences concerned. The excellent plans for housing, feeding, supervision, transportation, and entertainment of these hundreds of young people, were worthy of emulation in any large gathering.

The daily programs followed by the various congresses were similar. The early morning hours were generally devoted to the devotional life. Frequently, opportunity was given for the young people to express their hope in the Lord and their confidence in the advent message. The forenoon and afternoon hours were devoted to the answering of questions and the discussion of problems, while the evenings were used for inspirational sermons. Under competent leaders many song services were conducted from time to time. Inspiring indeed it was to hear the thousands of voices sing the songs of Zion and the old advent hymns.

The topics discussed most were associations, recreation, amusements, military service, temperance, Christian service, missions, Christian stewardship, and life vocations. The youth disclosed no little interest in all these discussions. Generally, every effort was made by those in charge to keep all discussions on a high plane, in keeping with the seriousness of the problems and the solemnity of the times, and to assist the struggling youth to find the proper adjustment of their lives in harmony with the divine principles

laid down in the Bible and the Spirit of prophecy. In answer to the many questions provoked by the discussions, the youth were generally referred to the divine principles underlying all Christian practice and conduct.

The aggregate attendance at these five congresses was no less than 5,000 young people. The North Pacific Union meeting, which had an attendance of 2,200, was the largest. The other gatherings ranged from 300 to 1,200.

The results of these gatherings are very encouraging. According to recent figures sent to the General Conference Young People's Department of Missionary Volunteers by the union and local secretaries who sponsored these gatherings, approximately 125 joined the baptismal classes with a definite decision to follow their Lord in baptism. Scores of others who had been drifting away from the Lord were definitely reclaimed. The renewed courage and blessing received by all, eternity alone will reveal. Then, too, the ties of Christian fellowship were strengthened, and the young people who attended the meetings became conscious of the fact, as never before, that they personally belong to a divine movement which is destined to triumph. Their desire, as repeatedly expressed, is to triumph with this message.

The readers of the REVIEW will be pleased to know also that the South American Division sponsored nineteen of these youth's congresses. According to the figures received to date, the attendance was no less than 3,000. Seven hundred were converted to this truth. To date seventy-five have been baptized and 200 reclaimed from a backslidden state.

Just think! Out of a total of twenty-four gatherings, with an attendance of approximately 8,000 young people, not less than 200 became baptized members, besides the hundreds that found their way back to the church and its blessings, and the 700 who were converted to this message.

A number of congresses have also been conducted in Europe, but we have received no returns as yet. Then, too, there have been conducted

some other local congresses in North America, from which we have received no figures.

The Lord has abundantly blessed in our endeavors for the youth along this line. We solicit the prayers of God's people in behalf of these many young people who have taken their stand with the advent people in the finishing of this message in this generation.



## We Thank You, One and All

BY LIZZIE M. GREGG

THE camp meeting season for 1935 is now in the past. Thousands have attended the various services and received much help and blessing from the Lord. Our heavenly Father has graciously sent "food from heaven" to many hungry hearts through the labors of all our ministers and others.

These workers have received the gratitude of a devoted people for their efforts in this way, and we now think of a great army of helpers who are sometimes forgotten, yet whose ministrations count much for the success of a camp meeting.

We remember those who have spent many hours in preparing interesting programs, and "busywork" for the youth and lambs of the flock. These workers must usually sacrifice their attendance at the services for the older people, though often anxious to receive the help and instruction given in those services; but they have gladly given their time, strength, and ability to the younger members of the camp, often that mothers and fathers might be free to hear the instruction offered in the large tent.

Then, an army of workers are kept busy from early morning till evening caring for the physical needs of thousands. In one camp it was my privilege to attend, an extension from the amplifier in the large pavilion was placed in the kitchen, thus giving the workers there the benefit of hearing some of the good things being presented. This was appreciated, as these workers have so few opportunities to attend services.

We do not forget that vast army of workers, faithful men, who "policed" the camps, day and night,

through heat and cold, rain and storm, with their clothing frequently soaked for hours while they tightened and loosened ropes, thus guarding the property of the Lord, as well as the personal property of the campers, yet ever cheerful and happy in their work.

