


The Advent and Sabbath Review Herald



GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 7

THE VATICAN AND THE ADVENTISTS

BY W. A. SPICER

THE Vatican protests against the teaching of Seventh-day Adventists in Italy. At the Gland Council, in December, the leader of our work in the Italian Union Mission, G. L. Lippolis, told us the story. One newspaper printed a three-column interview following the report of a baptism in the harbor of La Spezzia. In the newspaper interview Brother Lippolis was quoted as saying:

"Our religion is not a new religion. It is a religious movement whose purpose is to bring about a return to primitive Christianity. We teach the personal and visible return of Christ, and the observance of God's commandments."

This declaration of faith displeased the official organ of the Vatican, the *Osservatore Romano*, which, drawing upon the figures of Dante's "Inferno," headed its article, "In the Ninth Region of Inferno," to show that from that region only could come such a claim to primitive Christianity as the Adventists had asserted. The Vatican's denunciation concluded:

"The ecclesiastical authorities raise a voice of alarm. The Pontiff, deeply grieved, deplores and protests against the offense toward his rights and his liberty. No one has the right to deceive the people or the liberty to offend the Catholic religion or its august head."
—October 8, 1933.

This is a plain assertion of the old-time claim that the preaching of the gospel truth is an infringement of the rights of the Papacy. In a number of experiences in recent times our workers have had occasion to thank God for the guaranty of religious liberty in Italy that restrains priestly power. It may well be understood that the work of a society like ours, which is calling out thousands of Catholics in various lands into the light of gospel truth, is well known within the confines of Vatican City.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Other Forms of Entertainment

*"Love Not the World, Neither the Things That
Are in the World"*

Popular Lectures in Our Institutions

IN the last three numbers of the REVIEW I have dealt with the question of the religious drama and amusements of this character. There is another form of institutional entertainment of which I wish to speak at this time, namely, the lectures which are given in our sanitariums for the entertainment of the guests and in our schools for the benefit of the students and general public. Through the years in different institutions I have attended a number of lectures of this character, and they have been educational. I have gone from the lecture refreshed in mind and body and inspired to higher ideals. Unfortunately, however, there is sometimes brought onto the platform a speaker who fails to sense the character of the work in which we are engaged and the religious ideals and purposes of the audience to whom he speaks, and he descends in his talk to cheap wit, to the relation of stories and comical incidents which are far from edifying to the Christian believer.

And this is true sometimes of those who are brought in to entertain by music and song. A song of happy vein, perhaps quite harmless in itself, is rendered. This calls forth, particularly from some of the younger members of the audience, hearty applause. This only encourages the singer to go further and further in the rendering of popular, comical songs for the purpose of pleasing those who hear. And sometimes a number of this character is brought into the program immediately following the Week of Prayer. The influence is most unfortunate. In some measure, at least, it takes away the solemnity of the occasion which has just passed, and removes some of the deeper impressions to greater Christian earnestness which have been created.

The messenger of the Lord has spoken decidedly against some forms of worldly entertainment furnished for the students in our schools. Perhaps this instruction is not needed by any of our schools at the present time. The principles, however, it sets forth are well worthy of study in this connection:

"Many have so far shown their lack of wisdom from above as to join with the enemies of God and the truth in providing worldly entertainments for the students. In doing this they bring upon themselves the frown of God; for they mislead the youth, and do a work for Satan. This work, with all its results, they must meet at the bar of God."—*"Testimonies," Vol. VI, p. 143.*

Care in Choice of Entertainers

I recognize that it is difficult oftentimes for the institutional management to control musical and literary programs given by outside talent. Oftentimes the lecturer or singer is made acquainted with the religious character of the institution and the ideals of those who will be present, and assurances are received that the standards of the school will be met in that which is rendered. But it could hardly be expected that a popular lecturer would be able to discriminate properly between that which would be fitting for a popular audience in the world and an audience of Seventh-day Adventists.

I believe that great care should be exercised in the selection of those who are asked to occupy the platform in any of our institutions. There should be an understanding as to the character of the lecture which is to be given or of the music to be rendered.

I have wondered many times why it would not be possible for our institutions to draw their speakers and musicians largely from our own ranks instead of from the world. I believe that this could profitably be done; that there could be found a number who have spent time in travel or study in various fields of thought, who would be able to bring to our institutional families that which would be not only profitable but highly entertaining as well. At least, if we must depend upon outside talent, we should be very careful that the talent engaged will meet our own ideals and standards.

Social Gatherings

Man was created with social instincts. He was not designed by his Creator to live the life of a recluse, but to associate with others in carrying out God's purpose in His creation. It is right that this social instinct

should be recognized and cultivated; but like every other quality of the human mind, it should be held within its proper field and directed in right channels. It should never become the plaything of fancy or passion or caprice, but should be governed and controlled by reason and sound judgment.

Social gatherings and parties of pleasure enter very largely into the lives of the world around us. Night after night is spent in fun and frolic, in revelry and dissipation. Unfortunately, even professed Christians are found as leaders in this world of amusement and sport. Sometimes Seventh-day Adventists feel that these things are evil only because of their environment, and that the same class of amusements may be brought into the home with impunity.

I know of one Christian woman who some years ago felt that she could hold her children from the worldly amusements around her if she permitted them, with select companions, to hold dancing parties in the home. The experiment, needless to say, was an unfortunate one, and only hastened the drift of her children worldward. And this must be the influence of every worldly party of pleasure, even though it may

(Continued on page 5)



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"Now Is the Harvest Time"

Go east, west, north, or south, over this earth today, and one finds our workers testifying to signs on every hand that the prophecy of Joel begins to be fulfilled, "It shall come to pass afterward, that I will pour out My Spirit upon all flesh." Joel 2:28.

"Now is the harvest time in Sweden and Finland," said G. A. Lindsay, president of the East Nordic Union, at the Oslo council the other day. "The Pentecostal people," he added, "seem to have had their day, and their influence, which for a time excited many, seems to have waned. Now many are turning to the Adventists for light on the Scriptures."

He told us of several young and inexperienced workers who had gone forth preaching and brought out new believers,—thirty, forty, and one young man even seventy. "In some places," he said, "it was estimated that a tenth of the people of the town were out to the meetings."

In Finland the Lutheran pastor of one town told our colporteur: "We have not had a revival of religion in this town for ten years, since one of your preachers was here. I ask you to tell your conference to send us another Adventist preacher to bring us a spiritual awakening."

"All our workers," Brother Lindsay told us, "and many of our people, stop work at midday for a prayer season for the blessing of God to attend our efforts to win souls, and we feel that God is hearing our prayers."

W. A. S.

Berlin.

The Greatest Experience

THE best and greatest experiences in the Christian life are the simplest. Not beyond the reach of the common man or woman, but close at hand for every heart that hungers, God places the choicest gifts. Luther had stood for God and truth before the power and learning of the empire, in those Reformation days. His witness to the word of God was shaking the foundations of the papal system. No man since Paul's day had been more highly honored in the call to distinguished service.

Yet when the devil came to him to tempt his soul, it was not the memory of any service he had rendered before councils and the great of the earth

that brought him comfort and assurance. Great deeds, high office, or brilliant gifts have no balm for the hour of personal trial.

In Luther's waking vision of the temptation he acknowledged all the list of sins that Satan appeared to hold before him. The sense of unworthiness and guilt was pressing hard upon his spirit. But confessing his sin, not as a leader of reform, but as a sinner, he laid hold of the pen

in his vision of temptation, and wrote across the list of his sins: "The blood of Jesus Christ His Son cleanseth us from all sin."

No man can be called to service so exalted that the chiefest joy of all will not be in the assurance of forgiveness of sin and the presence and peace of the abiding Saviour in the believing, penitent heart. And this best and sweetest experience on earth is for every one of us.

W. A. S.

"Are Christians Freed From the Law?"

In Six Parts—Part II

LAST week we discussed at some length the statements made by a writer in the *Moody Bible Institute Monthly* regarding the law of God, and discovered that the positions there taken are in harmony with the Scriptural and generally accepted Protestant belief that there is a clear distinction between the ceremonial and the moral law, and that while the ceremonial law ended at the cross, the moral law is binding upon all men in all ages.

We wish to give quotations from further articles in the series. The second article opens thus: "Let us now consider the relationship between the law and the gospel, as set forth in the pages of the New Testament."—*November, 1933.*

Five Distinctions

He deals with this under five heads. We quote in part from them:

"1. . . . The law says: 'Do this and live,' but the gospel says, 'Live and do this.' The keynote of the law is: 'Thou shalt,' and 'Thou shalt not,' while in the gospel God says: 'I will.' . . .

"2. The law begins with precepts and ends with promises which are conditional on their fulfillment; the gospel bestows blessings first and then reveals our obligations. The keyword of the law is 'if,' while that of the gospel is 'therefore.' . . .

"3. The law demands obedience, but cannot produce it; it is holy in itself, but it cannot make us holy; it convicts of sin, but it cannot cure it; it reveals the disease, but it cannot provide the remedy; while the gospel both requires and enables, saves and sanctifies. . . . The inability of the law to save or sanctify is not due to any inherent weakness in itself, but to the inbred corruption of human nature (Rom. 7:14; 8:3, 7), as the best of carvers, having the best of tools, can do nothing with soft wood. . . .

"4. While it is in the very nature of all law to provoke opposition to itself in

our wayward minds and willful hearts, it is the essence of the gospel to appeal to the two strongest motives that actuate men and women—gratitude and love. . . .

"5. The law prepares the way for the gospel. The foundation of the gospel message is that the law has been perfectly fulfilled for us, and the result of its right reception is that the law is fulfilled in us. . . . The gospel shows us the Saviour whom we need, and declares that He has fully obeyed the precepts of the law by His spotless life as our great representative, as well as completely exhausted its penalties through His atoning death as our great substitute. 2 Cor. 5:21. It was prophesied of Him in Isaiah 42:21: 'He will magnify the law, and make it honorable.' . . .

"It is the aim alike of the law and of the gospel to secure obedience, but the law compels us to it as a duty, making it irksome and distasteful, while the gospel constrains us to it as a privilege, rendering it easy and delightful. The law sets obedience before us as a means of salvation, and makes blessing strictly conditional upon it. The gospel reveals it as the natural consequence of redemption, and enjoins obedience as the necessary result of blessing."—*Idem.*

While we might phrase a little differently some thoughts in this series of five statements, we fail to discover any essential difference between the views here presented and those held by Seventh-day Adventists. Why should there be, when the writer whom we quote is setting forth the historic Protestant view of the relation of the law and the gospel, and we as Adventists hold that position?

The Christian and Sinai

The next proposition discussed, and this fills the last half of the second article in the *Moody Monthly* series, is introduced thus: "Finally, let us consider the Christian's true position with regard to the law of God as re-

vealed on Sinai and his plain duty concerning it."

Before taking up this question, he gives an appropriate caution:

"Here we must distinguish carefully and clearly between its two chief parts, the ceremonial and the moral law, and examine a little more closely the inspired teaching of Paul's epistles. Speaking broadly, that to the Romans deals mainly with the moral law as the means of our conviction and condemnation, and the remaining ones with the ceremonial law as 'a yoke of bondage.'"

There might be those who would wish to qualify more fully this statement as to the general subdivisions of Paul's writings concerning the law, but that point need not concern us here. The significant fact is that the writer restricts to "the ceremonial law" the phrase "a yoke of bondage," so often employed by Sunday keepers when endeavoring to cast discredit upon the moral law.

And what does he believe is the Christian's true position with regard to the law of God as revealed on Sinai? Under three heads he gives the answer. We quote in part:

"1. Christians are entirely freed from the observance of the ceremonial law, with its initial ordinance of circumcision. . . .

"2. Christians are utterly to discard reliance on their observance of the moral law as any means of their justification. . . .

"The ten commandments are not isolated units, but one closely compacted whole, and the violation of any is equivalent to that of all. James 2:10. As one discordant note spoils the harmony of a piano, and as one broken link renders a chain useless, so the infringement of one precept makes us 'guilty of all.' . . .

"3. Christians are carefully to observe the moral law as the rule and method of their sanctification, and the guide of their new life. . . .

"The fact of their redemption does not do away with the necessity of their obedience; it only makes the obligation stronger, and heightens their responsibility. But 'the oldness of the letter' is exchanged for 'the newness of the spirit.' Their obedience has a fullness and reality unknown before conversion; it is no longer outward and mechanical, but inward and spiritual, and thus it 'exceeds the righteousness of the scribes and Pharisees.' Matt. 5:20. God's commandments become 'the law of liberty' (James 1:24; 2:12), and obedience to them is not a matter of outward compulsion, but of inward constraint. . . . While not exempted from obedience, believers are enabled to yield to it; while they are 'dead to the law' as a method of justification, they are alive to it as the rule of sanctification. Good works now assume their rightful place, not as a meritorious and procuring cause of salvation, but as its foreordained and natural effect."

Again we can find no primary objection to the statements made by this author. They describe simply the well-known position of Protestants on the decalogue as given at Sinai, and to this, be it repeated for proper emphasis, we subscribe.

The Sabbath Introduced

We come now to the third article of the series, which addresses itself to the question of the place of the fourth commandment in the life of a Christian. The discussion is opened thus:

"It is a remarkable and regrettable fact that while most Christians regard the decalogue as a whole as being of personal and perpetual obligation, so many should make the fourth commandment an exception. It is the most complete and comprehensive of them all, and, unlike the rest, is expressed both positively and negatively. We have already seen that, unlike the ceremonial and civil codes which were given to Israel as the chosen people and holy nation, the moral law is intended for all mankind, and it has never been abrogated nor repealed." — *December, 1933.*

Truly "it is a remarkable and regrettable fact," one to which Adventist writers have often called attention. The unqualified statement in his quotation concerning the perpetuity of the fourth commandment in common with the others, is so sweeping as to make almost unnecessary any further comment. But the author amplifies this introductory paragraph with these strong words:

"The fourth commandment is not only an integral part of the moral law, but it points back to God's original appointment of the Sabbath twenty-five hundred years earlier. Gen. 2:3.

"1. It is the only one of the ten which begins with the word 'remember,' and in its recapitulation in Deuteronomy 5:12 it says: 'As the Lord thy God hath commanded thee.' It was, therefore, no new enactment, but the repetition of an old one. That which was instituted in Eden was confirmed in Sinai; first whispered and then thundered. That it was antecedent to the decalogue is also proved by the references to the Sabbath in Exodus 16:22-30, a threefold weekly miracle being worked to preserve the sanctity of the day. It seems probable that the duties and privileges of weekly rest and worship had been in abeyance during the Egyptian bondage, and this gave an additional reason to the Israelites for its due observance. Deut. 5:15.

