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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## COMMEMORATING The Reformation

DURING the last few months the world has been reminded once more of the great fact of the Reformation. Protestant bodies in general, and Lutherans in particular, have been commemorating the 450th anniversary of the birth of Martin Luther. Those of the Reformed faith, the various Presbyterian bodies, have been commemorating the 400th anniversary of the All Saints' Day service in 1533, when Calvin made his first pronouncement against Catholic doctrine.

It is well that we keep fresh in our memories the momentous fact of the Reformation, which marked a new era in the religious life of multitudes. For centuries Christianity had been viewed through the theological spectacles of rites and ceremonies, incense, processions, and penances, until the simple gospel was forgotten. Those great words "grace" and "faith," which are so prominent in the description of salvation in the Bible, had lost their meaning by being diluted and changed through the addition of the doctrine of works.

We today may marvel that a truth so plainly and clearly taught in the Scriptures as that of salvation by faith, should have been so completely obscured and denied both in theory and in practice for so many centuries. But thus it was. And how virtually impossible it was for Luther to convince any of the clergy of the truth of this simple doctrine of salvation by faith! Yet the long obscuring of that doctrine, and the failure of the clergy to accept it, did not make it any the less true or Scriptural.

It might be mentioned here, in passing, that reference to these interesting Reformation facts is perhaps the most effective answer that can be given to those who inquire of us today, "If your Sabbath doctrine is so plainly taught in the Scripture, why hasn't it been discovered before; and why don't the preachers, who are men versed in the Scriptures, see it?"

The truth of salvation by faith, which first blazed forth in Germany under the powerful preaching of Luther, was soon to burst forth



Luther, the Leader of the Reformation

in France under the scholarly and devout preaching and writing of John Calvin. There has recently been translated from the Latin into the English, the convocation sermon preached on All Saints' Day, 1533, in Paris, by the rector of the University of Paris. This sermon is generally considered to have been the composition of John Calvin, and so was considered the earliest evangelical statement from his pen. Whether he was the sole composer of it or not, he was so definitely related to it that when a furor was created in Paris by the preaching of the sermon, Calvin, along with the rector of the university, fled from the city.

We quote a few sentences from this notable sermon, not only because of their historical importance, but to reveal, in the words of the Reformer himself, the spiritual truth that lay at the foundation of the Reformation:

"Paul, in Romans, in order to free every doubt of the heart, argues with many reasons that our reconciliation and justification do not hang upon any worth of ours or on any of our meritorious acts. From the Psalms we read, 'Happy are they,' it says, 'whose transgressions are forgiven, whose sins are covered: happy is the man to whom the Lord imputeth not iniquity.' And again, after a lengthy discussion of the justice of God, 'Where is boasting then? It is excluded. By what law? of works? No: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.' What clearer statement than the one he makes at the beginning of chapter 4, where he writes, 'What shall we say then, that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.' And so Paul can with reason proclaim we are just on account of Christ, and not unjustly so. Our salvation would otherwise be insecure, if it depended on our works, or on our goodness, or on ceremonies. The gospel gives us a new truth that the law cannot give us, namely, that God is propitiated toward us. The law makes mention of the mercy of God, but under certain conditions if we implore it. The gospel promises remission of sins and justification, free and clear. Nor are we accepted by God because we have fulfilled the law, but by the solitary promise of Christ."

#### Basic Unity of Reformers

These statements reveal the basic unity of the Reformation message. Calvin proclaimed the same gospel, the good news of salvation by grace through faith, even as did Luther. We owe a great debt to these men who, with undaunted courage and in the face of the greatest opposition and direst perils, proclaimed that gospel. Would that the spiritual pace they set had been maintained by their successors!

The Reformers set the course that

true Christianity should take, and led into this new path a great multitude who had been following along the dark and tortuous road of bleak ritual, penances, and salvation by works. The compass chosen for guiding the wayfarers on this new path was the Bible. Those early Reformers did not realize at the outset how far their new road would diverge from the old as a result of moving directly along the path pointed out by the compass. Nevertheless they fearlessly moved forward. They made great advances; but spiritual leaders who followed them were to a great degree ready to settle down by the wayside rather than to press onward. As a result, most of the religious bodies that grew out of the Reformation soon became static. Occasionally some fervent spirit, like John Wesley, took an advance step along the path, and gave new fervor and life to the great movement called Protestantism.

But while giving all credit to the early Reformers, and allowing for the advance steps that have been taken by some in later years, the fact remains that Protestantism has failed to make that consistent advance that it should, along the path of the Bible only, or to maintain that spiritual fervor, without which the movement is meaningless and powerless. An examination of Protestantism today brings no feeling of enthusiasm or satisfaction. It was built on a profound belief and emphasis upon certain great truths of Scripture, in contrast to the religious beliefs and outlook of the Catholic Church.

#### Protestantism Weakening

As already stated, a belief in salvation by faith is at the very foundation of the distinctive truths that brought forth Protestantism. And that doctrine, in turn, rested on the profound belief that the Bible is the sole guide for our spiritual life. But what do we witness today? A consistent continuation of emphasis on these great verities? No. Instead, we find the Protestant ministry more and more turning away from the doctrine of salvation by faith in Christ's atoning sacrifice, and preaching some vague sort of doctrine that minimizes, when it does not ridicule, the whole idea of the need of salvation from sin. Modernism has so pervaded the church that not only is the distinctive doctrine of salvation by faith being discarded, but the very Bible itself is rapidly being discounted and cast aside.

The practical effect of Modernism is to lead men to believe that their standing before God, if, indeed, they have any idea of a personal God, after listening to Modernist preach-

ers, depends on the good works that they perform. The new earth that is to come, say the Modernists, must come through our own efforts. To the extent that Protestantism has accepted this so-called liberal view of salvation, it has moved onto essentially the same platform as Catholicism. And to the extent that Protestantism has accepted the doctrine that the Bible is not an absolute guide, it has again come strangely into harmony with Rome. That Rome should place tradition above the Bible, while liberal Protestantism places human reason above the Good Book, is not the important fact. The thing of significance is that both place something above the Scriptures.

Protestantism is to an increasing degree guiding its course by a different compass than that with which it started out. To what extent this deflection of Protestantism from its true path may cause it to parallel again, if not blend into, the path of Rome, is a question on which much divergence of opinion is expressed. But even though the great religious movement started by the Reformers continues to stay far away from Rome, the tragic fact remains that Protestantism, to the extent that it has accepted Modernism, has no message, no real testi-



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mony or protest to bear against Catholicism.

#### *What Protestantism Must Do*

Protestant leaders may honestly and stoutly affirm that they view with distress the growth of Catholicism and its powerful hold on the lives of its adherents. But it calls for something more than a display of distress, or even alarm, to meet a movement that is built on the doctrine of infallible authority, and that offers a formula for salvation, and a promise of a future life. There must be something offered in the place of this. A Protestant minister must be able to present an infallible authority, to meet the imperative need of the human heart for certainty and assurance in religious matters. Indeed, he must be prepared to go one step further than this, to be able to show by a true exposition of the infallible Book, how the teachings of Catholicism do not conform to the word of God. If the Protestant ministry in general were prepared to do this, then would there exist today a real bulwark against Catholicism.

But what do we actually see? Rome everywhere on the advance. There is no more distinctive feature of the religious world in our present

day than the resurgence of Catholicism. It is making rapid strides in every land. At the very time when Protestantism is celebrating the notable events of Luther's and Calvin's lives, to which we have already referred, Anglo-Catholics are celebrating the 100th anniversary of the Oxford Movement. Anglo-Catholics are that portion of the Church of England, and the Episcopal Church in America, who hold so many doctrinal and ritualistic views in common with Rome that they actually desire some kind of union with Rome. And indeed various notable men from the Church of England have gone over into the Catholic Church in the last hundred years. The movement began in Oxford a century ago, when the two English divines, Newman and Wiseman, joined Rome and were later made cardinals. That England, which has been such an important center of Protestant life through the years, should have in it this religious element, and stronger today than ever, is an eloquent commentary on the strength of Catholicism.

Next week we shall deal with the controversy between Rome and Protestantism over the interpretation of the Bible.

F. D. N.

## *On the Right Hand and on the Left*

THERE is action in the picture that Inspiration gives of the force that brought David of old to the throne to which he had been divinely appointed. Of those who came to David's help we read in the twelfth of First Chronicles: "They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow."

Think of a band like that going into action, using both hands, all kinds of weapons, dealing blows right and left!

The weapons of our warfare are different. We do not fight for the truth with carnal weapons, but with spiritual. All the same, the Lord calls us to the same activity. He would have us two-handed in service. We are to be "instant in season, out of

season," "by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

It is to be a scattering of the printed page, talking with the people, giving the Bible study, helping the sick, ministering to the needy with a kindness that makes a little go a long way, letting all within reach know that this truth does us good, and has brought blessing and hope and joy that we want others to have also.

That is a fine picture of David's men in the Chronicles; but so also is the picture that our missionary statistics show as the figures are compiled of our churches at work in all lands.

W. A. S.

## *"Think of the Morrow---Stop Forest Fires"*

FOREST fires through the years have done incalculable damage. Thousands of acres of wooded land have been burned over, destroying valuable trees and even homes, and entailing great loss of human life. These destructive conflagrations have oftentimes started from some careless tourist or camper who had prepared a little fire for his emergency. Left un-

extinguished, such fires have developed into a great destructive element. In some sections of the country signs are prominently displayed: "Think of Tomorrow---Stop Forest Fires." If the one who is so careless with the little fire he starts, leaving it unextinguished, did think of tomorrow, of the disastrous results which might come from his indifference, much

might be saved in the way of human values.

It is a terrible thing to be careless in the ordinary affairs of life, because in this world one reaps so many times what he sows. And how great is the spiritual lesson that may be drawn from this human experience. If we always thought of the morrow, of the future reaping, how careful we would be of the seed we sow today. The spirit of envy and jealousy cherished today may develop into the spirit of murder on the morrow. The spirit of covetousness may lead to theft; the impure thought cherished, to unholy passion, which will wreck the life. For just as truly as sowing brings reaping in the natural world, the reaping will come in the spiritual realm of the seed which has been cherished in the heart. If good, it will bring forth in the life Christlike virtues, generous impulses, noble deeds; if evil, there will spring forth unnumbered ills, disfiguring the life here and destroying the hope of eternity. Every man will reap what he has sown, and there will come a day when he will be judged by the fruit that has developed.

God gives to every one today the right of free choice. He places before us two paths, the path of life and the one that leads down to death. He plainly points out in His word the goal to which each road leads. He seeks by the divine influence of His Holy Spirit to lead us in the upward way, but it is for each one to choose the way he will take. In the end he must reap the sowing, he must give an account for the choice he has made.

This is plainly set forth by Solomon, in his appeal to the youth: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." And then there comes this earnest admonition: "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 11:9, 10; 12:1.

Let us think of tomorrow as relates to our own personal Christian experience, and let us stop the fires of sin which may be burning in our hearts. We cannot do this of ourselves, but there is One who will do it for us if we will only submit to His loving leading and to the molding process through which He will bring us by His grace. It is written of the Christ, "As many

as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

This truly is one of the exceeding great and precious promises of which the apostle Peter speaks, and he declares that by the acceptance of these we may "be partakers of the divine

nature, having escaped the corruption that is in the world through lust." By yielding ourselves to God in the surrender of sin, by the study of His word and faith in the divine promises, we make it possible for the Holy Spirit to work in our lives that change which will transform us into sons and daughters of God. May we yield ourselves to this transforming process.

F. M. W.

## Mathematically Certain

INSPIRATION makes it mathematically certain that enlightened faith must keep the commandments of God. We apply the old rule that three things equal to the same thing must be equal to one another.

1. Faith that works. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

2. A new creature. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

3. Commandment keeping. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

The faith that works, the new birth, or creation, the keeping of the commandments of God,—all three are one and the same. Living faith obeys; the new creature in Christ Jesus keeps the commandments of God; and true obedience to the commandments is possible only through faith and the new creation in Christ.

W. A. S.

## Murmuring Against Moses

"THE whole congregation of the children of Israel murmured against Moses and Aaron." Again and again we meet this or a similar statement in the history of ancient Israel. Moses and Aaron were human leaders. They had undertaken the task of leading about three million men, women, and children from the land of Egypt through the desert waste and wilderness to the land of Canaan. It was a hard and difficult road that they traveled. There were many things, naturally, to annoy and distress. Sometimes they found the water bitter where they encamped. Sometimes they suffered with great thirst. Before the manna was given, it seemed to them that they were threatened with utter starvation, shut off as they were from all former sources of supply. They gave vent to their natural feelings in murmuring against their Heaven-appointed leaders.

But in murmuring against Moses and Aaron they were in reality murmuring against God, who had chosen these men for the places of responsibility that they occupied. This is indicated in the statement of the man of God: "The Lord heareth your murmurings which ye murmur against Him: and what are we? your murmurings are not against us, but against the Lord." Ex. 16:8.

How different might have been the experience of Israel of old if, when

they came into trying places, instead of murmuring, they had said, We will wait and see what the Lord will do for

## Individual Effort and Co-operative Action

It is good to emphasize both. If one is isolated and alone, there is work for God to be done. Of Abraham God says, "I called him alone, and blessed him, and increased him." Isa. 51:2.

One believer is a host with God. It is written, "One shall chase a thousand." God grant that the isolated may realize how strong a witness may be borne by one loyal soul lifting up the banner of truth.

But while one shall chase a thousand, "two shall put ten thousand to flight." It shows the power there is in union. The individual believer needs the multiplied strength that comes by contact with others in the church. The church needs the union with other churches in the conference. The local conference gains efficiency by membership in the unions, the unions by uniting in divisions, the divisions by clasping hands in the General Conference.

It is a grand thing to see the whole church of the advent movement, of many nations and languages, uniting

us. We will watch the working of His mighty power, and see how He delivers us. What lessons of trust and fortitude they might have learned by such a course. As it was, when they failed in learning such lessons, God in His providence led them again and again through a similar experience, affording them an opportunity to make up their loss.

The lesson is for Israel today. The apostle Paul cites Israel of old as a lesson for those who live in the closing days of earth's history, and he says: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:10-12.

We believe that in the providence of God He appoints men to positions of trust and responsibility in His church today. He works through the means and methods that are employed in their selection. This being true, is not murmuring today against those occupying positions of responsibility in the church, murmuring against God? We believe the analogy is a true one. Let us learn lessons from the experience of Israel of old. Where they failed, let us determine by God's grace that we will succeed.

