

# The Advent and Sabbath Review Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 111

Takoma Park, Washington, D. C., U. S. A., January 18, 1934

No. 3

## "These Three"



"Now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13.



By LEON A. SMITH



How empty is the life that goes unfilled  
With the sweet presence of unselfish love;  
That never through the passing days is thrilled  
With love that links it with the life above;  
Love that is given without thought of price;  
That through all hours, all changes, is the same;  
That longs to show itself by sacrifice,  
Through good and ill, a bright, undying flame!

How narrow is the life that never knows  
Faith's strong uplifting and inspiring power;  
That never, in the tide of human woes,  
Has faith's assurance for the trying hour;  
Faith that, when fears arise and doubts assail,  
Is steadfast as the needle to the pole,  
Grasping the promises that cannot fail,  
A firm defense, an anchor of the soul!

How dismal is the life where hope's bright ray  
Gilds not the shadows of this mortal life;  
Brings not the promise of the better day  
Beyond the pain, the turmoil, and the strife;  
Hope, that beholds the waiting prize afar,  
That lightens all the ills it cannot cure;  
That cheers the pilgrim like a guiding star,  
And nerves the heart to patiently endure!

How full and rich the life, though it may know  
Not wealth nor fame, nor rest from toil and care,  
Which yet in its soul temple feels the glow  
Of love divine, from God's own dwelling there;  
Which has the mighty weapon of the faith  
Of Jesus, with all ills of earth to cope,  
And in the hour of darkness, and of death,  
The bright assurance of "the blessed hope"!

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### DRIFTING WITH THE CURRENT

WHEN I was a boy, I lived near the Indian River in northern New York. Many a time have I sat on its banks and seen logs and driftwood of various kinds floating with the current. They were carried hither and yon by the various eddies in the river, making no resistance against the current which carried them downstream. And many a time I have gone out on this river in a canoe and drifted likewise, idly, listlessly, indefinitely. It took real energy and hard, muscular work to paddle upstream.

I have thought of these experiences many times as applied to the life of a Christian. It is so easy to drift with the downward tides; it is so difficult to breast the current and make real progress against opposing odds. And this has been the experience of the church of God in every age. Some, losing their first love, have drifted with the currents of the world around them. Others have faithfully and heroically stood their ground, resisting the evil influences by which Satan was seeking to lull them into the sleep of carnal security.

Israel of old passed through this experience again and again. God recognized this danger that would confront them, and through His servant Moses He warned them faithfully against departing from His precepts. He said:

"All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:1-3.

Israel failed to heed the lesson. After Moses and those closely associated with him in the leadership of the church had gone to their rest, there arose another generation which forgot the leadings of the Lord. They felt that times had changed, that they had come into a new world with new standards; why should they

follow the instruction which belonged to the past and not to their day? The sad results of this reasoning on their part are given in the following record:

"The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. . . . All that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim." Judges 2:7-11.

The Lord in His infinite mercy sought to awaken them from their terrible deception. He brought upon them tribulation. He sold them into the hands of their enemies, and again and again they repented of their sins and renewed their allegiance to God. So the Old Testament Scriptures are a record of backsliding and repentance, of great apostasies and great reformations.

In every crisis were found those who remained true and loyal, even as did Elijah in the days of wicked Ahab. The Lord had reserved to Himself seven thousand who had refused to bow the knee to Baal or to kiss his image, but Elijah believed that he stood all alone. His heart-rending cry was, "I, even I only, am left; and they seek my life, to take it away." But the prophet of God proposed to stand true, even though he stood alone. His noble stand affords a heroic example to the church of God in every age.

The history of Israel of old was recorded for our admonition upon whom the ends of the world are come. The apostle Paul cites the experiences of ancient Israel. He tells how they lusted after evil things. They were idolatrous, they committed fornication, and the judgment of God was visited upon them. They tempted Christ, and some of them were destroyed of serpents. They murmured, and for this incurred God's displeasure.

"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. 10:11, 12.

We who read these words are among those upon whom the ends of

the world are come. Will Israel to-day profit by the experiences of Israel of old? Will we depart from the simple principles of the everlasting gospel even as they departed from the principles of truth taught them by Moses? With the passing of the pioneers of this movement, will we who have risen up in their stead place upon this work a new mold, forget the spirit of simplicity and sacrifice with which this movement was begun, and trust to formalism, to plans, to resolutions, to the machinery of the work, to do that which only the Spirit of God can accomplish?

How many times through the centuries has history repeated itself, and how great has been the failure to learn the lessons which history imparts. May God grant that we shall take these lessons to heart. And it is not enough that we take them to heart as applied to the movement as a whole, but particularly as applied to our own individual experience. It is for us to consider well whether we are drifting with the great tide of indifference and worldliness which is sweeping so many around us away from God. Will you not consider this question as relates to your Christian experience? Are you drifting with the current, or are you heroically and resolutely making progress against opposing odds?



GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

Devoted to the proclamation of "the faith  
which was once delivered unto the saints."

WASHINGTON, D. C., JANUARY 18, 1934

Published by the Seventh-day Adventists  
Printed every Thursday by the

Review and Herald Publishing Association  
at Takoma Park, Washington, D. C., U. S. A.

Entered as second-class matter, August 14,  
1903, at the post office at Washington, D. C.,  
under the Act of Congress of March 3, 1879.

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

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

CIRCULATION MANAGER W. P. ELLIOTT

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

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

#### TERMS: IN ADVANCE

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

No extra postage is charged to countries within the Universal Postal Union. Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C. In changing address, do not fail to give both old and new address.

# CONTRIBUTED ARTICLES



## Divine Healing

### A Testimony of Personal Experience

BY EUGENE W. FARNSWORTH

[EDITORIAL NOTE.—Eight years ago Elder E. W. Farnsworth was taken seriously ill. He entered the Glendale, California, Sanitarium as a patient. In diagnosing his condition, his attending physician deemed an abdominal operation absolutely necessary in order to save his life. Elder Farnsworth was taken to the operating table, and the necessary incision made, when it was found that his physical condition was such that an operation would only hasten his end. It was therefore abandoned. The only recourse left to this servant of the Lord was in earnest prayer. The instructions given in the fifth chapter of James were carried out, and God abundantly fulfilled to His servant the promise of His word. He was brought back to a state of abounding health. This was eight years ago. Since that time Brother Farnsworth has been in active service, both in public and private ministry, and God has greatly blessed his ministry to the good of others. Following his healing, at the Autumn Council held in Milwaukee, Wisconsin, in the autumn of 1926, Brother Farnsworth gave the following personal testimony relative to his remarkable experience. He has also prepared, by request, several articles on the subject of divine healing. These articles will be republished in the *Review*, and we believe they will be greatly appreciated by our readers.]

I WILL read a few verses from the sixty-sixth psalm as expressive of the sentiment of my heart this morning:

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

You will notice that the psalmist does not, in this place, ask us to come and hear what the Lord had done for his body, but wants us to hear what God had done for his soul. That implies that what He did for his soul was really more than what He did for his body.

"I cried unto Him with my mouth, and He was extolled with my tongue. . . . But verily God hath heard Me; He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me."

That is the sentiment of my heart, brethren; that is my experience; and I want to testify this morning, to the honor and glory of God, to what He has done for me.

I shall be seventy-nine years of age next November. I had never been sick in all my days, excepting for

some slight ailments, as an attack of influenza or something of that kind, and I did not know how to be sick. But more than two years ago I began to feel as if there was some difficulty brewing in my system. I had a severe attack of yellow jaundice. That was not very pleasant, as some of you know. I also had an intestinal trouble. That was not pleasant. Next came difficulty with the gall bladder, and that was worse than all the rest, and it kept growing worse and worse.

I was living not far from the sanitarium at Glendale, California. I called the doctor. He came and did all he could, all that any doctor, I think, in the world could possibly do, but I was no better. I was confined to my bed for two months, and was running down all the time. I lost flesh until I weighed only about 150 pounds. My usual weight is from 185 to 190 pounds; but I kept losing more and more.

Finally one day the doctor said to me, "We are somewhat concerned about you. We are not going to operate on you unless it becomes a life-and-death question."

I heartily agreed with their decision; for I must confess I have a horror of operations. I was happy when they told me they would operate only in case it was necessary to save my life.

#### *In the Operating Room*

Well, finally the matter got to the point where the physicians told me frankly they thought I would not live long unless something radical was done, and I told them they must do as they thought best. After counseling together, they concluded that I must have an operation; and so, after keeping me on a liquid diet for a month or so, one day they trundled me into the operating room.

Brother McElhany offered prayer for me, for the surgeon, and for the doctors. The doctor who administered the anesthetic said, "Brother Farnsworth, you needn't be afraid, for I shall give you three times the oxygen you usually breathe." He placed the mask over my face, and in a flash consciousness was gone.

#### *"One Standing by My Side"*

There was no lapse of time, but at that moment I had a wonderful experience. There seemed to be some One standing by my side, and the room was apparently filled with His presence. He put this prayer into my mind—I think I can repeat it:

"Heavenly Father, this may be the hour that you have appointed for me to meet you at the great judgment throne. If this be so, it is well; but I do not come alone. I come clothed with the righteousness and in the name and in the merit of that great and good Saviour that Thou hast sent here to save me. Into Thy hands I commend my spirit."

These words seemed to be embossed on the wall of the room. They are engraved in my memory, and I think they will never be effaced.

Well, the operation was performed, and after a time I woke up and found myself in my room as before.

#### *Sarcoma*

I was told that when the doctor examined me after the incision was made, he turned around to the other physicians and uttered the one ominous word, "Sarcoma!" The liver, the pancreas, and the gall bladder were all involved. When it was found that nothing could be done, they sewed up the incision, cancer and all, for it was useless to go any farther.

Mrs. Farnsworth, who was near me, was greatly disappointed, because she had not expected this. She thought perhaps the gall bladder was diseased and they might remove that, but she had not anticipated the presence of a malignant cancer, and her heart was crushed. She was assisted from the operating room.

By the way, they tried to get her not to go in, but she told them that when we were married, she promised to stand by me in sickness and in health, and she proposed to stand by me to the last. And I want to tell you here today, lest I forget it, that in every emergency and in every crisis that has come, and quite a good many have come, she has stood by me with remarkable fortitude and strength and faith. She has helped me through every time of need.

*The God of Elijah*

Well, after Mrs. Farnsworth retired, Brother McElhany, Dr. Julia White, and others who had been so kind to us, tried to comfort her somewhat. She rallied, and looking the elder in the face, said, "Brother McElhany, where is the Lord God of Elijah? Is He dead, or is He somewhere around this institution? I think we'd better go to Him, and see what the Lord God of Elijah will do."

Brother McElhany said, "I think so too."

And so they arranged for a season of prayer a little later. They thought they would put it off a few days, that those who prayed might seek God for the heart preparation necessary, and until I was a little stronger and could comprehend the need more clearly. The dear brethren at the Fall Council in Des Moines had united in prayer in my behalf before that meeting adjourned.

*The Doctors Give Up*

When I became a little stronger, the brethren at Glendale came to pray again. There had been careful heart preparation for this season. The physicians and nurses were there. Before we had our season of prayer, the doctors came to tell me my situation, and they did so very kindly and beautifully.

I said, "Doctors, what is it?"

They said, "You have a malignant cancer, and there is no earthly power that can cure it. There is nothing we can do, nothing that anybody can do. We have done all that can be done, and now there is nothing more to do."

I looked the doctors in the face and said, "Well, about all you seem to be able to do is to tell me how badly off I am, and I partly knew that before." I said further, "Doctors, you have given me up. Now I shall appeal my case. I shall take it to a board of physicians where Jesus Christ sits as Chairman of the board, and He can cure a cancer as easily as He can cure any other disease! I propose to take my case to Him."

The good physicians said, "If you will do that, we will go with you, and we will unite in prayer for you."

And be it said to their credit, they were by my side when we met and prayed, and we had a good time praying!

*Two Weeks to Live*

I should have said that when the doctor told me my situation, I inquired, "Doctor, how long a time do you give me to live?"

"O Brother Farnsworth," he said, "I have seen quite a good many men not so badly off as you are, that did not live a week. Possibly you may

live a week, perhaps you may live two weeks; but your days are few."

*No Dread of Death*

I want to say this, brethren, I know from experience something about the fulfillment of that promise in the twenty-third psalm, "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." I cannot explain it, and I don't want to try; but I had no more dread of death itself than you have when you take off your coat and go to rest at night. Fear of death was entirely eliminated.

My grief at leaving Mrs. Farnsworth to go alone, I cannot describe. But there were other things about which I grieved still more, if possible, and they were these: The thought that I never could preach another sermon; that I never could give anything more to the cause; that I was cut off from laboring any more for Jesus Christ and His cause,—these seemed unbearable to me! So far as other things were concerned,—worldly things,—why, they were all past. I didn't mind about them. And I had no fear otherwise, as I have said.

*The Remembrance of Sin Taken Away*

Lest I should forget, I want to mention another thing that God has done for my soul. I cannot explain it, and it is not necessary that I should, but it was this: After I had that great infilling of the Spirit of God, I became conscious, after a few days, that there were things that I had forgotten. I kept thinking it over, and wondering how it was. I went back in my memory. You, brethren and ministers, know that in

our lives and experiences of the past, things have come up, and we have been in touch with other brethren, and it has been difficult for us to explain to ourselves how certain ones could do what they did and still be Christians; and there have been times when some unpleasant feelings that ought not to exist have come into our minds, and we have carried them along. You know what I mean.

I want to testify here this morning that the Holy Spirit has taken every one of them out of my recollection. I can't remember a single one—not a single one. I don't know when He did it, I don't know how He did it, and I don't care when nor how, but I have praised God from that day to this for that experience. It has helped me more than any other experience I ever had to know what God means when He tells us that He will blot out our transgressions. It means something more than simply blotting out a record up in heaven. It means the blotting out of a man's mind the nightmare of sin, so that he will never remember it any more. That is what God is going to do for His blessed children, brethren, for all eternity, very soon.

I read two or three times over in the Bible that God will forget our transgressions, that He will remember our sins no more. Well, I tell you, brethren, when God forgets them and remembers them no more, it is a blessed thing for us to forget and remember them no more, too. I bless God for that experience. I tell you that kind of experience is worth going down into the valley of the shadow of death to obtain. It is worth it. I don't know as I would ever have had

*Love*

1 Corinthians 13

BY S. H. LOGAN

LOVE is of God, for God is love;  
Apart from Him no love is found,  
But through the Spirit from above  
Our lives with love may then abound.