"2. That the Sabbath was not merely a Jewish institution is clear from the very form of the commandment, and from our Lord's declaration that 'the Sabbath was made for man.' Mark 2:27. The express inclusion of 'the stranger' in its obligations and privileges, in Exodus 20:10; 23:12; Deuteronomy 5:14; Isaiah 56:2-7, and the remarkable prediction in Isaiah 66:23, are additional proofs of its universal scope. The primitive non-astronomical division of time into weeks, and the almost universal estimation of seven as a sacred number, seem to be inexplicable otherwise."

Christ and the Sabbath

There follows, then, an examination of the Scriptural evidence concerning Christ and the Sabbath. Appropriately, the author remarks by way of introduction to this phase of the subject:

"The teaching of our Lord on the subject of the Sabbath has been much misunderstood, yet it throws a flood of light upon the true method of its observance.

"We have already seen that His declaration in Mark 2:27 implies the universality of the ordinance, and the fact that He referred to it on eleven separate occasions (no less than 128 verses in John's Gospel being devoted to it), is strong evidence that its obligations were not soon to cease, like those of the ceremonial law. Besides, Jesus did not exempt the fourth commandment in His emphatic statements in Matthew 5:17-20, and His subsequent teaching shows that He explained its means [meaning?], as He did that of the remaining ones, and dealt with it, as with the other primeval institution of marriage, by freeing it from the traditions of men."

He examines some of the main Scripture passages which tell of the controversy between Christ and the scribes and Pharisees concerning the Sabbath, and shows that Christ did not overthrow this holy day, but simply freed it from the traditions that had almost smothered it and certainly had altogether distorted it. He proves, secondly, that "our Lord's teaching was that works of necessity and mercy were lawful on the Sabbath." Then follows immediately this statement, which is intended to summarize the discussion of our Lord's relation to the Sabbath:

"These modifications of the strict letter of the fourth commandment by 'the Lord of the Sabbath,' and the change in the exact time of its observance made at His resurrection, in no way affect its original principles. Mark 2:28; John 20:19, 26."

Paul and the Sabbath

We shall not digress here to examine the validity of this last statement, but will return to it shortly, after we have completed our sketch of his general treatment of the whole subject. The next section of the article is devoted to Paul and the Sabbath:

"The inspired teaching of Paul is often misinterpreted from failure to notice the context of the verses which are said to allude to the subject, and his example in observing both the seventh and first days of the week is overlooked. Acts 9:20; 13:5, 14, 42, 44; 14:1; 16:13; 17:2, 10, 17; 18:4, 19; 19:8; 20:7; 1 Cor. 16:2.

"1. The apostle's words in Romans 14:5, 6, do not seem to refer to the Sabbath at all, but to the other Jewish holy days, and in any case, they allude to its religious observance or otherwise. It is therefore rather an argument for regarding every day as holy than for secularizing the Sabbath, and we can never hope to increase our happiness by violating the sanctity of the day of rest and worship!

"2. His reproof in Galatians 4:10, 11, also contains no specific mention of the Sabbath, and evidently refers to the efforts of the Judaizing teachers to bring his converts under bondage to the ceremonial law.

"3. His warning in Colossians 2:16 does allude to the sabbath days, but in the plural number, and we see from Leviticus 23:24, 32, 37-39, and Numbers 28:

18, 25, 26; 29:1, 7, 12, 35, that many other days were so regarded under the ceremonial law."

He concludes from his examination of these three Pauline passages that—

"The most that can be said regarding these three passages is that they free Christians from the observance of the literal seventh day, from the strict prohibitions of the Mosaic law regarding the Sabbath, and from all burdensome rab-

binical restrictions, thus confirming the teaching of our Lord."

We leave for future articles an examination of this conclusion, along with a brief analysis of the final section in his third article, which deals with the relation of the Christian church to Sunday subsequent to the times of the apostles and the Scriptural record.

F. D. N.

Other Forms of Entertainment

(Continued from page 2)

be held in a Seventh-day Adventist home. Regarding this, the messenger of the Lord says:

"The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health."—*"Testimonies," Vol. I, p. 501.*

"As ordinarily conducted, parties of pleasure . . . are a hindrance to real growth, either of mind or of character. Frivolous associations, habits of extravagance, of pleasure seeking, and too often of dissipation, are formed, that shape the whole life for evil. In place of such amusements, parents and teachers can do much to supply diversions wholesome and life-giving."—*"Education," p. 211.*

It was when Israel of old spent their time in "eating and drinking, and making merry" (1 Kings 4:20) that they forgot God, and this paved the way for the great apostasy that came into the nation in the reign of King Solomon. We cannot ignore our responsibility and squander precious time with no definite aim or objective without reaping the unfortunate fruit of our decision in later life.

"This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties."—*"Testimonies," Vol. III, p. 146.*

Parties of Pleasure

While in the special instruction that has come to the remnant church we have been encouraged to provide innocent amusement for our children and under proper conditions to meet together in social enjoyment, at the same time very definite counsel has been borne against bringing into our homes or churches such social gatherings as are common in the world.

From "Counsels to Teachers," page 344, I quote the following:

"I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend the kind of gathering where there is a letting down of dignity, and the scene is one of weakness and folly."

In the visions of the night the messenger of the Lord was given a view of a worldly gathering held in the home of one of our own people. It will be profitable for us to read the description she gives of this indulgence. I quote again from "Counsels to Teachers," pages 339, 340:

"There has been a class of social gatherings, . . . parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.

"A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene, heartily repented of the shameful performance.

"Many such gatherings have been presented to me. I have seen the gayety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merrymaking, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all. . . .

"The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon

those who hear these things, similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven; and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin."

What of Your Home?

I wonder in how many homes at the present time are such social gatherings as this being held? May I be more personal and inquire, Are such gatherings as this being held in your home? When you invite the children of your neighborhood or of other members of the church to your home, is the evening spent in the singing of worldly songs, in telling jokes, in boisterous laughter? Social gatherings in every Christian home should be of a character upon which you can ask the blessing of God, of such character that you can feel, when the young people have departed, that you have brought into their lives noble impulses and high ideals and earnest purposes.

There is another unfortunate feature of some social gatherings held even among Seventh-day Adventists, and that is the serving of refreshments in the late hours of the night. I have wondered many times how some who profess to believe the principles of healthful living and even stand as the teachers of these principles, can encourage by their own example the violation of these principles at such gatherings. There is little consistency in our crying out publicly against these evils, and then giving loose reign to our appetites in partaking of rich pastries and combinations of milk and sugar in the late hours of the night. As true health reformers we should cast our influence, both publicly and privately, in favor of right principles.

I recognize, of course, arrangements for social gatherings are often made with little thought as to their influence or effects. Sometimes otherwise sincere and sober Christian people are drawn into worldly gatherings of this character simply because they belong to a class in the church who patronize this kind of entertainment. They become confused as to what is right.

"Young men and women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They do not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, and preventing them from receiving the white robe of

character, which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do."—*"Counsels to Teachers,"* pp. 340, 341.

There are, however, social gatherings of a proper character, and they

should be encouraged. There are certain underlying principles which should be borne in mind in the conduct of social gatherings. These underlying principles I purpose to discuss next week.

The Road to Jericho

BY CARRIE HENDRICKSON MULKEY

In His blessed ministry one day, in the dim past long ago,
The Saviour told of a certain man who went down to Jericho.
Perhaps important dealings at the end of the journey lay,
With gainful trade and barter and— Did he forget to pray
Ere he kissed the wife and babies, and happy turned to go
From his home in old Jerusalem, down to Jericho,
On the lonely, hill-girt, rocky road, the road to Jericho?

(O why these sad omissions, when we forget the hand
That guides our way both night and day o'er forest, sea, and land?)

The sun climbed high when the rugged path led down to a dark ravine
Whose gloomy walls looked down upon a sluggish, stagnant stream
Noiselessly creeping through dismal bog where slimy lizards start.
And flap of vulture wings on high strike terror to his heart,
And ghoulis stumps, and tangled vines, and odors foul, and lo!
The bones of some poor beast that fell on the road to Jericho.

A sudden turn in the narrow road, and before he was aware
A glaring, fierce-eyed robber band sprang up beside him there.
They stripped him of his raiment, and left him, bleeding, lie,
Then fled away for other prey to watch with wary eye
From darkened cavern rendezvous hard by the road to Jericho.

Ah, long were the creeping hours under a burning sky,
And deep the need of one poor soul, no earthly succor nigh.
When who comes here? A certain priest with pompous step and stride,
Who suddenly espied him and "passed by on the other side."
Drawing his garments closer,—no time for others' woe,—
He quickened his pace and faster strode down the road to Jericho.

At last a Levite, passing, found him lying, bleeding, there,
But visions of lurking robbers left no time for *him* to spare.
Breathless with haste, he urged his beast with muffled threat and blow.
"He passed by on the other side" of the road to Jericho.

But a certain Samaritan, journeying, came where he was, and saw him.
He lighted down from his tired beast, bent low and gazed upon him.
With wine and oil he cleansed his wounds, and bathed his fevered brow,
Mayhap he gently whispered, "Dost thou feel better now?"
"He set him on his own beast" with kindly, tender care,
He took him to a wayside inn and watched beside him there.
He gave him drink and soothing touch as he tossed in misery,
And in the morning to his host, "Take care of him," said he.
"Here are twopence for present needs, what further thou dost spend,
Pray charge the same to me, sir, for thy care of this my friend.
I shall not forget thy goodness, and will pay thee when I go
Along this way another day on my way to Jericho."

O God, in this awful hour when thousands cry for bread,
And the gnawing fangs of the wolf make men's hearts sink with dread,
Do we, friends, know our "neighbor" when we hear the weary sigh
From the heart of the tattered wanderer with hunger in his eye?
Do we give him a lift on the pavement, a ride in our cushioned car?
His feet are worn and blistered, he has traveled long and far.
(Only one of an army, of the unemployed, the poor,
A man like us not long ago, now turned from every door.)
Do we stoop down and help him when he falls beside the road?
Do we apply the soothing balm? do we help him with his load?
Lord, give us a heart of pity to feel another's woe
Whenever we chance to meet him on *our* road to Jericho.

(O wondrous road to Jericho! from the dim past tell to me,
Would I have done the same myself? would I? would she? would he?
Had we been there that day, you know, traveling down to Jericho?)

Battle Ground, Wash.

THE TEST OF FAITH

THE fruit of faith is righteousness. "Abraham believed God, and it was counted unto him for righteousness." The expression of faith is found in obedience. This is its real test. The apostle James states this very clearly: "Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." James 2:20-24.

No man can be saved by keeping the law of ten commandments. Indeed, no man of himself can keep the law. Salvation comes through faith in the Lord Jesus Christ, through the imputation and impartation of His righteousness. But this experience wrought in the individual heart will find expression in the life, in obedience to God's requirements. In the new covenant relationship the law is written by the Spirit of God upon the heart: "I will put My laws into their mind, and write them in their hearts." Heb. 8:10. Christ in us the hope of glory will live in our flesh the same as Christ lived in the flesh when He was here on this earth two thousand years ago. As He kept His Father's commandments in the person of Jesus, He will keep His Father's commandments in the person of every one of His disciples. The test, therefore, of genuine faith is demonstrated in the works of the life.

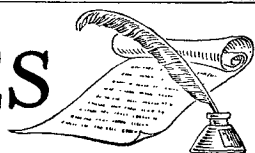
Truly could the apostle James utter this challenge to the man who claimed that he had faith instead of works: "Show me thy faith without thy works, and I will show thee my faith by my works." James 2:18. It is utterly impossible for any man to demonstrate his faith in God except by the life he lives, by the deeds he does.

Let us not be deceived today by any sentimental teaching in the world around us, that we can be saved by the righteousness of faith which is not evidenced by godly works. If that righteousness of faith is genuine, the works will follow as the natural fruitage. And failing to possess the works should be convincing evidence to us, as well as to our fellow men, that the faith we claim is spurious.

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MAKE not Christ a liar by distrust-
ing His promise.—*Rutherford.*

CONTRIBUTED ARTICLES



Mission Catechism

Questions and Answers on the Forty-Cent-a-Week Fund

BY J. L. SHAW

1. WHAT is the Forty-cent-a-week Fund?

Ans.—It is the general mission fund of the denomination. It is donated or solicited by our people in North America, and is used for the maintenance and extension of our world-wide work.

2. Why is it called the Forty-cent-a-week Fund?

Ans.—Because it measures the average giving of our people needed to provide for the maintenance and extension of the work, principally in mission lands. It also measures the average ability of our people to give to missions based upon the average giving in past years.

3. What offerings constitute the Forty-cent-a-week Fund?

Ans.—Sabbath school offerings for missions, including the Thirteenth Sabbath Offering; the Missions Extension or Big Week, Midsummer, Harvest Ingathering, Colored, Rural School, Week of Sacrifice, Annual, Second Sabbath Offering, and the offering for foreign literature.

4. Is the Forty-cent-a-week Fund the same fund that for many years was called the Sixty-cent-a-week Fund?

Ans.—Yes, it is the same mission fund. In prosperous times it was called the Sixty-cent-a-week Fund, but now, because of reduced income of our people and lowered salaries and the expenses of workers, the average per capita weekly gifts of churches and conferences has been set at forty cents a week per member.

5. Is the forty-cent goal for missions the amount each one is to give a week?

Ans.—No. The goal set for each church member is the Bible goal, "according as God hath prospered." While many can give much more than forty cents a week, others cannot give that much. Forty cents a week represents the weekly average per capita goal of each church and each conference.

6. Can our churches in North America reach an average of forty cents a week per member for missions?

Ans.—We believe they can. In prosperous times many churches reached sixty cents a week, and some a dollar a week and more. We know of one church that averaged \$1.42 a week for the entire year. This may have been exceeded by other churches. If so, we shall be pleased to know of it. Quite a number of conferences have reached a full sixty cents a week for a period of years.

7. What is the average per capita of gifts for missions of the churches in North America over a period of years?

Ans.—From 1920 to 1932 the average of the weekly per capita gifts for missions is as follows:

| Cents | | Cents | |
|-------|--------------|-------|--------------|
| 1920 |\$.474 | 1926 |\$.486 |
| 1921 |422 | 1927 |476 |
| 1922 |426 | 1928 |491 |
| 1923 |449 | 1929 |486 |
| 1924 |450 | 1930 |455 |
| 1925 |465 | 1931 |389 |
| | | 1932 |304 |

8. Do all of the Forty-cent-a-week Fund offerings go to foreign missions?

Ans.—Over five sixths of the Forty-cent-a-week Fund goes to foreign mission fields, and less than one sixth is used in the home field.

9. What use is made of that portion of the Forty-cent-a-week Fund retained in North America?

Ans.—Sixteen per cent of the Forty-cent-a-week Fund constitutes what is called the "comeback" fund, because it is used in this country. It is apportioned as follows: Ten and four-tenths per cent goes to institutions, mainly colleges, to assist them

in preparing missionaries for the world-wide field; four per cent up to \$100,000 assists in building churches, only two fifths of which is used for churches in North America, and three fifths either to churches abroad or to the balancing of the mission budget; one and six-tenths per cent goes to ministerial internes. These internes are mainly young men from our colleges who have the ministry in view. After leaving college they are partially supported from this fund while proving their fitness for the gospel ministry. In addition to the sixteen per cent comeback used in this country, there are also the offering for the colored work in the South, and the offering for the rural schools in the South.