W. A. S.

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PAIN may seem accidental and incidental, and many occurrences of it will always be mysterious to us; but at the same time much of it has a great part to play in the purposes of God.

So far as this life is concerned, pain is often nature's alarm. If anything goes wrong with the machinery of our bodies, pain warns us that it is time to attend to the affected part. Sensitiveness to suffering acts as a guardian angel of our lives.—*Words of Life*.

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THE good God make me grateful for this new year of which I am allowed to see the beginning. Thy kingdom come! I have many wishes, but this prayer will carry them all.—*Julia Ward Howe*.

# CONTRIBUTED ARTICLES



## *The Place of the Bible in Our Preparation for the Coming of Christ\**

BY J. L. MC ELHANY

THOSE who have their Bibles this morning will please turn to 1 John 2:28 to 3:5:

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin."

When Jesus comes, there will be just two classes,—those who are ready, who are prepared; and those who are unready, unprepared. In speaking thus, I do not refer to the great unbelieving world, but particularly to those who profess to be children of God. If I had time this morning, I might illustrate this by studying with you the parable of the ten virgins, illustrative of that general class of believers who accept the doctrines of the coming of the Lord and in a general way believe them—the five wise ones, ready and prepared; the five foolish ones, unready and unprepared.

Here in this twenty-eighth verse the inspired writer begins by speaking of that tender, precious relationship of little children, and then in the first verse of the third chapter places us as the children of God into relationship to the loving Father. "Now, little children," he says, "abide in Him"—in the Lord Jesus, of course.

If we should attempt to give this epistle a title based on its content, we should certainly have to entitle it, "In Him," for that is really the lesson carried all through the epistle.

"Abide in Him; that, when He shall appear, we may have confidence." Of all the graces that the

advent believer will need in the day of Jesus' coming, the greatest is confidence. "That . . . we may have confidence, and not be ashamed before Him at His coming." May we indeed, brethren and sisters, be among that class who will hail His coming with joy, who will go out to meet Him with thanksgiving, rather than among those who shall try to hide from the presence of His glory.

Passing down into the second verse of the third chapter, we read: "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." If you would have a correct understanding of this, read the fifth verse: "Ye know that He was manifested to take away our sins; and in Him is no sin." We are to be like Him!

The third verse declares: "Every man that hath this hope in Him purifieth himself, even as He is pure."

I was giving a study once, and had occasion to refer to this third verse, and I told the congregation that the way I interpreted the first part of that third verse was that "every man that hath this hope in Christ purifieth himself." A good brother came to me afterward, and disputed my interpretation. He thought I was fundamentally wrong in interpreting that verse in that way. Well, I invited him to sit down with me and spend a little time studying the whole epistle. I went back to this twenty-eighth verse, and read to him the exhortation that we are to abide in Him, and all through this epistle we have that interpretation reiterated time and again. "Every man that hath this hope in Him purifieth himself, even as He is pure."

All down through the ages, men have sought to work out the experience of righteousness. They have sought in various ways to accomplish this. I wonder, brethren and sisters, today how we are working it out.

I remember some years ago, when I was in the Philippine Islands, there was quite a stir created there by a certain group of people down in one of the islands who were putting on a

religious feast or celebration; and they were of that type commonly known as the flagellants—people who punish themselves in an effort to work out righteousness. These poor people, in their search after God, in their search after righteousness, tortured their own bodies. Some of them would take thongs of leather, tip them with bits of metal, and lash their bare bodies with them. Others would take branches of a thorn bush, and beat themselves until many of them were tortured to the point of exhaustion—all in an endeavor to purify themselves, to work out righteousness for themselves. All down through the ages men and women have sought to do that, though perhaps not in just that way. I wonder, sometimes, just how we are attempting to do it.

Several years ago I stood at the foot of Pilate's staircase in Rome. You remember the unbelievable story of how these holy stairs were discovered in Jerusalem, and by some miraculous means were transferred to Rome. Right in the center of the building, as you enter the great doorway, you see those steps. When I went in I could see a number of people going up those steps on their knees, pausing on each step to say a prayer. And as I stood gazing up that stairway, an old monk came and stood by my side. He addressed me in a very kind way, and he said, "Good sir, may I give you this little pamphlet?" and he put a little pamphlet in my hands. "Now," he said, "in this pamphlet you will find a prayer for each one of these steps. If you will take this pamphlet, and go up these steps, pausing on each step to say the prayer for that particular step, when you reach the top you will have merited a nine-year indulgence." Well, that was good, wasn't it? It would probably take a half or three quarters of an hour to go on one's knees, pausing on each step to say the prayer for that particular step, and when you get to the top you are free from all penalty for sin for nine years.

As I stood listening to the old monk trying to persuade me that there

\* Sermon delivered in the Takoma Park church.



would be virtue and merit in the performance of some pious act on my own part, I thought of the man who started up those steps years before, and never got to the top. For you remember it is said of Martin Luther that when he came to Rome as a monk and started up those steps, saying those same prayers, before he got very far he heard, as in thunder tones, the voice of Scripture saying, "The just shall live by faith." So I decided that I wouldn't start up those steps. I decided, my friends, that it would be no virtue on my part to perform a pious act like that in the hope that thereby I might receive merit for myself.

We sometimes greatly pity those whose blindness and ignorance lead them to such experiences. But I want to ask you, my friends, What kind of stairways are you trying to build into heaven? What kind of holy stairs are you building? Are you depending on some pious performance on your part to build a stairway into heaven?

This morning we want to mention some of these things, and find out how we may have an experience like that called for here, "Every man that hath this hope in Him purifieth himself, even as He is pure." I am helped very much in my understanding of this passage of Scripture by two statements that I find. On page 366 of "Gospel Workers" I read this statement:

"Every man that hath this hope in Him purifieth himself, even as He is pure." As God is pure in His sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory."

How is that done? Every man will be pure if he has Christ dwelling within, the hope of glory.

Just another brief statement: "The reception of the Word, the bread from heaven, is declared to be the reception of Christ Himself. As the word of God is received into the soul, we partake of the flesh and blood of the Son of God." And now another statement in this same passage: "As the blood is formed in the body by the food eaten—" and by the way, let me pause right here to ask your thought on that for just a moment. I have asked to have that explained to me by men who understand the laws of physiology, and I have never had any one explain it to me yet. Some people say it is assimilation. Well, that may be the name for it, but that is not the explanation of it. Tell me, if you can, how it is that the food you had yesterday is now circulating in your blood stream. I can't explain it, but I believe it.

Do you know, dear brethren and

sisters, there are many things we cannot explain that we must believe? I have people tell me that they do not believe what they cannot understand. Jesus gives us a little side light on that in John 3. You recall where, in talking to Nicodemus (in the eighth verse), He says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Can you explain that? No; but we know it is so. And the conclusion He draws from it is, "So is every one that is born of the Spirit." There are many things in nature that we cannot explain, but we know they are so, and we believe them.

Now to finish the statement: "As the blood is formed in the body by the food eaten, so Christ is formed within . . . by the eating of the word of God. He who feeds on the word has Christ formed within, the hope of glory."

### *The Latter Rain*

(Joel 2:23)

BY J. A. STEVENS

THROUGHOUT all the world with its millions,

Its millions slow dying in need,  
The Spirit of God has been plowing,  
Preparing the soil for the seed.

Like rain on the grain later falling  
Where fields once were parched as with heat,

To reapers the Spirit is calling,  
"Go harvest the fast-ripening wheat."

The plowman along with the reaper,  
He also that soweth the grain,  
Unitedly sharing together  
The Spirit's foretold "latter rain."

The church is ablaze with His glory,  
The earth is sin-darkened as night;  
But multitudes list to love's story,  
Yea, multitudes turn to the light.

Soon cometh the Lord of the harvest,  
The harvest of tares and of wheat;  
The wheat He will lovingly garner,  
Destroying the tares, as is meet.

The church all ablaze with His glory,  
Its members true heralds of light,  
Inherits the long-promised kingdom,  
So cometh the end of the night.

We are living in a time when we need to feed upon the word of God in order to have Christ formed within, the hope of glory, that we may be purified.

How does the word purify? How is this experience brought about? I think of those words spoken by Jesus, recorded in the third verse of the fifteenth chapter of the Gospel of John: "Now ye are clean through the word which I have spoken unto you."

We turn to yet another passage in

order that we may have this illustrated. As we pass over to the eighth chapter of Matthew, let us recall in passing, just a moment, those words written by the psalmist (Ps. 119: 9): "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." And I suppose, dear friends, that that would apply to any soul that needed cleansing, wouldn't it? In the eleventh verse he says: "Thy word have I hid in mine heart, that I might not sin against Thee." We need God's word hidden away in our hearts at this time, do we not?

In the passage in Matthew 8:1-3, there is a lesson that we all need to learn:

"When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

In thinking about this, I want us to remember something about the nature and characteristics of leprosy. Leprosy is a pathological disease. It is used in the Bible as a symbol of sin. I remember once being in the board of health office in the city of Manila. I was talking with the director, the physician in charge, and he said, "I would like to show you something, Mr. McElhany." He called a native health officer, and this health officer led in a woman. I didn't need to be a physician to know what her trouble was. She had leprosy. She was a terrible sight. That poor soul was grievously afflicted with it. I have seen hundreds of these poor, unfortunate creatures. With some you could hardly detect it. Others were distorted and disfigured. This woman's nose and face were all distorted, and her hands were eaten away, her feet eaten away—an awful-looking sight.

That dreadful condition is a symbol of sin. Friends, we are all afflicted with leprosy, every one of us, in a spiritual way, just like that poor man who came to Jesus that day. Now, this man came and said, "Lord, if Thou wilt, Thou canst make me clean." This poor leper was ostracized from home and family, an outcast. After that poor woman I have just referred to had gone out, the doctor said, "Mr. McElhany, we have known for years of that woman's existence, but not until today have we been able to get our hands on her."

"What does it mean?" I asked.

"Why," he said, "it means the leper colony. She will never be able to go back to her family and home."

And so for years her loved ones had hidden her away, doing all they

could to prevent the health officers from taking her away. Why, my friends, it means separation from home; it means that one who has the disease must bid good-by to loved ones, and be separated, and lead a terrible existence. No wonder the loved ones of that woman had tried to prevent her leaving them, not realizing, of course, their own danger.

Back in the days of Jesus every leper had to cry out, "Unclean, unclean!" a sign to keep away. But this day this poor man, in his desire for cleansing, forgot all about the regulations, and he came. He came so close to Jesus that all Jesus had to do was to reach out and touch him. He said, "Lord, if Thou wilt, Thou canst make me clean." And Jesus said, "I will, be thou clean." And he was cleansed! How soon? Did it take a week? a month? a year? *Immediately*, it says, the leprosy was cleansed. What treatment did Jesus give that man? What remedy did He use? Here was a pathological condition that responded to nothing else in all the world but just the word of the Lord. No other treatment, no other remedy, but just the word. "I will," declared the Saviour, "be thou clean." And all those pathological conditions immediately yielded to the power of the spoken word of the Son of God—"I will, be thou clean."

Here are two men who meet in this way, one of them Jesus the Saviour, the other this poor leper. One looks at the other with a great longing and an intensity in his heart, and he says, "Lord, if Thou wilt, Thou canst make me clean."

And the other looks upon this poor soul and He says, "I will. Yes, I will. I will hear your cry; I will answer your petition. I will; be thou clean."

I am glad that while I can't explain how it was done, I can believe that it was done. And the important thing is not that we should explain it, but that we should believe it.

#### *His Promise to Forgive*

There are the words that we find in the first chapter of John's first epistle, the ninth verse: "If we confess our sins, He is faithful and just to forgive us our sins." And is that as far as he goes? No. "And to cleanse us from all"—leprosy, shall I say? It is the leprosy of sin—"all unrighteousness." Thank God, we can come today to the same One that poor leper long ago came to, and we can say, "Lord, if Thou wilt, Thou canst make me clean." And what will His response be? He will cleanse us from all unrighteousness.

Dear souls, let us come to Him today and seek that cleansing and that preparation for His coming that

will take all unrighteousness out of our lives and cleanse us from everything that defiles and makes us ungodly, and that will prepare us for a home in His eternal kingdom. Oh, I am so thankful for these inspired words, addressed to the children of God, bidding them to "abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." Thank God, we can come and secure that

very experience from the hands of our precious Lord.

May the Lord give us a new understanding of, and a greater appreciation for, the word of God, that we may thereby be cleansed from all unrighteousness, and be ready and waiting for Him who shall, at His coming, gather into His kingdom those who are ready. May God bless you all and help you to such an experience, is my prayer, in Jesus' name.

## *Consecrated Leadership*

BY ELLA KING-SANDERS

IN all the various activities of the world there are leaders. This is true not only in human activities, but also in the activities of the animal world. We see this demonstrated in the spring and fall of the year as we watch the feathered families migrating to their summer or winter homes. In each company is the one leader.

As I watch these living planes sailing through the air and note the wonderful leader, I often long to know and understand something of his peculiar qualifications fitting him to be such a powerful leader. One thing is certain,—he knows the way, and his power to lead is evident. One admirable trait I have noted,—not a boastful word have I heard from one of these leaders, although they talk much as they journey. Curiosity often leads me to wish I could understand all they say. As I interpret it, I have never heard one word of criticism from them. Then, I have noted with pleasure that unless some unusual outside influence is at work, there is perfect order in the ranks of each leader.

The whole human race, as they journey through this short life, are lined up under two great leaders. Both leaders know the way and have power to lead. Alas! an immense army is being led in the downward path that ends in eternal destruction. Sad is the fact that a much smaller army is treading the way to the heavenly kingdom. Jesus, the mighty leader of this army, not only knows the way, but He is the way.

He has in His army underleaders, and we wish for a few moments to study the qualifications of these leaders for God.

The first step in this preparation to be a leader for God is *consecration*. This means that the life has been set apart or devoted to the service of God. This step is not taken in order to purchase a blessing from God, but to remove all hindrances, and make it possible for God to bestow upon, or to manifest His power in, that conse-

crated life. In other words, it means that the life thus consecrated is to be as clay in the hands of the Great Potter.

When Moses was called upon to set apart Aaron and his sons, he was told to "fill their hand." Ex. 28:41, margin. Before the filling there must have been an emptying. They were thus sanctified, or set apart for the Master's work. They were consecrated.