Love is the motivating power  
That governs in God's ev'ry plan;  
Love is displayed in sun and shower,  
Through love this earth was made for man.

Love is the essence of God's law,  
The great foundation of His throne;  
All other virtues stand in awe,  
For they exist through love alone.

Though I should speak in angels' lore,  
In many tongues God's goodness tell,  
But lacking love, I'm nothing more  
Than sounding brass or tinkling bell.

Although a prophet I might be,  
Know mysteries, in wisdom taught,

My faith move mountains to the sea,  
Yet without love I still am naught.

Though all my goods I give the poor,  
Allow my body to be burned,  
Yet have not love, one thing is sure,  
Not one reward have I thus earned.

True love is patient, kind, and meek,  
It envies not, nor self exalts;  
For its own wants it will not seek,  
It thinketh not of others' faults.

Enduring, hopeful, strong in faith  
That all things work for good at last;  
Rejoicing always, God's word saith,  
This night of sin will soon be past.

Now faith and hope and love abide,  
In those that heed salvation's call;  
These three most closely are allied,  
But love is greatest of them all.

it if I had not gone down there. But I went.

#### *Cancer Healed by Prayer*

Well, the brethren appointed a time to pray for me. It was on the 19th of October, 1925, and I haven't had a pain in my body since that time. If I am to judge by the way I feel, so far as pain is concerned, I am a perfectly well man; and I have gotten along since I came here about as well as the rest of the brethren. I don't know whether you will concede that, but I am here, running upstairs and downstairs. I come here and sit from early morning until late at night. A little weariness comes into my body, but I want to know if there is anybody here who has not been tired. I am sure that I am no more weary at night than you people are, not a bit of it, and that is the way it is.

The last vestige of that cancer is gone. I took a few treatments just before I came here to the Conference, and my nurse is a strong, vigorous man; he massaged around where the cancer was, and I tell you he put his fist in pretty solidly, but he could not find a tender spot anywhere on me. And I say I have a right—I have a right, brethren, to stand here and declare to you that God has removed every vestige of that disease. I have a right to say that, and I believe with all my heart that it is so.

I want to emphasize it, for there are many among our own people who are still doubtful. They say, "Wait a few days." One was told that the Lord had healed me. "Oh, yes," he said, "no doubt; but you wait until the excitement is over, and Elder Farnsworth will be back just where he was before." A lot of such remarks have been made. A physician said not long since, "It is impossible. There never was any such thing as a man having malignant cancer in his liver and getting well." I don't care whether it was ever known before or not, it is known *now*, anyhow.

#### *Tempted to Doubt*

When Mrs. Farnsworth and I used to pray,—and we had to pray even after that night of prayer,—some days it would seem to me as if the old symptoms had all come back. I know, of course, that suggestion came from the devil, but it seemed that I was in the grip of the old cancer as badly as ever. Then we would simply pray. We fought that battle for weeks. There was no pain or anything of that kind, but we prayed.

One morning after we had been praying,—I had had a little touch of influenza and felt bad on account of it,—my wife said, "Eugene, the time has come for you to assert your free-

dom." And I did. I had done so that night when they prayed for me and anointed me. The Lord came in and gave us a spirit of prayer, and the brethren kept praying, and I kept praying more and more and more, until finally, very reverently and very seriously, I said to Jesus my Saviour, "You have promised to make me free, and on the strength of your own word I assert my freedom from this terrible curse." I tell you, brethren, when I asserted my liberty, I got liberty; but that didn't free me from the temptation afterward. It didn't do that.

#### *Gaining in Strength*

So that is my experience. It took me a long time to regain my usual strength. I don't know now why it should. You know there are many things one can't explain. And I don't know why it took me six months to get back my usual strength. The doctors told me afterward that it was the result of the nervous shock I had experienced. I was very glad they told me that. I didn't know but that the cancer was still there, and that it took my strength away; but they said, "No, that isn't it; it is caused by the nervous shock." But I kept gaining a little; looking back a month or six weeks, I could see I had gained some.

I told you a moment ago that I have had no pain since then. I haven't. I had no appetite at that time. I couldn't eat anything. I didn't want to look at food at all. I had no desire for it. But the next morning after prayer was offered, I had an appetite so voracious that I could have eaten anything and everything within reach. Of course I used my judgment and what sense I had left, and didn't let my appetite run away with me. A few days later the nurse came bringing my dinner on a tray, and he said, "Brother Farnsworth, I have a dinner here fit for a laboring man." Well, I ate all the food he had brought. My stomach has never refused a thing I have sent down to it since.

I tell you, brethren, I think I have a right to say I am a well man. What do you say? I think so. I have been holding my grit and my grace—what I have—the best I could ever since I came here, waiting for this morning's opportunity.

Now, I tell you, brethren, I believe this is a real experience. But I am not the only one that has had an experience like this. I believe with all my heart that we are nearing the time when we shall see hundreds and thousands of cases like it. I do not know just how or when it will come.

Right here I am going to ask Brother Daniells to make a few re-

marks. I want him to speak of just a few things that he knows, and he can tell them better than I can. Then I will continue.

#### *"A Man Raised From the Dead"*

A. G. DANIELLS: I feel very deeply interested in this testimony that has been borne. My heart rejoices very much over this. I did not meet Elder Farnsworth after his healing until in February, months after this had taken place. Then one day a doctor who had stood by his side when the operation was performed, invited Brother Farnsworth and me to go and pray for a relative of his wife who was seriously ill. He came after us, and we went, had prayer, and he took us back, and we let Brother Farnsworth out at his house. As we started away, the doctor turned to me and said, "Brother Daniells, there is a resurrected man. There is a man raised from the dead."

I said, "I wish you would tell me candidly, from a surgeon's standpoint, what you know about it."

He said, "I stood by when the surgeon operated. I saw the whole thing. It was an unmentionable mass in his whole abdomen, a mass that no one would ever think could be removed. The doctor said to me, 'It is impossible. All we can do is to close this up, and let him have a week or two more.'"

That is what the surgeon said to me; then he said, "Now he is around here, walking about the whole community, attending services, preaching days and nights, going out to pray for the healing of the sick. I tell you there is a God in heaven who hears prayer and who does divine healing today in the bodies of men and women."

Well, I was glad of that testimony, and so I, with Brother Farnsworth, believe, from all that has been reported and from the strength he has now, that he is perfectly healed. To me it is a marvel that he can be with us here, and speak with the force and strength that he does.

May God greatly bless Brother Farnsworth, and make the days that shall be given him days of victory to lead many of our people to have abounding faith in God as one who hears and answers the cries of His children.

#### *Importunate Prayer Needed*

E. W. FARNSWORTH: From my study of the word of God, it is our privilege at the time we pray to do so with the spirit of submission to the will of God; but at the same time, God wants us to be desperately in earnest. He has given us two parables on this point. One is the parable of the man who went to get some bread

from a friend. Christ spoke this to the intent that men should always pray, and never faint or become discouraged. So I believe, brethren, we have lost a great deal by our indefiniteness, by our hesitancy, by our lack of positive conviction that God wants to do something for us.

I got liberty when I asserted my freedom, when I based my faith on what God's word says:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

What are you going to do with that promise, friends? Are you going to believe it? "The prayer of faith shall

save the sick, and the Lord shall raise him up." And I thank the Lord for that auxiliary promise, "If he have committed sins, they shall be forgiven him." I stand before you and praise my God this morning that my sins are all washed away. I thank God for it, as well as for bodily healing.

I want to take an expression this morning to know how many there are within the hearing of my voice whom God has healed. I know there are a good many. They don't boast about it. They don't say much about it. How many are there that have been healed by prayer? Stand on your feet. [About two hundred stood in answer to this invitation.] Thank God for His goodness to the children of men! Verily He forgiveth our iniquities and healeth all our diseases.

The priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors. The priest and the Levite were passing along the road from Jerusalem to Jericho, and by chance they came upon this poor wounded man; but the Lord took occasion by this circumstance to test and prove them.

The Lord saw the man had been assailed by the robbers, who, being possessed with satanic attributes, had wounded and bruised and robbed their fellow man, and had left him helpless and dying, caring not what became of him. They would have killed him, had they not feared that they would be discovered, so they hurried away with their spoil. Christ says that not a sparrow falls to the ground without our heavenly Father's notice; but here was a man who had been greatly injured by his fellow men, and would not God look upon his affliction? Had those who injured him, respected and obeyed the law of God, they would have loved their neighbor as themselves. They could not have treated him as they did. But acting out the impulses of their sinful, corrupt nature, as though there were no law to forbid their cruelty, they cared neither for God nor for their neighbor, and left the wounded man to die by the wayside.

The Lord brought a priest, to whom was committed the work of ministering in behalf of the people, over the road where the sick and suffering man lay in a dying condition. A faithful priest is to be pitiful, to be imbued with the Spirit of God, filled with mercy, compassion, and love toward all. If put to the test, he will reveal the true nature of his character, and make it manifest before the universe of heaven whether he is fit for the sacred office. The angels look upon the distress of God's family upon the earth, and they are prepared to co-operate with human agents in relieving oppression and suffering. They will co-operate with those who "break every yoke;" who "bring the poor that are cast out to thy house;" who, "when they see the naked, that thou cover him; and that thou hide not thyself from thine own flesh."

To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way, in order that with his own eyes he might see a case that needed mercy and help; but the priest, though holding a holy office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its

## Our Duty to the Poor and Afflicted

BY MRS. E. G. WHITE

"BEHOLD, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against Him. Jesus understood just how to adapt Himself to the situation, and He asked a question of the lawyer that placed upon him the responsibility of answering his own inquiry.

"He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took

care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Christ gave this lesson to those who claimed to be expositors of the law of God. From His explanation it was evident that conformity to their rigorous ceremonies, the outward show of religion, would not make them fit subjects for the kingdom of heaven. The principles which must be wrought out in the life are supreme love to God and impartial love to men.

The lawyer answered his own question by declaring that the law must be practiced. But did Christ say to him, "This *preach*, and thou shalt live"? No; "This *do*, and thou shalt live." The lawyer found himself a lawbreaker, and was convicted under the searching lesson that Christ gave; for while he understood the righteousness of the law, he failed to show the mercy that the law enjoined. While he understood the letter of the law, he had not been a doer of its precepts. Convicted of his sin, repentance was demanded; but instead of repenting, he sought to justify his course by asking Christ, "Who is my neighbor?"

The Lord presented the case of a poor man who had been wounded and left by robbers to die by the wayside.



true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law in loving God with all his heart and his neighbor as himself.

The Levite was of the same tribe as was the wounded, bruised sufferer. All heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wished he had not come that way, so that he need not have seen the man who was wounded and bruised, naked and perishing, and in want of help from his fellow men. He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side.

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward man and beast. While the law of God requires supreme love to God and impartial love to our neighbors, its far-reaching requirements also take in the dumb creatures that cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." He who loves God will not only love his fellow men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering.

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow man, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him; for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves.

As a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised. The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt upon them; and yet it was one of these hated people who had acted out the principles of the law.

Christ laid open before them their cruel selfishness and hard-heartedness; for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor. But the Samaritan, who was one of a despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would desire to be treated were he in a similar condition.

By this parable the duty of man to his fellow man is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very uttermost of our ability. We are to be laborers together with God. There are some who manifest

great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves.—*Review and Herald, January 1, 1895.*

## *The Kingdom of Heaven---No. 3*

### *Principles Involved*

BY T. H. JEYS

It may be noted that worship is the item around which the controversy between the forces of good and evil has ever raged. It is the reasonable, legitimate demand of the Creator that His creatures have no other gods. Satan's demand is that worship shall be rendered to himself. Adam accepted the suggestion. When Jesus stood on the mount of temptation, the adversary renewed his demand. But the Saviour won where Adam lost.

In the closing days of the conflict the same old demand is in evidence. Rev. 13:15. This is to be met in turn by Jehovah's ultimatum as set forth in Revelation 14:6-11. Let no mistake be made here. Disobedience to God's express command is to worship the rebellious power, and to make the same sad mistake made by our first parents at the beginning of earth's night of sin.

Obedience must be required and given in every organized government that is to endure. Without it there can be only confusion, uncertainty, anarchy. In God's government obedience must be willing, not forced; from choice, not coercion; prompted by love, not fear.

Adam's disobedience was the more flagrant because the test was so small. But though the requirement may seem trivial, the principle involved is tremendous. If he could not obey in a matter of apparently small moment, how would he fail in larger matters? The offense was not in the size, but in the willingness to disobey. It was in lack of loyalty. How may men now prove their probity? by some great achievement? by some mighty labor?

by bodily torture or big burden borne? Nay; rather by a loving compliance with all requirements, a cheerful choosing of the path pointed out by the One whose right it is to direct our lives.

There is no true and acceptable worship without obedience. "Why call ye Me, Lord, Lord, and do not the things which I say?" is Jesus' scathing inquiry to the formalists and professors of that and all succeeding ages.

"I will ascend above the heights of the clouds; I will be like the Most High," was Lucifer's ambitious design. Isa. 14:14. The exaltation of self is satanic. This was the subtle suggestion of the serpent; and a responsive chord sounded in the heart of the tempted. "Ye shall be as gods," found an answering response. To gratify that call for self-interest, all true principles of living were abandoned. Four thousand years after that experiment the great Exemplar of true living said: "If any man will come after Me, let him deny himself." Satan's doctrine teaches men to gratify self. Of Jesus it is said: "Even Christ pleased not Himself." Rom. 15:3. The contrast between the exponents of the two opposite systems is plainly obvious.

Unreasonable and defiant unbelief was exhibited by our first parents. Their Father had never told them anything but the truth. The serpent had never demonstrated truthfulness. Faith is not merely believing; it is believing *God*. Adam's unbelief is the sad heritage of his unregenerate children. That is why the new birth

is imperative. Adam and Eve in the garden, the disciples in Gethsemane, the Israelites in the wilderness,—these are but fair samples of all mankind. Their story is written for our admonition, for we are all like them by nature. We need to fear, lest a

promise being left us, we should come short of it. We may easily fall under the same temptation of unbelief.