10. Is there a monthly church offering for missions?

Ans.—Yes. On the second Sabbath of each month an offering for missions is received in all churches. At the last Autumn Council, action was taken doing away with the Missions Rally Sabbaths, which came but once a quarter, and substituting the Second Sabbath Offering, so that our people everywhere might have the opportunity once a month of contributing to foreign missions through the church.

Never has there been a greater need in the mission field than at the present time. The value of the dollar in some foreign lands has depreciated until it is worth but little more than two thirds of its former value. This has thrown our leaders into great perplexity to know how to get money to hold our missionaries in the fields. If our people would average forty cents a week per capita for missions, we would be able to supply added funds to help in the present emergency due to the shrinking of the value of the dollar in many mission lands.

Welding Iron

BY N. P. NEILSEN

IRON must be heated before it can be welded. We may hammer cold iron a long time, but still it will not knit together, it will not weld. Not only must the iron be placed in the fire, but the fire must get into the iron. Then it can be welded together into one, and be as strong as if it had never been broken. When the

iron is placed in the fire and the fire gets into the iron, the nature of the iron is changed.

Thus it is with us. By nature our hearts are cold and black. We snap and crack until we finally break and fall apart. We, like the iron, must be in Christ and Christ in us, until His love warms up our cold hearts to

the welding point. Said Jesus, "By this shall all men know that ye are My disciples, if ye have love one to another." Here is the crucial test. Sin and hatred break us apart, but

the love of God unites us again. Love is the remedy. We must be partakers of the divine nature. Then we can be welded together into one great family.

The Kingdom of Heaven---No. 6

The Fullness of Time

BY T. H. JEYS

How angels and the inhabitants of worlds unfallen must have rejoiced when the time fully arrived for the climax of the plan that had been promised in Eden so many centuries before. Indeed we are not left wholly to imagination, for we have the account of the angels' visit to the shepherds, and there are left, too, a few words of their song of gladness. Their chorus, "Glory to God in the highest, and on earth peace, good will toward men," is a little of the expression of heaven's joy at the accomplishment of another great step in the long program of the divine purpose. Luke 2:14. Paul tells us that this happened when "the fullness of the time was come." Gal. 4:4.

It is pertinent to notice that though the world generally was not prepared for Jesus' presence, nor particularly interested in His coming, it was not because of any lack of available information. Not only was the time of His coming, as already noticed, definitely pointed out, but also the place. More than seven hundred years before, at a time when the northern kingdom of Israel had gone into hopeless captivity, and Judah's king, Hezekiah, had made the sad mistake of showing his wealth instead of his religion to his Babylonian visitors, the prophet Micah had declared that in the little town of

Bethlehem was to be born He who was to be "Ruler in Israel." And the significant clause is added, "Whose goings forth have been from of old, from everlasting." Micah 5:2.

About the same time, too, Isaiah had composed the fifty-third chapter of his wonderful book, in which is described Jesus' work as substitute for sinners. A brief summary of the more salient features of the prophetic utterances may suggest how the Jews were wholly without excuse when "He came unto His own, and His own received Him not:"

1. He was born at the predicted time. Dan. 9:25.
2. At the predicted place. Micah 5:2.
3. In the predicted manner. Isa. 7:14.
4. Did the predicted work. Isaiah 53.
5. Lived the predicted life. Isa. 42:1-4.
6. Died the predicted death. Dan. 9:26.
7. Had the predicted resurrection. Ps. 16:10.
8. And will yet accomplish the predicted result. Gen. 3:15; Rom. 16:20; Rev. 20:7-10.

We sometimes think of the Jews as perverse. We wonder at their hardness of heart and stubborn unbelief. Truly they were very guilty before God for their unreasonable prejudice. But let us fear lest a promise being left us, we should seem to come short, and so fall into the same example of unbelief. Selfish ambition and spiritual blindness are not confined to the Jewish race.

Why Pray for the Sick?

BY E. W. FARNSWORTH

It is right to pray for the sick, because that is what God has told us to do. Wonderful promises are given those who ask in faith.

"During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love

Jesus, and sound His praise? . . . He was like a vital current, diffusing life and joy. . . .

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—"Ministry of Healing," pp. 19, 20.

When Christ sent His disciples on their mission, "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease;" and He said:

"As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick,

cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8.

In giving the great gospel commission He said:

"These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

All agree that the great commission still stands, and that by its authority men still preach the gospel. Why, then, should not the gifts promised in connection with the commission accompany their preaching? Do those who do not claim them preach a whole gospel? Would it not be proper for us to pray for the sick, and to claim the promise, "They shall lay hands on the sick, and they shall recover"?

One reason for praying that the sick may be healed is because they are in need.

"Men ought always to pray, and not to faint; and if ever there is a time when they feel their need of prayer, it is when strength fails, and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health."—"Ministry of Healing," p. 225.

The Lord does not heal because it is painful, inconvenient, or expensive to be sick. The real object that should lead to the offering of prayer for healing should be that God may be glorified, and that a knowledge of His love and mercy may be made known to men, that they may be led to seek and serve Him.

When the Saviour comes, He will commend those who have visited the sick, who have sought to relieve their suffering, and who have prayed for their recovery. It is a great privilege to be associated with the mighty Healer in thus relieving the suffering of those who by transgression have brought disease upon themselves, or who are afflicted by the enemy of mankind. These words are spoken especially to those who pray for the sick:

"The very essence of the gospel is restoration, and the Saviour would have His servants bid the sick, the hopeless, and the afflicted take hold upon His strength. God's servants are the channels of His grace, and through them He desires to exercise His healing power. It is their work to present the sick and suffering to the Saviour in the arms of faith. They should live so near to Him, and so clearly reveal in their lives the working of His truth, that He can make them a means of bodily as well as spiritual healing.

"It is our privilege to pray with the

sick, to help them to grasp the cord of faith. Angels of God are very near to those who thus minister to suffering humanity. The consecrated ambassador of Christ, who, when appealed to by the sick, seeks to fasten their attention upon divine realities, is accomplishing a work that will endure throughout eternity. And as he approaches the sick with the comfort of a hope gained through faith in Christ and acceptance of the divine promises, his own experience becomes richer and still richer in spiritual strength.

"With awakened conscience many a troubled soul, suffering bodily ailments as the result of continued transgression, cries out, 'Lord, be merciful to me a sinner; make me Thy child.' It is then that the minister, strong in faith, should be ready to tell the sufferer that there is hope for the penitent, that in Jesus every one who longs for help and acceptance may find deliverance and peace. He who in meekness and love thus brings the gospel to the afflicted soul so much in need of its message of hope, is a mouthpiece for the One who gave Himself for mankind. As he speaks helpful, appropriate words, and as he offers prayer for the one lying on a bed of suffering, Jesus makes the application. God speaks through human lips. The heart is reached. Humanity is brought into touch with divinity.

"The minister should understand by experience that the soothing power of the grace of Christ brings health and peace and fullness of joy. He should know Christ as the one who has invited the weary and heavy laden to come to Him and find rest. Let him never forget that the Saviour's loving presence constantly surrounds every human agent ordained of God for the impartation of spiritual blessing. The remembrance of this will give vitality to his faith and earnestness to his petitions.

"Then to those who call upon him for help he can impart the health-giving power of God's truth. He can talk of the works of healing wrought by Christ, and direct the minds of the sick to Him as the Great Physician, who is light and life, as well as comfort and peace. He can tell them that they need not despair, that the Saviour loves them, and that if they surrender themselves to Him, they will have His love, His grace, His keeping power. Let him urge them to rest in God's promises, knowing that He who has given these promises is our best and truest Friend. As he endeavors to direct the mind heavenward, he will find that the thought of the tender sympathy of the One who knows just how to apply the healing balm, will give the sick a sense of rest and quietude.

"The divine Healer is present in the sick room; He hears every word of the prayers offered to Him in the simplicity of true faith. *His disciples today are to pray for the sick, as verily as did the disciples of old. And there will be recoveries; for 'the prayer of faith shall save the sick.'*"—*Gospel Workers*, pp. 213-216.

What words could contain greater encouragement and assurance to those who are called to pray for the afflicted? Surely our faith should lay hold of all there is in them for us.

Jesus does not heal to satisfy the curiosity of the unbelieving. He does not intend that those who are healed shall go about boasting of their cure,

parading their experience as one calculated to exalt themselves, showing that they are the favorites of heaven above others. God intends that a spiritual experience should attend bodily healing,—an experience which will be so precious that it will be exalted above even the blessing that comes to the body, and which will lead those who are restored to give God all the glory. Instead of proclaiming their faith or talking of themselves, they will praise the One who has done so much for them. The Giver is to be exalted more than the gift. It is highly proper to pray that those who are sick should recover, that they may be living witnesses of the love and power of God, and devote their lives to His service.

In the Scriptures we find that healing is a gift of the Holy Spirit, and is found in the list of gifts bestowed by its power,—faith, prophecy, wisdom, and knowledge. 1 Cor. 12:8, 9. But one of the attributes of the Spirit is humility. "He shall not speak of Himself." John 16:13. On the contrary, he who speaks of himself "seeketh his own glory." John 7:18. No words of boasting fell from Christ's lips because of the miracles and wonders He wrought. He often charged those who were healed, "See thou tell no man." (See Matt. 8:4 and other texts.) There was an exception made in the case of the demoniac who was healed and told, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5:19. This charge was given that the hearts of men might be prepared for the truth Christ wished to impart, but was prevented from giving at that time.

God is glorified by the healing of the sick. His kingdom on earth is advanced by the manifestation of His power. So the apostles, when suffering persecution and filled with Pentecostal power, prayed:

"Now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus." Acts 4:29, 30.

From this text we learn that the boldness to speak the heavenly message they bore was imparted to the apostles by the Lord stretching forth His hand to heal, and by signs and wonders wrought. This had been demonstrated by the healing of the helpless cripple at the temple gate. The words, "In the name of Jesus Christ of Nazareth rise up and walk," brought the people together. Peter and John needed no further advertising. The sight of that helpless man "walking, and leaping, and praising God," prepared all minds for the sermon that followed the miracle. Christ was preached, and thousands were converted.

"By the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, . . . and they were healed every one." Acts 5:12-16.

This took place during the "early rain." By the power of God the apostles quickly carried the gospel to the world. A much more extensive work is to be done now. A greater power than we have yet seen must accompany it to make the word effectual.

"Ask, and ye shall receive."

Rejoice Always

BY TYLER E. BOWEN

"REJOICE in the Lord always: and again I say, Rejoice." Phil. 4:4.

Sometimes we wonder if amid the seriousness of the times in which we live, with the burden for finishing the work of God pressing upon our hearts, we may not be liable to overlook the privileges that are ours for experiencing in it all true joy and rejoicing of heart—not the frivolous, worldly sort, but the genuine joy born of and experienced in fellowship with Christ through the Holy Spirit.

There are times when depression settles down upon the soul until it seems there is no place left for rejoicing. And yet the word is, "Rejoice in the Lord always." But when every way seems hedged up, one's best endeavors apparently misunderstood,

unappreciated, we may ask, Where does rejoicing come in then? And yet the text says, "Rejoice in the Lord always." This evidently means that we are to rejoice in the Lord whether we feel like it or not. In other words, we are given the opportunity of walking by faith and not by sight. We are to step out upon a promise of God, walk on that. May we not then rejoice that every promise He has made is sure? If it seems human love is withdrawn, rejoice within your heart that God's love is as true as ever, even though at that moment you may not sensibly feel it.

If it seems to you that your prayers are cut off from their ascent, pray on just the same. This is the time of all others to rejoice within your soul that

you know the Lord hears, even though to you it may seem the very opposite. And so to the Christian, whether in trials or not, this word, "Rejoice in the Lord always," may be made to mean just that—everywhere, in every situation, at all times.

"Impossible!" you say. And so it is for us. But let us not forget that that which is wholly impossible with men is not impossible with God. Such confidence in God, such exercise of living faith, will receive a rich, un-failing reward.

We are wont to think, and very seriously, too, that our trials are exceptionally trying, that they are more aggravating, more fiery, than those of other people. Suppose this were true, yet did not the Lord taste of every one? Has He not provided a promise for every emergency, even in the hour of our bitterest trial? Here is one, an assuring, comforting promise, covering even financial difficulties in times of depression: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." Heb. 13:5. Hence, He knows all about your trial, how very trying it is; for He is right there with you. And He cares. And more, He has delivering power when, in His wisdom, He sees the permitted trial has wrought its work for you.

Peter, in writing of these fiery trials coming to us, penned these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice."

But what? Yes, here is this same word dropped right in here again—for you, for me. Even in the midst of the fiery trial, whatever it is, we are to "rejoice." "Rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter 4:12, 13. O, by our fiery trial we are to be made to think of Jesus' sufferings for us! Yes, we are to count it joy that we, for His sake, may suffer with Him. Nothing is said about the cause for the fiery trial we are in. A thousand causes, perchance, leading up to the fiery trial might be cited. But this is beside the point. The vital part is the trial is on, we are in it, and in it for a purpose,—Satan's purpose that we shall distrust God, doubt His love and mercy, and in some manner murmur at Him and turn away from Him; God's purpose, that we shall have the opportunity to prove, as did Job, that, whatever comes, our confidence and loyalty shall remain steadfast and unshaken in the Lord, and that through faith we shall endure as seeing Him who is invisible, thus coming forth from the trial a noble conqueror "in Him."

"Partakers of Christ's Sufferings"

It is, at most, but a sip of that cup that can come to any of us. How "light" are our afflictions when we begin to compare ours with His! After a life of loving, unselfish service for others, in comforting the afflicted, healing the sick, dispensing to all the words of life, ponder a moment that last night of suffering endured for us by the Son of man. Here in Gethsemane, on this last night, the climax was reached of that life of suffering, that wonderful life during which special temptations were hurled at Him by the wicked, unrelenting foe, as thrice He prayed while all our sins were made to meet upon Him, "Father, if Thou be willing, remove this cup from Me: neverthe-

They are seeking to destroy you, the foundation, the center and seal of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you.'

"Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life."—"The Desire of Ages," p. 687.

And yet He endured it all for us. "Having loved His own which were in the world, He loved them unto the end." John 13:1. Whatever the cost to Himself, He would not withhold His life as the ransom for a world lost. Can we not ever rejoice that this is so? It was this seeming-to-be-eternal separation from His Father that called forth on the cross that despairing cry, "My God, My God, why hast Thou forsaken Me?" Even though all on earth have forsaken Me in this crucial hour, why, O why, shouldst Thou, My Father? He tasted death, that last awful eternal death, for every man. There can be no greater suffering than this.