Note the following statement about leaders for God: "The same devotion, the same consecration, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants."—"*Gospel Workers*," p. 111. Another way of expressing this state of being is, utter abandonment of self, entire surrender of the whole being to God. This thought is brought out in "*Ministry of Healing*," page 514, "Make not a single reserve, not a single compromise with self." You see that all liberty for self is given up. The attitude of the whole being is, as expressed by Jesus in the garden when He cried to His Father, "Thy will be done."

Could we but get a glimpse of God's love, "His will would be our richest treasure, far dearer than friend, or fame, or ease, or money." Such is the glorious privilege of one who is wholly lost in Jesus our great Leader. God must have all there is of one who is to be a leader for Him, without any reserve,—a heart emptied, ready to be filled. This is consecration.

Some are thinking, "What will it cost?" "How can we reach the goal?" The answer is given by one writer in this way: "Let go and let God." The experience of some in letting go of self is illustrated by a story I once read:

"A man was obliged to descend into a deep well by sliding down a rope which was supposed to be of ample length. But to his dismay he came to the end of it before his feet touched bottom. He had not the strength to

climb up again, and to let go and drop seemed to him but to be dashed in pieces in the depth below. He held on until his strength was utterly exhausted, and dropped, as he thought, to death. He fell just three inches, and found himself safe on the rock bottom."

Are you afraid to let go of self and all that it involves? Think of some of the gracious promises of our great Leader: "Fear thou not; for I am with thee;" "Underneath are the everlasting arms;" and hundreds of other promises all for the one who trusts in the living God.

Some one asks, "How may I know that I have made this surrender, this consecration?" How do you know that your sins are forgiven? Hear these words from "Steps to Christ," page 51, "I believe it; it is so, not because I feel it, but because God has promised." We know we have taken the step by faith and not by feeling.

In the Levitical law of offerings, everything given to God became holy. In Leviticus 27:28 it states: "Every devoted thing is most holy unto the Lord." Note this fact: "It is not made holy by the state of mind of the giver, but by the holiness of the divine Receiver." When the sacrifice was on the altar, it belonged to God. It was holy. There was no taking it back. But we poor sinful mortals give ourselves in solemn consecration, and then, how sad the fact, so often in unbelief take back the gift. Let us remember that we belong to God and that we are His temple. We are holy because God who receives us is holy.

It is well to remember these words of instruction from God: "Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God." "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise."—"Steps to Christ," pp. 47, 48. Paul gives the remedy: "Reckon yourselves as dead," not some future day, but now, and keep on reckoning thus day after day.

"In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.' Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. . .

These slavish bands must be broken. We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely."—*Id.*, p. 44.

We must let go of self, and let Jesus live His life in us. There must be no ifs or suppositions. Accept God's will fully. When trials come, as they surely will, "put them right into the will of God, and climb into that will just as the little child climbs into the arms of its mother." Accept God's will fully and hide in His arms of love. Say to Him continually, "Thy will be done."

*This is consecration.* This is the consecration that will fit us to meet the demands of the hour. We need this preparation to be leaders of the precious blood-bought souls of our boys and girls intrusted to our care. The perils of earth's last great conflict are all about them. Beckoning hands are calling them from every direction. Nothing but the mighty saving power of Jesus can carry them through successfully to the kingdom of God.

We are called to the front for just such a time as this. It did not just happen that you are where you are,—that those special boys and girls are before you for training. We need our eyes open to see in all that comes to us God's guiding hand. We must shut out any second cause, and find God in our present responsibilities. "They that wait upon the Lord . . . shall mount up with wings as eagles." This is consecration that fits one to be a leader for God.

Let us remember that we are being studied by those we are trying to lead. The poet's query will bear repeating at this point:

"Have the children seen Christ in you today?

Teacher, look to your heart, I pray.  
The little things that you've done or said,  
Did they accord with the way you prayed?

"Have your thoughts been pure, your words been kind?

Have you sought to have the Saviour's mind?

The youth with their criticizing view  
Have watched,—but did they see Christ in you?"

## Losing the Blessing

BY A. C. GRIFFIN

I TRULY believe that when the Lord helps us to get any amount of this world's goods, if we will first give the Lord His one tenth, He will bless the other nine tenths so that they will go farther than the ten tenths would without His special blessing.

But the trouble with many is, that while they are spending the nine tenths, they hold on to the Lord's tenth, thinking that since they have more bills to pay than they have money, they had better use it all, and pay the Lord's part into His treasury with some other money that they expect to come in soon.

There are two great troubles with this kind of tithe paying. One is, that if we get behind in this way with

our tithe, we will probably become careless in rendering to God His own. The other is that although one may keep a strict account and pay up all the back tithe, he is always behind and always paying tithe on money that is already spent, and is continually losing the blessing of God in the spending of the nine tenths. For while he was using the nine tenths, he had not paid his tithe, thus he could not claim wisdom from God in the spending of the nine tenths.

Brethren, let us each first render to the Lord His own, and then ask the Lord to give us wisdom in spending the nine tenths. He is as able to multiply the nine tenths as the one tenth.

## The Kingdom of Heaven---No. 2

### The Kingdom Lost

BY T. H. JEYS

As we read the dark story of sin's entrance, we may be moved to inquire why the sad situation was ever permitted. It is well to remember that Inspiration vouchsafes few explanations. If we are ever to understand, it must be by accepting by faith the things that are revealed, and recognizing that the hidden things belong to God. But, thus received, there is

much to be known which otherwise is certain to remain undiscovered, and therefore unappreciated.

Lurking in Adam's luxuriant garden was the enemy that was to introduce "sin into our world, and all our woe."

"Yea, hath God said?" began the adversary, and charmed by the subtle suggestion, the woman lingered when



she should have fled. Not open contradiction, but covert sneer was his sly approach. Now, as then, he questions the love and wisdom of God, and suggests some better method than that by which man is directed to live. "Yea, hath God said?" is still his call to the ear of those hearts God would test, to see whether they will walk in His commandments.

From suggested doubt he advances to cold contradiction. "Ye shall *not* surely die," he now boldly avers, and Eve, caught by his wily words, puts forth her hand. The diabolical deed is done. The awful step is taken; and when Adam, for love of her, in utter abandonment casts in his lot on the side of sin, the ruin is complete.

Gone the innocence, love, and trust; gone the image and character of God; gone the sense of security and peace; gone the garments of light; gone, too, that dominion so lately bestowed, and so thoroughly enjoyed; for now instead of gentle and willing compliance with the commands of their erstwhile master, the lower creatures snarl, and snap, and fight. Their nature is changed. Instead of subsisting on the herb of the field,

many of them now fall to feeding on each other's flesh.

The air, once so gentle and balmy, is now changed. Extremes of cold and heat bring pain and distress. Trees lose their leaves, as killing frosts fall like a blight o'er all the land.

With unutterable sadness Adam observes that his kingdom is gone. Even the garden, his Eden home, must be abandoned. The tree of life, to which hitherto he had happy privilege, is inaccessible; for a fiery sword bars every attempted approach.

With heart-rending anguish he views his once happy home, and longingly looks back as he takes his leave. The prospect is utterly cheerless and forbidding, and with inexpressible distress the disgraced pair wend their weary way over the sin-spoiled earth. The world over which they were to have reigned presents a forbidding aspect. Thorns and thistles are where before were blossom and beauty, hostility instead of happiness, bane instead of blessing, pain instead of pleasure, sorrow and sadness instead of love and light. Dark indeed is the doom of those who try sin's sad experiment.

in this connection it might be well to say that by comparing the promises, "He shall baptize you with the Holy Ghost" (Matt. 3:11), and, "Ye shall be baptized with the Holy Ghost" (Acts 1:5), with the statement of their fulfillment in Acts 2:4, "They were all filled with the Holy Ghost," you will doubtless conclude that being filled with the Holy Spirit and the baptism of the Holy Spirit are identical.

The unknown tongues, spoken on the day of Pentecost, were tongues or languages unknown to the speakers, but not to the hearers. For we read that the auditors "were confounded, because that every man heard them speak in his own language." Acts 2:6. And again, "How hear we every man in his own tongue wherein we were born?" Verse 8. They did not then speak a mere gibberish, such as is heard at so-called "tongue meetings."

The purpose of the gift was, as far as I am able to gather from the Scriptures, to serve as a special sign to the unbelieving Jews. In 1 Corinthians 1:22 Paul says: "The Jews require a sign, and the Greeks seek after wisdom." And in 1 Corinthians 14:21 he says, "In the law it is written, With men of other tongues and other lips will I speak unto this people [the Jews]; and yet for all that will they [the Jews] not hear Me, saith the Lord."

If you will read Acts 2:5, you will observe that the appeal of that sign gift on Pentecost was to the Jews. The same is true in Acts 10:44-47. They "of the circumcision" (the Jews) would have forbidden the baptism of those Gentiles, if it had not been for the manifestation of the gift of the Holy Spirit. Coming to Acts 19:1-7, we learn that the gift came upon some Jews who were rebaptized by Paul. They had been baptized by Apollos unto John's baptism, but now they are baptized by Paul "in the name of the Lord Jesus," and God gave those Jews a manifestation of that confirming sign promised in the law. 1 Cor. 14:21; Isa. 28:11. Thus we have seen that every manifestation of this sign gift was on behalf of the Jews.

One would conclude from the emphasis laid upon this gift by certain religionists, that it occupied the first place in the list of the gifts of the Spirit. But as a matter of fact, it occupies the last place among the gifts. 1 Cor. 12:28.

It is said that more attention is given to this gift in the Scriptures than to any other, and 1 Corinthians 14 is cited as proof. This must be admitted, but in doing so we would call attention to the fact that while

## *The Gift of Tongues*

BY W. P. MCLENNAN

THERE is considerable misunderstanding in the religious world in regard to the gift of tongues. Many have been greatly disturbed by certain religious meetings and movements, because of the exercise of what purported to be that gift of the Holy Spirit known as the gift of tongues. Therefore it behooves us to give study to this question, and especially in view of the fact that God said: "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

In considering the work of the Holy Spirit, it is well to remember that the Scriptures set forth two separate and distinct manifestations of His work in helping to advance the gospel. One of these manifestations is spoken of as the fruit of the Spirit, and the other is known as the gifts of the Spirit. The one is recorded in Galatians 5:22, 23, and the other in 1 Corinthians 12:4-11. These two should not be confused, as they are not, by any means, the same. Gifts are entirely different in their nature from fruit. It is impossible for a healthy tree to keep from bearing its own kind of fruit. But how different is the matter of gifts! They are bestowed and come from without. They are not at the command of the recip-

ient, but of the giver. Therefore, we read in 1 Corinthians 12:11 that the Spirit divideth to every man as He will.

It was not the mind of God that all the believers were to receive all the gifts. Therefore Paul raises the question, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12:29, 30. Furthermore, in the promise of Mark 16:17, 18, the Lord did not say that every believer should cast out demons, speak with tongues, etc. The scriptures that have to do specifically with the gift of tongues are Mark 16:17; Acts 2:1-12; 10:45-47; 19:1-7; and 1 Corinthians 14.

It is thought by some that being filled with the Holy Spirit and speaking in an unknown tongue are inseparable. But the Scriptures do not sustain such a view. Read the following texts, in which different ones are said to have been filled with the Holy Spirit, and you will note that nothing is said about any of them speaking with tongues: Acts 4:8-12, 31; 6:5-8; 7:55, 56; 13:9, 10. But all these texts go to prove, as stated in Acts 1:8, that the Bible evidence of the baptism of the Holy Spirit is witnessing. And

this is true, it should be remembered that it is by way of caution and restriction. There is not one word in that chapter to encourage any one to seek the gift of tongues.

Let us give some study to this Corinthian message. The Corinthian church had been blessed with all the gifts of the Spirit, for we read in 1 Corinthians 1:7 that they came behind in no gift. Notwithstanding this blessed privilege, that church lost ground spiritually until it became a veritable hotbed of spiritual disorders. In chapter 1 we learn of the contentions and divisions that existed. From chapter 3, verse 1, we learn that it so lacked in spirituality that Paul could not speak unto them as unto spiritual. Chapter 5, verses 1 and 2, reveals that that church was guilty of gross immorality, which they considered with a spirit of indifference. In chapter 6, Paul condemns them for throwing one another into court. In chapter 11, verses 20-22, 27-30, he charges them with misbehavior in regard to the Lord's supper. Also note verse 19, where they are charged with heresies.

Much more could be said, but this is enough to reveal the deplorable condition of the Corinthian church. The news of this sad condition of affairs was brought to Paul by them who were "of the house of Chloe." 1 Cor. 1:11. Others wrote to Paul and asked him questions regarding some of these things. 1 Cor. 7:1; 8:1; 12:1. And you will observe from the last text that one of the questions was "concerning spiritual gifts."

In response to this question he wrote chapters 12 to 14. The thirteenth chapter was doubtless thrown in parenthetically, and set forth the greatest need of that church, which was love.

Coming directly to chapter 14, what do we find? We find Paul laying down certain rules and principles that should govern the exercise of the true gift of tongues. Not because the true gift was then being exercised in that church, but rather because the application of those rules and principles was sufficient to show the fallacy of a spurious manifestation which undoubtedly had come into the Corinthian church.

Turn to your Bibles and read the statement of the apostle in 1 Corinthians 14.

The force of what Paul says in verse 23 is evident to those of us who have attended an unknown tongue meeting. And the question he raises in verse 26 would lead us to believe that there was considerable confusion in the Corinthian church.

And now let us note with interest

the rule Paul lays down in verses 27 and 28: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

According to this rule, the present-day tongue movement is condemned for the simple reason that those who belong to it claim that they cannot control themselves. And they speak without interpreters. Evidently the reason they do not carry out this command from God (verse 37) is because they are under the control of some other power.

And it seems evident from the reading of verses 33 and 40 that the meetings in the Corinthian church were very much like similar ones today, where order, quietness, and decency are thrown to the four winds. They shout at the top of their voices and shriek in a terrifying manner.

You ask if those who believe thus



### *The Face of Jesus*

BY D. A. R. AUFRANC, M. D.

O JESUS, as I think of all  
That Thou hast done for me,  
My heart is filled with one desire,—  
Thy glorious face to see.

I think of how long years ago  
On Bethlehem's soil Thou trod;  
Thy Face, a child's, so pure and good,  
The only Son of God.

In Bethany and Galilee  
I long Thee to behold,  
And see Thy face, so full of love  
For those without the fold.

At Calv'ry and Gethsemane  
Help me, O Lord, to trace,  
In anguish and in agony,  
My guilt upon Thy Face.

And soon upon Thy jasper throne,  
The face once marred for me,  
I'll see in beauty glorified  
Through all eternity.



are not sincere and earnest. You will find an answer to this question in 1 Kings 18:21-40.