Summarizing, we may say that the principles involved fall under these heads: Worship and obedience, ambition and unbelief.

## *The Sin of Jealousy*

BY PHILIP GIDDINGS

PAUL mentions, in Galatians 5:19-21, seventeen disqualifications for entrance to the kingdom of God: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

These are traits of the unconverted, but the converted man, though delivered, is not immune to them, except as he walks in the light with God, being cleansed and kept clean continually by the blood of Jesus Christ. (See 1 John 1:7.)

Some sins in this list are very ugly, and are even called "grosser sins," and some of us may even hold away our garments in the horror of social pride and decency, saying, "From my youth, never!" But any one of these evils is sufficient to exclude us from the kingdom. Each has its particular hue, some, however, shading imperceptibly into others. We have singled out this jaundiced sin of jealousy, not because it is better or worse than the others, but because it is more subtle and less odious in appearance than its fellows.

Against what personal traits, possessions, or advantages is jealousy exercised? Against those that are equal or superior to ours. Jealousy is felt, then, not toward an inferior, but toward an equal or superior, who matches or overmatches us in some particular.

Jealousy bespeaks a little mind, a squinting spirit. It grudges giving and seeing others having. It is a tacit acknowledgment that the individual is an equal or superior in the matter against which the other harbors that jealousy.

But there is a compensating and counterbalancing quality infinitely preferable to jealousy. He who can appreciate the most enviable gift or acquisition of another without an evil eye, heartily wishing him full enjoyment of the serviceableness thereof, owns a nobility of spirit equivalent to the talents possessed by the other.

And there are conditions in which this nobility may be of higher value than the talents, in the esteem of God.

He who maintains his godliness and contentment before the material and intellectual advantages of others, has also great gain. Such a one, who enjoys the spiritual excellence of another, shares in spiritual values. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." 1 Sam. 30:24. Or, as Paul expresses it, concerning the inferior members of the body: "Nay much more those members of the body, which seem to be more feeble, are necessary: and those members of the

body, which we think to be less honorable, upon these we bestow more abundant honor. . . . God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12:22-25.

A wise head never puts on "airs" against the feet, for it knows its upper-standing depends on the under-standing of the latter. Nor do these stray away independently without consultation and direction. Where would be the upstairs but for the downstairs? We have to build on something else. God alone does not have to. He can build on nothing. Job 26:7. Absolutely above all, He relates Himself benignantly.

The writer is conscious of the fact that this nobility of spirit, this altruism by which jealousy is banished, is more easily written than experienced, quicker said than done; but he knows also that it is possible for those who bend all their energies to it, to be found wanting in nothing. Stretching forth unto the apprehension of all things in Christ Jesus, they pray, "Make me, O Lord, all Thou desirest me to be, as a trophy and marvel of Thy grace."

What is the trouble with the world, with the nations? Their trouble is a complication of troubles, of which one is jealousy. They see one another through the eyes of jealousy and mental reserve. In the commonwealth of Israel that must not be. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. 11:13. They are to "consider one another to provoke unto love and to good works." Heb. 10:24. Here is a kind of vying which itself prevents and excludes envy. Here is love, not in a narrow, selfish strip, but shed abroad in our hearts in altruistic intention and extension. Where this reigns, jealousy is dethroned.

And jealousy, with its near relatives, envy and hatred,—so quiet in comparison with variance, wrath, strife, seditions, murders, drunkenness, and revelings; so decent in comparison with adultery, fornication, uncleanness, lasciviousness; so orthodox in comparison with idolatry, witchcraft, and heresies,—thus offers more danger from the feeling of less necessity to amend than those others under the ban of common denunciation. But if any in the list bars entrance into the kingdom of God, jealousy is as fatal as the others. I suppose one would be just as dead if drowned in a soft-running river or in the edge of a placid lake, as in the tossing, briny deep.

---

### *Father, Take My Hand*

BY ALICE A. TINEY-TURNER

FATHER, take my hand, and show me where to go,

My poor, weary feet are weak and falter so.

The path is rough and dark, black clouds are hanging low.

Father, take my hand.

Father, take my hand, and lead me gently on,

O'er peak and meadow, till the night is gone;

I trust in Thee to lead me safely till the dawn.

Father, take my hand.

Father, take my hand; I rest in Thy control;

Speak peaceful words to comfort my poor soul.

I give myself to Thee, O come and make me whole.

Father, take my hand.

Father, take my hand; 'tis sweet to rest in Thee

And feel my hand in Thine, so gently, lovingly,

And know that Thou art strong to safely carry me.

Father, keep my hand.

Father, take my hand, and from me ne'er depart;

May Thy sweet Spirit come and ever rule my heart.

Take me at last to Thee, to see Thee as Thou art.

Father, take my hand.





## From Farthest North to Far South

FOLLOWING the Autumn Council in America, the great over-sea divisions hold their councils, to make up budgets and plan for the next year. First of them all, I think, following the Battle Creek Council, the Northern European Division committee has just closed its session in Oslo, Norway.

The president of the West Nordic Union, L. Munderspach, welcomed the council to Oslo, where J. G. Matteson began meetings in 1878.

"It was the first place in Europe," said L. H. Christian, "where there seemed to be quick response to the preaching of the message. Our work in Europe began in Switzerland, but believers came slowly. Here in Oslo Elder Matteson had a church of seventy or eighty members, I think, in the first year."

Old "Akersgaden 74" is still the center of the work in this city. "Elder Matteson built a chapel on this corner," said the pastor of the present church there, H. Hansson, "and this is still our largest church in Norway." It has about 600 members. We see in the Bible that the Lord does have a regard even for places where His name has once been honored. And here it seems good to see the strong citadel of the truth built up on that corner of the street, Akersgaden, known to us from our early days in Europe. There are now the publishing house, conference offices, chapel, treatment rooms, and a small sanitarium, and a thriving health food restaurant, all in one solid block, and faithfully representing this truth in the heart of the city.

Thirty-five years ago, misadventure in a time of financial crisis had brought the old Christiania publishing house to insolvency. At first there seemed no way of escape from the reproach that bankruptcy would bring upon the good name of the cause. Then helpful counsels prevailed, the messenger of the Lord summoned our people in America to help, and with a will our brethren on both sides of the Atlantic lifted the burden. The world praised this as a thing of high honor done, and "Akersgaden 74" has repaid it all manyfold in money; while all along it has been used to gather in a multitude of souls. It was an early illus-

tration of the solidarity of our cause. One land helps another. Like the builders of the wall of Jerusalem in Nehemiah's time, we are far separated in our work; but at the trumpet call of need, all the world-wide circle of believers have ever been ready to rush help to a place under special attack by the enemy.

### The Council in Action

It was good to see these division committee men in action. They were a serious group. This Northern European Division is a great field, stretching from the farthest north to mission fields in West and East Africa along the equator. I was impressed with the air of earnest solidity and steadfastness with which these men worked, and they represent an earnest people.

"I had no idea," said L. H. Christian, president of the division, "that our people would come so near last year's mark in tithes and offerings. It shows a faithful people, when we think of the conditions under which they have had to earn their livelihood."

A message of acknowledgment and cheer was sent to the believers. And when the study of the budget was taken up, thoughts turned with gratitude to the brethren in North America for help given.

I was surprised, however, to learn how large a proportion of funds spent in the work in this division comes from the division believers. "Seven eighths of our total outlay," said the treasurer, C. Pedersen, "comes from our division people." And L. H. Christian put it this way: "Of every eight dollars expended in our division work, seven dollars is from our division membership."

It shows a cheering development of strength in this far-northern area. There are ninety-six million people in the European area of this division, and over seventy million in their African missions. They do need to grow in resources, for their work is growing.

"Despite the conditions of perplexity," said the report of the secretary, E. D. Dick, "1932 stands on the record as the banner year in our history, in soul winning." "For some years," added L. H. Christian, "our slogan

has been, '30,000 members.' Now we are within three members of reaching it. Next, I suppose, we shall take 40,000 as the goal, and work enthusiastically toward it."

Over in the eastern part of this northern division are the Baltic Union, H. L. Rudy, president, and the Polish Union, T. T. Babienco, president. They are needy fields. "We have 5,000 members in the Baltic," said H. L. Rudy, "but only forty-eight workers." The financial conditions permit no more.

Over to the west is the British Union. This union, and the West and East Nordic Unions, are the stronger supporters of the work. But the British brethren feel the immensity of the task of evangelizing their field. "We must remember," said their president, W. E. Read, "that of the 96,000,000 people in the European area of our division, about half are in the British Union."

Just now there seems a new interest to hear, he said. In fourteen efforts now under way, about 7,000 people are hearing the message. "We are having the largest baptisms in our history," he continued. "For years we have looked toward a membership of 5,000. Now we have passed it; and we hope the next thousand will not take so long to add." Earnestly this union pleads for more money to carry on efforts, say for three years, when they would expect to see the funds invested more than returned to the division by new believers.

So the calls pressed in; and in the end, whatever portion each field received in the budget distribution, the brethren returned to their unions with assurance that this is a time when God is blessing with greater ingathering of souls, even though resources are inadequate. There is a praying, sacrificing people standing by in this division. That is sure. G. A. Lindsay, president of the East Nordic Union, testified that, especially in Sweden, our believers were more ready to sacrifice to keep the work going in the African missions than to enlarge their own work. They have Christ's program in their hearts—the gospel as a witness to all the world, and then the end.

Of items of interesting detail I must speak later.

W. A. S.

Skodsborg, Denmark.

# The Controversy Between Rome and the Reformers Over the Interpretation of the Bible

## In Two Parts—Part I

ONE of the historic differences between Catholicism and Protestantism is that regarding the right of private judgment or private interpretation of the Scriptures. Catholicism holds that the individual, devout Christian though he may be, is not capable, alone, of understanding the Bible; that his private judgment is so faulty and erring that only confusion can result from permitting him to determine his spiritual life by what he reads in the book of God. Rome holds that the church—and by the church is meant the Catholic clergy in general and the pope in particular—is the only safe and true interpreter of Scripture. This view naturally explains why, as a general rule, the Catholic laity are not students of the Scriptures; in fact, in many instances, are not encouraged and sometimes not even permitted to have the Scriptures.

Inasmuch as the Protestant movement was reared on the foundation principle of the Bible and the Bible only, it was both natural and logical that this Catholic view should be challenged and repudiated. Many have been the disputes that have raged over this question.

### Argument From Diversity of Sects

The very diversity of Protestant sects provides Rome with what it believes to be an absolute demonstration of the truth of its teaching that private judgment is a dangerous heresy; for, "See," it declares, "what confusion and disintegration have come to Protestantism!" And whenever a sharp religious dispute occurs within a Protestant denomination, Rome considers it simply an added proof.

Such a controversy occurred recently in the Presbyterian ranks, and provides a concrete illustration on the question at issue between Rome and Protestantism. We quote from the editorial page of the *Pilot*, a leading Catholic weekly newspaper published in Boston:

"Once again communions outside the church are given opportunity, in the controversy which has been aired in the press between the Presbyterian Board of Foreign Missions and one of its missionaries, to see more clearly the desperate plight to which 'private judgment' has reduced the religious groups outside the Catholic Church. In that is the sole value of the incident. The prominence of the offending missionary has inspired a publicity doctrinal differences are rarely accorded

by a secular press. For all that, the only permanent and real value the matter possesses is that it draws clearly issues all sincere people must sometime face."—*June 10, 1933.*

The editorial is referring, of course, to the stir that was created by the statements of a certain well-known woman missionary of the Presbyterian Church, in connection with the much-discussed laymen's foreign mission report. She expressed ideas so alien to the historic position of Protestant Christianity, and so ultra-modernistic, as to necessitate her resignation. According to her view, it matters not really whether our Lord Jesus Christ ever actually lived, because, to give her words, as quoted in the *Pilot*:

"If there existed mind or minds, dreams, hopes, imaginations, sensitive enough to the human soul and its needs, perceptive enough to receive such a heavenly imprint on the spirit as to be able to conceive a personality like Christ's and portray Him for us with such matchless simplicity as He is portrayed, then Christ lived and lives, whether He was once one body and one soul, or whether He is the essence of man's highest dreams."

### Not Heresy, but Apostasy

The Catholic editorial immediately adds, and most appropriately: "To lodge the accusation of 'heresy' against the author of this sentence is to err seriously regarding the nature of the offense. These sonorous platitudes constitute a total apostasy."

Then follow the conclusions which Rome believes must necessarily be drawn from such an incident as this:

"Yet, given the principle of private judgment, how can one quarrel with any conclusion, however fantastic? The Scriptures, variously understood, have split Christendom into countless fragments. It was inherent in the principle that some erratic intelligence should at last conceive a Christ who never lived, but who is real because 'He is the essence of men's highest dreams.'"

"It is a chaotic world in about every field of human activity. But, by the grace of God, we are spared uncertainty in that sphere of life which is paramount above all others. The Catholic Church, protected by the abiding presence of the Spirit of truth, teaches at this hour the faith delivered to the apostles."

"She teaches, not speculatively, or with mere probability, but with an assurance which is altogether divine. Her credentials entitle her to the allegiance of every reasonable intelligence. The day draws nearer when the simplest of minds must perceive that their choice lies between her or nothing."

But a very vital point is overlooked in this Catholic editorial, and that is that this Protestant missionary under discussion found it necessary to resign because of her views. And why?—Because those views were so clearly at variance with the teachings of Scripture that she could not continue her work with the Presbyterian Board. The second fact overlooked is this: That the reason why such views as those of this missionary are held by an increasing number in Protestant communions is not so much because of a new interpretation of the Scriptures, as because of a repudiation of them.

### Changed Basis of Comparison

It is one thing to deal with the centuries-old controversy of private judgment in terms of the historic attitude of Protestantism, that the Bible is the infallible, inerrant word of God from cover to cover, and therefore to be accepted and followed implicitly as its teachings are revealed to the heart through prayer; it is an altogether different thing to deal with this doctrine of private judgment in terms of what is now becoming the widely accepted view in Protestantism,—that the Bible is not the infallible, inerrant guide for our lives, and that prayer does not bring enlightenment and understanding of God's will. There is really little if any comparison between the two positions, and it brings only confusion of thought to attempt to test the validity of the Reformers' beliefs regarding the Bible and private judgment by the deplorable situation now existing, of which this Presbyterian missionary incident is a striking illustration.