That it was this thought of eternal separation from His Father that on the cross broke the heart of Jesus, is further evidenced in that on the resurrection morning He refused the worship of His most devoted disciple until He had ascended to His Father to hear from His lips that His sacrifice for sinful men had been accepted. Blessed truth for us that it had! The way to life was for us opened, forever made sure! "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. So let us "rejoice in the Lord always; and again," the apostle said, "Rejoice."

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SATAN keeps many so occupied that they feel they haven't the time for worth-while interests.—P. R. B.

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"We are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

I Will Trust Him

BY MARY VALLIANT-NOWLIN

I WILL trust my Lord and Saviour,
Though the sky be overcast,
And the storm that now is threat'ning
Break in fury of the blast,
And the darkness close about me
Till the path I may not see;
Yet by faith I'll follow onward,
For I know He's still with me.

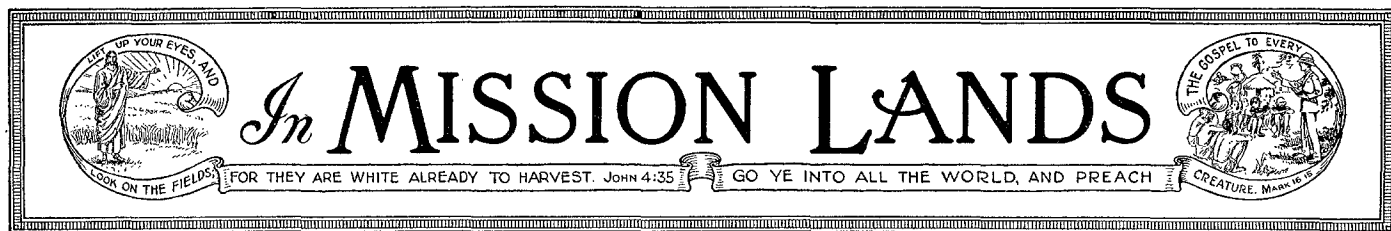
Yet by faith I'll follow onward,
For I know He's still with me.
Though the cruse of oil is wasted,
And the meal is running low,
And the hearts of men, despairing,
Fail with fearfulness and woe;
Still I'll trust His precious promise,
For my Lord Himself hath said:
"Only trust Me, only trust Me,
Verily Thou shalt be fed;
Only trust Me, only trust Me,
Verily thou shalt be fed."

I will trust my Lord and Saviour,
Though I'm facing fire and sword,
And the flame should kindle round me,
He'll uphold me by His word;
And my spirit looking heavenward,
By the grace of God I'll say,
"Though He slay me, I will trust Him,
I will trust Him all the way;
Though He slay me, I will trust Him,
I will trust Him all the way."

less not My will, but Thine, be done." And what was this His awful trial?

"Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never more be one with God.

"And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: 'The people who claim to be above all others in temporal and spiritual advantages have rejected you.



A New Mission Station Among the Big Nambus People

BY G. PEACOCK

"THE lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

The people of the Big Nambus, New Hebrides, do not seem to realize that the invitation of the gospel is for them, or that it is possible to break the bands of heathenism that bind them. Surely they are enveloped in a darkness that can be felt, for they practice customs natural to hearts that are full of the deadly power of Satan. Truly they are murderers and cannibals; but even these vile habits fall into insignificance when compared with other customs of theirs which are embedded in their social and religious laws, holding them in darkness and ruining them spiritually and physically.

But the Saviour himself said that the saved would come from "every nation, and kindred, and tongue, and people," and that the gospel must be preached to all the world as a witness. So with the permission of the chiefs of the Levimbus tribe of the Big Nambus, another school was recently started for that people. Pastor C. H. Parker, who has labored faithfully and long for this people, was indeed pleased that he was able at least to open another mission station among these people before retiring from the work in the New Hebrides.

One morning we left Malua Bay, the head station for our work on Malekula, after taking on board a native worker and his wife, and about a score of helpers to clear the ground and build. We also carried with us leaf and other material for the construction of two native houses. These boys from four of our stations on Malekula came to assist in starting the mission, and freely gave their time and labor, bringing their own food with them. They were glad of the opportunity to do something to help the less fortunate to hear the word of God.

The courage of the teacher and his wife, Masig and Dorcas, was admirable. Although it meant leaving a

long-established mission where serious trouble was unknown, and leaving a new house they had built, as well as their extensive and prolific garden, the source of their food supply, they answered the call without one question, and went to labor among a people where they might be called upon to offer the supreme sac-

rifice—life itself. They realized that it was their duty to go, and they put their trust in Him who is able to keep them in all circumstances.

This new station is in a strategic position. It is our first on the west coast of Malekula, and is important in that the new tribe is a gateway to the largest tribe of the Big Nambus, known as the Amok tribe. It will require a strong work, many prayers, and the right representation of the Master while the seed is being sown, in order that there may be a good harvest.

Among the Indians of Southern Arizona

BY ORNO FOLLETT

WE began holding meetings at the Maricopa Reservation, about fifteen miles southwest of Phoenix, the fifteenth of last July. The interest has continued good since. One of the government officials, who lives just across the road from where we were holding the meetings, told me that no one had ever before been able to hold the interest of these Indians as our meetings have done. That was about two months ago, and the interest continues as good as then.

The Indians say that before we began holding these meetings, there was much drinking, carousing, and quarreling among them, and every one of the ten commandments had been or was being broken. But now a wonderful change is taking place. Lives are being transformed, and a genuine interest in the study of God's word is manifest on every hand. We have organized a Bible class on Wednesday nights, which is attended by about fifty Indians. The Sunday night meetings are attended by from 100 to 150 or more, and the Sabbath services are well attended, notwithstanding Saturday is the day the Indians have always gone to Phoenix, the women to sell pottery to the crowds who always throng the streets on Saturdays, and the men to sell wood or just loaf and gossip.

For some time we held the meetings under the overhanging branches of large cottonwood trees. But when the evenings became too cool for outdoor meetings, the local conference kindly granted us the use of a forty-

foot tent. One woman who, with her husband, had become deeply interested, urged us to put the tent up on her land, which is more centrally located. This we were glad to do. Since then we have not only held all our regular meetings in the tent, but a number of other enjoyable events have occurred there. On Thanksgiving Day a great out-of-door banquet was served for more than a hundred guests, and on Christmas Day the experience was repeated. All this was planned and carried out by the Indians themselves. And of course they requested a sermon on both days. Then after the banquet, the men and children enjoyed simple outdoor games, while the women looked on or visited among themselves. One interesting experience of Christmas Day which will interest our readers follows:

An Interesting Experience

After the dinner, it was found that enough food was left for supper, so Sister Sundust, the owner of the land where the tent is pitched, came to me and said, "Brother Follett, we find there is enough food left from dinner to serve supper, so we have decided to serve supper here, and we want you to preach to us again after supper."

Of course we remained for supper. Earlier in the day I had spoken on "Christ, the Bread of Life," and so that evening we felt it fitting to speak on the text, "Give Ye Them to Eat," urging these people who have so eagerly drunk in the truth the last few

months, to pass it on to those about them who have been less favored.

Before closing this report, I will give briefly the experience of one woman who had become deeply stirred by the Bible studies. She came to my home, and in the presence of Mrs. Follett, handed me a written "confession," as she called it, covering eight pages and worded in modest though plain language. In the "confession" she wrote, "Brother Follett, I can't explain in words, so I think it best to write." And while I read the letter, she wept as if her heart would break, and added the verbal testimony of her desire to live the new life, and to be saved in the Master's kingdom. This woman is above the average among her people in intelligence and ability. Her greatest ambition now is to help advance the

last warning message among her people, and to this end she wishes to donate land on which to erect a church building as a monument to the cause of the Master she has learned to love.

While past experiences amply justify us in not baptizing these people until they become thoroughly established in the truth, yet we look forward with confidence to the time when many more will prove themselves worthy of this sacred rite. Much credit for the success of our work among these Indians is due our Indian members for their loyal co-operation in distributing literature, visiting, leading the singing, etc. We have also appreciated the assistance of members of the Phoenix church who have played the folding organ during this effort.

to "fight the good fight of faith" until the end. After the customary public examination, we witnessed the sacred rite of baptism. In several cases husband and wife entered the baptistry together. During the baptism the church choir rendered appropriate songs. This feature added sacredness and reverence to the occasion.

While the writer and the newly baptized members prepared to return to the main auditorium, E. W. Thomann spoke to the waiting congregation, making an appeal to those who had not yet given themselves to Christ. Before the service closed the officiating pastor read part of Colossians 3 as a special charge to those precious souls who had followed their Lord in baptism. Each name was presented to the congregation for acceptance into the fold of the church, and the right hand of fellowship was extended. Opportunity was given each one to answer the question: "Who first interested you in the truth?" It was stated that Brother or Sister So-and-so first gave me a tract, sold me a paper, or spoke to me, inviting me to come to the meetings. This person was then asked to come forward to welcome this lamb into the fold.

One dear sister came forward three times, weeping with joy as she witnessed the fruits of her labors. May she be able to place these sheaves with many others at Jesus' feet when He comes.

An appeal was made for more soul-winning effort on the part of the church. Many hands were held up, signifying the desire for a new consecration and a greater part in the blessed work of winning souls to Christ, and more power for the finishing of God's work.

Another class of candidates is awaiting the next baptism, which will take place before these lines are read in the field. May the Lord add His blessing to the growing church in Buenos Aires.

"In the day that God created man, in the likeness of God made He him." Gen. 5:1.

Church Growth in Buenos Aires

BY J. L. BROWN

SINCE the dedication of the largest and most beautiful Seventh-day Adventist temple for Spanish-speaking people in South America, the church has shown remarkable growth. In October, 1932, the Central and Belgrano churches were united, and as one body, known as the Church of Buenos Aires, have since then worked faithfully and untiringly to evangelize the populous and needy city of Buenos Aires.

Following the dedication of the temple in October, 1932, a large baptism was celebrated. Forty-two precious souls took their stand for the Master. The new temple was to be a "city of refuge" to the sinner, a "house of prayer" for every believer, and "a quiet habitation" for the weary and troubled. Thus the first baptismal service was a fitting occasion indeed.

One year has passed since the opening of the temple doors. A noble, soul-winning work has been done by our church members, church officials, and conference workers. God has richly blessed His work in this capital city.

Juan Ferri, elder of this new congregation, organized the church into working bands. A series of public meetings to be held in the new temple was organized and extensively advertised. These meetings are still held every Sunday afternoon. A good attendance has prevailed from the opening meeting. M. Fayard, editor of *El Atalaya*, is the principal speaker. From the very beginning a good interest was manifested by the audience, and after a few weeks we

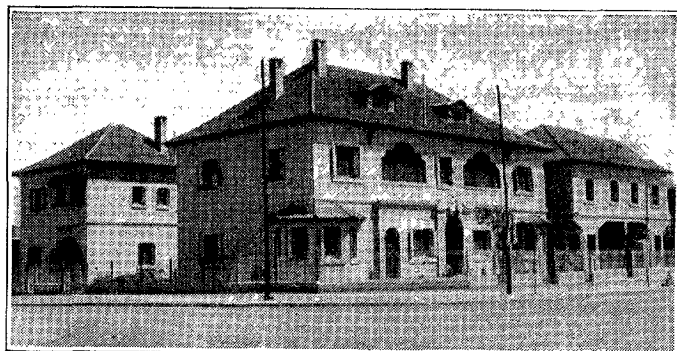
had a large list of names of those requesting Bible studies and pastoral visits.

It soon became evident that this increasing interest in the word of God called for the organizing of a Bible class. This plan was carried out, and proved very successful. A class of over fifty was formed, and met each Sunday evening following the regular Sunday afternoon service. Soon a baptismal class of twenty-five replaced the regular Bible class.

On Sabbath, October 28, 1933, one year from the time of the first large baptism, God's people gathered again in the temple to witness a similar scene. A large congregation was present, including many visitors. A holy quietness seemed to fill God's house, and as the audience arose to sing that beautiful and inspiring song, "Hover O'er Me, Holy Spirit," the Saviour's "hallowed presence" came very near.

The candidates who were about to give their public testimony of faith, had taken the seats assigned them. All of them expressed a sincere determination to follow their Lord, and

Headquarters
Building of the
South American
Division at
Buenos Aires,
Argentina





Conducted by Promise Kloss

Pastor Owens' Apples and Doctrines--- How They Were Upset

BY WALTER HART HALL

(Concluded from last week)

EVERY week regularly Sanderson left the paper at the Woods' home, and every week regularly Pastor Owens took it to his room and studied the articles to see what there was to it that impressed him so; and as he studied, his interest increased.

Nipping frosts soon came, and with the November winds the first flurry of snow, and then as days passed the drifts grew and shifted across the lane and through the apple orchard and covered the rail fence on the side toward the road.

It was in the middle of December that Pastor Owens met Sanderson on the porch of the Woods' home as he was leaving the paper as usual, and the pastor stopped to chat with the young man he had learned to love.

"Pastor Owens," said the youth, "I wonder if you could help me out with something?"

"Maybe," said the pastor hopefully, "what is it?"

"Well, you see," said Sanderson, "I, of course, was brought up to respect Sunday as the Sabbath, but the folks at the Academy keep Saturday for the Sabbath, and so far as I can see they are in the right. So I wonder if you couldn't find me some good Bible reasons for keeping Sunday?"

The pastor straightened up with a hearty laugh. "Is that all?" he said. "Yes, I can help you on that, and I surely will. Come and visit us next Sunday, and I will have the reasons all ready for you. God bless you." And the youth hurried away through the snow.

True to his word, that evening in his study the pastor remembered Sanderson and set himself to the task of finding the reasons for Sunday keeping. He was an honest man, and wanted an honest religion, one that did not dodge or evade real issues. He wanted a Bible reason for all his beliefs, and so was in hearty sympathy with the young student's request. He fully believed that he could find

a reason for Sunday observance on every page of the Bible. His concordance lay before him, but he spurned it. He could find reasons enough without it, and a plenty. So he took up his Bible and began the search. He arranged a sheet of paper on his typewriter to jot down his notes, and he was careful to slip in a carbon sheet so as to have a copy for future reference.

Where should he begin? At the Gospels, of course. So with the book of Matthew he spent the whole evening, and it surprised him to find in it so much that seemed new to him; but when the hours had slipped away, he was astonished to find both hands of the little mantle clock pointing straight up, and it seemed to be exclaiming excitedly, "Hurry, hurry, hurry," but he decided to heed the advice of the big grandfather clock out in the hallway, which admonished him to "Take time, take time, take time." Not a word had he found that he had been looking for, and not a line had been written on the typewriter. But surely he would find it in the other Gospels, he thought, and with a sigh he prepared to retire.

The next evening he began the study earlier, and never relaxed till way past the midnight hour. He had gone carefully through Mark and Luke and John with no better results; not a reason had been found, not a line had been written. Mrs. Woods, coming in late from some function, saw the light under his door, and called anxiously to know if he were sick. "No, just studying," he answered briefly.