"On this occasion when Elijah, the servant of the Lord, had gathered the priests of Baal together before the people in order that the people might see conclusively who is the true God, there was considerable emotion and commotion on the part of the priests of the false god Baal. Those priests were absolutely in earnest,—crying, shouting, dancing about the altar, jumping up and down, cutting themselves, falling on the ground, and rolling about; they were dead in earnest, but dead wrong! Evidently tense emotion is no sign of the Spirit's

presence. As I read that Bible word picture, I thought of some of the meetings that I have attended. They shouted and yelled, they jumped and danced—plenty of spirit, but not the Spirit of Elijah's God, who worked through His servant in a quiet and orderly manner."

"True Christianity refines, elevates, and ennobles a man; but a religion that makes a man shriek, yell, and jump about like a wild savage, has something wrong with it. 'Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.' Isa. 30:15. Foretelling the outpouring of the Holy Spirit in the last days, the prophet Isaiah also tells the effect the Spirit will have upon the people: 'The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.' Isa. 32:17."

Surely we are warranted in concluding that if the genuine gift of tongues had been manifested in the Corinthian church and great blessing had come as the result, Paul would have mentioned it in writing to other churches and urged them to seek the same blessing.

Some one, in order to reveal the fallacy of the present unknown-tongue movement, has presented the following propositions, which I consider very pertinent:

"Produce:

"1. One scripture as proof that a person cannot have the baptism of the Holy Spirit unless he has spoken in tongues, and that speaking in tongues is the one decisive sign of the Spirit's baptism.

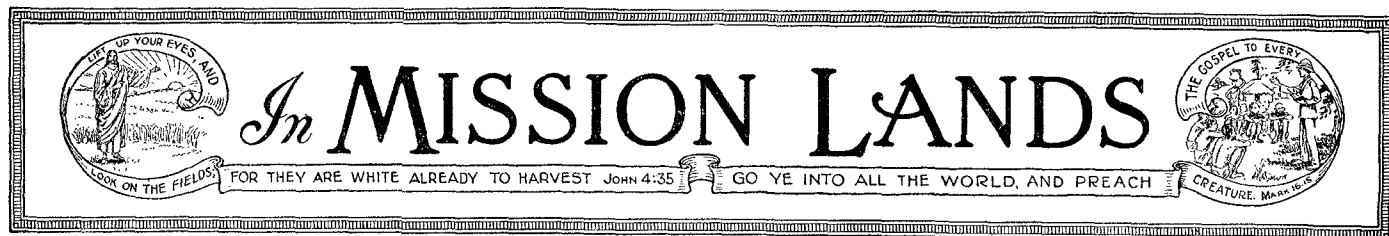
"2. One scripture to prove that Christ, who is the Christian's example, who was baptized by the Holy Spirit, ever spoke in tongues.

"3. One scripture to show that the preachers and exhorters are in harmony with God's command in Matthew 6:7, when they use . . . 'Amen' and 'Praise the Lord,' after every sentence. Did Christ preach that way?

"4. One scripture to support the teaching that speaking in tongues is the most important manifestation of the Spirit's presence and power."

The sign gifts of the Spirit mentioned in Mark 16:17-20, and which were especially intended to "confirm the word" under the outpouring of the former rain (Heb. 2:3, 4), will doubtless be restored to the church in these last days under the outpouring of the latter rain.

I trust that this brief study of the gift of tongues may help us to understand clearly the import of that gift.



## Priests Were Obedient

\* \* \*

THE twelve apostles called together the believers and said, "Look ye out . . . men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." "And the word of God increased, . . . and a great company of the priests were obedient to the faith."

Those were wonderful days. Apostles, church officials, and believers were astir for the growth of Christ's kingdom. Even "Stephen, full of faith and power, did great wonders and miracles among the people." Just so will it be in the closing scenes of the Lord's work; workers, church officials, and church members will be out among the people, "full of faith and power." And it will be said of them, as it was of Stephen, "This man ceaseth not to speak." "And they were not able to resist the wisdom and the spirit by which he spake."

One of our home missionary secretaries gives a short report on the work being done by his colporteurs. He says: "We have to admit that our colporteurs who have charge of placing our truth-filled literature in the homes of the people, are 'full of wisdom,' and show special tact in their work." Many times even the scribes and priests of this modern age cannot "resist the wisdom and the spirit by which" they speak. This should be so in the last days, according to the instruction we have received:

"Through most wonderful workings of divine Providence, mountains of difficulty will be removed and cast into the sea. . . . Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Testimonies*, Vol. IX, p. 96.

Not very long ago a student from our training school went to the city and took seven orders from seven priests in a Catholic college and in the cathedral. A little later one of our Brazilian colporteurs secured the help of a priest to sell many of his message-filled books, and following this another colporteur secured a written recommendation for his book, so it is reported.

Now, this interesting report has come to us. I quote further from this secretary's letter:

"Colporteurs have worked in the capital of the republic and also in the old city of ——. They have sold 'Toward the Golden Age' to the archbishop, to the bishop, to the vicars, to the head priests in the colleges, and to nuns in the convents. Altogether they sold twenty-three copies of 'Toward the Golden Age,' and six of 'The Great Controversy.' These last books were special orders given because these religious leaders liked the message in the first book they bought. Our colporteurs have become real friends with this class of people. The priests themselves told Brother Diaz and me that we have well-instructed men who know how to make propaganda, and who are courteous and sympathetic in their dealings with the people.

"The reading of this literature has interested the Catholic Church leaders so much that they wanted even our Sabbath school material. They ordered and paid in advance for sixteen Sabbath School Picture Rolls, and have asked the colporteurs to secure a complete collection of these rolls from

creation down. They also ordered 2,000 Bible Memory Verse Cards. These are for their colleges.

"The bishop's secretary said, while we visited him: 'We have enjoyed seeing how those men sold those books to us. Not a single one of us could escape;' and then, speaking of the message of the books, he continued, 'It is a marvel what a wonderful and true application you people give to the scientific happenings of our times, and how they fit the Bible statements. All this is in harmony with the times in which we live.'"

Brother Tabuenca, seemingly impressed by his conference with these men, closes his remarks by saying: "We believe that God is opening iron doors and breaking stony hearts before our colporteurs, and we are convinced that God will save souls in His kingdom whom it was only possible that a colporteur with his literature could reach and help. It is high time that we do a greater and more courageous work in the literature ministry."

"The word of God increased; and the number of the disciples multiplied, . . . and a great company of the priests were obedient to the faith." May this be so now as then.

## "Just a Colporteur"

BY J. L. BROWN

ONE Sabbath morning a serious-looking young man was sitting in the congregation, with head bowed as in silent prayer. His face expressed weariness. Across the aisle in the next row of benches sat two sisters, one apparently a stranger. The visitor asked: "Who is that young man over there? Is he a member of this church?" "No," responded the other sister, "he is just a colporteur."

Later on in the day the two sisters were back in church again. This time they were attending young people's meeting. The leader, after the usual opening service, announced in clear tones: "This afternoon our society is favored with the presence of one of our workers, Colporteur Blank, and he will now speak to us."

Colporteur Blank in a very interesting and entertaining way related how God had gone before him, open-

ing doors and hearts. He said: "Over in the town where I last worked there are thirty precious souls who are now seeking a preparation for Jesus' coming. Satan has caused great opposition and there is persecution, but God's cause must triumph." After telling several appropriate experiences and giving God honor and glory, he added: "Because Thy loving-kindness is better than life, my lips shall praise Thee." Ps. 63:3.

The visitor looked at her neighbor and said: "'Just a colporteur!' but would to God that I had his experience, and O that God might cause other young men in our churches to be just colporteurs!"

Some one asked in the Lake Titicaca workers' meeting: "Who is that sunburned, brown-faced man sitting over there with those three Indians?"

"Oh," said a worker, "that fellow is just a colporteur." Upon investigation it was learned that the mission had asked Colporteur Castillo to care for the growing interest up in the mountains, because no regular worker could be spared to go up there now. Brother Castillo had come to the meeting with three of his converts to plead for a pastoral visit. He had seventy or eighty people waiting for further training and baptism, besides many interested ones.

In the workers' meeting held in São Paulo not long ago, some one remarked, "And that man over there, who seems to be smiling all the time, who is he, and where does he come from?" "He is just a colporteur, and comes from the Amazon," was the answer. On hearing the report, it was very noticeable that "just a colporteur" received special mention, for he had been instrumental in carrying the truth with his launch to many people in the vast network of waterways of the Amazon region.

"Is that dark-colored brother over there just a colporteur?" asked a visitor to our recent bookmen's gathering. Let the South Brazil Union publishing secretary answer in his own words: "That is pioneer Domingos Costa. He has scattered thousands of flaming pages of the truth for this time. As a result of his work we now see many souls awaiting Christ's glorious appearing. Note some of the places where his feet have trod.

[Here he named twenty-nine places and then said, "and many more."] To reach these places he walked many, many miles, lost much perspiration, and encountered many difficulties. When would a paid conference worker ever have reached those places where he has preached the truth? There are more than fifty believers already rejoicing in the message in the state of Goyaz alone, who have come to know the truth through Domingos and his literature. Brother, his laurels are reserved for that day when the just Judge will return to give reward to each humble believer according as his works shall be. Not a tear will be lost, because they are kept in His bottle."

I thank the Lord for 250 men of whom it can be said as they file before us with serious face, weary step, worn shoes and clothes, "just a colporteur." Again I thank our heavenly Father for just such God-fearing men who form a large army of about 3,000 who are God's instruments for a rapid and economic and efficient finishing of the work in the earth, together with the great army of other workers and lay members.

Yes, here it may be said, "Just a colporteur, that's all," but there in that great day it will be said, "Come, ye blessed of My Father, inherit the kingdom prepared for you: . . . for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink."

they battered away against the re-enforced walls of the fort that had been taken by rebel forces, and from the fort the terrific bombardment was hurled against the government forces with equal fury. We realized with grave concern that we were listening to the bloody revolution that we had been only hearing about previously. Can you imagine the emotions that swept over us at the realization of that fact? Words cannot describe them. We knew that just a little distance beyond the near-by hills men's lives were being blotted out; homes were being left without fathers, husbands, and brothers; hatred between political factions was being intensified; hearts were being left broken and lives blighted. Tremendous sacrifices were being made! But not the sacrifices God is calling for. Those are dead sacrifices now. Without doubt many, many were wholly unprepared to be suddenly hurled into death's merciless grasp, and I have wondered how many had been given the opportunity that should have been theirs to accept the Lord Jesus Christ as a personal Saviour. Had we done all within our power to bring them into touch with God's message of salvation for this day and time, which would have turned their feet into paths of peace leading away from such a tragic ending?

Fellow believer, who may read these few lines, there's a world-wide spiritual warfare raging right in your neighborhood, perhaps in your own home, and souls are falling in battle because some one has failed to reach them with the message of love and peace that would make them "more than conquerors." Are you that one who has failed? Am I? May the dear Lord forgive our listless indifference of the past, and set our hearts aflame with pitying love and tenderness for the lost, and give us zeal for their salvation.

Nevertheless we are thankful that despite the weakness and failures of human instruments, the Lord is finishing His work, and it gives us joy to report progress from our little section of the Master's great vineyard. Just this morning I compared the third quarterly statistical report of this year (which was compiled a few days ago) with the same period a year ago. There has been a net gain of 1,227 in baptized church membership, and there are over 15,000 members in our various Sabbath schools, with 1,029 in the baptismal classes. This work has been accomplished on reduced budgets. What could we hope for if we only had the means to answer every call and need?

Such results help us to believe that

## Born and Cradled in Sacrifice

BY MABEL L. HEAD

No doubt we, as Seventh-day Adventists, study and talk about sacrifices and sacrificing as much as, if not more than, any other organized body of people in all the world. And why shouldn't we? We represent a world-wide movement that was born and cradled in sacrifice, and has grown to its present proportions by no other method than the loyal support of its faithful adherents who have sacrificed physically and financially for its advancement. In fact, to be in harmony with God's program for this worn and weary old world of ours, we must of necessity include the spirit of sacrifice in our personal programs, for it is one of the vital foundations of heaven's plan. John 3:16, alone, proves that, without question.

And just why is the thought of "sacrifice" impressing itself rather persistently on my mind this morning? Well, for several days I have been thinking a little more than usual

of that word, for it was quite forcibly impressed on my mind at church here in Havana a Sabbath or two ago. The opening text of the sermon was, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Oh, yes, such a familiar verse; but let us take time to analyze and appropriate its full meaning, for in every word of inspiration there is a message for each of us. This verse speaks of a sacrifice, a *living* sacrifice,—these bodies of ours,—sacrifices that have vitality, power, activity, not dead sacrifices.

Not many days ago, while sitting at our desks in our Antillian Union Mission office, we were startled by the roaring outburst of the cannon's boom and the rapid "rat-tat-tat" of the machine gun fire. Stepping out on the balcony, we could almost feel the vibration of the cannon balls as

at least a goodly portion of our dear people are "living" sacrifices, lending power, force, and activity to this great movement. They are sacrifices not entangled with the things of this world nor dead in trespasses and sins. And surely it brings joy and satisfaction to our hearts to heed the admonition in Philippians 1:27 to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

"Cleanse my heart from vain ambition,  
Keep me humble, Lord, for Thee;  
My desire is for Thy service,  
And my cry is, 'Lord, send me.'

"Lord, to work for Thee is glorious,  
And Thy smile is wondrous sweet;  
Take me, use me, fill me, Master,  
As a sacrifice complete."

"I beseech you therefore, brethren,  
by the mercies of God, that ye present your bodies a *living* sacrifice."

## Progress in Colombia

BY H. E. BAASCH

A FEW days ago the writer returned to the office after an absence of three months and a half. Trips in Colombia take their own time. A great part of the country is mountainous. The traveler climbs and descends the slopes on muleback or horseback. Sometimes horses and mules are not made available on account of prejudice or hostile feeling. In such a case, patience and a pair of strong legs help to relieve one of an embarrassing situation.

On such trips we often start hours before dawn, and travel till beyond nightfall. Travelers prefer not to move during the early part of the night, in order to avoid running into gangs of horse and cattle thieves.

A long day on muleback, threading one's way through mountain ravines or along the narrow ledge of a rocky wall or following the windings of a delightful stream, has its attraction, especially if one resigns himself to the "No hurry" philosophy of the people of the land, leaving the itinerary to the caprice of the hour and to unavoidable circumstances, which never fail to present themselves.