To this vast army of workers, who contributed so largely to the success of these meetings, we would say, "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10. And in His own time He will give the reward.

We who received help from your services, also wish to thank you and to pray that God will abundantly bless you in all your work for Him; and in His soon-coming kingdom may He give you an "abundant entrance," where you may share its blessings with those for whom you so earnestly and faithfully labored. Again we say, Thank you.



### *Nutrition and Cooking Classes*

BY BESSIE L. CRANE, R. N.

PROMOTING the study of home nutrition and healthful cookery is an important part of the medical missionary activities of the Northern California Conference. Besides the two health workers sent out by the St. Helena Sanitarium and the Northern California Conference, the group of lay members have been doing their part in promoting healthful cookery in each of their home churches. Twenty-one classes have been conducted since January 20, 1935. Each class averaged eight to ten lessons in duration.

Delegates chosen from about twenty-six churches began their work after attending a special training class at the St. Helena Sanitarium. The conference committee, endeavoring to follow the instruction that "greater effort should be put forth to educate the people in the principles of health reform," and "cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food" ("Testimonies," Vol. IX, p. 161), voted to share the expense of sending the delegates to this special class.

A few excerpts from the reports and letters which have come to the office will show you that the delegates caught a real vision of what this type of work will mean to our people in the advance of the gospel. Dr. Edith Harrison writes:

"It seems to me that God has led out in this work, for it certainly reaches deep into the hearts and homes. . . . I believe it is God's plan for getting into the hearts and homes of His people, putting them into a condition where they can grasp spiritual things. I am still enjoying the contacts made in my dietetic work with the women at Woodland, as well as those here in Gridley.

"Several mothers of young children showed the keenest interest, and asked many practical questions which revealed their intention to feed their children and to build them up physically, mentally, and spiritually. It is a real joy to see the interest and gratitude which they show.

"It seems pitiable, however, that many of our dear women are so engrossed with the cares of this life that they do not even investigate, nor do they feel that they can spare the time to lay hold of these wonderful God-given opportunities to come into harmony and become better acquainted with His plans for preparing a people to meet their God, by fitting them physically, mentally, and spiritually."

Though the first classes in home nutrition and cooking were held primarily for the benefit of our own church membership, many of our non-Adventist friends and neighbors have attended. Mrs. Stephens, a nurse from Sacramento, says:

"A deep interest was manifested by those who attended. Men as well as women came to learn how to keep well. They learned what a well-balanced diet is, and saw by demonstrations exactly how to prepare healthful dishes of food. One man, not of our faith, studied with us each class period. He expressed a desire to learn all there was to know about healthful living. During the class he was impressed to give up the use of tobacco. He spoke of how much he appreciated the privilege of attending our class, and said that he expected to practice in his home the things he had learned. Members of the church said they were determined to practice true health reform principles in their own homes, and teach what they had learned to their neighbors and friends."

From the Oakland Penny-a-Dish Cafeteria, Clarice Heydenfeldt and Mrs. Irene Breuner brought in a very fine report. Many of their class members were not Seventh-day Adventists. One woman assured them that her family would "have more balanced meals as a result of the lessons." Another said, "This class has meant a great deal to me, as I had

never attended anything like it before. . . . I did not know that meat was unhealthful to such an extent. . . . I never understood the combinations of foods. . . . I have appreciated the demonstrations and recipes more than I can tell." Still another, "The benefit to be derived from these health lectures enables one to get real value of the foods purchased, so as to build a body which will function to the very best of its ability."

Mrs. M. B. Downs, wife of our church school teacher in Vallejo, says: "One of my class members remarked to her mother, who was visiting her, 'I am learning to bake without baking powder now!' Her mother said, 'Yes, but how do they look and taste?' When she was given a sample of the hygienic fruit cake, she admitted that it was really a good cake in texture and flavor."

Mrs. Elon Nulk, a former church school teacher, and now the mother of two fine little girls, takes time to lead out in the Young People's Missionary Volunteer Society of the Stockton church. She has completed an eight-lesson class for these young people, and says:

"The eight weeks of study and demonstration have proved very beneficial to the young people's society of Stockton. Each Sunday afternoon at two o'clock we assembled to discuss various phases of the subject of nutrition and healthful cooking. The demonstrations were given, under supervision, by the members of the class. This proved satisfactory, for on going home, they knew how to use the recipes in mixing the ingredients and cooking the foods."