As already remarked, the Catholic *Pilot* spoke accurately when it declared that "to lodge a charge of 'heresy' against" this missionary is "to err seriously regarding the nature of the offense," that, instead, her utterances "constitute a total apostasy." Why should the views of one who, it is admitted, has apostatized, be used as evidence of the dangerous beliefs held by those from whom she has apostatized? Rome answers: "Because her apostate views grew naturally from the Protestant premises of private judgment." To which we reply that this apostasy from historic Christian teaching regarding Christ, involves *also* an apostasy from basic Protestant beliefs regarding the Bible, the Spirit of God, and prayer,—beliefs which dominate and control the principle of private judgment. Therefore we inquire again, Why present as evidence against Protestantism the views of one who has apostatized from the primary

tenets on which historic Protestantism was built?

It was not the teaching of the Reformers that every one's private views on religion are equally valid, but simply that there is no tribunal that God has set up in this world before which those views are to be judged; and the *Pilot* therefore caricatures the basic idea in the Reformers' teaching by declaring that, "given the principle

of private judgment, how can one quarrel with any conclusion, however fantastic?" In other words, the essence of the Reformers' position in this matter was not that private judgment is infallible, or even good in various cases, but that the claim of the Catholic Church to the right of domination over the private judgment and beliefs of men, is altogether wrong.

F. D. N.

## The New Birth

THE sin of our first parents affected not only Adam and Eve, but every member of the human family, for we all have inherited from them a fallen, sinful nature, and so it is declared in Romans 3:23 that "all have sinned, and come short of the glory of God." Therefore, in order to be saved, every human being who has arrived at the age of accountability must be converted, or born again, as declared by Christ Himself to Nicodemus:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:5-7.

As the fleshly birth is the gateway to the natural, fleshly life, so the new birth—being born again—is the entrance upon the new spiritual life spoken of to Nicodemus by our Saviour; and it is the only way to put on and to live such a life. Said Jesus to the inquiring Pharisee: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

A kindly heart, a good disposition, a pleasing address, do not constitute the possessor of these virtues a Christian. Many years ago in the West the writer knew a man who had all these and more, and yet was a grossly immoral blasphemer. In "Steps to Christ" we read:

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? Not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life.

"There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone

can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Saviour said, 'Except a man be born from above,' unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, 'he cannot see the kingdom of God.'

"The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'"—Pages 20, 21.

In this immediate connection we have this further clear and positive statement by the same author:

"It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, 'I consent unto the law that it is good.' 'The law is holy, and the commandment holy, and just, and good.' But he added, in the bitterness of his soul anguish and despair, 'I am carnal, sold under sin.' He longed for the purity, the righteousness, to which in himself he was powerless to attain, and he cried out, 'O wretched man that I am! who shall deliver me from this body of death?' Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world.'"

It is well to desire to serve God; it is a good thing to resolve to obey the divine law; but worthy desires and noble resolves cannot take the place of the new birth. Conversion is a re-creation. Of those who have become Christians by the new birth, the apostle says: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The Christian life is not the old, fleshly life improved, but it is a new life. Says the apostle, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ." 2 Cor. 5:17, 18.

Again, the change from the old

fleshly life to the new spiritual life is thus briefly described in 1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

And so, whether we go to the words of Christ Himself, or to the writings of His apostles, or to the faith of the early church, we find that conversion means a new birth, a new life.

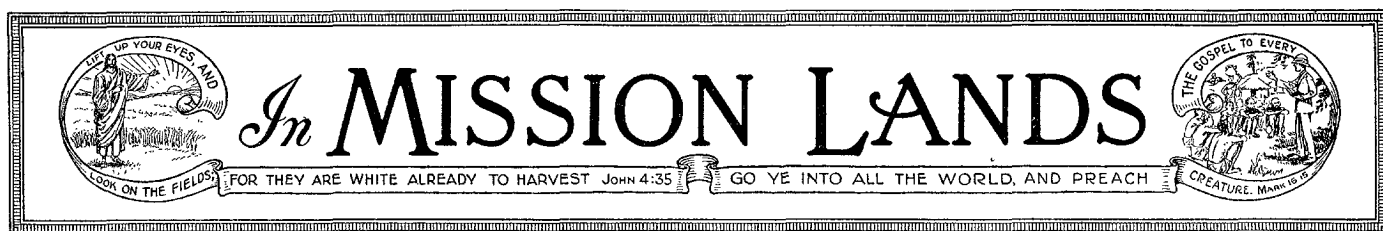
Nor is this doctrine taught alone in the New Testament. We find it first in Genesis 3:15 in the promise of the seed of the woman; in the life of Seth (Gen. 5:6, 8); in the translation of Enoch (Gen. 5:24); in Jacob's night of wrestling at Jabbok, when his name was changed to Israel (Gen. 32:28); in the conversion of Saul when he was "turned into another man" (1 Sam. 10:6, 9); in David's prayer for a new heart (Ps. 32:1-5; 51:10); in the whole of the fifty-third chapter of Isaiah; and, to crown it all, in the promise of the new covenant in Jeremiah 31:31-34.

Let us not, then, be satisfied, either for ourselves or for our children, with a doubtful Christian experience. God has promised not only pardon but cleansing. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This does not mean instantaneous sanctification; it does not mean that there will be no mistakes to regret and to weep over; but it does mean that Christ's life of victory imputed to us in justification is actually imparted to us as He lives in us day by day and hour by hour, as described by the apostle in Galatians 2:20. God is no respecter of persons, and He will do for the most humble believer, for you and for me, dear reader, all that He did for Paul, if we are willing as was the apostle.

C. P. B.

\*\*\*

LET'S be different. Pick out the good points in the church, and talk about them whenever you get a chance; and like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your church up! When you are inclined to find fault, just be different. Change your tactics; face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticize constructively; but all of this is different from faultfinding. Criticize to help, not to hinder! Let the spirit of Christ Jesus govern even here. He came not to destroy, but to save, to complete, to make perfect.—*The Cross*.



## China's Great Northwest

BY H. W. MILLER, M. D.

IN 1916 Frederick Lee and Dr. A. C. Selmon first crossed over from Honan into the territory of Northwest China. This trip was made at the peril of their lives. They were robbed, and they faced the muzzle of guns pointed at them by bandits; but they were wonderfully delivered. They entered into the great Northwest through the age-renowned gateway of Tungkwan, going as far as Sianfu, the capital of Shensi Province, and seven times the capital of China. At Tungkwan, the Yellow River takes a direct course northward for several hundred miles, when it bends westward and again southward until it comes back to Lanchow, a point almost directly west of Sianfu, thus making a curve like the letter U.

A few years later, work was started at Sianfu. This city has a huge wall around it, which is one of the most stately and solidly built to be found anywhere in China. A little over three years ago, after ten years of effort in this province, we had approximately fifty Adventist church members, mostly in the proximity of the city of Sianfu, with no work west of this point.

At the quadrennial council held in Shanghai early in 1932, it was agreed to set apart as a mission, under the direction of the division committee, the territory of Northwest China. J. H. Effenberg was asked to take charge of this mission, which includes the provinces of Shensi, Kansu, Chinghai, Ninghsia, and Chinese Turkestan. This territory has an area of 1,254,104 square miles and a population of 26,147,023, as compared with China proper, exclusive of Kansu and Shensi, which has 1,674,130 square miles and a population of 435,461,951. At the close of the council, Brother Effenberg returned to his home in Chungking, West China, to get his wife and small baby. They immediately moved to Lanchow, the center for our mission work in the Northwest. It was my privilege to accompany Brother Effenberg to this field of labor, and we went west beyond Lanchow to Sining ("Peaceful West"), which is the capital of the province of Chinghai.

At that time plans were effected, providing for the advancement of our work into all the provinces making up the Northwest Mission, and our brethren have since been busily engaged in executing these plans.

This territory is wide open for the proclamation of the gospel, though it must be admitted great problems confront those intrusted with the task of carrying forward this work. The population is widely scattered, the country is mountainous, and travel is slow and expensive, because of distances and the rough contour of the field.

### A New Union Mission

In view of the world financial depression and the natural obstacles, it seems truly wonderful that the constituency in this newly formed mission has increased sufficiently to permit of our organizing this vast territory into what is to be known hereafter as the Northwest China Union Mission. During this past year and a half, the church membership has grown from approximately 150 to a little more than 500, and they now have more than 950 Sabbath school members. There are twelve organized churches and a few small



Pastor John Oss Handing Dr. Andrews's Book to the Personal Representative of the Lama

companies scattered throughout the provinces.

We are beginning to see how the leaven of truth is working in the great Northwest of China. The only part of the Northwest in which we are not sure of members is Sinkiang, though we may have some believers in this province, either from the immigration of Russian Seventh-day Adventist believers or as a result of the effort of the two colporteurs who went up into this land some two years ago, and from whom we have had no word for more than a year now.

These two brethren carried their literature on camel back to Tihwa, the capital of Sinkiang. They had sold our message-filled literature in this city, as well as other centers, and were on their way home, having returned as far as Hami, from which point the last letter received from them was mailed. It is known that in February there was a general massacre of Christian Chinese by the Moham-medan war leader in that territory, and they reported having arrived in Hami the latter part of January, 1933. Our failure to get in touch with them during recent months leads us to fear that they were included with those who were massacred. We still have hope that they may be heard from, but such hope is very faint indeed. These two colporteurs are known to have done a splendid work in all parts of the Northwest they visited, and we have already reaped much fruitage from the seed sown by their labors. It is indeed very regrettable that such outstanding men, willing to hazard their lives for this cause, should not have been permitted to labor on in this great, needy section of Central Asia; but truly we can say that "their works do follow them."

While at our meeting in Lanchow, where were assembled about one hundred representative delegates from all the churches in this large mission, as well as many members from the nearby churches, the probable fate of these two colporteur evangelists was mentioned. In the face of this, two of our most experienced field men offered themselves for service in the Sinkiang Mission, and will do their best to take the places of those who have probably given their lives for this precious truth. It is indeed

gratifying to know that even in the midst of such great sadness other men are ready and willing to step in to carry forward this glorious third angel's message. Surely our hope of the rapid extension of our work is in the Chinese church itself.

Besides the Chinese delegates who were present at this first general meeting of the Northwest China Mission, there were from the division, C. C. Morris, treasurer; John Oss, field secretary; and the writer; from Sianfu, Brother and Sister Z. H. Coberly. The other foreign workers—Pastor and Mrs. J. H. Effenberg, Brother and Sister J. H. Shultz, and Brother and Sister P. H. Shigley—all live at Lanchow.

Having been through this territory a year and a half ago, traveling day after day without meeting a single church member, staying one night in one inn and the next night in another, it seemed truly marvelous to find now in the city of Lanchow (which not only for hundreds but also for thousands of years was one of the great cities of the world, having been known in the days of Isaiah and Daniel and in the days of our Saviour and the apostles), a group of one hundred people gathered to study ways and means of promoting God's work. Prayerful and earnest study was given daily to the question of how to finish the work among all these tribes people and races, with their peculiar languages and varied religions.

Brethren Morris and Oss accompanied Brother and Sister Effenberg on a trip to Sining, which is in the western part of this territory, and where we now have an organized church. The trip to Sining was made on mule back, while the return trip was made on skin rafts floated down the river, and was of a rather exciting nature. They brought several delegates from this church to attend the meeting.

#### *A Valuable Accession to Our Working Force*

A Chinese doctor—Dr. Gow—had just fitted up a large compound in the very heart of the city of Lanchow. Committee rooms and a semi-closed auditorium for meeting services had been arranged, and he invited us to make use of all his buildings for our council. We could not have had better accommodations for our meeting had we endeavored to provide our own facilities.

Dr. Gow has been in the Northwest more than fourteen years, and has traveled extensively, going as far west as Sinkiang. He is an earnest Christian, has raised up a large number of Christian believers, and is a man familiar with the Scriptures. He knows considerable Tibetan, hav-

ing mingled with the Tibetans a great deal in their territory. He has escorted many missionaries through that field in the earlier days of missions, as well as explorers whose caravans and parties have traversed the great Northwest. His name may be found on the pages of many books on the Northwest. He has also traveled in Mongolia and speaks the Mongolian language.

Dr. Gow had been studying our message for a number of weeks past, and had come to the conclusion that Seventh-day Adventists were God's chosen people, and that their teaching was in exact harmony with the record found in the Bible. In my first interview with the doctor, he indicated a desire to join us. While this came as a surprise to our brethren, yet it was a great joy. He was thoroughly questioned regarding his faith, and after we had given him considerable knowledge regarding our organization and its methods, he was baptized and became a member of our church.

Dr. Gow has since offered us his property for a city mission and dispensary-clinic at the very low rental at which he obtained it. He was given a special grant because of the nature of his work. Furthermore, he volunteers for service in our mission as we may have need of him. Someway, we feel that this is another evidence of the wonderful providences that are going before us. Dr. Gow expressed to us his great desire for an early visit to the many believers that he had been instrumental in bringing to a knowledge of Christianity, and who are still waiting, as he had been, in ignorance and darkness concerning the mighty movement that God has on in the world.

#### *A Remarkable Opening*

Just preceding this meeting, Harold Shultz, accompanied by a Tibetan convert, had made a visit to Choni, one of the most southern points of the Kansu Province. Mis-

sionaries had lived in this town years ago, but have now moved away, and there is practically nothing left to show for their work. Brother Shultz made the acquaintance of the Tibetan general controlling that great section. During their interviews, this general placed a request with our mission to send some one there to teach these people the gospel. He offered to give us land for a mission and school, and to supply the money with which to carry on hospital work. He gave them their choice of land, and they selected twelve acres of very rich valley land, lying on the Tao River.

While our brethren were hesitating on the proposition, a letter came to them from a veteran missionary who had lived in an adjoining city more than forty years. This missionary had heard of the favorable attitude of General Yang toward our work, and stated that he had known this general the larger portion of the time he had lived in that section of Kansu, and that heretofore this general had been very angry at missions and had an antiforeign feeling as well. In this letter he said that now the general had changed about and is favorable to missions (and he has learned that the general is reading the Bible and is praying to God), he felt that if our mission didn't press in and take this opportunity they would be failing God. This was a remarkable invitation for us to receive from another mission, but it really expressed our feeling, after learning of this most favorable opening.