The night is spent where sunset happens to overtake one. As a rule a *posada* is at hand. Such inns are often of the simplest kind, consisting of one or two rooms, in which all wayfarers may gather. The guests are asked to accommodate themselves the best they can. I remember one occasion when I was offered the dining room table as a bed. Tired though I was, it meant for me to wait until the last of the guests had finished his evening meal and chat with the hostess, and it meant to get up at an early hour to make room for the serving of the *café tinto* (black coffee), without which no real native dares to undertake the day's work.

Here and there is a cross, erected by the roadside, marking the spot where some unhappy traveler has breathed his last, generally through the bullet or dagger of a political

enemy. The list of political murders rises to hundreds every year. There is no capital punishment, and the hand of the law lies lightly on murder, especially political murder. On this trip my companion and I counted in one day forty-five such crosses.

It is in one of the districts of Colombia most notorious for its political feuds and violent assassinations, that the advent message has taken the strongest root, truly an illustration of the word of the apostle Paul: "Where sin abounded, grace did much more abound." In a small town, closed in by mountains, rather hard of access, the writer spent six weeks, holding meetings every night in a patio. There were the usual threatenings, persecutions, and avalanches of ridicule. However, a stanch little company of over thirty dared to take their stand in God's name. They have since stood like a lighthouse to that region. Through them the light has spread all along the mountain highway between Malaga and Bucaramanga. In some cases it is just one man or woman living in a humble wayside house; then again a group of six or seven working on one of the haciendas. In one settlement, practically every man,

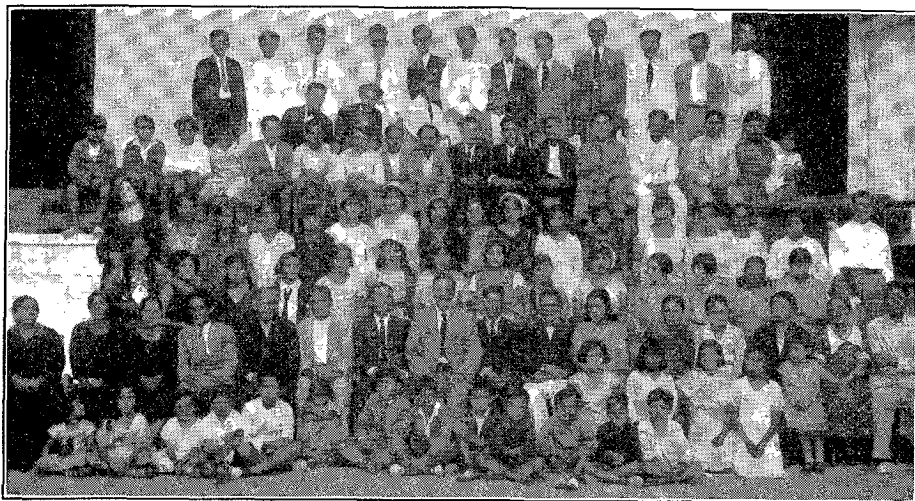
woman, and child has embraced the Adventist faith.

After hours of traveling through that wild region, the writer rode into that settlement rather late. It was after 8 P. M. and pitch dark. Upon my arrival I found about one hundred people assembled, waiting to hear the word of God. The next day was converted into a spiritual feast day. There were services all day, conducted in the most adequate place—the Catholic chapel, once dedicated to St. Barbara. Since, however, the whole settlement (or practically so) had turned from darkness to light, the priest, in despair, had carried the image of St. Barbara to some other place where its presence would be duly appreciated. The niche, therefore, once occupied by the stout figure of St. Barbara, stood empty.

There are few Spanish American fields where the people respond to the Adventist message as they do in Colombia. Not long ago Elder Kinzer, following up an insistent call from one of the smaller towns, held meetings there for nine weeks. The attendance was surprising, more than 600 crowding his lectures night after night. When he left, a Sabbath school of forty members remained as a witness to the Adventist faith.

The time is favorable for our work. During the last few years great changes have taken place. It is expected that greater changes will take place in the near future. The most impressive is a decided movement toward emancipation from the political and civil domination of the Catholic Church. It is noticeable in the utterances of public spokesmen; in the appearance of press organs which boldly and mercilessly lay bare the abuses of the church; in the political orientation of the country under a liberal government.

In a few months there will take



New Believers in Bucaramanga, Colombia  
Eighty-four signed the covenant card and have joined the baptismal class, as a result of the effort from August to November, 1933.



place another presidential election. Only one candidate has been nominated. It is expected that Dr. Alfonso Lopez will bring about radical reforms. His avowed program is to separate the church from the state, and to terminate the Concordat. Whether he will do so or not, remains to be seen. In the meantime, the conditions are exceedingly favorable to our work.

The writer has just concluded an effort with Elder E. M. Trummer in the city of Bucaramanga. This is one of the more important cities of Colombia, being the capital of a department. It has about 60,000 inhabitants. We were able to rent a fine hall in the center of town, at a moderate price, and with a seating capacity of 300. This fact in itself is characteristic of the times, which can be appreciated by those who are acquainted with the general prejudice and resistance which prevail in Catholic countries. On the twenty-seventh of August we opened the series of meetings, and continued until the middle of November. After obtaining the necessary permission from the authorities, large mural placards, stuck on the walls all over town, announced the "Conferencias Adventistas," the name by which our lectures henceforth came to be known.

In this case, too, the response was spontaneous and vivid from the first; it barely slackened throughout the eleven weeks of continuous effort, in

spite of the determined campaign launched by the enemy press against the meetings. On many occasions there was not sufficient seating capacity for all who came. A good while before the meeting started the hall would be filled, and such as came a little later found themselves prevented from entering by the cordon of listeners that jammed the three entrance doors. Disappointed, they were compelled to return home. The congregations evinced a special and intense interest in the prophecies of Daniel and the Revelation.

Over eighty signed the covenant, promising to keep God's commandments. The new believers are organized into two baptismal classes, conducted by Elder and Sister Trummer respectively. We praise the Lord for the wonderful manifestation of His power in this city. What He did here, He will do, according to all indications, in dozens of cities, towns, and villages of Catholic Colombia. Surely the time has come to call God's sheep out of the Babylonian fold! Colombia is stretching forth her hands. She wants reapers. The thin line of workers scattered sparsely over her vast and broken territory, all but vanishes before the demand of the hour. Has not the hour come for Adventists to heed these providential openings? Very soon it will be forever too late to work for the salvation of souls.

*Medellin, Colombia.*

highest authorities on ancient Hindu writings in Southern India.

To sum up briefly my findings in this inquiry, I record here only the salient facts. The practice in ancient times was more common than at present. It was enjoined upon all as an obligation of worship to the god Indra, the beneficent god, the preserver, upholder, and loving maintainer of the universe, the god of light, and one of the identities of the sun god, another of which was Bhanudu. Indra fills the place in the Hindu pantheon equivalent to the Ormazd of the Persians, Ashur of the Assyrians, and Jehovah of the Hebrews.

In historic times, religious observance, for some reason not known to modern scholars, shifted to a regard for the day dedicated to the above-mentioned god, Bhanudu. This day is the first day of the week, and is significantly called "Adivaram" (first day of the week) and Bhanavaram (the day of the sun).

The regard of the earliest peoples for the seventh day as a day of rest and worship of the great preserving god Indra, and still regarded in the same attitude by some castes at the present time, is in contrast with the observance of Bhanavaram (Sunday) merely as a day dedicated to the sun god Bhanudu, with no limitations in regard to labor on that day.

As you go to worship on Sabbath morning, enjoying the streaming light of divine truth in your life, remember that in thousands of villages of India, in humble homes, there are those who are attempting to worship the great preserving God according to the commandments of our first parents.

## Hindu Sabbath Observance

BY T. R. FLAIZ

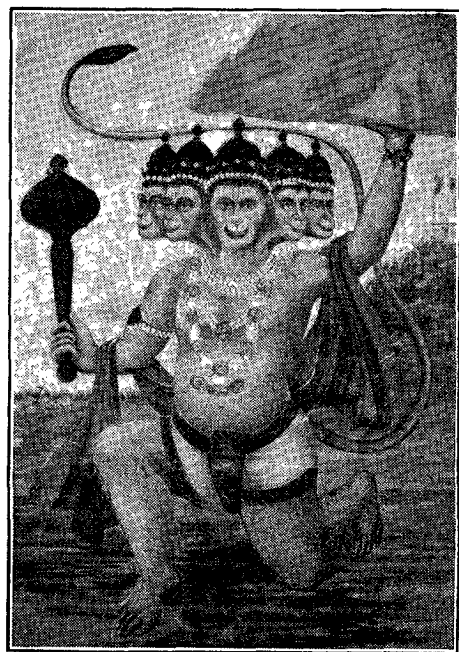
THAT all the great religions of the world have elements indicating a common origin would hardly be supposed from a superficial observation of the vulgar and degrading practices of some. As I have stood before Hindu temples, carved with every grotesque and repulsive representation of animal and human forms and combinations of them, have seen the slaughter of sacrificial animals in the midst of revolting filth, have seen the degradation which all this procedure entails on the ignorant peoples of the country, I have felt that surely there could be nothing in common between all this and the teachings of the Saviour.

However, it is interesting to find in the midst of such a condition, traces of fundamental truth, truth which has its origin in common with the human race itself. Study of their sacrificial system with their higher religious authorities, indicates that there was originally some conception of the sacrifice as a propitiation for

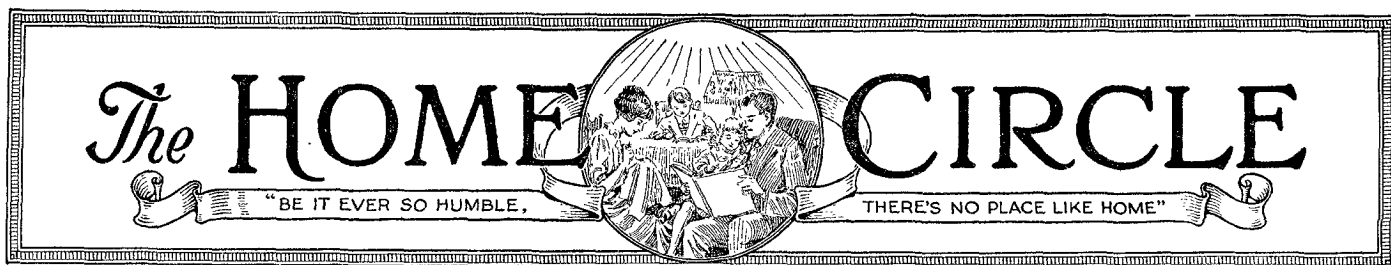
sin, rather than as an appeasement of irritated gods.

Perhaps one of the most interesting connections between ancient non-Christian religions and the institutions of the Scriptures, is that of the Sabbath. Among certain castes of Hindus, notably sections of the shepherd caste, there is the practice of refraining from work of certain kinds up to the hour of ten on the morning of the seventh day of the week. This time is spent in religious observance, after which the day's work is carried forward in the usual manner.

Inquiry as to the reason for such a practice revealed a total ignorance on the part of the common people as to the purpose. Their only explanation was that it was "purvicula alawartu" (custom of the ancestors). Feeling that there was some deeper significance in the practice than mere custom, I started inquiry among Sanskrit scholars, carrying the inquiry finally to the president of a well-known Sanskrit college, one of the



A Hindu God of Madapuram, South India



Conducted by Promise Kloss

## Christian Homes

BY MRS. E. G. WHITE

SUPPOSE that because some ship had disregarded his warning beacon and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse," what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed.

What if the light in the household should go out? Then every one in that house would be in darkness; and the result would be as disastrous as though the light were to go out in the lighthouse tower. Souls are looking at you, fellow Christians, to see whether you are drunken with the cares of this life, or are preparing for the future, immortal life. They will watch to see what the influence of your life is, and whether you are true missionaries at home, training your children for heaven.

The Christian's first duty is in the home. Fathers and mothers, yours is a great responsibility. You are preparing your children for life or for death; you are training them for an abiding place here in the earth, for self-gratification in this life, or for the immortal life, to praise God forever. And which shall it be? It should be the burden of your life to have every child that God has committed to your trust receive the divine mold. Your children should be taught to control their tempers and to cultivate a loving, Christlike spirit. So direct them that they will love the service of God, that they will take more pleasure in going to the house of worship than to places of amusement. Teach them

that religion is a living principle. Had I been brought up with the idea that religion is a mere feeling, my life would have been a useless one. But I never let feeling come between heaven and my soul. Whatever my feelings may be, I will seek God at the commencement of the day, at noon, and at night, that I may draw strength from the living Source of power.

Mothers, you have no right to spend time in ruffling and tucking, and embroidering your children's dresses for display. Has not your time been given you for a higher and nobler purpose? Has it not been given you to be spent in beautifying the minds of your children, and cultivating love-



### Roofs

BY GRACE NOLL CROWELL

A ROOF is shingled that it may  
Shut out the rain and wind and snow,  
But any roof may hold within  
Its shelter all of life, I know:

The love of woman for a man,  
His love for her, their hopes, their fears,  
The miracle of birth, and life,  
The agony of death, and tears.

No rain-tight roof may keep the prayers  
A mother prays from rising up,  
Nor stay the wine which God Himself  
Pours daily in her lifted cup.

But, oh, it can hold close the peace  
All parents know—that sense of right,  
When every child is safe beneath  
The shelter of a roof at night.

And often when I mark them there—  
Small roofs stretched low along a street—  
I see them through bright, sudden tears,—  
The things they shelter are so sweet.

—Good Housekeeping.

liness of character? Should it not be spent in laying hold of the Mighty One of heaven, and seeking Him for power and wisdom to train your children for a place in His kingdom, to secure for them a life that will endure as long as the throne of Jehovah?

But how many mothers there are who are so far from God that they devote their time to their own gratification, and leave their children to be cared for by unconsecrated hands. Or perhaps the mother sits at her work night after night, while her children go to bed without a prayer or a good-night kiss. She does not bind their tender hearts to her own by the cords of love; for she is "too busy." And is this as God would have it? No, indeed! Something has taken away the mother's reason, and what is it? Is it not a desire to meet the world's standard and to conform to its customs?

Some may wonder why it is that we say so much about home religion and the children. It is because of the terrible neglect of home duties on the part of so many. As the servants of God, parents, you are responsible for the children committed to your care. Many of them are growing up without reverence, growing up careless and irreligious, unthankful and unholy.