Space will not permit more quotations, but I wish you might have heard more of the gratifying comments. I wish it were possible for you to attend one of these classes and get the inspiration. We believe that the Lord will prosper this type of ministry to our people, and make it a means whereby they may use it successfully as the "entering wedge" to the home of neighbors and friends with the full gospel message.

In some of the home nutrition and cooking classes, members cooked dainty dishes of healthful food and passed them on to neighbors. Neighbors usually respond, when the gift is acceptable, and wish to know how the food is prepared. The questions are asked, "How do you make it? May I have the recipe?" And the way is thus prepared to explain some of our health principles.



"Doing what can't be done, is the glory of living."

### North American News Note

THERE were no Adventists in Baxley, Georgia, when we came here to hold an effort, and we had to meet bitter opposition. After our tent was pitched, on a lot belonging to the city, the council met and voted that we would have to move. Had it not been that one of the wealthy men of the city leased us a lot to make it legal, we would have been unable to hold the effort. God made even the wrath of men to praise Him. All this opposition made the very best advertising, and some very fine people have taken their stand with us. A baptism was recently held, and we are planning to hold another in about a month, which will raise the total to between fifteen and twenty converts for the effort.

F. W. HARVEY.

### General Principles of Etiquette

(Continued from page 19)

rect manner. Good taste, unassuming behavior, cultural speech, and other items of deportment—which can be easily learned by perusing these or other articles on etiquette—must be added to proper pride of dignity and innate regard for others. Kindliness must come from the heart, for without this foundation no amount of veneer can cover the pretense of your life.

Would you know the secret of charm and good breeding? It is unconsciousness of self and considerate interest in others, expressed in good form, making manners a matter of instinct rather than of conscious observance.

### Colporteur Work in Korea

(Continued from page 16)

two years, fourteen persons have been baptized, twenty-four are keeping the Sabbath, and forty-three are searching the truth. In addition to those directly reached by these house-to-house salesmen, there are many who have heard the truth from the enthusiastic new believers won by the colporteurs, resulting in the organization of new companies of believers. In one place where there were no believers, a man read the *Signs of the Times* for several years. In 1933 he was again visited by a colporteur, who sold him a book. Upon reading the book, he embraced the truth, and began to proclaim the message in three places where we had no believers. As the result, there are between fifty and sixty new Sabbathkeepers.

LABOR to keep alive in your breast that little spark of celestial fire—conscience.—*Washington.*

## Appointments and Notices

### THE MESSAGE MAGAZINE

With the opening of the year 1935 a new venture was initiated in behalf of the colored people in this country in launching the *Message Magazine*. We feel that, at this juncture, our people will be interested in a brief report of the progress that has been made since the arrival of this interesting publication in the field of our denominational magazines.

In subject matter, artistry, and every other detail connected with its production and circulation, the *Message* is designed especially for the colored race. Naturally it has a distinctive appeal, and we are happy to report that it has met with an enthusiastic reception in every section of the country. Not only our own colored workers and believers have acclaimed it a profitable venture, but people of prominence in many other organizations have given it a hearty recommendation.

In order to provide sufficient time for its circulation to gather satisfactory momentum, and to determine intelligently its future policy, *Message* has been started as a quarterly magazine. Thus far three issues have been prepared, and the circulation presents convincing evidence of the virtue of the whole project. Of the first quarter issue, a little more than 22,000 were distributed; the second quarter, 35,000; and every indication points to a circulation of 40,000 for the third quarter.

There is an insistent, universal request for favorable consideration on the matter of making the *Message* a monthly or bimonthly feature. While we are unable, at this time, to make any definite pronouncement of this question, yet we assure our people that continued faithfulness on their part will be the strongest possible recommendation to the attainment of this desired objective.

We urge our colored believers everywhere to join the ranks of *Message* grenadiers, and thus ensure the greatest possible success in reaching the masses with the truth. Order quantities from your Book and Bible House. Ten or more, 5 cents a copy. Sells for 10 cents.