The next evening he dropped his pride in his lap, and took up the concordance, and with its aid studied the Acts and the epistles of Paul to the churches; but when it was time for bed, the page on his typewriter was still clean and white. Thursday evening found him desperate, and Friday evening in despair. Sanderson

would be there Sunday, and not a reason had he found. There was only one thing he could think of to do, and that was to pray to God to make it snow so hard that Sanderson could not come; it seemed puerile, but he must do it, so he prayed. When the morning broke, snow was falling heavily, and the blizzard was drifting it high against the barn and the haystack.

All day long the big flakes came down, and all Saturday night and Sunday morning. Satisfied that Sanderson would not brave the storm, the pastor's heart was light. The cutter had brought him from his church, he had been served an exceptionally fine dinner, and he was at peace with all the world. He was in the library in the midst of an argument with Mrs. Woods when whom should he see but Sanderson coming up through the orchard, stepping high through the drifts.

He excused himself abruptly and went to his room, but with the door ajar he could hear the caller welcomed. He could hear Mrs. Woods' sprightly conversation, and he devoutly hoped she would so entertain her caller that he would forget his errand; but all in vain. It was not long before he heard Sanderson ask if he was at home. "Yes," he heard Mrs. Woods answer, "he is in his room." And she stepped to his door and called, "Some one to see you!" and then she went on to her room.

"My boy, how are you today?" he inquired cheerily. "Some snowstorm we are having. I remember only one heavier snow, and that was in—" and the pastor started in on his program of finding so much to talk about that the young man would forget his burden. But grope as he would for something more, it was not long before he could not think of another thing; his mind ran blank. There were a few moments of silence, and then came the dreaded question. "Pastor Owens, did you find me the reasons that I wanted?"

Pastor Owens did not hear, he was watching the whirling snow outside. But the question came again, unflinchingly, "Pastor Owens, did you find the Bible reasons I asked you for?"

It was no use dodging, and the pastor afterward said he never had a harder job in his life than to look that young man in the eye; but it had to be done, so he did it.

"No, Sanderson," he said slowly and emphatically, "I didn't. The fact is, my boy, they simply are not there. There are no reasons in the Bible for Sunday keeping."

The statement came hard, but when he had said it, he felt better. It relieved his mind.

There was a dead silence for several minutes. The only sound was the moaning wind outside and the snapping of the log burning in the fireplace.

"Pastor Owens, I could have told you that, but you wouldn't have believed me."

"No, Sanderson, I wouldn't have believed you," was the quiet answer. "I thought I could find a reason for Sunday keeping on every page of the Bible; but the truth is, there is not a single reason there that I can find, and I certainly have searched. I don't know what to make of all this, I declare, young man; first you come along and upset my apples, and now you come along and upset my doctrines."

The pastor had risen from his chair, and now stood in front of the big window with his hands deep in his pockets, looking thoughtful and chagrined.

There was another long silence, and again Sanderson broke it. "Well," he began in a low voice, "I knew you couldn't find any reasons for Sunday keeping in the Bible, so I brought you some. Shall I read them to you?"

The pastor did not answer, so the youth, taking the silence for consent, continued: "Here is one from a Catholic paper, *America*. It says: 'It was the Catholic Church that made the first day of the week sacred above other days, as she made special feast days in the calendar of her year occasions of greater solemnity. The world owes it to the Catholic Church that there is any Sunday observance at all.' I can give you the date of that quotation if you want it. How do you like that reason for Sunday keeping? It is true."

"I don't like it," was the short rejoinder.

"Well, then, here is one you might like better; it is from the *Catholic Mirror*: 'The Catholic Church changed the day from Saturday to Sunday. The Christian Sabbath (Sunday), is therefore to this day the acknowledged offspring of the Catholic Church without a word of remonstrance from the Protestant world.'"

Sanderson glanced toward the pastor, who was still staring out of the window.

"How do you like that one?" he asked, smiling.

"I don't like it," the pastor repeated.

"Well," said the young man, "that is about the only real reason for Sunday keeping there is. Why don't you like it?"

"Because I am a Protestant," was the reply.

"Dowling, the historian," Sanderson continued, "quotes the words of a William Chillingworth, who said: 'The Bible, I say, the Bible only, is the religion of Protestants; nor is it of any account in the estimation of the genuine Protestant, how early a

doctrine originated, if it is not found in the Bible.'"

"That's where I stand," said the pastor, "on the Bible and the Bible only."

"And on the Bible Sabbath?"

"Yes," was the answer, "on the Bible Sabbath; I stand with my Lord on every point."

"Amen," said Sanderson, "then we stand together."

This all happened many years ago. Sanderson has grown gray in the gospel ministry and is a great booster for the *REVIEW*. Pastor Owens is still a pastor, but in the Adventist faith. They met recently on the same platform, and I heard them tell this story. It was very interesting to me, and I thought it would be to you.

Say "Thank You"

Mrs. KING gave Martha a bit of red ribbon for her doll. "Did you say 'Thank you,' Martha?" whispered mother anxiously.

"Yes," Martha whispered back hoarsely. "It isn't much of a ribbon, but I thanked her just to make her feel good."

And that's a bit of wisdom out of the mouth of a babe if ever there was one. Thank people just to make them feel good, and you do a service to the world of suffering humanity. If you haven't tried it, begin now, for it will make you feel as though the great depression had lifted off your shoulders and the mantle of light had come to rest upon them.

We don't begin to thank people as we ought. You went to church last Sabbath and listened to a good sermon. After service you walked home thinking how good it was. "He's a pretty good preacher. I don't know where there is a kinder, better man. He's a real comfort." But not a word of that to the pastor. He went home wondering if he had hit the mark, if his effort had been realized. If only some one had stopped to tell him he had helped, what a difference it would have made.

The doctor helped you with a sick child. He sent his bill, and by and by, after many days, as is our way with doctors' bills, you paid it. Did you say, "Thank you, Doctor. I am paying this bill with the deepest gratitude for what you did for the child. Your voice brought him courage and your skill eased his pain. We can only thank you and hope you know how we feel about it." How light that message would make the tired doctor's heart.

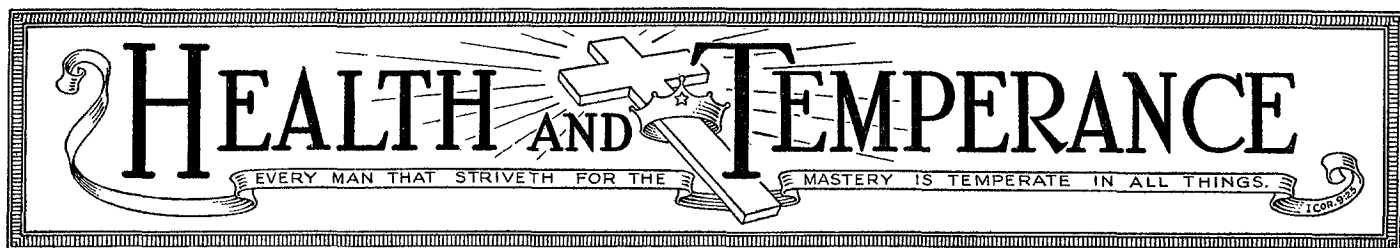
Did you ever thank the teacher for helping your John and your Mary? Of course she is paid for it, but thank her for doing what she can never be paid for, and see her face light up, see the gentleness in her eyes as she says, "It was a pleasure to help such lovely children." Thanks are so rare, and yet so easy to bestow.

Think of all the people who are doing things in the hope that somebody will be pleased, that somebody will be happier, more comfortable. Think of all those who work for the welfare of little children,—the milkman, who delivers that bottle of milk and the long line behind him to the farmer's boy who milked the cow. Think of all the great army of us working all the days of our lives for daily bread, and for the happiness of the rest of the world. How much a word of appreciation would mean to each of them.

Write a note to the teacher. Send a line to the author of the book you liked, to the radio artist who pleased you. A postal card doesn't cost so much, and it will give you as much joy to say that "Thank you" as it will bring to the heart of the worker.

We all growl plenty. We speak right up about the thing that goes wrong. But we keep a strict silence about the things that go right. Try saying "Thank you" to the children, to the members of the family, and then to as many people as you can reach in a day, and see what a charm you have captured.—*Angelo Patri*.

I BELIEVE in God, and I trust myself in His hands.—*James A. Garfield*.



Stimulants and Narcotics

"Touch Not, Taste Not, Handle Not"

BY MRS. E. G. WHITE

UNDER the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay.

Condiments

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating.

Tea and Coffee

Tea acts as a stimulant, and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.

Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a correspond-

ing degree of languor and debility.

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more will be accomplished for a time; but as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point. The demand for stimulants becomes more difficult to control, until the will is overborne, and there seems to be no power to deny the unnatural craving. Stronger and still stronger stimulants are called for, until exhausted nature can no longer respond.

The Tobacco Habit

Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink, and in many cases lays the foundation for the liquor habit.

The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others. Its devotees are encountered everywhere. You rarely pass through a crowd but some smoker puffs his poisoned breath in your face. It is unpleasant and unhealthful to remain in a railway car or in a room where the atmosphere is laden with the fumes of liquor and tobacco. Though men persist in using these poisons themselves, what right have they to defile the air that others must breathe?

Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm.

Boys begin the use of tobacco at a very early age. The habit thus formed, when body and mind are especially susceptible to its effects, undermines the physical strength, dwarfs the body, stupefies the mind, and corrupts the morals.

But what can be done to teach children and youth the evils of a practice of which parents, teachers, and ministers set them the example? Little boys, hardly emerged from babyhood, may be seen smoking their cigarettes. If one speaks to them about it, they say, "My father uses tobacco." They point to the minister or the Sunday school superintendent, and say, "Such a man smokes; what harm for me to do as he does?" Many workers in the temperance cause are addicted to the use of tobacco. What power can such persons have to stay the progress of intemperance?

I appeal to those who profess to believe and obey the word of God: Can you as Christians indulge a habit that is paralyzing your intellect, and robbing you of power rightly to estimate eternal realities? Can you consent daily to rob God of service which is His due, and to rob your fellow men, both of service you might render and of the power of example?

Have you considered your responsibility as God's stewards, for the means in your hands? How much of the Lord's money do you spend for tobacco? Reckon up what you have thus spent during your lifetime. How does the amount consumed by this defiling lust compare with what you have given for the relief of the poor and the spread of the gospel?

No human being needs tobacco, but multitudes are perishing for want of the means that by its use is worse

than wasted. Have you not been misappropriating the Lord's goods? Have you not been guilty of robbery toward God and your fellow men? Know ye not that "ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

Intoxicating Drinks

"Wine is a mocker, strong drink is raging;

And whosoever is deceived thereby is not wise."

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause?

Who hath redness of eyes?

They that tarry long at the wine;

They that go to seek mixed wine.

Look not thou upon the wine when it is red,

When it giveth his color in the cup,

When it moveth itself aright.

At the last it biteth like a serpent,

And stingeth like an adder."

Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he "will seek it yet again." Prov. 23:35.

No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity—souls for whom Christ died, and over whom angels weep—are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.

And who can picture the wretchedness, the agony, the despair, that are hidden in the drunkard's home? Think of the wife, often delicately reared, sensitive, cultured, and refined, linked to one whom drink transforms into a sot or a demon. Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst.

Think of the frightful accidents that are every day occurring through the influence of drink. Some official on a railway train neglects to heed a signal, or misinterprets an order. On goes the train; there is a collision, and many lives are lost. Or a steamer is run aground, and passengers and crew find a watery grave. When the matter is investigated, it is found that some one at an important post was under the influence of drink. To what extent can one indulge the liquor habit and be safely trusted with the lives of human beings? He can be trusted only as he totally abstains.

The Milder Intoxicants

Persons who have inherited an appetite for unnatural stimulants should by no means have wine, beer, or cider in their sight, or within their reach; for this keeps the temptation constantly before them. Regarding sweet cider as harmless, many have no scruples in purchasing it freely. But it remains sweet for a short time only; then fermentation begins. The sharp taste which it then acquires makes it all the more acceptable to many palates, and the user is loath to admit that it has become hard, or fermented.

There is danger to health in the use of even sweet cider as ordinarily produced. If people could see what the microscope reveals in regard to the cider they buy, few would be willing to drink it. Often those who manufacture cider for the market are not careful as to the condition of the fruit used, and the juice of wormy and decayed apples is expressed. Those who would not think of using the poisonous, rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope shows that even when fresh from the press, this pleasant beverage is wholly unfit for use.

Intoxication is just as really produced by wine, beer, and cider, as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger.

Some who are never considered really drunk, are always under the influence of mild intoxicants. They are feverish, unstable in mind, unbalanced. Imagining themselves secure, they go on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, the highest considerations are not sufficient to keep the debased appetite under the control of reason.

The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it." Isa. 65:8.

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. He Himself provided no such beverage.

Satan tempts men to indulgence that will becloud and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first communion. It is the wine that should always be used on the communion table as a symbol of the Saviour's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil.

In the light of what the Scriptures, nature, and reason teach concerning the use of intoxicants, how can Christians engage in the raising of hops for beer making, or in the manufacture of wine or cider for the market? If they love their neighbor as themselves, how can they help to place in his way that which will be a snare to him?

Responsibility of Parents

Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness.

There would soon be little necessity for temperance crusades, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. Let parents begin a crusade against intemperance at their own firesides, in the princi-

ples they teach their children to follow from infancy, and they may hope for success.

There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants. Bring your children up to have moral stamina to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to strong influences, but to influence others for good.

Personal Responsibility

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers God-speed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral power depends in great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble

and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.—*"Ministry of Healing," pp. 325-335.*

Her Boy---and Mine

BY EVA R. BAIRD

As a child on my way to school, I passed a dozen saloons. There was one which we crossed the street to avoid, for we knew how evil its influence. At the weekly prayer meeting of our church, which I attended with my mother, was a little old lady who knew better than we how evil this influence was. She had been a Crusader who had gone into the saloons to carry God's message to the men whose business was the liquor traffic. She had besought this particular saloon keeper to cease from his evil career, which led men to ruin, and she had knelt on the floor of his barroom, imploring God that the liquor business might end. But God had apparently performed no miracle in her behalf, and the saloon keeper had been so antagonized by the activities of this Christian woman that he had vowed vengeance upon her.

Sugar and Whisky

Her little boy was ready to start to school, and as he passed this saloon he was met with proffers of friendship. The striped stick of candy, which was the child's treat of that day, was grasped eagerly by the little fellow. When enough harmless things

had been done to win the child's heart and confidence, he was offered sugar and whisky, and he began to stop daily for this bit of refreshment, which he quickly learned to like. It was then that the saloon keeper began boasting that he would make a drunkard out of the Crusader's son. This was his vow of vengeance.