If these children had been properly trained and disciplined, if they had been brought up in the nurture and admonition of the Lord, heavenly angels would be in your homes. If you were true home missionaries, in your daily life exemplifying the teachings of the word of God, you would be preparing yourselves for a wider field of usefulness, and at the same time fitting your children to stand by your side, as efficient workers in the cause of God.

What an impression it makes upon society to see a family united in the work and service of the Lord! Such a family is a powerful discourse in favor of the reality of Christianity. Others see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. And that which has such a powerful influence on the children is felt beyond the home, and affects other lives. If the homes of professed Christians had a right reli-

gious mold, they would exert a mighty influence for good. They would indeed be the "light of the world."

A well-ordered Christian household is an argument that the infidel cannot resist. He finds no place for his cavils. And the children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a firm foundation that cannot be swept away by the in-coming tide of skepticism.

Then, Christian friends, fathers

and mothers, let your light grow dim—no, never! Let your heart grow faint, or your hands weary—no, never! And by and by the portals of the celestial city will be opened to you; and you may present yourselves and your children before the throne, saying, "Here am I, and the children whom Thou hast given me." And what a reward for faithfulness that will be, to see your children crowned with immortal life in the beautiful city of God!—*The Signs of the Times*, Nov. 9, 1891.

## Teaching Beauty

BY GRACE ARCHBOLD

"I SIMPLY must go and tell some one the news," murmured Mrs. Gladson. She grasped her letter and the newspaper cutting in her work-worn hands, then lingered by the window, looking lovingly at her row of potted plants, fragrant with bloom. Stepping out into the noisy street, she went over and knocked on her neighbor's door.

"You there, Martha? I have some news for you."

"Yes, come along in. What is it? Judging by your face, it is good news."

"Only think, my Roger has painted a picture that is creating much interest at one of the great exhibitions. He sent me the paper about it and a letter. He says it is all my doing. Wait till I read part of it to you."

"You know, mother dear, I owe all to you. It was you who first taught me to see beauty when you drew my attention to the wonder of flowers and leaves, of skies and sunsets. Do you remember the bulbs you gave Lucy and me on our birthdays, and how disappointed we were over the little brown things until the leaves began to sprout? Later on, there was the excitement of the opening blossoms. Lucy and I used to guess about the color each would be. She wanted pink and I wanted blue, and when they came out just the reverse, we were forced to be satisfied because she loved her own and I mine so much that we could not change."

"Next birthday, you gave me a box of paints with the bulb. I shall never forget my first attempt at a picture for you and father. I called it 'Mother's Window.' I sketched the window and the little bit of sky and cloud I could see through it. You had so often pointed out the patches of blue to me. Below came the ledge with your flowers and our hyacinths in all their glory. I remember feeling rather hurt because

I caught you and father smiling at it. Then I studied your faces, and saw you were really pleased and perhaps proud of it. My picture at the exhibition is a reproduction of that first effort. I still call it, 'Mother's Window.' They say the hyacinths might be living. So, mother, you see how much is due to you."

"Well, you do surprise me, Mrs. Gladson. To think all of that should come from one little bulb. You have always advised me to have a few flowers to brighten the place up for the sake of the children. I don't think, though, that my children have any special liking for them."

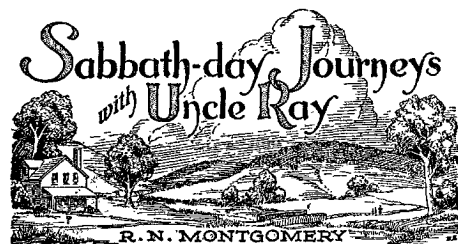
"Are you sure of that? Little children are naturally fond of flowers. Encourage them in their liking, and it will soon turn to loving."

"But I have no time to attend to flowers."

"Let the children look after them. And just think, when you are tired, what a refreshment to have something beautiful to look at! Study the flowers with your children. You will be surprised at the joy you will get out of them. Train their eyes to see beauty, and you will give your children something that will stay with them all their lives. We all need as much as we can get of it to uplift us when the dark days come."

"I have never thought much about flowers, but both sides of your window must have an influence," laughed Martha. "Only yesterday a man from across the street was going by with his little girl. She stopped and pointed up at your geraniums with a pleading look at her father. Presently they returned, and the child was holding a tiny plant, as happy as you please. Maybe you are right, Mrs. Gladson."

"I know I am. Try it."—*Issued by the National Kindergarten Association.*



HURRYING home from school, carrying a broken piece of stone, milk-colored and glasslike, Alvan found Uncle Ray grinding an ax in the toolshed.

"What kind of stone is this?" he asked, as he showed the broken bit.

"Where did you get it, Alvan?"

"Some men were digging a deep ditch, and dug into a lot of rock. It was so hard they had to blast it out with dynamite. We heard the boom before school let out," Alvan answered.

"That piece of stone seems to be flint, a kind of quartz. Flint is mentioned in the Bible, in Isaiah 50:7: 'Therefore have I set My face like a flint, and I know that I shall not be ashamed.' This is a prophecy of Christ's determination to die for us, be it ever so hard to do," Uncle Ray explained.

"The teacher read something about flintlocks the other day. What are they?" Alvan again questioned.

"Flintlocks were the old muskets of the early settlers and pioneers. Bits of flint like this piece you have were placed on the old guns so as to strike a piece of steel, and the sparks of fire from the blow set off the charge of powder in the gun."

"Is this stone worth anything, Uncle Ray?"

"Well, a ton of it might be, but a small piece like that isn't of any value except to put in a collection of stones. There are some stones of the quartz family, however, that are worth their weight in silver, if not in gold. For instance, rock crystal is used for lenses such as you see in magnifying glasses. Agates, onyx, jasper, and chalcidony are all valuable members of the quartz family."

(Concluded next week)

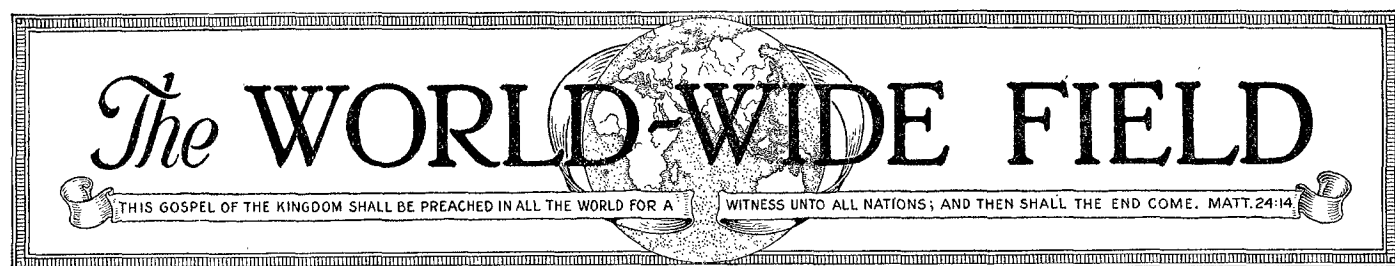
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ALL noise is waste. So cultivate quietness in your speech, in your thoughts, in your emotions. Speak habitually low. Wait for attention, and then your low words will be charged with dynamite.—*Elbert Hubbard.*

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A SACRED burden is the life ye bear;  
Look on it, lift it, bear it solemnly;  
Stand up and walk beneath it steadfastly;  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win.

—*Frances Anne Kemble.*



## Good News From Southern Europe

BY E. F. HACKMAN

A FEW days ago there came to my office a bulletin from the Southern European Division, issued in the interests of the Harvest Ingathering work, and it was most inspiring to note the enthusiastic spirit with which our brethren and sisters in Italy, Yugoslavia, Rumania, France, Belgium, Switzerland, Spain, and Portugal, are taking part in the campaign. Sometimes we in North America imagine that we are shouldering the entire load for foreign missions, but we should remember that wherever there are believers in this message, there will also be found loyal coworkers in carrying the message to the world. Our dear people in Southern Europe have the same burden to carry the message into the regions beyond as is experienced by the believers in the United States and Canada; and year after year they take part in the Harvest Ingathering and other efforts to advance the message, often in face of strong opposition, and even persecution.

This year the workers in Southern Europe have had remarkable success in their Harvest Ingathering work. As reported up to November 9, the total receipts are \$20,759.94, or a gain of \$1,607.41 over the same period in 1932. Practically every field has sent in a report, including a report for the first time from the island of Madagascar, amounting to \$272.55. It is also worth while to note that our brethren in Southern Europe are capitalizing the Harvest Ingathering as a medium for finding interested people, and several recent experiences were related, telling of how the message was first brought to some through the Harvest Ingathering. D. N. Wall, the home missionary secretary of the division, writes as follows:

"Just the other day the interesting news came through from Yugoslavia of another man who has taken his stand for the truth as a result of this year's campaign. This man got a Harvest Ingathering paper from a servant girl. The paper was even torn a bit, but he read it through, and became interested at once. Then

he wanted to know where he might find the people who live according to the commandments of God as set forth in the Yugoslavian Harvest Ingathering paper. So he decided to look for this people, and started out to find them, going from village to village making inquiry. For three full days he searched. Finally, toward evening of the third day, he found one of our churches in Vlaknici, Bosnia, and here he received further instruction concerning the

principles of our faith. With a heart filled with joy he returned to his home village, satisfied that he had found God's truth and God's people. Doubtless this man will lead others in his village to a knowledge and acceptance of the truth, all as a direct result of one Harvest Ingathering paper handed out by a humble servant girl."

We sincerely hope that the gain thus far made in the Southern European Division will continue to increase until the close of the campaign, and that many more precious souls will hear the truth as a result of this Harvest Ingathering work.

## Evangelism---No. 3

A FURTHER portion of the round table discussion on evangelism, held in connection with the recent Presidents' Council, is here given:

V. E. PEUGH, *president Wisconsin Conference:*

I am glad to say that the wave of evangelism has struck old Wisconsin. As you well know, the population of Wisconsin is made up largely of Scandinavians and Germans, slow to move, but when they come they stay.

At the beginning of this year we called our workers together in January, and presented the question of evangelism and encouraged the workers to set goals. This was a new thing, and many hesitated. One said, "In the past I have baptized as many as thirty or thirty-five," but he hesitated to set a goal. This worker has baptized seventy-five this year.

When we closed the institute, one young worker after another came to my office and said, "This meeting has brought courage to my heart. I feel like going back to my field and doing a greater work." One who was ordained recently took fifty-eight into his church. This has been the record among our workers. During the first nine months of this year we have baptized more than in any full year during the history of the Wisconsin Conference. Already this year we have taken 431 into the churches in Wisconsin, and our workers are full of courage. They have not only finished their summer efforts, but are begin-

ning their fall efforts, and every man in the field is planning to hold a fall and winter effort. And not only this, but we have the churches working. One church has nine persons baptized this year as a result of the work of lay members, and now we are getting requests from church elders to permit them also to start church efforts.

We are encouraged because of the wave of evangelism. Brother Branson read from the messenger of the Lord to the effect that if we would go into our cities and conduct efforts, the Lord would provide the finances. We tried this in Milwaukee this year. It has been understood that Milwaukee was not fruitful in tent efforts. But we decided to put our large pavilion there. The effort closed with a gain of \$133 above all expenses, and we baptized forty, with a number still to be baptized. We are encouraged; this has been a good year. But it is only the beginning of greater things, we believe, in the future.

M. A. HOLLISTER, *president Indiana Conference:*

In 1931, when I came to the Indiana Conference, I had to ask the union conference to give us some money for evangelistic work. We didn't have enough money to load up one truck with evangelistic equipment. The union conference let us have \$1,000. We put five efforts into the field, and at the end of the season the five efforts had brought in 323 members at a net cost of \$517. The

rest of the running expense was covered by offerings.

Last year, having in mind the General Conference goal for membership, we went into the field again, and conducted five other efforts; and as a result we added 330-odd members, with the expense covered almost entirely by offerings, and a 14-per-cent increase in membership. While it is not a very easy matter to attain the 10-per-cent goal set by the General Conference, we recognize that the Spirit of God can do things that we are incapable of doing alone. I do not have the report for the third quarter of this year, but the first six months of this year our record was considerably ahead of last year; so we are hopeful that we will exceed the achievements of last year.

Let me speak of one or two experiences to show how the Spirit of the Lord is at work in the home field. One evening two little children lost their way and were unable to find their home. While they were standing on the street crying, a man and his wife went to them and said, "Wait a little bit, and we will take you home." They did so, and on the way passed the tent where one of our workers was holding meetings. They were attracted by the neat appearance of the tent, and after seeing the children home, returned and listened to the message that night. They returned again and again, until finally, a week ago last Sabbath, they were baptized and joined the church.

A man sitting on a divan on his front porch was deeply impressed to go to the tent. He knew what tent was meant, but he was not particularly interested. The conviction came again, and he got up, put on his hat, and went to the tent. The subject interested him, an appetite was created for more, and he returned again and again, and later was baptized.

We believe there are good days ahead for Indiana. We have been doing our best to carry on strong efforts in evangelism throughout the whole field. This summer we concluded five efforts, and have at present four others in progress. Two are in tents, one in a public schoolhouse, and one in a theater. This makes a total of nine efforts this season.

*J. L. McELHANY, president Pacific Union Conference:*

I suppose that the smaller the field, the easier it is to reach a goal of this kind. We have in the Pacific Union 25,233 members; consequently a 10-per-cent goal for the year would be 2,523 new members. That would mean the winning of a good-sized

conference during the year. I am not taking the statistics for the third quarter, but as Brother Branson has based his remarks on the two quarters, I will confine my report to that. For that time the goal for the Pacific Union would have been 1,406 new members added. We exceeded that goal by just 100 new members, bringing in 1,506. That is a net increase.

Five out of six of our fields exceeded the half yearly 10-per-cent goal. You may ask how that was done. It was not done by anything spectacular. I would say if I should attempt to give you the explanation, that it was by all being at it and always at it. There is a spirit of evangelism in the Pacific Union, and our workers keep working away at the thing they all deem to be the most important—the winning of souls.

This has not been done, either, by a large amount of money with which to carry on the work. When I tell you that the tithe gathered in last year in the Pacific Union was about a quarter of a million dollars less than the year before, you can understand that it has meant some very radical retrenchment in all lines. We have been obliged to drop workers and to practice every economy, and this attainment in the winning of souls has not been done by large, spectacular, or expensive efforts. But, as I have said, it has been done by every one's applying himself to a good, strong, continuous, progressive evangelistic program. We hope, by the blessing of God, to continue along those lines, and to see many more won.