THE MESSAGE MAGAZINE,

H. K. Christman, Circulation Manager.

### "My Happiest Hour of the Day"

"My happiest hour of the day," writes an enthusiastic pupil, "is the hour which I devote to my Home Study lesson." The writer is one of hundreds of satisfied pupils scattered over the United States and in many other countries. These forward-looking young people not only enjoy their Home Study courses, but they are making daily progress toward a definite goal, which they will reach in due time. Some of them will continue their work in a resident college or academy. Some will be promoted to positions of larger responsibility and better pay, because they are now using their spare minutes in systematic study under a competent teacher.

Our courses in Bible, English, History, Languages, Shorthand, and Type-writing are attracting the attention of a growing number of ambitious young people, and of some older ones as well. We even take pupils in the primary grades whose mothers cooperate with us in giving them instruction suited to their needs. The credits of the Home Study Institute are accepted at full value in all our colleges and in many outside institutions.

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## A Profitable Work for Boys and Girls

A LITTLE girl's joy, enthusiasm, and trust in God for success are reflected in the following letter:

"I'm so glad that the Lord helped me to get enough money by selling 'Life and Health' to get to our girls' camp. I know I'll enjoy it more too, because I earned it myself. I'm glad for the experience of going out in the work. The Lord has blessed me, and I hope He has blessed you too."

Such joy, enthusiasm, and trust in God are the rightful heritage of every Seventh-day Adventist boy and girl, and when gained in youth through an experience in service for God, give strength and courage for all of life's decisions and endeavors. *Life and Health* is particularly suited for boys and girls in gaining this experience when earning part or all of their way in church school. The beautiful covers, the practical health information for every member of the family, and the low price of 10 cents, make the sale of this magazine a particularly attractive proposition for the children.

Twenty copies require an investment of only one dollar. With a little effort this investment will return with 100-per-cent profit. The canvas carrying bag for boys and girls is only 25 cents. This amount will be refunded when 100 copies of *Life and Health* have been sold.

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Takoma Park, Washington, D. C.



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W. A. SPICER F. D. NICHOL C. P. BOLLMAN  
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SPECIAL CONTRIBUTORS  
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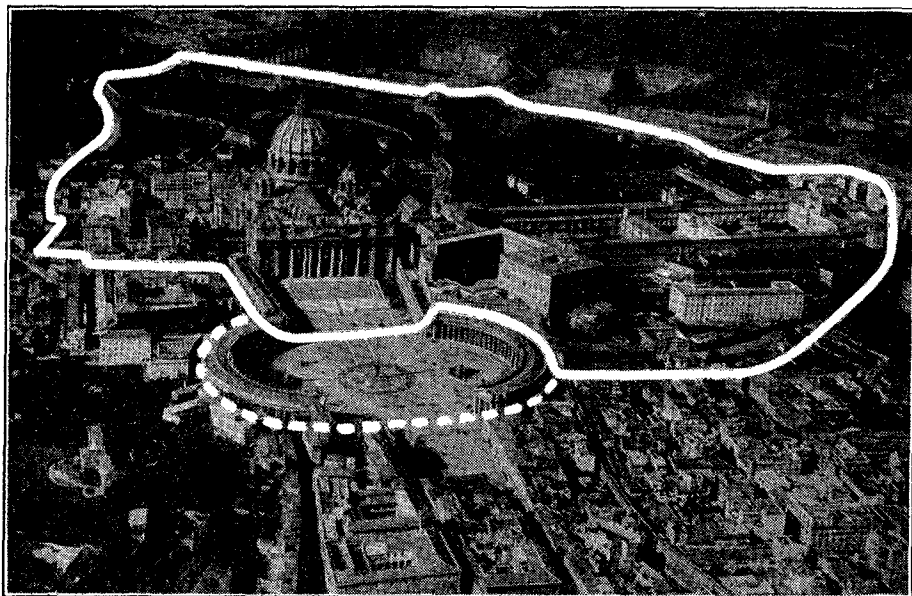
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"These and other pontifical statements make it clear that the Pope is pleading his case as the world's savior out of chaos. The very times are mirrors of his ambitions and hopes."  
—William G. Wirth, "The Remarkable Revival of Rome," in *Present Truth*, No. 91.