It is a long time to a little boy and his mother from the day he enters first grade until he graduates from the public schools. But the saloon keeper's work was done before the boy had finished his grades. Of course his mother found out how her boy had been entrapped; she fought as only a mother can fight, but the taste had been formed. By the time the lad entered his teens he did not have to be enticed into a barroom; the faintest odor of liquor was his undoing at any time. When I was a child, this boy was a grown man, and the worst drunkard in town—a brilliant man whose career had been utterly wrecked by his love of strong drink.

I shall never forget the fervency of his mother's prayers. Being a mother, she prayed for her son, and being a Christian and a patriot, she

prayed for the youth of America. She asked God to show us how to blot out the curse of drink, how to make our country such a place that what had happened to her boy could never happen again to any boy in America. That little Crusading mother is one of the most vivid memories of my childhood.

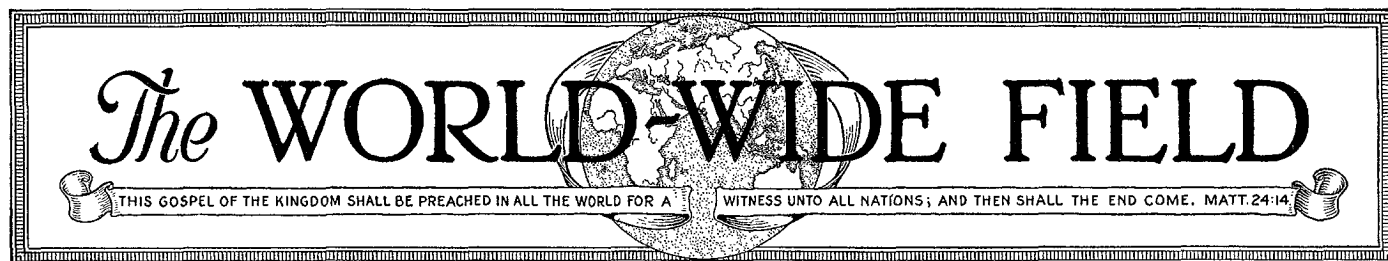
Comments From China

When I was grown, I went to China as a missionary. It was there that my two boys were born. China so absorbed me that my own country and some of its important happenings became vague to me. In my early years in China, when Chinese friends asked me about our American way of dealing with the liquor traffic, I had to answer with shame that the sale of liquor was still legalized in my country. Then, in my later years there, I was able to say proudly, "America has ended the liquor traffic." But none of this had been a personal reality to me.

But when I was bringing my two boys, who had never seen America, home to live, I looked at my country with new eyes. We chanced to take a government-owned ocean liner across the Pacific just after the ruling was made that the Eighteenth Amendment applied to all such boats. At Yokohama we saw our boat go dry. All the liquor on board was dumped on shore. We stood and watched it. Can you imagine the thrill of an American mother under those circumstances? I had known that America was dry for several years, but when I stood with my two boys and saw the liquor taken from our boat because it could no longer be carried under the American flag, a great wave of security swept over me. There would be no saloons for my boys to pass on the way to school; there could be no saloon keeper with sugar and whisky to give my little lad the taste for alcohol. The prayer of the little Crusading woman of my childhood had been answered; God had shown us the way. What had been done to her boy could never be done to mine.

Danger Again Arises

But now again the threat is upon us. The newly opened barrooms seek to have the youth of America become their steady customers. Make no mistake in thinking but that youth is what they want. The appetite for strong drink must be created if alcoholic drinks are to be profitable. My boys are half-grown; they might escape. Are you sure about yours? There must be millions of them, you know, who will become drunkards in the years just ahead.



A New Missionary Opportunity *Civilian Conservation Camps*

BY E. F. HACKMAN

YEARS ago the servant of the Lord said, "We are not to wait for souls to come to us; we must seek them out where they are. When the word has been preached in the pulpit, the work has but just begun. There are multitudes who will never be reached by the gospel unless it is carried to them."—"Christ's Object Lessons," p. 229.

The secretaries of the Home Missionary Department have endeavored to follow this admonition, realizing that the third angel's message is an aggressive message,—it is to go "to every nation, and kindred, and tongue, and people." In every church, no matter how small, and in the heart of every individual, whether isolated or connected with the largest church, there must be experienced the irresistible urge to go and preach the gospel to every creature.

The leaders of this movement should ever be alert for opportunities to proclaim the message, and the church must be ready to step into every open door. Just now we have a real opening to give the gospel to the thousands of young men in the Civilian Conservation Camps which have been established by the government and are located in nearly every State. Through information received from the War Department, we find there are more than 1,500 camps, with an approximate enrollment of about 400,000 young men.

Recognizing an unprecedented opportunity for reaching this large group of men, the secretaries of the General Conference Home Missionary Department drafted a series of plans, which have been sent into the field with the hope that all our churches will co-operate in carrying them out. A list of the camps located within that conference territory has been sent to each conference home missionary secretary, who will pass on definite plans to the churches. It is suggested that, as far as possible, the pocket edition of "Steps to Christ" be placed in the hands of every member of the CCC. During the World War, a special khaki edition of this book was

published, and thousands of copies were distributed among the soldiers. The Review and Herald Publishing Association will furnish this special CCC edition of "Steps to Christ" at a retail price of 10 cents a copy. At this very low price, we should place thousands of these wonderful books in the camps. At this writing, three union conferences have voted to set aside a special Sabbath for the consideration of this work, and call for an offering to provide literature for the camps.

In addition to the extensive use of "Steps to Christ," our periodicals, such as *Signs of the Times*, *Watchman*, *Life and Health*, *Present Truth*, *Liberty*, the new magazine *Health*, and the *Youth's Instructor* should be placed in the CCC libraries and the reading rooms. We understand that the government provides the camps with daily newspapers, but that magazines and periodicals are gladly received. Wherever the opportunity presents itself, our large books, such as "The Desire of Ages," "The Great Controversy," etc., should be made

available, and Bibles should also be provided where there is a call for them.

It may be possible to arrange with the commander in charge of the camp to hold meetings with the young men. Some of the camps have an appointed chaplain, others do not. One of our ministers is now serving as chaplain for seven camps. Perhaps arrangements can be made for temperance lectures, or special programs arranged and rendered by Missionary Volunteer Societies. However, there is need of caution in taking mixed groups of young people to the camps.

We hope there will be no delay in taking advantage of this opportunity in every community. Although the term granted by the government for this relief construction work expires the first of April, President Roosevelt has asked Congress to continue the appropriation for another year, and in all probability this will be done. Let us seize the present opportunity to place the printed page in the hands of these thousands of men who can so easily and economically be reached through the camps. Full co-operation on the part of every church, in putting into operation the plans of the conference leaders, will insure success in this missionary endeavor.

Emmanuel Missionary College

BY F. B. JENSEN

THE fall Week of Prayer brought to Emmanuel Missionary College a blessing that will long be remembered. From the beginning of the school year there had been a spirit of earnestness and sincerity that presaged a revival of true godliness, which made the annual convocation a time of great spiritual illumination. It was planned for and anticipated by the faculty and students, and when realized, it brought great rejoicing.

The plan for the week was somewhat different from that which is usually followed, but one which was well adapted to our needs spiritually, and one which made it possible for all to draw near to God in prayer and spiritual fellowship. Instead of meeting in the church for the regular reading of the messages from the RE-

VIEW, the students held their meetings in their respective halls, while the community was divided into four sections, each meeting in one of the homes large enough for the gathering. Different ones were selected to lead out in these sectional meetings, so that there was freshness and variety each evening. These small but well-attended meetings made it possible for all to enter into the spirit of prayer, confession, and heart searching so necessary in this time of peril, confusion, and uncertainty in the world. It was heartening to see these little groups of parents and students earnestly seeking to discern and secure to themselves an experience in true godliness. A deep anxiety to know God's will in a time like this, and to live a Spirit-filled life, characterized

these sectional gatherings from evening to evening.

The meetings during the chapel hour each day were of unusual interest and import. The theme for the week was: The Practical Christian Life, illustrated by, and revealed in, the life of Jesus. The theme was broken up into seven units arranged in sequence and presented by W. W. Prescott, Lynn H. Wood, and the writer. The first study revealed the beauty of the practical Christian life as illustrated in the life of Jesus, and each study following opened up the theme so that all could see how this life can be secured to us.

On Thursday morning the Spirit of the Lord came in like a flood, and at the conclusion of Elder Prescott's presentation of "The Personal Manifestation of the Christian Life," the students and teachers responded to the call for surrender as they gathered around the altar of prayer and rededicated their lives to God. It was one of those glorious hours when the Holy Spirit enters in and takes control. The spirit of heart searching continued, and on Friday a sweet experience of confession and forsaking of sins was manifest. Again the Holy Spirit evidenced His presence by His cleansing, saving power. Many students yielded to His call for the first time during the year. Tears were shed over the failures of the past, and a new power took possession of struggling youth as they sought for a deeper and more genuine experience in the Christian life.

The Friday night vesper service, conducted by Professor Wood, was a thrilling praise service. It was one of those spiritual feasts that cause one to wish silently that every one might be there to partake of the heavenly manna, and drink once more from the cooling fountain of eternal life.

The Sabbath was beautiful in nature and in spirit. It was the privilege of the writer, in the regular Sabbath service, to draw together the experiences of the week in this great service, where all the congregation met together. As the services of another Week of Prayer were about to close, we were admonished to look forward and upward. The text most appropriate now was from Paul's epistle to the Philippians: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Facing the future courageously, we took for our motto, "This one thing I do," and for our aim, "Rejoicing in the Lord, who always causeth us to triumph."

Commencement Time in the Argentine

BY H. B. LUNDQUIST

THE River Plate Hospital and Sanitarium was rounding out twenty-five years of constant and highly appreciated service. Memories of the by-gone but not forgotten pioneer years seemed to hallow the campus atmosphere. True, the wheel was now no longer in the hands of the apostle of South American medical missionary endeavor, Dr. R. H. Habenicht, but in those of his capable successor, Dr. Carlos E. Westphal, ably seconded by Dr. G. B. Replogle. But the financial operation of the institution was still successfully conducted by O. H. Maxson, and those seeking its spiritual and physical benefits were efficiently and successfully cared for by Freda Trefz and her corps of scientifically trained missionary nurses.

On the platform, under a simple but effective decoration—the class motto, "With Christ and Humanity"—sat the eight young men and women who had just finished the nurses' training course. The program was short, but each song and speech seemed to be permeated by the spirit of the blessed Lord for whose service they had prepared. The final word of admonition following the distribution of the diplomas, spoken by the medical director, displayed the unflagging interest which has impelled the staff through the years to dedicate their energies to the preparation of workers in the Master's vineyard.

The next evening these young people were joined by their schoolmates from the neighboring institution, the River Plate Junior College, in a beautiful consecration service, conducted in the commodious assembly hall dedicated to the community's spiritual exercises. Appreciation for the privileges enjoyed and the services rendered was expressed by voices which ill-disguised the emotion which filled their souls. Their last Friday night meeting in that hallowed place! What a solemn opportunity!

On Sabbath morning, to the stirring strains of a beautifully executed march, fourteen young men and women from the junior college and eight from the sanitarium took their places in the front pew, their clean, wholesome faces evincing the expectation which possessed them. Walter Schubert, president of the Central Argentine Conference, in a short thirty-five minutes, exalted the glorious privilege of unselfish service which they had so beautifully expressed in their respective class mottoes, viz., "With Christ and Humanity" and "The Cross and the Palm," and which was now to be theirs. The closing prayers were in charge of the respective directors of the two institutions, in which the names of the graduates were once again mentioned, one by one, before a loving heavenly Father.

The final act of this occasion was realized on Sunday evening. One of the fourteen young persons privileged to sit on the tastily decorated platform under the laconic eloquence of the class motto, "The Cross and the Palm," had first attended the institution in President J. S. Marshall's third year as head of the institution, in 1922. Her appreciation seemed matched by that of all her classmates. The extreme simplicity but withal good taste of decorations and dress bore an impressive testimony for Seventh-day Adventist education. The deep spiritual note of each song, speech, and poem, together with the quiet earnestness with which each was given, made manifest once more the value of the investment which the church is making in the education of its youth.

So closed a truly remarkable year, baptized in its inception by a four-hour consecration service, and characterized by an unwearying interest in missionary efforts for the neighboring towns and hamlets.

A group of young women who every first Monday in each month during the past year have gone out into the neighborhood of the River Plate Junior College to do missionary work. A group of young men also have gone out. This modern "seventy" have had truly Pentecostal experiences.



After an absence of eight years, or two student generations, the writer noticed that the years had carved lines in the faces of the members of the institutional faculties and had grayed their hair. But the spirit of service given without counting the cost which has from the beginning characterized the work in this center, was unchanged, except that it is ap-

parently deepened and been made more serious by the solemnity of the years we are passing through. Surely the workers of tomorrow on the Continent of Opportunity will rise up and bless those who have given their all without stint or measure, for the preparation of South America's youth to take their places in the final conflict.

Hinsdale Sanitarium

BY H. S. PRENIER

Two and a half years have passed since I came to the Hinsdale Sanitarium as chaplain and pastor of the church. Reasonable progress has been made along all spiritual lines. This institution is just as truly Seventh-day Adventist, and as loyal to our general and local cause, as though our denomination owned it.

God has blessed us as a family and church, and the results achieved have been possible through His favor, and because of the unity of effort of our people. Things are growing healthily, and a live interest is shown in every denominational endeavor.

The work among guests and patients has brought a satisfactory response. The Lord has many sincere, honest hearts among them, and barriers of prejudice are removed by His Spirit. Their attendance at services is heartening, and some express serious interest, and are happy to keep the sacred hours of the Sabbath with us.

We are greatly encouraged by the young people in our two training schools. They are mellowed and mature, and take life more seriously than the usual youth. Our nurses' training school requires thirteen grades for entrance, and its work is well accredited. Six months of the three-year course is spent at the Cook County Hospital, Chicago.

The sanitarium supports a twelve-grade academy. This group is, in major part, made up of employees who are earning all or nearly all their way; and it is a worthy enterprise indeed.

As a missionary undertaking the sanitarium and church unite in conducting a clinic and dispensary. Five afternoons a week, our doctors and trained nurses give their services to the poor. During the last year the clinic had 254 patients call. In this time of need, this work has been greatly appreciated and has made us some real friends.

The Twenty-fifth Jubilee

BY DONALD W. MCKAY

APPROXIMATELY 300 Czechoslovakian believers and friends assembled in the Newark Czechoslovakian Seventh-day Adventist church for the twenty-fifth anniversary celebration on January 6 and 7. W. A. Nelson, president of the New Jersey Conference, gave the opening address at the forenoon session. At the afternoon session H. J. Detwiler, president of the Columbia Union Conference, was speaker. He commended the church for its fine progress, but stated that the greatest work for Adventists throughout the world was still to be done, and that in the near future even greater progress would result than we have seen in the past.

H. O. Olson, secretary of the Miscellaneous Language Department of the General Conference, gave a history of the organization of his department and the various stages of its growth.