The Tibetan people of this area are not of the roaming type, but are settled in homes and are engaged in farming. Therefore, it is perhaps one of the best centers for us to enter with our work for these Tibetans. Brother Shultz and his family are moving to Choni, where he will take up the study of the Tibetan and will carry on work for the Chinese and Tibetans, as well as look after the interests of our work in the province of Kansu.



Tseng Siang Pu  
and Beh Gin Gien,  
Sinkiang Colporteurs Who Have  
Been Missing Many  
Months



### *Influence of Dr. Andrews's Work*

On leaving Shanghai, I carried with me a copy of the book on the doctrines of our church prepared in the Tibetan language by Dr. Andrews. All the essential beliefs of Seventh-day Adventists are herein set forth. Dr. Andrews labored many months, while ill and unable to get out and itinerate, in translating, printing, and preparing this booklet. When the printed edition was exhausted, plates were made, and it was incorporated into a more permanent type of book, including a large number of illustrations. The Dalai lama's special representative, who had been to Nanking, had just recently arrived in Lanchow on his way to Lhasa. He came to our meetings and seemed greatly interested in learning about our truth. He spoke Chinese quite well. In fact, he translated some Chinese literature into the Tibetan while in Nanking. Learning that we had put out a medical book, he requested the privilege of translating this book into the Tibetan language. I presented him with an autographed copy of Dr. Andrews's book, and asked him to deliver it to the Dalai lama. He said he would be glad to do that, and in addition would be glad to pilot me, together with Brother Shultz, through to Tibet to visit the Dalai lama. He assured us that he could guarantee us safe passage. Thus we see how God is using His agents and His many resources to extend the message quickly into all parts of His great vineyard.

At this meeting, our brethren reported that as many as fifteen hundred people in the villages in a valley about thirty miles from Lanchow had come out to hear the gospel on Sabbath. They found a very friendly attitude toward our work on the part of all the officials.

There is a great need for medical missionary work in this section. Through another marked providence, money was provided for the building of a small hospital in Lanchow, where we hope to locate a doctor. This city is the local center for all this territory, as highways enter it from the east, south, west, and north. Sister Shigley is a graduate nurse, who was formerly in the Shanghai Sanitarium Clinic, and is now conducting a small dispensary, with a daily patronage of from fifteen to twenty patients. She cares for practically all types of ailments, and excellent success has attended her efforts.

During this meeting three of our brethren were set apart to the gospel ministry by the laying on of hands, —Z. H. Coberly, director of the Shensi Mission; J. H. Shultz, director

of the Kansu Mission; and Chen Wen Shio, director of the Chinghai Mission.

Thirty-one candidates were examined and found ready for baptism; so a very beautiful baptismal service was held during the time of our meeting.

Our publishing work has made great headway in this territory the last year or two. They reported having sold approximately \$20,000 worth of books the last two years, and their *Signs* subscription list now stands at 2,884.

Territorial bounds for the local missions were set, and provision was made for sending workers up into Sinkiang as quickly as the present troubles between the warring factors have made it possible to travel in that country, at which time the last of our great field will have been opened from the standpoint of having resident workers within the bounds of these territories.

### *A Blessed Meeting*

The prospects before this field are that possibly within another year they will be able practically to double their membership, their advance



Two Converts in Western Kansu Who Came Into the Truth Through the Two Sinkiang Colporteurs

being hindered only by the lack of funds. Openings in all parts of our great field are such that no union can with justice to its own work spare a budget base or experienced men. Fortunately, a number of the men who have come into our message in the Northwest have had years of experience and training in gospel work. With a knowledge of this message and the influence of the Spirit, they can do a great work for this blessed cause. Thus our field can in a sense be recruited from among its believers.

Many of the delegates who attended this meeting spent not days but weeks over weary roads, through rain and cold, to attend this meeting. As they gathered together from the north, from the south, from the east, and from the west, in this, the real land of Sinim spoken of by Isaiah, there was great rejoicing for the privilege of having such a meeting. While we may rarely be able to call such meetings because of the great distances, yet we believe the inspiration and encouragement which came to our working force during this meeting justified bringing our men together from these long distances. As they go forth in teamwork, we may hereafter have provincial meetings as large as the one which we have just held for this new union.

Time will not permit me to speak of the many interesting experiences to which we listened, of God's wonderful deliverance of men from sin, and of His calling them as laborers in this truth; but we place our whole trust and confidence in the Lord, believing that He will make the necessary provision for our work, as evidenced by the many providences of raising up resources in this country heretofore stricken by earthquake, famine, and banditry.



### *Bryan's Radish*

Did you ever raise a radish? You put a small black seed into sea-black soil, and in a little while you return to the garden and find the full-grown radish. The top is green, the body white and almost transparent, and the skin a delicate red or pink. What mysterious power reaches out and gathers from the ground the particles which give it form and size and flavor? Whose is the invisible brush that transfers to the root, growing in darkness, the hues of summer sunset? If we were to refuse to eat anything until we could understand the mystery of its creation, we would die of starvation; but mystery, it seems, never bothers us in the dining room; it is only in the church that it causes us to hesitate.—*William Jennings Bryan*.



OUR souls are organ pipes of diverse stop And various pitch, each with proper notes Thrilling beneath the selfsame breath of God;

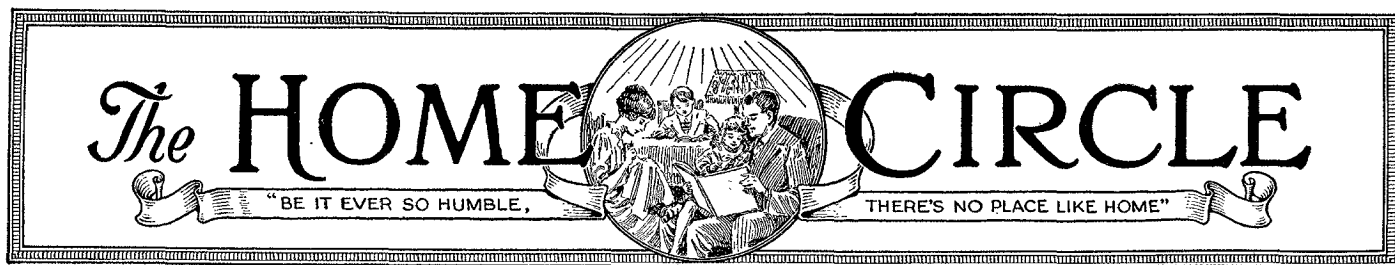
Though poor alone, yet joined, they're harmony.

—*Charles Kingsley*.



CAN the world see Jesus Christ in you?





Conducted by Promise Kloss

## The Influence of the Sabbath School

BY N. P. NEILSEN

THIS finds me up in the mountains in the interior of the state of Espirito Santo, far away from the noise of any passing train, and far away from the din and hurry of the city life. I am out here, surrounded by the mountains of God. It has been raining all day, and the clouds hang low on the mountain tops, while the hills and valleys are covered with tropical verdure of almost every hue. It is springtime, the air is balmy, the flowers are in bloom, and the birds are singing their songs of praise. I am at the home of one of our brethren, sitting out on the veranda while writing this.

I can hear the children singing little snatches of song as they go about their work in the house or as they are playing around with the little ones. But where did they learn these songs so sweet? In the Sabbath school, of course, for they are Sabbath school songs. Perhaps not all would understand the words, for sometimes they are Portuguese and again they are German words that I hear, but the tunes we can all catch, for they are the familiar Sabbath school songs.

Then sitting in that quiet corner I thought: O the influence of these songs upon the lives of our children and youth! Who can measure it? Eternity alone will reveal it all! Surely the Sabbath school is one of the greatest organizations that we have among us, for it is found wherever we have members or Sabbath keepers. It is the first organization which we form in any place. There may be no worker, no church, and yet a little Sabbath school is started to which the children and interested ones gather. Though often in out-of-the-way places, the Sabbath school holds our people together, and the offerings are gathered in,—offerings which would never come to the cause of God were it not for the Sabbath school.

Again I mused and thought, as the little strains of song drifted out to the quiet nook where I was writing: It is now about fifty-five years since I

attended my first Sabbath school, and well do I remember the first text that I ever repeated in the Sabbath school class, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And throughout all these many years since then I have been asking and

receiving; I have been seeking and finding new wonders in the word of God; I have been knocking, and the Lord has been opening new fountains of truth to me. Surely the Sabbath school has shed its influence for good throughout all my life. My heart wells up in thankfulness to God for the influence of the Sabbath school. It does have a molding influence upon the hearts of men. God bless the Sabbath school!

## Letting Go, and Letting God

LAST fall my wife and I, after much prayer, felt led to place our only son, a lad of nine years, in a Christian school for boys. But immediately obstacles began to loom up before us.



### Wintertime Reverie

BY MRS. C. FLORENCE R. WHEELER

THE winter sky was dull and gray,  
The snow fell fast upon my way;  
Like feathers out upon the breeze,  
The flakes piled high on all the trees.

The merry children out at play  
With sleds and skates throughout the day,  
Were wild with fancy at the snow  
Heaped up in forms of things they know.

The downy mantle in the dell,  
Made thicker as the snowflakes fell,  
An ermine cover for the mold,  
Was now a glory to behold.

The wintertime is not so drear;  
So many pictures of good cheer  
The Master Artist then displays,  
To teach His children of His ways.

The radial crystals as they glow  
Are mystic "treasures of the snow,"  
And all who enter in behold  
The rarest gems like pearls in gold.

Although your sins as scarlet be,  
They shall become as snow to thee,  
And pure and white thy life be made,  
Since Christ the debt for sin has paid.

There was the expense of moving, the tuition to be paid. It meant the giving up of my church, or a very trying and expensive trip each week-end, if I kept up my preaching there. We felt we could not let our little boy go away from home, but to move would place us among total strangers, with no income and no fellowship. The adversary seemed to be taunting us. He delighted in heaping high the difficulties, and the way seemed to become more and more tried, twisted, and tangled.

While sorely pressed, we were one day visiting friends on a farm. Wishing for a time of meditation and quiet prayer, I took a stroll with my son out through an old orchard. He wished to climb an old apple tree, so I stood below watching him as he ascended. The limbs were rotten and began to break under his weight. He stepped to others and they gave way. Seeing his plight, I held my arms toward him, though he was far up, and called, "Jump, Buddy, and I'll catch you." He looked for a moment, then as more limbs began breaking he said, "Shall I let go of everything, daddy, and trust you?" He jumped, and was safe in his father's arms.

That went direct to my heart as a message of God to me. "Father, shall I let go of everything and trust you?" We let go. We trusted Him, and wonderfully has He supplied our needs, guided our way, and given light in the darkness and abiding peace in perplexities. Our prayer is that others through this testimony may find Him their all in all.—A New York father, in the *Sunday School Times*.

## Breakfast for the School Child

BY DR. BELLE WOOD-COMSTOCK

OUR child is going to school. He has developed rapidly, leaving behind him the dependence of babyhood, and has entered into that period of active investigative childhood whose days bring ever-increasing growth and action of body and mind. It is very important now that he have the right things to eat, that he may be kept sturdy, develop properly, and maintain a sufficient resistance to the infections ever abroad.

We cannot expect our children to escape the prevalent infections of childhood. They will get the measles and the mumps. They will have occasional colds; but to a very great extent the severe complications that often follow these things will be eliminated if the child has been on the right food program. It is quite certain that bad tonsils, adenoids, ear complications, mastoids, persistent coughs, and any condition that tends to be severe or chronic will be practically nil if the child's meals and general hygienic program are planned correctly. The trouble is, the perfectly ideal program is difficult always to maintain in these modern times, with confections and luxurious eating so common, with admiring friends, uncles, aunties, and grandmothers ever ready with their tempting dainties. Just how much of these extra things any child may be able to add to his simple food without spoiling his appetite, interfering with his digestion, or hindering his nutritional progress, is a question that must be decided individually.

We do not wish to take the joy out of a child's life by denying him a certain amount of the sweets that are so abundant on every hand, since the thought and sight of them can never be entirely eliminated. It is not wise to take an extreme attitude, nor should one be continually having anxious thought for fear the children will get something to eat that they should not have. The important thing is to plan in a positive way the foods that are essential, and serve them in an attractive, tasty style, and in such abundance that the tendency to overeat of questionable foods will be minimized. Much depends upon the ingenuity, tact, and personality of the mother in making the ideal program attractive. There must be apparent the least possible amount of restriction. The right way must be made attractive with a definite appeal.

When such a program is carried out co-operatively in the home, there

is little danger of the child's varying far from the healthful path.

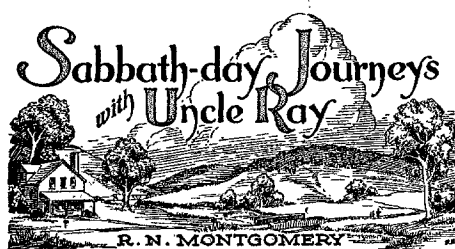
### Importance of Regularity

Regularity in eating is of great importance. Plan and system in feeding is as important as anywhere else. This does not mean monotony, but a variety from day to day that will tend to make the right appeal. A happy, delightful atmosphere does much to make mealtime attractive. If the older members of the family refrain from remarking about what they like and do not like to eat, the children tend to do likewise, as a matter of course. If mealtime is sufficiently sociable, the children will forget not to eat. Children are a replica of their elders. Strange that in the problems that confront us in our children we so often see the reflection of ourselves!

Just what should be the plan of meals for these growing children? First, we will consider *breakfast*. This meal should always include a large serving of juicy fruits, stewed or fresh. Tomatoes, raw or canned, may take the place of fruit. In addition to juicy, more or less acid fruits, there may be served such additional fruits as dates, raisins, prunes, bananas. These all help to satisfy the sweet tooth that in children is an indication of their need for concentrated carbohydrate food. Cooked fruits or very acid fruits will need some sweetening. A little sugar may be used. Honey has an advantage over sugar in that it contains vitamins and mineralizing salts; and if sweetening needs to be used in large amounts, it is well if at least part of it can be in the form of honey.