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VATICAN CITY

## All Eyes Are Turned Toward Rome

SINCE the war, the Papacy has made great headway, and is receiving more publicity in the newspapers than ever before. The attitude of the Mexican and German governments toward the Catholic Church has been the subject of much discussion. Father Coughlin has been holding millions enthralled with his radio addresses, something without parallel in America.

As a people of prophecy, we know that the healing of the deadly wound is one of the prominent signs of the last days. While people everywhere are reading of Rome on the front pages of their newspapers, and listening to a Catholic priest making political speeches over the radio, why should we not be giving to the public what the prophets have said concerning the Papacy?

### PRESENT TRUTH, No. 91

just recently from the press, deals particularly with the Papacy. "The Remarkable Revival of Rome" is the title of the leading article by Prof. William G. Wirth. During the decline of imperial Rome, and all through the chaotic times of the Dark Ages, it was the organizing power of the Papacy that held governments together. Pontifical statements in recent years make it clear that the Pope is pleading his case as the world's savior from chaos.

The article by J. K. Jones, "What Is Needed to Finish the Reformation," is a powerful appeal to give a world-wide message that the hour of God's judgment is come, and call every honest heart back to the Bible as the infallible word of God.

### A Million Copies

of *Present Truth*, No. 91, should be scattered at once. Its message is timely and important. The cost is small—only \$4.75 a thousand, less than half a cent for eight pages! Conferences ordering 25,000 or more may have them for \$4.50 a thousand. Use them in systematic distribution. Send them through the mail. Scatter them throughout your community. Let the world know where we stand in the march of world events, and what part this ecclesiastical power is seeking in these times of governmental stress and turmoil.

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## OF SPECIAL INTEREST

THIS number of the REVIEW carries an unusually interesting Mission Lands department. W. G. Turner writes of the developing work in New Guinea, and of the marked manner in which God is turning men from the darkness of heathenism to the light of the gospel.

Dr. H. W. Miller tells of the opening of the Lanchow Hospital, and of the kindly reception the authorities and people generally are giving this important institution.

It has been a long time since we heard from our work in Ethiopia. M. J. Sorenson, the superintendent of that field, tells of their experiences there. We need to pray for our brethren in this region now threatened by war.

Our colporteur work is interesting in every field. The article by J. C. Thompson on this work in Korea is of special interest.

We begin in this number a series of articles on etiquette by Florence Howell. We believe that the instruction given in this series will be appreciated by our people generally, and particularly by our youth. Follow the articles from week to week.

### Death of Elder M. C. Wilcox

THE older readers of the REVIEW especially will be grieved to learn of the death of Elder M. C. Wilcox of Mountain View, California, which occurred September 16. He had suffered a serious illness for about two years.

This removes another old standard bearer who served this cause and movement faithfully in his long years as a minister of the gospel and as editor. He was the first editor of *Present Truth*, England, and for long years the editor of the American *Signs of the Times*. We extend to his wife and children and other relatives our sincere sympathy.

### Missionary Sailings

Mr. and Mrs. Lloyd E. Downs, of Pacific Union College, responding to the invitation to connect with the training school in Sao Paulo, Brazil, sailed from New York for Santos on the S. S. "Western World," August 31.

Miss Hope Hayton, of Forest Lake Academy, Florida, sailed from New York for Southampton en route to South Africa, August 31, on the S. S. "Bremen." Miss Hayton has accepted the call of the Southern African Division to teach in Helderberg College.

Prof. and Mrs. Clarence F. Thurston, returning to Japan from furlough, sailed from Seattle for Yokohama, on the "President Jefferson," August 31.

H. T. ELLIOTT.

### Harvest Ingathering in South Africa

THE Harvest Ingathering campaign in the South African Union, which has just officially closed, has again broken all records. Last year we thought the brethren had gone about as far as they could, but we have now left that record far

behind. While we do not have all the reports as yet, nevertheless those which have been received indicate that our goal of £4,000 has been exceeded by £1,650. (A South African pound equals about \$5.) There are many reports still to come in, and we are hoping for an overflow of more than £2,000.