*E. K. SLADE, president North Pacific Union Conference:*

We are all definitely and wholeheartedly getting into this stronger evangelism in the North Pacific Union. We very quickly adopted the goal that was proposed, and our conferences have been working to that end throughout the year, I think with very fair prospects. I would not dare say that we will reach the goal of 10-per-cent net increase. I think some conferences will, and we are making pretty good progress toward that high goal.

We have been endeavoring to relate ourselves to this thing in a very loyal way, in the face of difficulties which I think are as great in the North Pacific Union as in any other part of the field. For instance, in some of our conferences where we would like to see the president out conducting an effort, that president, with all the ordinary responsibilities of the office, is carrying two or three departments. We are forced to do so because of the reduction in the num-

ber of workers that has been necessary. We have been doing the very best we can do under those circumstances; but in the face of that we have this encouraging situation, that the results in soul winning are the largest that they have been at any time.

Our whole membership is 16,171. We have more acres than people. For instance, as a comparison, you could put fifty-two New Jersey States in our union, and then have a little space left. New Jersey has a population quite a bit larger than the entire North Pacific Union. I suppose that if New Jersey had members in proportion, you would have about 20,000 believers in New Jersey. The small population makes it a little more difficult for our field. There are many small villages. The field has been worked a great deal. We have about 2,500 believers in the one city of Portland. That is a large percentage of believers to the population.

But in the face of these conditions, there is a good development. I am hearing from all over the field of baptismal classes, and in our institutions, schools, and sanitariums the spirit of evangelism prevails, and there is an effort in every part of the field to bring souls into the truth.

With a large constituency, there is a large field in work for the children, and we are trying to work that field thoroughly. We have a number among the laity who have given some time and effort with good results, and we are hoping to see more progress this year.

*J. F. PIPER, president Central Union Conference:*

We all are interested in the spirit of evangelism in the Central Union, and I think every minister in the union has held from one to three efforts thus far this year, and every one I have heard of has reported a degree of success. I have not received the complete figures from all the conferences in our union, but I have learned that between 1,300 and 1,400 have been added to our churches this year in the Central Union.

Just to mention one little experience: One of our young evangelists in North Dakota went to a small city in that State this summer with a schoolboy as an associate, and an interest was aroused immediately. We had only one or two of our own people there, but the interest proved good from the beginning. After six or eight weeks there were between seventy and eighty coming out to the services on Sabbath. This young man has had two baptismal services



thus far. Quite a large number are keeping the Sabbath, and several others will be baptized soon.

The ministers of the city became quite agitated, and they imported five ministers from outside the city to counterbalance the work our brother had started, but they could not get the people away from the tent. Finally, after the other ministers had left, they sent for — of the — church, whose members seemed to be mostly the ones who were coming into this truth. He had a meeting and asked those who had started to keep the Sabbath to attend, and they did. During the meeting some of these new Sabbath keepers asked this visiting minister, "Really, who did change the Sabbath? We don't want anything but an honest answer." And this man said, "Well, now, if you really want to know who changed the Sabbath, I will have to tell you it was the Roman Catholic Church; but we are not keeping the Sabbath now, we are keeping the Lord's day." Of course, this did not satisfy them, and a number of them have been baptized.

We are having difficulty. About six weeks ago I wrote to some of our presidents, and asked them to send

me a report of their success in this work of evangelism. One president wrote back—it was our good friend from North Dakota, Brother Oswald—and said, "I do not know. We have baptized during the summer, from June to the first of September, 257, but we have quite a number more who want to be baptized. One of our young ministers has been traveling all over the country trying to find a place to have a baptism, but there is no water. Even the farmers will not consent to our using their watering troughs, because water is so scarce.

We have three conferences that have more than reached the 10-per-cent goal up to this time. These are Missouri, Iowa, and North Dakota, but others are working hard. I might mention that Nebraska is very close to the 10 per cent at this time, with others awaiting baptism. We have this as our aim: Immediately following the Fall Council, every minister in the Central Union will begin a series of meetings, and some will begin before this is over, as they are just finishing up the Harvest Ingathering. It is our plan that every minister shall run a series of meetings between this and the holiday season.

## A Brave Colporteur

BY C. E. WEAKS

PESHAWAR, a British India military frontier outpost near the India-Afghanistan border line, is one of the world's wild spots. The raiding, fanatical Mohammedan tribes from Afghanistan have caused Great Britain no small concern, and many a brave man has lost his life in trying to do his part in defending the British India frontier from these marauding bands, whose chief delight is to kill and plunder. It takes real courage for a colporteur to venture into such territory, his only apparent weapons being "a prospectus and the Bible." Surely he would not have the courage to do it were he not conscious of the fact that "the angel of the Lord encampeth round about them that fear Him." The following is the story as told by our Indian colporteur, Garnik Abrahamian:

"The first place that I canvassed was Peshawar Cantonment. I stayed at the army Y. M. C. A. The cantonment is surrounded by a five-foot, electrified barbed wire entanglement, but even this does not seem to be proof against the Afridi raiders and snipers. By law we were required to be indoors at night. In fact, it was required that we come in before sunset. At this place I had good success. Many books were sold and *Oriental*

*Watchman* subscriptions taken. The two were presented in combination. After canvassing the town, I visited the educational department, and secured the sanction of 'Health and Longevity' for use in the schools on the frontier. An initial order for sixty copies was given.

"My next visit was to Kohat, to which place I traveled by motorbus. I was the only passenger who was not armed with rifle and knife. My weapons were a prospectus and the Bible. The Lord protected me as I made this journey. It was at a time when things were unsettled, and many lives were being taken daily. At the end of my first day's work a man came to me and told me that if I wanted my head to continue to rest on my shoulders, I should leave Kohat at once. At first I didn't think much about it, but the same warning was repeated by customers again and again. It seems that I was suspected of being a spy of the government. Somehow I was able to complete the territory before moving on to the next place.

"At Bannu I canvassed on Christmas, and had the best day of the whole season. My sales were 103 rupees, 8 annas. There were no European ranks in the town that day at all; they were all at the front, fight-

ing a real battle. Wherever I went there was a crowd watching my every movement. The Lord was with me, and I was able to place our literature in many places.

"There was no dak (travelers') bungalow at Dehra Ismail Khan, so I had to look about for some place to stay, and do it in a hurry, as night was coming on. In Peshawar I had become friendly with a Mohammedan gentleman who lived here. I went to his place to see if he could put me up for the night. His house was full of guests, so that he could not give me accommodation, but he took me to a neighbor's house. I learned afterward that the place he took me to was in a dangerous neighborhood where there was no police protection at all.

"My host was a ferocious-looking chap, more than six feet tall. I thought it would be my last night. He treated me kindly, though, and entertained me with Indian music until well after midnight, and then showed me to a room with doors that could not be fastened securely. I must confess that I was afraid, but after praying I lay down and slept soundly until morning. The next day I found other quarters, and learned incidentally that my host of the first night was one of the worst characters in the town, and that he had many murders to his credit. Surely 'the angel of the Lord encampeth round about them that fear Him.'

"One day I canvassed a doctor in a public place. Soon there was a large crowd of armed men gathered about us. They were all very anxious to know who I was, where I came from, and many other particulars. Every stranger on the frontier is regarded with suspicion. In the end I completed my canvass and secured six orders as a result of the interview. The last week I worked in Dehra Ismail Khan, I had four police with me all the time, to see that no harm came to me.

"I have been able to sow the seed only. God must give the increase. At Bannu the jailer is definitely interested in the truth through reading the literature I sold to him. My prayer is that more fruit may be seen."

We do thank God for the brave hearts in the literature ministry, for the men and women of the books who "in stripes above measure, in prisons more frequent, in deaths oft, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," nevertheless press forward, willing to "sow in tears," knowing that if faithful they "shall reap in joy" in the glad gathering day.

## Pitcairn Island

### Burned Wreck of the Ship "Bounty" Recovered From the Ocean

BY D. D. FITCH

THE *Saturday Evening Post* and the Hearst papers are now running serial stories on the "Mutiny of the Ship 'Bounty.'" People are having to wait for weeks to secure from the public libraries a recently published book containing the story of this mutiny. Seventh-day Adventists should capitalize this fact by becoming conversant with the real facts in the case, and informing their neighbors of the relation this sustains to our organized work.

Doubtless there are many of the rising generation of our members who do not know that Pitcairn Island in the South Pacific Ocean was the refuge sought by the mutineers, who were the forebears of those who now form the most exclusively Seventh-day Adventist community in the world.

Since my visit to that island, on the ship "Pitcairn," in 1896, I have followed its history with increasing interest. I am sure that all the readers of our church paper will note with interest some items that have come to me in personal correspondence.

That this may be better appreciated by those who are new in the faith, let me start the story back in the year 1787, when the British government sent out forty-five men on the ship "Bounty" to transplant breadfruit trees from Tahiti in the South Pacific Ocean to the islands of the Caribbean Sea, so that a liberal supply of cheap food might be supplied to the slaves of that section.

The "Bounty" remained at Tahiti for several months, so that an opportune time might be utilized for the long trip back to their destination with the young and tender plants, which cannot be grown from seeds. During this time the sailors forgot to a certain extent the hard usage they had experienced at the hands of their captain during the nine months of the voyage out. This was because of the way they were received by the docile, peace-loving natives of that particular island. However, soon after their departure on the return trip, they rebelled against the treatment of their captain, and putting him and his cohorts in one of the ship's boats and leaving them at the mercy of Providence and the sea, they returned to Tahiti and their life of dissipation.

Fletcher Christian was the leader of this mutiny, and he soon began to suffer the stings of a guilty conscience. Consequently he and seven

of his shipmates took ten native women, six men, and a girl of fifteen, and sailed for a then uninhabited island known as Pitcairn, which was 800 miles distant. Two of the remaining sixteen were killed by Tahitian natives, and the others were captured and returned to England for punishment.

Arriving at Pitcairn and finding no bay suitable for landing, Christian and his crew ran the "Bounty" ashore at the best point of advantage, and tied it to a tree. Then with the help of small boats they stripped the ship of all that might serve them in their exile, and took it ashore. Then the vessel was burned to the water's edge.

Just this week I have received a letter from Miss Beryl Clark, of Pitcairn, stating that just before she wrote, a group of men had gone out fishing on a very calm day, and had discovered on the bed of the ocean the remains of the ship "Bounty," which she says had been there for 147 years, ten months, and five days. Very much excited over the discovery, the men returned to the island for more help and larger boats. Then with the use of ropes, divers were able to secure the remains of the "Bounty" so that it could be taken ashore. There the timber, though charred, was found to be still in good condition.

A week previous to this Mr. Parkin

Christian, the magistrate of the island, found a ninety-pound sheet of copper that had formerly formed a part of the bottom of the ship "Bounty."

The hiding place of the mutineers was not discovered for nineteen years, and when it finally came time to mete out punishment to the men, only one of them was living. Most of the others had been killed by the native men, who became vengeful because the wife of one of them was taken by one of the mutineers who lost his wife when she fell and was killed while endeavoring to secure birds and their eggs from some high rocks.

#### *The Lone Mutineer's Grave*

Finding himself the lone representative of the outside world, Mr. John Adams decided to begin the work of instructing the considerable number of young people who had been born since the mutineers landed. Because the representative of the English government found him thus engaged, he was allowed to finish his days on his self-imposed isle of exile. While there I succeeded in getting a picture of his grave, the only known grave of any of the mutineers.

If you desire to learn how they became loyal Seventh-day Adventists, how Elder Cudney was lost at sea in an endeavor to organize them into a church, after John I. Tay, a lay member, had brought the truth to them, send to your nearest conference Book and Bible House, and secure the book, "Story of Pitcairn Island," written by Rosa Young, a native daughter.

## By Way of Comparison

BY F. I. MOHR

THE Antillian Union Mission has just mailed its report for the third quarter of 1933 to headquarters. The calculations made and listed are indeed very interesting. We have reason to be thankful for the excellent work that is being done in every one of our local fields, seven missions, and three institutions of learning. From a human standpoint our task seems almost too hard for poor weak mortals. But with God all things are possible. So we give Him the praise for what has been accomplished this year thus far. Many times I look at the map of our scattered territory, and it causes serious thoughts to pass through my mind. The gospel of Christ is to go to every corner of our more than forty islands, of which Cuba is the largest and Cayman the smallest. The total area of the union

territory is 85,982 square miles. The population was over 10,746,000 at the close of 1932.

We are glad to report 173 laborers, of which number forty are ordained ministers and forty are colporteurs. We are glad to see the number of colporteurs equal that of the ordained ministers. Surely our colporteurs have no easy task in the islands, yet they are preaching the gospel as much as other workers. We thank God for these messengers of the printed page.

It is marvelous where the tithe and offerings come from, when we know there are thousands of people out of work, including hundreds of our own people. The amount of tithe and offerings paid by our poor people is commendable. Sometimes they do not have money enough with which to buy a postal order to send the funds to the

office, not a penny with which to buy a postage stamp. The funds are held by these people very sacredly, and held till some way is found to send them to the mission office. Would to God that all Adventists were as faithful as are many of our native brethren.

If we compare our union territory, scattered as it is, with one of the States in the United States, we find Utah is nearly its size in area, lacking only 1,000 square miles. But the population in Utah is only about 508,000, while that of the Greater Antilles is more than 10,700,000. The city of Havana has over 600,000 inhabitants. The greatest population is in the island of Cuba.

We pray God to finish the work in the Antillian Union with much speed. We need the prayers of God's people that we may labor to this end. Don't forget to pray for the believers in Cuba. We who live here know what strife, strikes, anxiety, and trouble mean. We are longing to go home. Who is ready?

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### *The Jamaica Conference*

BY A. R. OGDEN

DURING the years 1928-33, H. J. Edmed has served as president of the Jamaica Conference, and now that he is leaving the field to go to the Trinidad Conference to serve in a similar capacity, it seems but fitting that we should give a brief résumé of the results of these years of faithful service.

It is a pleasure for the writer to state that these years have been marked by a steady and rather unusual growth in all branches of the work. At the beginning of 1928, the membership of the conference stood at 2,694, and at the close of the third quarter of 1933, after five years and three quarters, the membership numbered 4,671, or a net increase of nearly 2,000 members. When the reports for the third quarter of 1933 are gathered, they will show considerably more than 2,000 net increase of membership. The number baptized for the five years and three quarters totals 2,621, and it is expected that for the last quarter of this year the baptisms will reach at least 200 more. Nearly 3,000 baptisms in six years and a net increase of membership of over 2,000, is indeed quite a remarkable record, especially for an old worked field like Jamaica.