Andrew Yakush has been pastor of this church for a number of years. It was organized in 1909 with fifteen members. The financial report shows that during the period of the church's existence, the following funds have been paid into the treasury:

| | |
|----------------------------|-------------|
| Tithes | \$45,730.86 |
| Harvest Ingathering | 11,193.43 |
| Sabbath school offerings . | 8,180.66 |
| Miscellaneous offerings .. | 2,162.54 |
| Church funds | 3,857.84 |
| Building fund | 10,000.00 |

Total receipts collected . \$81,125.33

Average receipts collected per year were \$3,245.01.

Paul Matula, of Cleveland, Ohio, H. O. Olson, and others, contributed to the services Sabbath evening and Sunday, January 6 and 7. During the past twenty-five years 208 members have been accepted into the church. At the present time the membership is sixty-one.

Real Sacrifice

BY T. E. UNRUH

It is not necessary to cross the ocean to find evidences of real sacrifice for this message. Love for God and loyalty to His truth are heart conditions which flourish anywhere, regardless of geographical location. We share with the readers of the REVIEW the inspiration that came to us recently through the receipt of a letter from a young man and his wife who are both teaching church school in Michigan. The letter gives an account of the Week of Sacrifice experiences of the church school. We quote a paragraph from this letter:

"Inclosed find our report of the Week of Sacrifice. I'm ashamed to turn in such a small amount, but that is all we could do. One boy had a few pennies saved for Christmas, then he added to them by selling 'chore girls' which a sister supplied to the children who wanted to sell them. Personally we couldn't save any cash, for we had none to save, not having had a red cent for two weeks, but we did get some eggs from one of the church members and we sold them. The boys sacrificed their four-mile ride to school, and we put in the gas money thus saved. I told the man from whom we had been buying gas why we did not need any gas at the regular time we had been buying, and he gave us 50 cents."

The above paragraph was not written for publication, but I have taken the liberty to reproduce it here because such devotion and sacrifice are commendable and worthy of imitation. Let those who feel skeptical regarding the results of our church school work be impressed with the fact that such experiences are not gleaned from public school history. Our church schools do indoctrinate our children, and lead them to prize the privilege of participating in our denominational endeavors. Such training in childhood is the best assurance of loyalty to this movement in adult life. A phase of God's work which is so rich in results surely merits the financial and moral backing of the entire church membership.

A Chicago Lecture Course

BY E. C. TOWNSEND

ON the tenth of last December the Chicago North Shore church closed a very profitable series of Sunday evening lectures. The opening date was October 1. There were eleven subjects covered during the period.

The story of this effort is built around the opening providence of

God, and two consecrated organizers and leaders, Elder Maurice R. Bailey, and O. S. Beltz, director of the Department of Church and Choral Music in the School of Music of a leading university in Chicago.

The financial background was very undesirable because of the unemployment of many of our people. No financial support could be given by the conference. The Century of Progress Exposition was closing and Sundays were big days for the fair. With all these elements to overcome, it tried the faith of the brethren to start the lectures.

Desiring to make a strong public appeal, Elder Bailey arranged with H. S. Prenier, chaplain of the Hinsdale Sanitarium, and O. O. Bernstein to divide the lectures among the three of them. The plan worked very well. The heavy subjects and testing truths of the message were presented with power.

People came from great distances, and followed the meetings consistently. Nearly every seat was taken the opening night, and every seat was full and many were crowded into the auditorium when the Sabbath was presented and at the closing lecture.

The church is located at Diversey Boulevard and Seminary Avenue. The building belongs to the Wesley Methodist church. This has been our place of meeting for several years. The church is used jointly by the two congregations, and through the years a spirit of true harmony and Christian fellowship has existed between us. However, we were surprised when the pastor of the Methodist church offered us the use of the building for a period of several weeks for Sunday evening services. The meetings were productive of such good feeling that these privileges have been offered us for another lecture course this coming spring.

How were these results accomplished? First, by a very efficient and consecrated presentation of the word of God, the Holy Spirit adding His power; secondly, by the utilizing of that mighty force which God established in the church of the wilderness—the singers and musicians. The position of prominence given this class in the ancient worship are too well known to demand detail here.

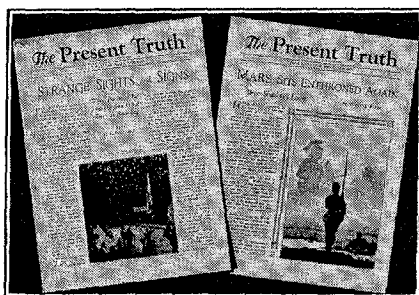
To sum up the work of the effort, we called upon every member to take some active part in the work. While our choir stepped aside to allow others to serve in their stead, individual members of our choir were called upon to conduct entire programs. We are happy to possess these talented people who are artists in vocal and instrumental work of no mean

repute. It was a great pleasure for our choir to welcome and serve refreshments to the members of the university A Capella Chorus when they came to us on the closing program and lecture number.

At the beginning of the year we had a membership of 164. Baptisms and additions of members have been progressive through the year, until now we have 196 to begin the new year. Twelve more are to join the church soon. There were twenty-two baptized and ten came in through profession of faith.

Our lecture series cost us \$140.50.

Here are the February Numbers of *Present Truth*



They are most attractive and convincing, and will prove to be strong aids in missionary service.

Number 52, dated February 1, is on Matthew 24. The subject headings are as follows: "Strange Sights and Signs," "Our World Is Growing Old," "Christian Missions Circle the Globe," Bible Study.

Number 53, dated February 15, is on World Unrest, and the articles are as follows: "Mars Sits Enthroned Again," "The Haunting Specter of Fear," "The East No Longer Sleeps," Bible Study.

Now is an excellent time to place your order for *Present Truth* subscriptions. Your readers will receive the entire 1934 series, beginning with the first number of the year. Remember, *Present Truth* begins a presentation of the message with the foundation truths and adds one doctrine at a time, just as is done in a series of evangelistic meetings, until all the main doctrines of the faith have been presented within the year.

The yearly subscription price is only 25 cents (District of Columbia, Canada, and foreign, 50 cents). For only \$2.50 you can send *Present Truth* to ten homes, and to those ten homes all the main points of the faith will be carried during the year. What an opportunity to do a great work with a small investment!

Remember also the quantity prices for house-to-house distribution remain the same: 75 cents a hundred, \$4.75 a thousand copies.

We secured in freewill offerings for expenses this same amount. At the closing lecture Elder Bailey raised over \$100 in offerings from the congregation, which went direct to foreign missions. We are closing the year free from every debt. Our Sabbath school membership and attendance are the largest in the history of the church.

Very definite plans are now being laid for a much stronger effort to be conducted this coming spring, along the same lines as this report has outlined.

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Do something for the Master and with the Master, and you will understand and realize the mysteries of the kingdom. Duty will define life and truth. He who wills to do the Master's will shall know the doctrine.—*W. K. Burford.*

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Note.—The annual meeting of the Review and Herald Publishing Association was called to meet January 29. Through a failure to print this notice "three times successively" in the "Review and Herald," in harmony with the by-laws, it will be necessary to make the meeting of January 29 an informal meeting. The regular business of the Association will be transacted at this time. A formal, legal meeting of the Association is called for a later date, as provided in the notice following, for the purpose of legalizing or approving of the actions taken at the informal meeting of January 29. There are sufficient members of the constituency living in Takoma Park to take this formal action, without involving any attendance or expense of travel from the field.

Notice is hereby given that the thirtieth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the General Conference chapel, Takoma Park, Washington, D. C., at 10:30 a. m., February 19, 1934, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Note.—The annual meeting of the Washington Sanitarium Association was called to meet January 30. Through a failure to print this notice "three times successively" in the "Review and Herald," in harmony with the by-laws, it will be necessary to make the meeting of January 30 an informal meeting. The regular business of the Association will be transacted at this time. A formal, legal meeting of the Association is called for a later date, as provided in the notice following, for the purpose of legalizing or approving of the actions taken at the informal meeting of January 30. There are sufficient members of the constituency living in Takoma Park to take this formal action, without involving any attendance or expense of travel from the field.

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association of Washington, D. C., will be held in the General Conference chapel, Takoma Park, Washington, D. C., at 10:30 a. m., February 19, 1934, for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

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

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

COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, California, Monday, March 19, 1934, at 10 a. m. The object of the meeting will be to elect nine members of the Board of Trustees for the ensuing term, and to transact such other business as may properly come before the meeting.

A. G. Daniells, Pres.
S. S. Merrill, Sec.

WASHINGTON MISSIONARY COLLEGE

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Maryland, at 10:30 a. m., March 5, 1934. The object of the meeting is to elect trustees and to attend to other matters which should properly come before the membership of the association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, executive committees of the conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the Board of Directors of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

H. J. Detwiler, Pres.
R. L. Walin, Sec.

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent *postpaid*, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out mat-

ter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

C. B. Fraser, 6040 Princeton Ave., Chicago, Ill., care Geo. R. West.

Mrs. Minnie Light, 1819 N. W. 23d Ave., Miami, Fla.

F. Backer, Posta Kutusu 2242, Istanbul, Turkey.

Mrs. Faith Perry, Box 124, Oakville, Wash.

E. H. Heppner, 2059 O St., Lincoln, Nebr.

PRAYER FOR HEALING

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

A brother in Louisiana, who recently underwent a serious operation, and whose wife is also seriously ill, requests the prayers of *Review* readers for their healing.

OBITUARIES

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

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

King.—Franklin I. King was born at Medina, Ohio, Aug. 27, 1847; and died at Glendale, Calif., Dec. 28, 1933.

Smith.—Stephen J. Smith was born near Ripon, Wis., April 22, 1857; and died at Pueblo, Colo., Dec. 17, 1933.

Lovejoy.—Mrs. Phoebe Lovejoy was born in New York State in 1846; and died at Almond, Wis., Dec. 21, 1933.

Parker.—John W. Parker was born at Logansport, Ind., Feb. 1, 1856; and died at the same place Dec. 26, 1933.

Sturgeon.—William J. Sturgeon was born in Indiana, March 29, 1851; and died at Los Angeles, Calif., Jan. 1, 1934.

Dasher.—Floyd Charles Dasher was born at Gravette, Ark., Jan. 19, 1905; and died at Portland, Oreg., Nov. 23, 1933.

Coleman.—Mrs. Mary Augusta Coleman was born at Syracuse, N. Y., Feb. 25, 1860; and died at Brooklyn, N. Y., Dec. 9, 1933.

Krueger.—William Krueger was born at Baslaw, Germany, Jan. 14, 1853; and died near Valley View, Texas, Dec. 14, 1933.

Betts.—Mrs. Lucy A. Betts, née Pruett, was born at Sherburn, Minn., Oct. 1, 1882; and died at Laurelwood, Oreg., Dec. 8, 1933.

Eastman.—Bertha W. Eastman was born at Steamburg, N. Y., April 24, 1833; and died at East Randolph, N. Y., Dec. 14, 1933.

Owen.—Henry Thomas Owen was born at Columbus City, Iowa, July 6, 1857; and died in Washington County, Iowa, Jan. 5, 1934.

Colling.—Robert Colling was born in Condon, County of Durham, England, Feb. 20, 1852; and died at Bellingham, Wash., Dec. 4, 1933.

Coleman.—Orange Sylvester Coleman was born at Santa Rosa, Calif., Oct. 10, 1856; and died at Forest Grove, Oreg., May 26, 1933.

Johnson.—Andrew Magnus Johnson was born in Skaraborg Lane, Westergötland, Sweden, Dec. 12, 1859; and died at Denver, Colo., Dec. 25, 1933.

Gooderham.—Mrs. Elizabeth V. Gooderham, former resident of Bad Axe, Michigan, died at Port Huron, Mich., Sept. 22, 1933, at the age of seventy-seven years.

Archer.—William Luverne Archer, son of Mr. and Mrs. William Archer, was born at Boulder, Colo., June 26, 1915; and died at the same place, Dec. 25, 1933.

Francisco.—Mrs. Marion Violetta Francisco, née Edwards, was born at Richland Center, Wis., Aug. 30, 1851; and died at Deming, Wash., Nov. 26, 1933.

Field.—Mrs. Frances Lodema Field was born at Leslie, Mich., May 24, 1876; and died at Battle Creek, Mich., Jan. 1, 1934. She was a Seventh-day Adventist all her life.

Cantrell.—Marion S. Cantrell was born near Dadeville, Mo., May 14, 1869; and died Dec. 26, 1933. He was elder of the Florence and Oak Grove churches in Missouri for several years.

Jensen.—Theodore William Jensen and his wife, Marie Charlotte Madsen, were born in Denmark, Jan. 13, 1869, and May 28, 1879, respectively; and died as the result of an auto accident near Rockville, Nebr., Dec. 21, 1933.

Vipond.—Nicholas Vipond was born in England, June 1, 1861; and died at San Jose, Calif., Nov. 28, 1933. He was a faithful member of the church for nearly fifty years, and two of his daughters have been in conference and mission work for many years.

Carlson.—Mrs. Carlson was born in Vaxsjo, Sweden, in 1868; and died near Oteen, N. C., Dec. 23, 1933. One daughter, Miss Elsie Carlson, is a teacher at the Takoma Academy in Washington, D. C., and one son is taking the medical course at Loma Linda, Calif.

Minner.—Mrs. Anna Belle Minner, née Devillbiss, was born near Libertytown, Md., Jan. 3, 1864; and died at Campion, Colo., Dec. 19, 1933. Among her eight children who mourn are Elder L. D. Minner, of Lima, Peru, South America; and Elder I. V. Minner, of Miami, Fla.

Thurber.—Hiram Abel Thurber was born at Corinth, Vt., March 30, 1850; and died at Williamstown, Vt., Nov. 19, 1933. He began keeping the Sabbath in 1860. He attended the first camp meeting held in Vermont, and was a charter member of the Corinth church and also the Barre (Vt.) church, where he served as elder or deacon for twenty-nine years. His eldest son, Erwin Thurber, spent a number of years in the mission field, which was a great comfort to the father. For seventy years he was a faithful reader of the *Review and Herald*.

Jones.—Mrs. Sarah Jane Hayes Jones was born at White Rock, Ill., Dec. 30, 1847; and died at Long Beach, Calif., Aug. 9, 1933, as the result of a fractured hip which she sustained at the time of the March 10 earthquake. She was married in 1866 to Lorenzo W. Jones, who died six years ago, and to this union were born three sons and one daughter. In 1879 they moved to Sioux Falls, S. Dak. That same year they accepted the Seventh-day Adventist faith, and their home was known as a haven for the traveling minister or other worker of the church. Sister Jones is survived by her four children and other relatives.