During a short workers' precampaign, a number of businesses in Cape Town, Johannesburg, and Natal were visited. Especially in Johannesburg did we meet with a very favorable response. With what the workers there received, the Johannesburg central church went well over £1,000; of course, this does not include the outlying churches, nor what the natives have raised. With our limited white population, we are naturally restricted considerably, especially as this population is so widely scattered.

The resources of the natives do not permit them to give very liberally, although you would be surprised to see how many thousands of pennies are collected by our native members. Their activity in soliciting cannot be measured by their takings, unless one knows the circumstances under which they work. Our women members especially are very active, and bring their tin canisters to church each Sabbath, loaded with pennies. If a portion of the zeal that inspires them in their work could only get hold of those who can collect under more favorable conditions, what remarkable results we would have!

The mission offerings in the South African Union for the first six months of the year show an increase of 46% per cent over the corresponding period of 1933. So you will see how loyally our members have responded to the appeal of the General Conference for a 15 to 25 per cent increase. Over the offerings for last year, we show an increase of 13 per cent. The tithe has increased 21 per cent. We believe that this represents not alone an improvement in financial conditions, but an increased loyalty on the part of our membership.

A. FLOYD TARR.

### Harvest Ingathering Report for the First Week of the Campaign

WE are happy to pass on to the readers of the REVIEW a most encouraging report for the first week of Ingathering, ending September 14. With the exception of the Southern Union, a full report is at hand, showing a total of \$176,362.48 received. The amount reported for the first week in the 1934 campaign was \$137,051.55, making the gain at the present time \$39,310.93.

It is interesting to note percentages of union goals raised at the end of the first week:

Union	Goal	Per Cent Raised
Atlantic	\$ 80,000.00	46
Canadian	37,000.00	49
Central	86,000.00	12
Columbia	100,000.00	24
Lake	65,000.00	20
N. Pacific	65,000.00	9
Pacific	131,000.00	47
Southwestern	35,000.00	8

The excellent reports coming in from all sections of the field indicate that both workers and laity are responding to the appeals and needs of our extensive foreign mission program. May the good work continue and assure the reaching of our objective of \$750,000 in North America.

L. E. CHRISTMAN.

### "Crucifying Christ in Our Colleges"

THIS book, written by Mr. Dan Gilbert in collaboration with four other university students, presents a startling revelation as to the instruction given in some of the great universities. Liberal quotations have been made from this book in recent editorials in the REVIEW. We feel that this volume should be in the hands of all our ministers and teachers, and for that matter it could be read profitably by every Seventh-day Adventist. The Review and Herald Publishing Association has arranged to handle this book and is prepared to fill orders. In paper covers, 75 cents; in cloth, \$1. Order through your Book and Bible House.

### God Hears Prayer

CHUNG Tsz Kwan was the leader of the prayer meeting for the evening, and told us this experience, which taught him the power of prayer in an emergency:

Brother Chung had been a church member but a short time, and was working for the missionaries. As the town where they were stationed had no foreign provisions, he had to go to Canton one time for canned milk, flour, potatoes, and other things that were needed. On the return trip to Waichow the boat had covered about half the distance when he heard shots from the shore. Every one crawled under the baggage or whatever covering he could find, but as the water was low the boat had to give in to the robbers. They came aboard and began their looting.

Nearly all the passengers were screaming in terror as the robbers kept on shooting their guns, and killed one or two of the passengers or crew. Brother Chung did not know what was best to do, but he decided to pray to the Lord for help. He knelt there among his boxes and baskets, and asked the Lord to protect him. As he was in a little corner room by himself, the robbers did not notice him for a time, but finally one of them pulled open the door and pointed his gun at our brother.

Any one can easily guess how startled he was; but as he looked up at the robber's face, he recognized him as an old acquaintance whom he had known when he was a soldier. They had been friends in the same yamen, or courthouse. As their glances met, the robber also recognized Chung Tsz Kwan as an old friend. Neither spoke, but the robber stood in the door, and as others of the band came along looking for loot, he motioned them to look elsewhere. He stood there until the looting was finished, and then went off with the others with their loot.

As Brother Chung related this experience, we were all led to thank God that He hears and answers prayer. How many times we have been delivered from dangers known and unknown. Brother Chung is now our local church deacon and treasurer.

P. V. THOMAS.