The more substantial part of the meal is the cereal or starch portion. This may include everything from toast to mush. The inviting cereal foods to be had are too many to be mentioned, and give mother opportunity to plan a wide variety. Cereal foods that necessitate chewing are valuable, and there should be a certain amount of this kind of food for breakfast. This may be toast, crisp rolls, other breadstuffs, or one of the many crisp prepared cereals on the market. Mush is good in its turn, but by no means need it be a daily dish. If mush is served, some chewy food should be eaten as well, such as raw apple, nuts, toast, etc. One very important thing to be considered in connection with cereal is what is to be eaten on it or with it. Oftentimes the trimmings added to cereal

(Continued on page 22)



(Concluded from last week)

ALVAN had become deeply interested in stones by this time, and was brimful of questions. "Why is this kind of stone called quartz?"

"It is called quartz from a Greek word meaning two six-sided or hexagon pyramids, base to base, as certain kinds of quartz are shaped like a hexagon, or six-sided pencil. Look, your pencil has six sides, and the point is something like a pyramid. You remember there have been pictures of the pyramids of Egypt in the *Little Friend*."

"Yes, I have seen them there and in my geography too. Is quartz always milky colored, Uncle Ray?"

"Oh, no; sometimes it is pink, cream, green, or even brown, and the crystals are often beautifully shaped by the hand of the Creator," was the answer.

"Do they make watch crystals from quartz?" Alvan again asked.

"Well, no, the word 'crystal' simply means anything clear and glass-like when speaking of watches; but when talking about stones or minerals, it means something having four, six, eight, or more sides, or faces, shaped somewhat like a pencil. Long, long ago, when a little Greek boy used the word from which we get 'crystal,' it meant simply icy cold or anything frozen, like ice or snow or frost, for snow and frost, if examined under a microscope or high-powered magnifying glass, will be seen to be made up of tiny little squares, cubes, or pencil-like bits of ice."

"Is flint used to make anything, Uncle Ray?"

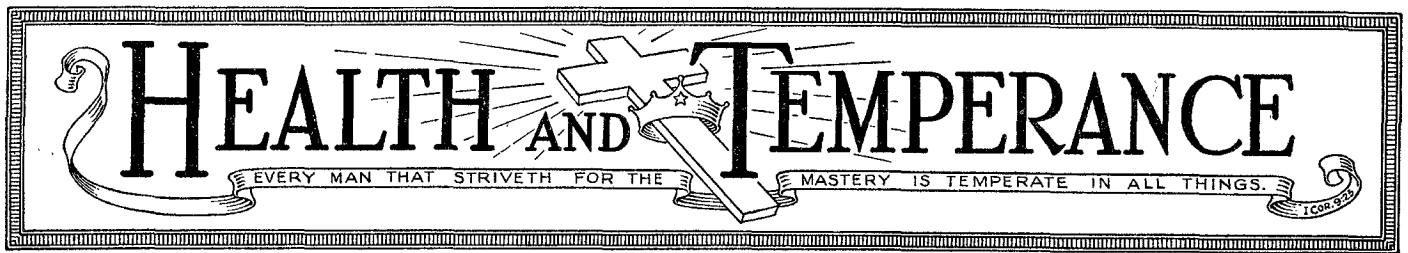
"Yes, it is used for building, but the greatest use of quartz or flint is in the making of pottery, chinaware, and glass."

"Well, do all stones belong to the quartz family?" Alvan asked.

"No," was the answer, "there are hundreds of other kinds of stones, such as granite, marble, and sandstone."

"Couldn't we study stones in our next Sabbath Day Journey, Uncle Ray? I'd like to make a collection of them, for I never thought there were so many interesting things about stones."

"Fine," exclaimed Uncle Ray. "We will leave 'no stone unturned,' as the old saying goes."



## The Tragedies of Legalized Liquor

BY C. S. LONGACRE

PROHIBITION days were a Utopia compared to the terrible tragedies which are happening under legalized liquor. The eight months' reign of the beer régime increased arrests for drunkenness in more than a score of cities, beyond 100 per cent over the same period preceding the legalization of 3.2 beer. The same ratio of more than 100 per cent prevailed for the conviction of drunken automobile drivers in these same cities, according to the police and court records, as compared with the eight months of prohibition preceding the legalization of 3.2 per cent beer.

Some newspapers are making a great ado over the fact that 270 people were killed as the result of an attempt to enforce the prohibition law during the past fourteen years, until national prohibition was repealed on December 5, 1933. But the list of innocent men, women, and children who have been deliberately murdered by drunken, irresponsible individuals since 3.2 beer was legalized last April, 1933, far exceeds the number who were killed by prohibition officers and resisting bootleggers during the fourteen years of the reign of prohibition.

Every day the newspapers bear their tale of woe and felonious crimes committed which beggars all description. Truly the American people who voted for the repeal of the Eighteenth Amendment will see the day when they will bitterly rue their action. Hundreds of families have already suffered the loss of loved ones who have been killed by intoxicated automobile drivers. It makes one sick at heart to read the many newspaper reports detailing these fearful accidents, and the cold-blooded murders committed by persons under the influence of drink. The saddest part of it all is that many of those who are responsible for these awful tragedies were highly respected and responsible men and women in their communities till they fell under the power of intoxicating beverages, which rendered them wholly irresponsible and sometimes entirely unconscious of the felonies they committed while under the deadly influence of liquor.

### All Wet Promises Broken

The editor of the *Standard-Times* of New Bedford, Massachusetts, reminds us that some favoring repeal gave assurances of the blessings that would follow in the wake of the repeal of national prohibition, namely, "Little drunkenness, no bootlegging, no speakeasies, no saloons, no drinking by young people, no political corruption, an end of lawlessness and hypocrisy, a shift from hard liquors to light wines and to good, wholesome beer, and true temperance." What effort is made to make these assurances good? If we are to judge by the fruits already borne, we naturally expect a regular Saturnalia of unrestrained and intemperate jollity and riotous excesses from this time on.

News comes from a Western city, that 196 drunks were arrested and hauled to the police station on the night of the repeal of the Eighteenth Amendment; that all previous police records of arrests for drunkenness were broken. A similar report comes from a Southern city, where the police arrested 126 drunks in a single day. From all parts of the country reports are coming, telling of the breaking of all police records in arrests for drunkenness since the Eighteenth Amendment has been repealed.

But the strange anomaly of this bacchanalian feasting is that the same newspapers are still writing editorials that say the legalizing of liquor has greatly reduced drunkenness, while at the same time they are publishing the police records as news items, showing that all previous records have been broken in arrests for drunkenness. A striking illustration of this anomaly was recently made very apparent by an editorial in the *Morning Oregonian* of October 10, 1933, which stated "that drunkenness has not increased as a result of the open sale of 3.2 per cent beer." Then in the issue of November 18, 1933, under a news article entitled, "Drunken Drivers Increase," this same newspaper says: "Arrests for drunken driving and drunkenness have increased materially here during the current year, records of the municipal department revealed."

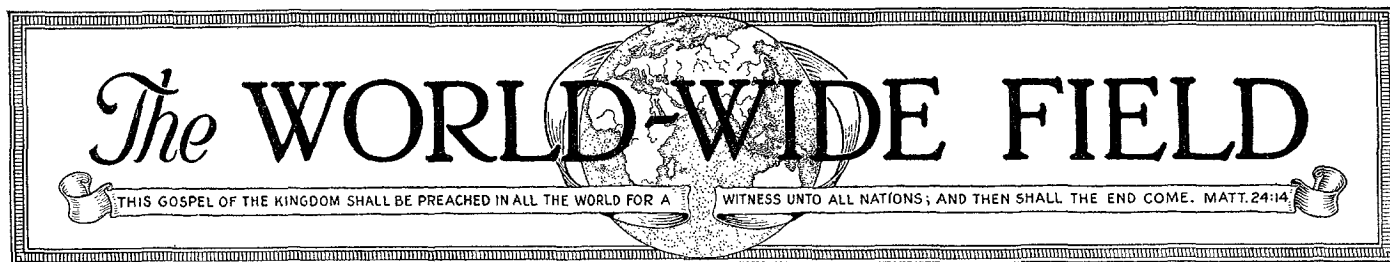
This news item goes on to show that the police records reveal that the arrests for drunkenness for the first ten months of the year 1933 in the aggregate, as compared with the arrests for drunkenness for the same period in the year 1932, had increased more than 88 per cent.

Such glaring inconsistency ought not to deceive the public, even if published a month apart. It shows that some newspapers have a hard time surrendering the fallacies of their wet propaganda, even in the face of the facts as revealed in the police records that prove the very opposite.

Assurances were given that liquor and its debauching influence would be kept away from the young. The *Detroit Free Press* of November 9, revealed that in that city there were more than "fifty proprietors of beer gardens who have employed children, ranging from five to sixteen years of age, as entertainers in their places." These child entertainers all receive gifts and tips for singing and dancing before the beer guzzlers. Most of the child entertainers, according to police investigators, were under ten years of age, and quite a number of the singers and dancers were reported to be five and six years old.

A father who voted for repeal of the Eighteenth Amendment now signs his name "A Prohibitionist." He drove his auto while intoxicated, and collided with a truck, crippling his little son so he will never be able to walk. He writes that it would never have happened if he had been a prohibitionist. It is only as we give the public the benefit of such experiences and show the evils that are following in the wake of the liquor traffic, that we can arrest the mad advance of the liquor element, and rescue some of its unfortunate victims from a life of misery and an untimely grave.

We need to carry on a program of intelligent education in temperance principles. The American Temperance Society will furnish timely information and facts from time to time through the columns of the *REVIEW AND HERALD*. We trust our people and our workers will use these facts, and write up short articles for their local papers embodying them. In this way we shall be able to reach the public, and start a reaction against the liquor traffic.



## Plainview Academy, Redfield, South Dakota

BY W. B. OCHS

It was my privilege to meet with the Plainview Academy school in Redfield, South Dakota, for the Week of Prayer. The enrollment at the academy this year is one of the largest in its history, over 100 students attending. There seems to be an unusual spirit of unity and co-operation. H. C. Hartman, the principal, has the school well organized, and definite plans had been laid for a successful Week of Prayer.

Meetings were held each day during the chapel period and each night at eight. At two in the afternoon the faculty members gathered for counsel and prayer. The whole school was

divided into prayer groups, which met each day after chapel and after the evening service. After each evening service special help was given to those who sought it.

On the last Sabbath seventeen of the students were baptized. This meant that all the students but three of those who were not yet baptized took their stand for the Lord. In addition to these, five more were baptized. They had accepted the truth under the labors of Brother Estey in his district.

The Lord greatly blessed the work, and I trust that the experiences which resulted will be lasting ones.

## Evangelism---No. 4

FOLLOWING is the conclusion of the round table discussion on evangelism, held during the Presidents' Council:

M. N. CAMPBELL, *president Canadian Union Conference:*

Canada very gladly accepted the proposal to reach the goal of a 10-percent increase in membership during the present year. That meant an increase of 650. During the first seven months we had the privilege of baptizing about 750. That, of course, does not represent a net gain, but it is not far from it. I do not have the figures to indicate just what the results were, but I think by this time we have our entire goal made up. Of course, about the middle of the eighth month, we all plunged into the Harvest Ingathering campaign, and will be in that for several weeks more. But we are planning for every conference in the Canadian Union to put on both fall and winter efforts, and we have set our goal for 1,000 new members this year. From present indications I believe we will quite easily reach it.

Our field is a reasonably good field for adding new members. Our workers are full of courage, and it is the plan of our local presidents to enter into evangelistic work themselves. Brother Lukens has held an effort every year for four years, and it

hasn't hurt his work, and it doesn't hurt the union work for the union president to go into it. I have personally conducted two efforts in the field. One effort brought in fifty-two members, and the other twenty-seven. The expenses were not large. We do not do things in a spectacular way. We have discovered that it is possible to have a good effort without spending a large amount of money.

I have not attended a Fall Council for the past ten years without being impressed with the great gathering of capable men, and thinking of the results which would be possible if each one of those men would go out and hold an effort once a year. I believe we make a very serious mistake if we fail to do evangelistic work ourselves. We are ministers of the gospel, and have been set apart to be soul winners. I believe God helps us when we give some time to evangelistic work. He sees to it that the conference business goes on as nicely as ever. That is my personal experience. I don't believe there is a conference so heavily burdened but that the president would be able, under the blessing of God, to hold an effort and find that his work would go on smoothly. I wish we would all give it a trial and see if that would not be our personal experience.

Two of the presidents from the Ca-

nadian Union have reported—British Columbia and Ontario-Quebec; but the president of Alberta could have given just as good a report. They have brought in the most souls of any conference this year. The percentage comes very close to that of Ontario. We are encouraging our capable church elders to hold efforts in their churches. We have one man of meager education who brings in fifteen to twenty-five new converts a year, and it is surprising the type of people he reaches—really capable and fine people.

During my effort in Winnipeg last year they had a preacher in the city who advertised that he had a text to prove that Sunday was the Sabbath. He drew a large crowd. He asked the people to bring their notebooks so they could copy down the text. He preached the usual sermon, drawing inferences from those eight texts in the New Testament, and when he got through, a man got up and said, "We came to learn the text stating that Sunday is the Sabbath. Now we have listened to you and we haven't heard it. Please read it to us before we go home." "Well," the preacher said, "if you will just wait till after the service, I will let you have it." "But there is a crowd of us here," the man said, "and we are all entitled to it, and we want it." The preacher was in a pretty embarrassing situation, and it resulted in a great division and discussion. The people had to disperse without getting their text on Sunday observance.

R. L. BENTON, *president Southwestern Union Conference:*

We had a membership in the Southwestern Union, at the beginning of this year, of 8,595. Our union is one of the small unions, as every one knows. We were a little slow in developing the wave of evangelism that has been spoken about, but it is developing, and we hope that the movement will be permanent and constantly take on new strength. Our conference workers have all been in evangelistic efforts up to the time for the opening of the Harvest Ingathering campaign. Since then every worker has given full time to the Ingathering work. When this campaign is over we are going to go into

the field again and make one more final effort to reach our 10-per-cent goal before the close of the year.

Brother Hartwell, of Arkansas-Louisiana, reports that they have organized three new churches since the first of July, two white and one colored. Oklahoma has an approximate net gain in membership of 170. Today, while we are here at the Autumn Council, there is a church being organized in Oklahoma about sixty miles north of the capital city. It will have a membership of about 40. These are colored people. This work is the result of the local church elder's going out and holding meetings. He had quite a time in getting the conference president to let him have an old tent, one that was pretty badly worn. It was hardly thought advisable to start him in, but he insisted that he wanted to try, so he was given the tent. Today we are organizing a church of forty members from his work. Ten white people are accepting the truth also through this effort.