Thompson.—Mrs. Ruby Selma Thompson, née Davis, was born at Kincaid, Kans., Feb. 11, 1891; and died at Los Angeles, Calif., Dec. 1, 1933. After attending the Strode S. D. A. Academy at Oswego, Kans., and Union College, College View, Nebr., she went to Takoma Park, Washington, D. C., in 1913 to work as a stenographer in the General Conference office. In 1914 she was united in marriage to Ralph J. Thompson, and during his junior and senior years in the medical college at Loma Linda, she served as secretary to the writer. In 1929, a little son, Ralph, Jr., came to bless their home. Since 1928 Dr. Ralph Thompson has been superintendent of the White Memorial Hospital. Nineteen months ago, when Mrs. Thompson learned that there was nothing that surgeons could do to relieve her illness, she bravely insisted that Dr. Thompson go on with his work. She fell peacefully asleep, Friday evening, December 1, knowing that she would soon see her Redeemer face to face. She is survived by her husband, son, father, four sisters, and one brother, who with a host of friends mourn her death.

Percy T. Magan, M. D.



IT is with satisfaction that we present the list of Reading Course books for 1934, for selection of good books becomes increasingly difficult as the years go by. We feel that the nine books for the three courses, Senior, Junior, and Primary, are of this class, and will be greatly enjoyed by the boys and girls and the young men and women of this denomination. Here are the books:

Senior Reading Course

OUT OF THE DEPTHS

The life story of Henry F. Milans, by C. W. Hall. The true story of the life of a man who climbed to the heights of attainment, and was dragged down to the lowest hell by drink. Then comes a miracle—the rebirth and the remaking of a man by a loving God. Intensely interesting, and just now very helpful. 224 pages. Cloth binding. Price, \$1.50. Price in Canada, \$1.95.

THE FINE ART OF LIVING TOGETHER

By A. W. Beaven. The author, long experienced as a counselor of youth, here gives ideas that are arresting and liberal, yet founded upon the Christian conception of courtship and marriage. 176 pages. Cloth binding. Price, \$1.25. Price in Canada, \$1.60.

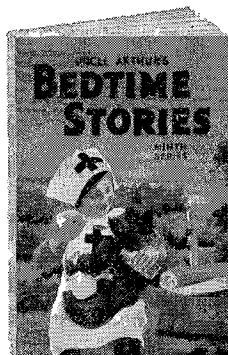
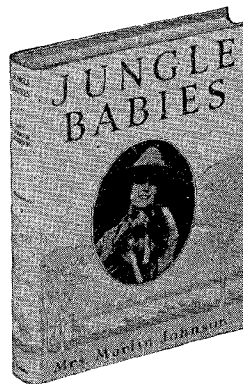
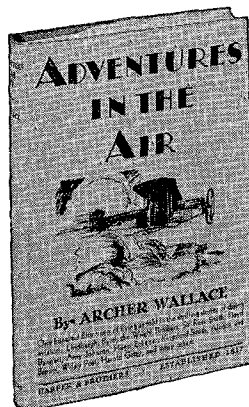
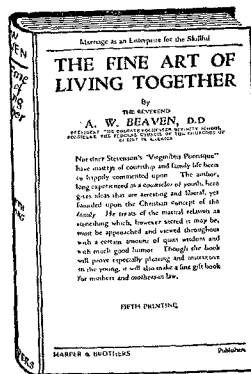
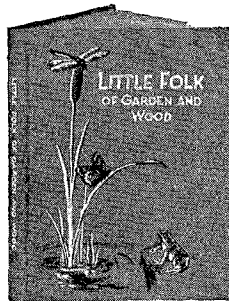
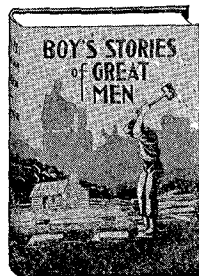
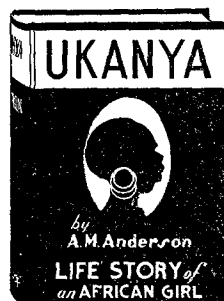
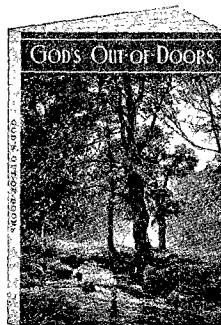
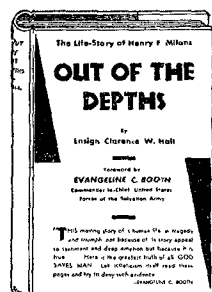
ADVENTURES IN THE AIR

By Archer Wallace. One hundred fifty years of flying as told in the thrilling stories of daring aviators. 110 pages. Cloth binding. Price, \$1. Price in Canada, \$1.30.

GOD'S OUT-OF-DOORS

By Marian M. Hay. This book will reveal the beauty of nature, and also the wonder and love of nature's God. The message of the out-of-doors should be a spiritual message to the one who understands. Paper covers. Price, 50 cents. Price in Canada, 65 cents.

Full Course, postpaid, \$3.75
Price in Canada, \$5



Junior Reading Course

JUNGLE BABIES

By Mrs. Martin Johnson. With charming simplicity, the author, an African traveler, makes the baby animals of the jungle very real. She talks to them as well as of them. Cloth binding, illustrated. Regular price, \$1.75. Our price, \$1.25. Price in Canada, \$1.60.

UKANYA

By A. M. Anderson. The life story of an African girl, born in a jungle kraal, a daughter of the chief. Her experiences will show the great blessing of missions. 125 pages. Cloth binding. Price, 75 cents. Price in Canada, 90 cents.

BOY'S STORIES OF GREAT MEN

By Elsie E. Egermeier. The great men of yesterday and today are revealed to the reader in their boyhood life, as their steps were little by little turned into the path of service for mankind. 184 pages. Cloth binding. Price, \$1. Price in Canada, \$1.30.

Full Course, postpaid, \$2.75

Price in Canada, \$3.40

Primary Reading Course

LITTLE FOLK OF GARDEN AND WOOD

By Inez Brasier. The glory of the out-of-doors, when the children wander in the meadow, by the stream, on the woodland path, and hear and see for themselves the wonders of nature. A beautiful colored cover. 128 pages. Price, \$1.25. Price in Canada, \$1.60.

BEDTIME STORIES No. 9

By Arthur S. Maxwell. The series of Bedtime Stories are full of delightful stories and bright pictures, and this is the latest, newest one. Paper covers. Price, 25 cents. Price in Canada, 35 cents.

Full Course, postpaid, \$1.25

Price in Canada, \$1.75

Sacrifice, if need be, to place good books in the hands of the young people. It is a good investment that will pay high interest.

Order early from your Book and Bible House

REVIEW AND HERALD PUBLISHING ASSOCIATION,
TAKOMA PARK, WASHINGTON, D. C.

OF SPECIAL INTEREST

A TELEGRAM from G. B. Starr, Glendale, California, under date of January 29, gives us the sad word that his wife, Mrs. Nellie Sisley Starr, passed to her rest Sunday, January 28, after only thirty-six hours of illness. Brother Starr adds, and we believe truly, "She sleeps in Jesus, among the blessed of God at this time." Sister Starr was a true mother in Israel. We extend to our dear brother our sincere sympathy in the loss of his companion.

We note with sorrow, also, the death of Mrs. W. C. Sisley at Nashville, Tennessee, January 25. With her husband she spent long years of faithful service in South Africa, Australia, and England. She was a noble woman and an efficient worker. We grieve with her loved ones in their sorrow.

Death of Elder J. C. Raft

By radiogram from Elder L. H. Christian, of the Northern European Division, comes the sad news of the death of Elder J. C. Raft. The radiogram reads:

"Raft died Skodsborg today great loss cause Europe full particulars later.

"February 1. CHRISTIAN."

Elder Raft has been a strong and leading factor in the development of our work in the European field, laboring at different times in various conferences and divisions, as his services were required. He was a faithful man of God, a true father in Israel, and his labors were very fruitful through the years. The cause in Europe has suffered a great loss, and every one who was acquainted with Brother Raft, with his genial, hopeful spirit and his simple, childlike faith, will feel that he has lost a personal friend.

We extend to his loved ones our sincere sympathy.

WILL our correspondents from the States remember that while the postage rate on letters from the United States to the republics of Cuba, Haiti, Porto Rico, and Santo Domingo is only three cents, the rate to Jamaica, the Bahamas, and other British possessions is five cents? When this amount is not attached, the "postage due" is doubled, which makes quite an item of expense to some of our offices and individual workers.

A. R. OGDEN.

Our Pioneer Missionary Paper

AN earnest effort is now being made in behalf of the circulation of our pioneer missionary paper, the *Signs of the Times*. This is an excellent journal. It was never better in its history. Heaven has blessed it in its ministry of the years in bringing many to a knowledge of God's message for today.

The announcement of special articles and series reveals that a most valuable and stimulating presentation of the truth will appear in the pages of the *Signs* during the next twelve months. Individuals and churches should make definite plans to order substantial clubs for missionary work.

We earnestly hope that the annual cam-

paign now in progress will be the most successful in the history of the *Signs*, and that our people everywhere will rally to give this excellent paper the extensive circulation its merits deserve.

"This Is the Lord's Doing"

THE armies of Israel have waged a glorious battle around the world during the Harvest Ingathering campaign for 1933, and the reports of victory have greatly cheered every heart. In North America it was a long, hard struggle, but workers and laity refused to accept defeat. The Atlantic and Columbia Union Conferences reached the General Conference goal of an average of \$7 a member, and ten local conferences in various unions exceeded the \$7 per capita goal, i. e., Greater New York, New York, Southern New England, Maritime, Ontario-Quebec, East Pennsylvania, New Jersey, West Pennsylvania, West Virginia, Nevada-Utah. The three mission fields in the North American Division should be given special mention on account of the high per capita receipts: Hawaii, \$25.58 per capita; Alaska, \$12 per capita; and Bermuda, \$10.32 per capita.

The total Ingathering receipts by unions are as follows:

| | |
|---------------|--------------|
| Atlantic | \$ 76,976.67 |
| Canadian | 33,681.26 |
| Central | 49,171.96 |
| Columbia | 93,308.64 |
| Lake | 44,065.74 |
| North Pacific | 38,222.64 |
| Pacific | 115,465.81 |
| Southern | 38,745.97 |
| Southwestern | 21,535.04 |

The fact that two union conferences exceeded the General Conference goal, and four others—Pacific, North Pacific, Southern, and Southwestern—made a gain as compared with their record for 1932, shows how earnestly all the fields worked to secure the funds so urgently required to maintain our foreign missions.

The officers of the General Conference recognize the blessing of God upon the faithful efforts of His people, and sincerely appreciate the willing and efficient co-operation which has made this good Ingathering report possible. Millions of people have been visited during the campaign, and thousands have received our literature and have manifested special interest in our work. These interested people should be promptly and carefully followed up through personal effort along the lines of systematic literature distribution, Bible studies, etc. Thus the Ingathering work will yield a harvest of souls at home as well as in fields afar.

J. A. STEVENS.

Missionary Sailings

MR. and Mrs. Cleon B. Green and little son, returning to China from furlough, sailed from Seattle on the S. S. "President Jefferson," January 20.

Mr. and Mrs. Enoch V. Hermanson, of Emmanuel Missionary College, sailed from New York January 27 on the S. S. "Vulcania." They have been appointed to evangelistic work in the Madeira Islands, under the direction of the Iberian Union Mission.

M. E. KERN.

Our Youth and Evangelism

WE rejoice in the spirit of evangelism that has taken possession of our brethren and sisters in every field, and we believe that every effort should be made to enlist the consecration, the energy, the enthusiasm, of our youth in this world-wide evangelistic effort.

To this end we have asked Elder Meade MacGuire to contribute to the "Y" Department of the REVIEW several articles on the subject of "Our Youth and Evangelism." We know that this burden rests very heavily upon Brother MacGuire's heart. For long years he has been one of our most faithful and efficient workers in behalf of our young people, and God has abundantly blessed his efforts.

At the present time he is carrying on work of this kind, under the direction of the General Conference, in the Southwestern Union Conference. We are gratified to receive word from him that he will furnish these articles as soon as possible with his other labors. We hope that he can do this before the summer season, as he has been asked by the General Conference to respond to urgent calls for his services in the European field.

The Forty-Cent-a-Week Fund

OUR people everywhere will greatly rejoice in the final results on the Forty-cent-a-week Fund for 1933. In March of last year the shrinkage of funds in 1933 over the same period in 1932 amounted to 27 per cent. Through the liberal offerings and earnest efforts of our people in the Harvest Ingathering campaign and otherwise, this was reduced to a shrinkage of 12 per cent. When we consider all that occurred in 1933 and the reduced income of our people accordingly, we believe the amount received is reason for profound gratitude to God. While the receipts were \$235,069.86 less for 1933 than for 1932, we are thankful the shrinkage was not larger.

We are also pleased to know that eight conferences reached the forty-cent-a-week goal. The names of these conferences are:

| | | | |
|----------------|--------|--------------|------|
| Bermuda | \$.679 | Gr. New York | .436 |
| Alaska | .497 | New Jersey | .433 |
| S. New England | .469 | Nevada-Utah | .432 |
| Potomac | .456 | New York | .411 |

Below is the amount per capita given on the Forty-cent-a-week Fund during 1933:

| | | | |
|--------------------|--------|------------------|------|
| Bermuda Mis. | \$.679 | Nebraska | .209 |
| Alaska Mission | .497 | Ky.-Tenn. (wh) | .208 |
| S. New Eng. | .469 | Florida (wh) | .202 |
| Potomac | .456 | Colorado | .199 |
| Gr. New York | .436 | Iowa | .199 |
| New Jersey | .433 | Montana | .191 |
| Nevada-Utah | .432 | South Dakota | .189 |
| New York | .411 | Missouri | .188 |
| Ga.-Cumb. (wh) | .389 | Minnesota | .187 |
| E. Pennsylvania | .371 | Ala.-Miss. (col) | .185 |
| W. Pennsylvania | .364 | Oklahoma (col) | .184 |
| N. New England | .346 | Idaho | .179 |
| S. California | .345 | Oregon | .178 |
| N. California | .331 | Manitoba-Sask. | .177 |
| Maritime | .316 | Michigan | .175 |
| Ontario-Quebec | .312 | Oklahoma (wh) | .173 |
| W. Virginia | .309 | Alberta | .171 |
| S. E. Calif.-Ariz. | .302 | Indiana | .166 |
| British Col. | .289 | Up. Columbia | .162 |
| Can. California | .284 | Ky.-Tenn. (col) | .159 |
| Chesapeake | .268 | Kansas | .154 |
| Wyoming | .266 | Texas (wh) | .154 |
| Texico (wh) | .262 | Ark.-La. (wh) | .139 |
| Ohio | .253 | Ark.-La. (col) | .137 |
| Washington | .236 | Ga.-Cumb. (col) | .135 |
| Illinois | .232 | North Dakota | .126 |
| Ala.-Miss. (wh) | .227 | Texico (col) | .122 |
| Carolina (wh) | .226 | Carolina (col) | .118 |
| Newfoundland | .213 | Texas (col) | .117 |
| Wisconsin | .211 | Florida (col) | .083 |

J. L. SHAW, Treas.