Jamaica is one of our oldest fields outside North America, and to see such a steady growth of membership is indeed very encouraging. But it is not only in church membership that this phenomenal growth is evident.

There has been a corresponding growth in all lines of the work. The Sabbath school membership under Sister Edmed's efficient leadership has passed 6,000, there being more than 100 Sabbath school organizations in the conference. The tithes and

mission offerings annually have reached splendid proportions. The Harvest Ingathering has gone as high as £1,200, or more than \$6,000, in the more successful years. This is indeed very remarkable, considering the poverty of many of the people of the island.

#### *The Training School*

The work of the training college at Mandeville is making good. Especially are the industries of the institution prosperous. These afford work for many students, as well as giving to the people of the island an object lesson of what the heart, mind, and body of a student can accomplish. This college has a good reputation throughout the island, and it is largely because of the good work of the school that people respond so liberally year by year to the Harvest Ingathering appeal.

To Elder Edmed's service, as a man of long years of experience, and especially to his ability as a strong organizer, is the success of the work in the Jamaica Conference due. May the good, strong, solid foundation that he has laid be but the beginning of a yet greater and more successful work in the years to come.

There is one other feature of the work that I must not fail to mention, and that is the unusually large number of church buildings that have been erected. During these last six years, nearly thirty buildings have been erected. True, most of these are humble little structures in country communities, yet they represent an aggregate expenditure of about £6,000 (\$30,000), and afford seating capacity for several thousand persons.

Some one may ask, How has all this been accomplished? The answer is simple: Push and determination to answer a crying need. But little can be accomplished in the way of permanent and lasting results except as meeting houses are provided for the people who accept the message. In these hot tropics, where the sun beats down and the heavy tropical rains deluge the country, for tropical rains do come down in torrents, it is impossible for our churches and Sabbath schools to meet unless they have places in which to gather to worship the Lord. I may say in behalf of the administration that the erection of these meeting houses in the Jamaica Conference has been accomplished almost wholly by the resources provided within the conference, by Harvest Ingathering, special gifts of the people, and by the hard and unflinching efforts of the members with their friends and neighbors to "arise and build." The work on most of these buildings has been done largely by

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Think a moment of the possibilities of such an investment, and then write down at once the names and addresses to which you want **Present Truth** to go in 1934; give them, with the money, to your church missionary secretary, or send to your Book and Bible House.

(In Canada, District of Columbia, and foreign countries, owing to postal rates, *Present Truth* costs 50 cents for a yearly subscription.)

the people themselves, the natural material being gathered from trees and rocks, abundant in most parts of the island. The people, having "a mind to work," have carried the rocks, burned the lime, cut the trees, and in other ways done a large part of the work, especially in the erection of the more humble country houses of worship. The cash outlay has been for the framing, roofing, and such materials as have had to be purchased from the markets. But it all represents the great love and devotion of a faithful people in erecting memorials to the worship of God, where they might come to pray and study the word of God together.

May the Lord bless the incoming administration as He has the outgoing, that the work may continue to advance. C. E. Andross and his family will arrive early in the year 1934, to carry on the work of the Jamaica Conference. The work is the Lord's and not man's, and we are sure that with Heaven's blessing a still greater fruitage of souls awaits the harvesters in the years to come than we have even seen in the past.

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### To "Him"

BY MRS. H. E. ROBINSON

I SHALL never forget my first Harvest Ingathering experience. It was in a little fishing town on the Eastern Shore of Maryland. I had called at the house before this one, and received a donation, and without noticing the house particularly, knocked at the door, then saw it was a fisherman's "shack" and looked very poor. I was sorry I had knocked, for I thought they would not have anything to give; but it was too late then, for I heard some one coming to the door. It was opened by an old lady, neatly dressed and wearing a black lace cap on her head, who said, "Come in!" I hesitated, but she again said, "Come in!" Thus urged, I stepped inside.

The room was plainly furnished, but very clean and orderly. In one corner was a bed with an old-fashioned patchwork quilt for a spread. A table and a few chairs completed the furnishings. On the floor were spread some rag rugs.

I told her briefly of the work we were doing for missions, and offering her one of the magazines, turned to go, when she said, "Wait a minute!" She went to the bed, and turning back the straw tick (she knew just where it was), drew out a bright ten-cent piece, and holding it up over her head smilingly, said, "I earned it all myself, and I want to give it to 'Him.'" I thought as I took it, "Poor old soul,

you shall give it to 'Him.'" It reminded me of the widow's two mites. I am sure she felt a blessing, and was none the poorer for giving it, and I was blessed too.

"'Tis sweet to labor for those we love," and instead of dreading the Harvest Ingathering work, we are glad to work for "Him," for we cannot tell when we shall find some one who, like the old lady, is waiting to give something to "Him."

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### Chesapeake Conference

BY H. C. J. WALLEKER

EARLY last spring the writer held a series of meetings in Rock Hall, Maryland, where one of the oldest churches in the conference is located. As a result of this two-months' effort, twenty-two were baptized and united with the church.

From Rock Hall we went to Stockton, in the extreme southern end of the State. Here we built a movable tabernacle, and Brother and Sister Hansen joined us in an effort there. After holding meetings about six weeks, we buried twenty-seven converts in the watery grave.

Camp meeting time was nearing, so we returned to our headquarters at Catonsville, and built another tabernacle, which was used during the camp meeting and then moved to Frederick. After holding meetings there a few weeks, F. H. Robbins, our conference president, came, and we organized a church of thirteen members. Most of these came from other churches in the conference, but two came in by baptism. We have now bought a lot, and are converting the tabernacle into a permanent building, so the company there will have a church home.

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### North American News Notes

On Sabbath, November 25, W. W. White, of Mobile, Alabama, baptized nine converts and took one other into the church on profession of faith. This makes a total of twelve additions for the month. He is planning to baptize eight more on December 16. R. I. Keate baptized six and took two others into the church on profession of faith at Ardmore, Alabama, where Brother McClure, an interne, has been holding meetings. Two or three more will be baptized soon.

RECENTLY E. G. Crosier baptized fifty-four persons as a result of his evangelistic effort in Austin, Texas, last summer. The small church which

was in Austin at that time has been greatly strengthened and encouraged as a result of this effort. They have remodeled their church building, which is virtually a new structure now, and all our people are of good courage. Sabbath, November 11, was the opening service there.

G. F. EICHMAN.

## Appointments and Notices

### ADDRESS WANTED

Any one knowing the whereabouts of James Vittital, please correspond with Mrs. Earnest L. Lutz, Summit, Calif.

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### WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Tuesday, January 30, 1934, at 9:30 a. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.  
C. C. Pulver, Sec.

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### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the thirtieth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Washington, D. C., at 10 a. m., Jan. 29, 1934, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, President.  
L. W. Graham, Secretary.

# EXILED

## Story of an Armenian Girl

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AND what a story!

A peaceful Seventh-day Adventist home amid the vine-covered hills of western Turkey, a home where God was worshiped and His truth honored and proclaimed, where prosperity walked amid abundance, was suddenly transformed by the Great War, race prejudice, and religious intolerance to a place of mourning and desolation.

A happy family of father, mother, and six children scattered: the father forced into the army, and the rest driven at the point of the bayonet on the most terrible migration of any people in the history of the world—long, weary, blood-marked miles—in order to free the land of Turkey of the hated Christian.

Struggling along with thousands of their countrymen, under the cruel lash of the Turkish soldiers, one by one the members of the little family group dropped by the wayside, and rose no

more, until only the girl who writes of this terrible experience was left. But God's hand was over her, and she was providentially guided to a family of kindly Arabs, who hid her from the cruel soldiers and cared for her as their own daughter.

Then later on, there followed a reunion with her father, a further harrowing experience of deportation, then Christian care in an orphanage, providential guidance in coming to America, and preparation for service as a nurse.

And the author says that this sad story is told because "I am anxious to have you realize that faith in Jesus Christ as a Saviour and as a Friend is an anchor which holds sure and steadfast in the fiercest storm."

It is intensely interesting, a story that will stir your heart and enlist your sympathies, and make you serious as you realize anew the terrible things that religious intolerance may inspire.

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Order of your Book and Bible House, which carries stock.



REVIEW AND HERALD PUBLISHING ASSOCIATION,  
Takoma Park, Washington, D. C.



## OF SPECIAL INTEREST

AMONG the many good things in this number of the REVIEW, we wish to direct particular attention to the article on "The Gift of Tongues," by Elder W. P. McLennan. We believe this article will answer many questions that have arisen in the field regarding the exercise of this gift.

OUR readers will learn with regret that Elder E. W. Farnsworth suffered quite a serious accident during the Week of Prayer. One evening he left his home for a meeting in the church, and as he stepped from the curb, a passing automobile violently threw him to the pavement, breaking a small bone in his foot and another in his right hip, and seriously bruising his left arm. He is receiving excellent care at the Glendale Sanitarium, and his physician believes that with the blessing of the Lord he will be able to make a good recovery from his injury. Let us earnestly pray to this end.

THE following letter from Prof. C. A. Russell, of the General Conference Educational Department, is self-explanatory. We are glad for this further word of encouragement which he sounds regarding our church schools. He says:

"One statement in the back page note regarding the opening of our church schools, which appeared in the REVIEW of December 21, 1933, is a bit misleading. Instead of losing a thousand children during the last three years, we lost three thousand—a thousand each year. But this year we show a gain. I am glad to tell you that we now have the report from the Canadian Union, and they also show a gain. Therefore in every union in North America a gain in all three items is reported; namely, number of schools, number of teachers, and enrollment. The figures now stand, eighty-two more schools than last year, 103 more teachers, and an increase in enrollment of 1,288."

IN a letter to her parents (Brother and Sister Boardman, of Brighton, England), one of our missionaries in Basutoland writes from that country, telling of a recent baptism of five natives, under conditions which to us would seem sad indeed.

The severe drouths of recent years have dried up the usual sources of supply, and a swimming pool was repaired and filled, very, very slowly, by the drippings from a spring which was nearly exhausted. But the chief trouble, of course, is caused by the famine, which has now become general over all that part of the continent.

The government seems helpless in this extremity, and these missionaries have been working on a self-supporting basis. So it happens that, at the time of writing, they had not even paid for their last sack of mealies (corn), which helps to feed some of the starving people living around them.

Brother and Sister H. J. Hurlow have been working in Africa since 1912, and their work at the Kolo Mission has wrought, with God's blessing, a wonderful change in that region. They have charge

of a native school, also of a number of outstations, and yet find time to give medical treatments to many of the sick and suffering people. The latter work was intended to be their source of supply as regards food and necessities, but the drouth, then the famine, and now the dreaded typhus, have made their work very difficult and their supplies very uncertain.

In spite of these trials, the letter speaks of hope and courage, and a determination to hold on to the end, as well as of their deep interest in the work in all the great missionary fields.

REFERRING to the new medical unit recently furnished him for his work in Simla, Dr. H. C. Menkel writes, under date of November 23, 1933:

"In India, as elsewhere, people are so occupied with political and economic matters that it requires great effort to divert their attention and get them to consider the abiding realities. The new building in Simla gives us a very favorable environment for conducting our operations. The new chapel is a wonderful realization after years of deferred hope. We are of good courage, and are maintaining quite a fair degree of health."

### A New Union Mission

A LETTER from Dr. H. W. Miller, under date of November 14, tells of the recent organization of the new Northwest China Union Mission:

"This completes the organization of our field, and rounds up the territory of China into seven unions. I have never seen such marvelous openings in my connection with our work as we are witnessing there in the northwest. It seems as if this is the door of entrance into parts of China from which we have been excluded heretofore.

"I feel certain that in the next few years we shall see this message attracting world-wide attention. In China it has come to the notice of the high officials, and every day we are in communication with them, chiefly through our medical work, and more recently through our educational work, which is attracting the notice of the government."

The article which Dr. Miller sends regarding the work in this part of the great China Division, will appear soon in the REVIEW.

### In Northern Europe

UNDER date of December 7, 1933, Elder L. H. Christian writes:

"We had a remarkably good winter council at Oslo, Norway. Brother Spicer's studies were inspiring. The men worked earnestly and unitedly to solve their problems, and to lay plans for larger work. We were very grateful for the spirit of consecration and unity manifested by all.

"The reports rendered show by far the largest ingathering of souls we have ever had in this division. In spite of the large loss of members, caused by the transfer of Tanganyika to the Central European

Division, our membership now in this division is over 30,000.

"The Oslo church is one of the largest and strongest in this division; it is also the oldest. We had public meetings every night, and four meetings on the Sabbath. Our brethren were greatly encouraged by these services.

"We planned for a larger program in this division during 1934 than we have ever had. The very difficulties which surround us must give us new courage and strength. God has the direction of all these things in His own hands, and He will permit the present development of events to work out for the good of His people and the furtherance of His cause."

### For the Stranger Within Our Gates

WE wonder how many readers of the REVIEW realize that there are between thirty and thirty-five million people in the United States and Canada who are counted as foreigners. Among these are nationals of almost every country of earth,—Germans, Swedes, Danes, Norwegians, Italians, Bohemians, Rumanians, Greeks, Russians, French, Poles, Jews, Chinese, Japanese, Latins, Mexicans, etc. These people are scattered throughout our cities and countrysides. Sometimes they congregate in large communities, and sometimes are found scattered among the English-speaking residents. There is scarcely a city, hamlet, or rural community where some of these foreigners are not found.

The presence of these strangers within our gates constitutes a tremendous mission problem right here in the homeland of the message. It is equally important that these people should be reached with the gospel message as that it be sent to the people in their homelands beyond the seas, and the responsibility for this rests principally upon our church membership in North America, for it is to our shores that they have come. Many of them have perhaps been guided by Providence to this land, in order that they might thus quickly come into contact with the message, and then in turn help carry it to their own people both in this country and beyond the seas.

One of the most effective means of reaching these foreign neighbors with the truth is through the use of our periodicals, printed especially for them in their mother tongue. Several such journals are now published by our foreign publishing house at Brookfield, Illinois. In order that this literature may be gotten out as cheaply as possible, the General Conference is making a special appeal at this time for help from our people in the form of a liberal donation to assist our foreign publishing house in its publication of these journals. At least \$5,000 is greatly needed for this purpose.

The date for this special offering is Sabbath, February 10, and it is requested that it be taken up in all our churches. Whatever is received will count on the Forty-cent-a-week Fund the same as all other mission offerings.

We also wish to suggest the appointment, in all our churches, of a home-foreign band, who can take the responsibility of seeing that literature is distributed regularly and systematically among the foreigners in the respective communities of the churches.

W. H. BRANSON.