Brother Eichman, of the Texas Conference, tells me 358 baptized believers have been added to the membership in that field thus far this year. And last, but not least, is the Texico Conference, which I understood the chairman to say led all the conferences in the North American Division thus far this year in percentage of gain. Brother Montgomery is president there. He tells me that they have had an increase of 14 per cent already this year, and they have done this with an evangelistic budget of \$500.

For the first six months the Southwestern Union shows a gain in membership of practically 4½ per cent. If we keep up that rate, by the end of the year we will have a gain of 9 per cent. But we hope we will go beyond that and actually reach the 10-per-cent goal.

H. J. DETWILER, *president Columbia Union Conference*:

I am glad to make a brief report of the work that we are doing along these lines in the Columbia Union. We do not have so many acres as some, but we have more than 26,000,000 people to evangelize. Many of the populous cities of the East mentioned in the Testimonies are in our territory. We are not doing nearly so much as we would like to do for these large cities, but there is throughout the entire union a real revival of evangelism. So far this year we have held seventy-nine efforts and have baptized 1,607 new believers. We have organized fourteen new churches, and we have a fine army of twenty-two young men devel-

oping for the ministry. So far, under the blessing of the Lord, we have absorbed all the graduates from the theological course of the Washington Missionary College. This has been done at great sacrifice to the conferences, but it has brought a great spirit of enthusiasm throughout the whole union as we see this fine army of young men developing for the ministry. We had the pleasure of setting aside a young man by ordination in one of our camp meetings, who won sixty souls in one effort. These were baptized at one time, and since that time fifteen others have been added in this same city, one of the large cities of the Columbia Union. A number of our ministers have used the radio. In the city of Philadelphia, where we have used the radio, an unusual interest has been created, and we trust that we may be able to use the radio in a larger way during the months that are to come. There are many very interesting reports that the presidents could give.

I am glad to state that one conference that has been looked upon as the baby conference of the Columbia Union—not because it does not have a population, for it has a population much larger than many of our large Western conferences where they have thousands of members, but because somehow the work has gone hard—has already made a 15-per-cent increase this year, and we believe it will be 20 per cent or 30 per cent by the close of the year. The president of the conference has determined to double the membership in that conference during a four-year period. Practically all our presidents have held efforts, and these efforts have been blessed.

We not only labor for the English-speaking people, but the Columbia Union is literally a polyglot of nations. We have organized an Italian church and a Hungarian church this year, and our newly organized Italian church, a small church in New Jersey, leads the whole Columbia Union in per capita for missions in the Harvest Ingathering. So our foreigners, when won to the truth, are able contributors to the mission program of this denomination.

I am happy to say that we have baptized 1,607, but we are not satisfied. We hope to reach our 10-per-cent net increase. The presidents are hopeful. One president hopes to make 20 per cent, another 25 per cent, but we do not know what the final results will be. We are holding large efforts in our big cities, but we hope to hold larger efforts in our great cities, for there are still millions unwarned. One small conference distributed 125,-

000 copies of the *Present Truth*, and this year that same conference, under the leadership of F. H. Robbins, has already distributed 125,000 copies more, and they have placed an order for one million tracts. So we believe that by using the printed page and by selling our books and magazines, we can reach the millions in the Columbia Union.

I want to ask you to pray for our evangelists in these great cities. They are a hard-working group of men and women, for in these cities there are so many other attractions. But we believe that, under the blessing and favor of the Lord, we shall be able to proclaim the third angel's message with power in these large cities, and that thousands will be won to the faith.

W. H. BRANSON: I am wondering whether you feel that the membership goal is an inspiration to the field. If so, should we continue it for 1934? Those who believe that it has been an inspiration and ought to be continued next year, raise your hands, please. (Unanimous.)

Item number three on our agenda, under "Evangelism," stresses two outstanding needs. One is the strengthening of weak churches by raising up a new membership. The second is working the unoccupied portions of our fields. I want to emphasize these because you remember that three years ago, when we started this movement for greater evangelism, these were the two paramount needs that were presented.

There are, in a good many conferences, weak, struggling churches where the flax is just barely smoking. I have heard this year about two or three of our churches in certain cities actually being sold. I felt bad about it. I do not believe that Seventh-day Adventists should start selling their church buildings anywhere, unless the buildings are located where we cannot use them to advantage. My idea is that if we have a church building and the church organization is weak and struggling, we ought to concentrate our efforts there and raise up a membership to go into that church. Let us send a preacher in there, sparing him from some other church for a while. Let him go in and rekindle the fires of the message and re-establish the work. I think that is one of the greatest needs we face today in this field.

The other need is to get into the unoccupied sections. Somehow it is easy for us to keep right on holding effort after effort in the same cities where we have established churches, and neglect other cities. I believe we should include these unworked cities



in our plans, and incorporate a few of them in our program every year. In the great populous East there are hundreds of towns and cities where

there is no memorial to this message. I think we ought to plan to get in there and raise up churches in many new places.

to God and appeal to the people who pass by. The public will judge of the religion inside the church by what they see on the outside. If they see a church yard in disorder, with sticks, rocks, weeds, bricks, and rubbish about, they will naturally draw the conclusion that the people's religion is of no better quality. On the other hand, if they see our church buildings and properties well kept, it will have a good influence upon the passer-by, who may never enter to hear the preaching of the message of truth by the minister.

## *The Erection and Care of Church Buildings*

BY A. R. OGDEN

DURING the past six years a number of new church buildings, about seventy in all, large and small, have been erected in the various fields of our Antillian Union Mission. I desire in this connection to call the attention of workers and church members to the importance and great responsibility of making these buildings continually fit representative memorials to God and His great message of truth.

When a building has been erected for a congregation in a community, the responsibility of the local church has just begun. There is much importance attached to the care and order of these buildings, that they may properly represent and honor the great cause and message for which they were erected. In ancient times, God was very particular as to the care and order of His sacred house. "Let them make Me a sanctuary, that I may dwell among them." Ex. 25:8.

The sanctuary of God, therefore, is to be His dwelling place on earth. How appropriate and important, then, that as the dwelling place of the eternal God, it should be kept in harmony with His character and perfection. Can we imagine that, in the earthly sanctuary erected by God's people anciently, erected according to all the specific directions which God Himself had given as to its construction, the people afterward became careless and unconcerned as to its proper care? Personally, I cannot imagine that dirt or filth of any kind was allowed to accumulate in that holy place.

As I think of that sanctuary, I think of it as being kept immaculately neat and clean, no dust or dirt being allowed to accumulate in that holy dwelling place of the Most High. God assured them again and again of the fact that the sanctuary was His dwelling place. "There I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among

them: I am the Lord their God." Ex. 29:43-46.

Words could not make clearer the fact that the sanctuary was to be God's dwelling place among the people. How scrupulously clean and perfect it must therefore be in all its arrangements and service! Not only was the building itself to be perfectly clean, but those who came to minister before the Lord were instructed as to the cleanliness of their persons. They were to wash before coming into the presence of God. (See Ex. 30:17-21.) It was a life-and-death question. Surely if God was so particular then, and He changes not, He must be just as particular regarding the sacredness of His holy temple and the service of His people in this our time.

### *Untidy Church Buildings*

I have been both pleased and in some instances greatly pained as I have visited some of our new church buildings that were erected so short a time ago. Some of the churches are kept perfectly clean and in good order; while others, to the shame of the worshipers and the dishonor of God, are so untidy and carelessly kept that surely God must be greatly dishonored. What can be the influence upon people of taste and refinement if when they visit an Adventist church they find it dirty and unkept? People of this class seldom go to a dirty church. Such a condition will never enable us to reach the people of the higher classes, who are just as precious in God's sight as others, and should be worked for with the same anxiety for the salvation of their souls. But if we ever expect to reach people of this class, our churches must be kept in such a condition that they will appeal to people of high standards. We would want to have our houses in good order and well kept if we expected a president or king to visit the place. How much more should we desire to have everything in connection with the church building and all the worship of God in such order as to be pleasing and inviting to the Most High.

Not only should the interior of the church always be clean and presentable, but also the exterior of the building and the premises should be kept in such order as to be pleasing

### *An Object Lesson*

I do sincerely trust that all our workers and people will see to it that every Seventh-day Adventist church building is an object lesson, both within and without, of God's holiness and presence in His sanctuary. I am sure that in some places more careful attention should be given to the proper care of our churches. If man is made to feel ashamed at the conditions as seen in some places, how must our God feel when He views these untidy and unkept places that have been built and erected supposedly to His glory? Is He, the Eternal One, glorified or dishonored by what is seen and actually exists in some places? Give this matter careful thought. Workers and church officers should take this matter seriously to heart, and make every church building, both within and without, a continual testimony to the high character of our religion. Where janitors are employed, they should be taught to do their work well and pleasing unto God.

In one place recently visited, where a neat little building had been erected and dedicated less than two years before, on entering for a Sabbath service, I observed the railing about the platform decorated with cobwebs that had accumulated during the short time since I had officiated at the dedication. In other churches the benches are arranged so disorderly that the place looks as if the aisles had been marked by a snake path. What an impression it gives a visitor to find such disorder, when just a little care and attention would place the pews in perfect line and order. Some one may ask, What difference does it make? Just all the difference there is between a God of order and a being of confusion. Which is it? Is our God a God of order, or of confusion? Let the neatness, cleanliness, and order in all our churches testify as to the character of our holy God and the character of the wonderful message of truth that has been given to us for the world for these last days.



In some places I have been made to feel ashamed of the disorder in the pulpit. It is made a sort of catch-all, a dumping place for rags, dusters, papers, boxes of envelopes, and whatever may accumulate in and about the church. How ashamed one would be to take a minister of taste and refinement to the platform where he could see such a condition as I have seen in some churches. The pulpit should be made so it can be closed up, so that whatever is placed therein is hidden from view, and even then all should be placed in order. Surely anything that is worth doing at all is worth doing well, and especially so when it has to do with the worship and service in God's holy temple. Ragged and soiled charts and maps are sometimes allowed to accumulate on the walls of our church buildings. Where such are used, they should be clean and kept in order.

May our church buildings and properties be kept in a condition that will be an honor to God and will appeal to the people of the highest refinement and culture. Though the place may be very humble, it can be kept in such a way as to glorify God for whose worship it has been erected.

❖ ❖ ❖

### Sunday Possibilities

BY C. E. WEAKS

DOUBTLESS there are hundreds of our people who are regularly employed in the world's work from Monday until Friday each week, who could do a good work by devoting Sunday to the literature ministry. We are finding that Sunday, in many fields, is one of the very best days for the sale of our truth-filled literature. People are usually in more of a frame of mind to talk on religious themes on that day than on others.

#### Good Report From England

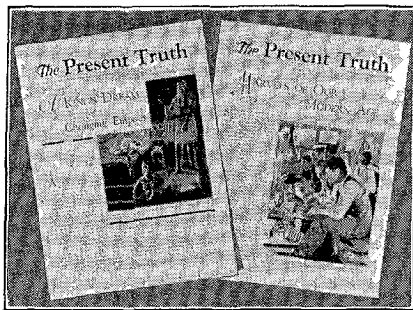
The following story just comes to us from England regarding the Sunday possibilities that come to them in that Protestant field:

"Some time ago we tried canvassing for 'Bible Readings' in London on Sunday. The result of the morning's work was an order for a copy at 20 shillings, which was delivered in a few days. Later we worked one Sunday in Kenton, this time taking orders for 'Christ Our Saviour,' to the value of £3 14s.

"For a long time T. G. Belton has found Sunday morning a profitable time for securing orders for 'Bible Readings' in his Birmingham territory. Now Brother Stearman writes to say: 'I have just returned from my first Sunday experience with "This

Mighty Hour." Here's the result: Two hours' work, two orders in the leather binding and one in the red cloth. In all I visited only seven or eight houses, so it does seem that God's rich blessing is upon Sunday work. Weather permitting, I hope to go out every Sunday morning—it is a good start toward a £10 week.'

"From this and other similar experiences it looks as if we can interpret the marked decline in Sunday observance to mean increasing opportunities for our colporteurs to place the message of our bound books in more homes. Many of our people who do not yet feel called to offer themselves for full-time colportage have here a splendid opening for doing 'missionary work of the highest order.'"



## TWO STRONG NUMBERS, well written and strikingly illustrated, start the 1934 volume of *Present Truth*.

No. 50, dated January 1, is on Daniel 2, and contains these articles:

"A King's Dream of Changing Empires," by Carlyle B. Haynes.  
"On What Plan of World Betterment Should We Build Our Hopes?" by Francis D. Nichol.  
"Can We Know the Future?" by Calvin P. Bollman.  
Bible Study on Daniel 2.

No. 51, dated January 15, is on the Increase of Knowledge:

"Marvells of Our Modern Age," by Roy F. Cottrell.  
"Is the World Getting Better?" by John L. Shuler.  
"A Noted Inventor's Confession," by Francis D. Nichol.  
Also a Bible Study.

These January papers are but the beginning of a whole year's volume of equally strong numbers that will carry the reader right through the main doctrines. Why not see that every interested friend or relative receives *Present Truth* for 1934? The subscription price is only 25 cents. Ten subscriptions cost only \$2.50. (50 cents a year a subscription in District of Columbia, Canada, and foreign.) The publishers will mail them direct to the different addresses.

Remember, also, the quantity prices for house-to-house distribution: 75 cents for 100, and \$4.75 for 1,000 copies.

Are there not many of us who could make use of Sunday in this very practical way? I believe there are.

❖ ❖ ❖

### North Dakota Youth's Conference

BY C. LESTER BOND

It was my privilege to attend the youth's conference held at Bowdon, North Dakota, November 2-5, 1933. There were in attendance more than 200 young people who had been chosen as delegates to represent the churches of the conference. It was indeed inspiring to meet with these earnest youth and participate with them in their discussions of Christian standards. Some of the phases which were considered were culture, social ideals, and recreation, as well as education and the relation of youth to civic interests. Strong emphasis was also given along spiritual lines.

R. R. Bietz, the Missionary Volunteer secretary for North Dakota, is doing a strong work in that field, and has the support of the young people in the conference. It is apparent that under his leadership much will be accomplished for the youth in leading them into active soul-winning endeavor.

E. H. Oswald, the president of the conference, is a sympathetic supporter of the young people's work, and took an active part in the meetings of the conference. Any group of young people may count themselves fortunate to have a president who places such confidence in their integrity and ability.

We were pleased that it was possible for J. F. Piper and G. H. Smith from the Central Union Conference to be present for the entire time of the meetings, and their timely addresses and counsel were greatly appreciated.

M. L. Andreasen, of Union College, brought with him the male quartet from his institution. The quartet rendered very acceptable service in helping to make the meetings a success.

R. R. Newman, principal of the Sheyenne River Academy, was also present with a number of young people from that institution.

A number of resolutions were adopted, which will strengthen the work of the Missionary Volunteers throughout the field. We are confident that this youth's conference will result in greater earnestness and devotion among the youth of North Dakota.

## *The Missionary's Friend*

BY BERNHARD PETERSEN

As we started the twenty-first year of our missionary service in China a few months ago, our thoughts turned to our dear old friend, the REVIEW AND HERALD, which has so faithfully visited us during all these years. It has been a welcome guest and a faithful companion to the missionary. We have always looked forward with glad anticipation to its weekly visits. It has brought courage to our hearts, and strengthened our faith in the message. Its spiritual counsel and uplift cannot be overestimated. Its news of the progress of the message in other lands has spurred us on to new endeavors for the Lord in winning souls for the kingdom, and also to prepare our own hearts for holier living.

Two years ago, when we left our old field of labor in the division's most northern field, Manchuria, this faithful friend followed us into the interior of China, to new and untried experiences. It is ever ready to encourage and admonish as in days gone by. On my missionary tours it generally accompanies me, and as I am writing these lines in the interior of Anhwei, away from my home in

Nanking, a copy of the REVIEW is lying before me which I have just finished reading. Sitting here on my canvas cot in this humble dwelling, with its mud walls and dirt floor, lighted by a lantern, its message has brought comfort, cheer, and faith.

Some day we shall move to a better home. We could wish we were already there. But again my thought turns to the thirteen souls that it was my privilege to bury in the watery grave just yesterday, and again a hope is kindled in my heart that the Lord of the harvest will hold the winds of strife a little longer, that we may rescue more souls for the beautiful home over yonder.

And so we toil on in this darkened land, and as we labor, the good old REVIEW follows us with its cheering messages, encouraging us to hasten the work, and reminds us that the day is near when we shall have the privilege of leaving this sin-cursed earth for the eternal home above. Then continue on, old faithful friend, with your timely messages for this generation, and bring a greeting to all your readers from your missionaries in the capital of China.

fairly well with the digestive juices. Many children will enjoy a combination of emulsified peanut butter and a little honey on their bread, and it is quite right to allow this, not forgetting that the concentration of this food should be balanced up by the juiciness and fiber of fruit and the protein of milk. However, since peanut butter contains some protein, so much milk may not be necessary at a meal where peanut butter is used, although milk is of great value and the child should always be encouraged to take it in goodly amounts even in addition to other protein food in his diet.

If pancakes or waffles are the cereal of choice, and it may be all right if they are used occasionally, they should not be loaded down with butter and sirup. Honey added to pancakes will make them quite a healthful dish, and pancakes with fruit, such as apple sauce, would be ideal. In some homes the starch part of breakfast will be supplied in the form of potatoes, and there is no objection to this. Ideally they will be in some such form as baked or creamed, not warmed over in a lot of fat. Sweet buns, coffee cake, etc., may occasionally take their place as breakfast cereal or starch, and if accompanied by fruit and milk, the food balance need not be disturbed.

### *Whole-Grain Foods Best*

The whole-cereal grains and breads are those of choice. Milk, already mentioned, is number three of our important breakfast trio. This may be served as milk to drink, hot or cold, whole or skimmed; or as buttermilk, or its protein in the form of cottage cheese. Canned milk may be used, and forms a valuable addition to fresh milk. Top milk or cream is good when served with cereals or fruit. But usually for all the top milk or cream that is used in this way, there should be sufficient of the skim milk drunk to balance it. Nuts, olives, and avocado are always good foods, and may be allowed at any breakfast.

In outlining these breakfasts, we have tried to allow leeway for judgment and individualizing. With a child subject to colds, coughs, with evidences of indigestion or malnutrition, an ideal program as suggested should be more strictly adhered to. Very definite improvement may always be noted when a nutritious but simple food program is closely followed.

❖ ❖ ❖

PRAYER is the better half of study.  
—Martin Luther.

## *Breakfast for the School Child*

(Continued from page 16)

far exceed the food value of the cereal itself, and the question of whether or not this balances up with the rest of the meal is important.

### *Milk for Breakfast Protein*

The best thing to accompany cereal is milk. The starch of the cereal is thus balanced by the protein of the milk. If the cereal food is in the form of toast or rolls or muffins, then there must be more milk in the form of a drink than if milk is added directly to the cereal food. If the breadstuff has added to it butter, jam, jelly, honey, or other fat or sweet, it calls for still further milk food than if the bread is eaten plain, because there must be the proper balance between these two types of foods. Children who like a great deal of sweet on their muffins in the morning may well have added to their breakfast extra protein in the form of cottage cheese or perhaps an egg, and their milk to drink as well. The body takes care of the starch, fat, and sweet better if there is supplied along with it an abundance of simple protein food.

Now a little more as to the accompaniment added to cereal or breadstuffs. Often this is in the form of sugar, butter, jelly, or jam. These extra trimmings may easily be used in excess, and while we would not wish to say that they should be eliminated entirely, they should be used in moderation. There is no huskier child than the one who is content to have his cereal served in the form of plain whole-grain bread with milk. However, this simple régime cannot always be. We live in too complex an age. When it comes to sweet added to breadstuffs, there is nothing better than honey. It is well if the children have been accustomed to it from their earlier years and have come to like it. When honey or other sweet is used on breadstuffs, no butter should be added. Hot muffins and honey make a good combination.

Peanut butter is a good, wholesome food, and can be used quite freely, especially if it is emulsified, that is, stirred smooth with water. This contains a good grade of protein as well as an emulsified fat which mixes

# Church Officers' Reading Course for 1934

★

## Is Now Ready

FOR some years a special Reading Course was provided for church officers, but this was discontinued for a season, not because it was not desired or needed, but on account of office conditions. Now the course is offered again by the Home Missionary Department of the General Conference for the year 1934.

The books included in this course are the following:

### FISHERS OF MEN

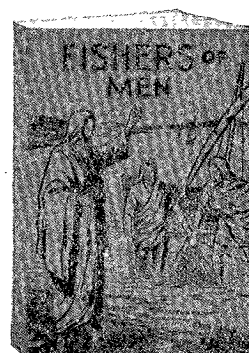
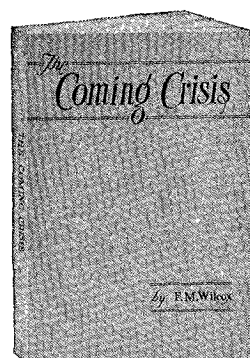
Prepared by the Home Missionary Department as a handbook for missionary laymen. To bring about a more general recognition of personal responsibility, a clearer understanding of what is involved, and the relative importance of the personal method of encounter with souls in the work of evangelism, this volume is sent forth on its mission. Heavy paper covers. Price, 50 cents.

### THE COMING CRISIS

by F. M. WILCOX. Elder I. H. Evans writes: "It would seem to me a pity that our church elders should not have this book in their hands, as the compilation Brother Wilcox has made, together with his introductory thoughts, would make a series of studies that our church elders could give to their churches upon these various topics, a series that would be both spiritual and edifying." I think that every church elder in the United States, and other countries where they read English, should avail himself of this excellent material for topical study. Paper covers. Price, 35 cents.

### Welfare Work of Seventh-day Adventists

"An interpretation of the gospel to men." In this time of dire need, when so many are suffering for food and shelter and clothing, this booklet sets forth valuable suggestions as to how to carry on welfare work successfully. Price, 10 cents.



Order of your Book and Bible House, which has the stock, and send your name to the General Conference Home Missionary Department, as a member of the Church Officers' Reading Course circle. It is to your advantage to do this.

Review and Herald  
Publishing Assn.

Takoma Park,  
Washington, D. C.

Complete course, postpaid, 85 cents.

## OF SPECIAL INTEREST

### Along "Greenland's Icy Mountains"

"THE message has found its way into Greenland," L. Munderspach joyfully told us at the Oslo council of the Northern European Division. In his review of the year, as president of the West Nordic Union, he told how one of our fisher brethren, of the Faroe Islands (which are a part of the Iceland Conference), was last summer with a fishing fleet off the coast of Greenland. He found opportunity to sell some of our Danish literature to the son of a Lutheran priest, as these ministers are called in Scandinavian countries.

You see, we are not allowed to send missionaries to Greenland. The Danish government allows only ministers of the state church to go there.

This son of the priest was so interested in the truths he found, that he translated some of our material into the Eskimo language, and multiplied his translation by the neostyle process, and spread his production among the coast Eskimos. What will come of it, who knows? "When our fisherman brother goes back to the Greenland coast next summer," Brother Munderspach told us, "he will see what further can be done." Our brethren feel they can hardly report that they are publishing in a new language—the Eskimo—as yet, but all of us can rejoice together over the providence that has planted the first leaven of the message in that land of which we have so long sung. W. A. SPICER.

Frankfort, Germany.

### Tithe Covenant Day

January 27

At the time of the Autumn Council, when leaders were wrestling with the budget, not knowing where to get funds to carry on the work in the world-wide field, the following statement from the Spirit of prophecy was read:

"If all who profess the truth will come up to the claims of God in giving the tenth which God says is His, the treasury will be abundantly supplied with means to carry forward the great work for the salvation of man."—*Testimonies*, Vol. III, p. 395.

Turning to the text Malachi 3:10, we read the following message to His people: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It seems very evident from this statement and others that might be quoted from the Scriptures, that God's way of financing His cause is sure to succeed as His servants follow the divine instruction.

It was therefore voted at the Autumn Council that a special effort be made in all our churches during 1934 to help our people to recognize this blessing and their responsibility as stewards. January 27 is set as a special day when special instruc-

tion will be given to all our people throughout America. We believe there are great possibilities of temporal and spiritual blessing to our people as they recognize their responsibility to support the work in these trying times.

In these days of shortage of funds, God's people are being especially tried as regards their loyalty to Him and His work. If we bring all the tithes into the storehouse, He has promised to open the windows of heaven and pour out a blessing that there is not room enough to receive. He will rebuke the devourer and surely protect those who are faithful to Him.

J. L. SHAW, Treasurer of the General Conference.

### "Just the Amount" and Just on Time

AN interesting experience is told in *Eficiencia*, the official colporteur news letter of the Chile Conference. I will give the story in the colporteur's own words:

"The Lord helped me in a wonderful way to deliver an order I had taken from a poor widow. When she gave me her order, she said, 'I have no money now, but if God wants me to have that book, He will in some way help me to find the money.'"

"On the day of delivery she met me at the door with a smile and said, 'Here you are with that book. Come in!' Then with tears in her eyes she said, 'I want to tell you how the Lord gave me money so I might pay you for the book today.' Let it be known that this old lady washes clothes for a living, and earns barely enough to support herself and her children. She continued, 'Last night I remembered that you would come today with the book, and I spoke to my daughter, saying that I did not have even five cents to my name. But about two hours ago the mail carrier came, bringing me a letter, in which I received a check for just the amount I needed to pay for the book.'"

"The letter came from a person who had never sent her any money before or anything at any time, but now the sender added these words: 'I am sending you this check because it may be you will need it.'"

"I sought the Lord, and He heard me, and delivered me from all my fears." "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 34:4; 37:5.

J. L. BROWN.

### Greetings to General Conference

THE Northern European Division, at its recent winter council held at Oslo, Norway, sends greetings to the General Conference and the brethren in America:

"Reports from many sources make us realize that our brethren in America are passing through serious times. With sadness we learn that it has been necessary in so many cases to reduce greatly the working forces of the conferences. We learn of their willingness even in the face of this condition to maintain their percentages to missions. In view of their

liberality in assisting us in the support of the missions intrusted to our division, it was—

"Voted, That the greetings of the winter council and believers of the Northern European Division be sent to the General Conference and our brethren in America, and that we express to them our deep gratitude for their liberal help which they have continued to give in support of our mission fields."

### Sending for Him

A WOMAN employed in an English mill was given a difficult piece of machine work to do. The foreman told her to send for him if she had any trouble with her machine. She found it necessary to send for him several times, and finally decided that she would not bother him again, but would try to remedy any trouble that might arise. But when trouble occurred and she tried to conquer it, she merely made the difficulty worse. The machine came to a complete stop.

When the foreman came to her aid, she looked up at him and said, "I did my best."

"No," said the foreman quietly, "the best is sending for me."

In these times of unusual perplexity and difficulty, men and women everywhere are trying to do their best alone, forgetful that the Master of all work stands ready to help them in the remediable little things as well as in the great things they lead to. Yes, the best is always sending for Him.

Sometimes we come to a situation in which we find ourselves utterly helpless. And no human hand can help us. What a blessing then to know how to send to our Lord for the special help we need. Thus He proves to be a real Comforter—"the One called alongside to help."

ERNEST LLOYD.

SENDING an article regarding a recent field trip through the North China Union, Edwin R. Thiele, of the *Signs of the Times* editorial staff, Shanghai, China, writes as follows, under date of November 28, 1933:

"Rarely have I received the inspiration from viewing our work that came to me on this recent trip. Especially impressive was it to notice the gains that had been made since my last visit to the field. If our people in all parts of the world are entering upon their problem with the same spirit as is North China, it will not be very long till this work will be finished."

"The very favorable attitude on the part of the general public toward our work was most gratifying to see. I spent considerable time with Brother Esteb in the Harvest Ingathering work, and he was invariably received with the greatest of courtesy and the most kindly feeling."

"The leading men in North China, among both foreign business men and Chinese leaders and officials, are real friends of our work. Our Harvest Ingathering program is presented to these men in such a way that they feel that they are having a definite part with us, and the report that is handed them is presented as a report of the work that their funds are seeing through. Always are the offerings received as part of a permanent program, the amounts to be given yearly. Invariably do our men refer to the amount given the year before, and the effort is made to increase the annual contribution from year to year."