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This Age of Wonders + + + By A. S. Maxwell

WERE you born in 1900? or since? If so, you came into the world in the greatest of all centuries. Your eyes opened upon a veritable age of wonders. Never was there a time such as this. It is the golden age of the world. Never were the words of Christ more applicable: "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them." Luke 10:23, 24.

Compare 1934 with 1834. Turn the clock of time back one hundred years. Would you like to have lived then? Look around you. Your wireless set has gone. And so has your sewing machine. The electric light has disappeared. There is a candle or a smoky oil lamp on the table. The vacuum cleaner is missing. Your gas stove has vanished and your modern cooking range.

There is no water laid on in the scullery. You have to fetch it from the well. Most of your books have disappeared from your bookcase. The few you have are very expensive. There is no daily newspaper for you to read, if you live outside the larger cities. Outside your house there are greater changes still. Your garage has disappeared and your car. There are no telegraph poles in the streets or telephone wires. And no street lamps. The roads are rough; fearfully dusty in dry weather and quagmires in wet.

There are few trains; you have to travel on horseback or by stage coach. It takes four days to get from London to York. And you are lucky to get there without being robbed. No airplanes hum overhead. No liners plow the seas. There are no council schools. No schools worth talking about at all, except for the well-to-do. There are no hospitals. Doctors know nothing of antiseptics or sterilization. Surgery is butchery. There are no anesthetics to relieve pain, no radium, no X-rays.

That was a hundred years ago! And things

were not very much different *fifty* years ago.

But with the dawn of the twentieth century came a mighty leap forward in every phase of human activity. It was as though a great light from heaven had flooded into the minds of men. And now on the earth, in the air, on the sea, and under the sea, we behold wonders innumerable. We are surrounded by a galaxy of amazing inventions. Voices speak to us from the ends of the earth. Giant air liners thunder through the sky. Mighty steamers cleave the oceans. Express trains roar and rattle over iron roads that belt the globe. The world is knit together by countless cables, wireless waves, and air routes. Communication with the ends of the earth is instantaneous.

It is indeed the greatest age of history. And why? Because it is the last. Heaven has indeed illuminated this generation, but with a divine purpose. Did not Jesus Himself say, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"? Matt. 24:14. The discoveries of this age have made possible the swift proclamation of the gospel of the grace of God to every soul of this last generation. And when that is accomplished, "then shall the end come."

Now upon the wings of a thousand marvelous inventions His final warning message to mankind is being carried swiftly to the ends of the earth: "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. That is the meaning of this age of wonders. It means that we have reached God's judgment hour. We have come to "the time of the end" foretold in the book of Daniel. (Dan. 12:4.)

The crowning wonder of this century will be the return of Jesus in glory. Realizing this, should we not ask and answer these questions without delay: What is my relationship to God? Is my heart right with Him? Am I prepared to meet Jesus when He comes?

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Are You a Christian?

THIS is a very personal question which I wish to propound to each one of the readers of the REVIEW. Of course I do not expect that you will give your answer to me, but will you not answer the question to your own heart?

This is a question I put to my own soul very frequently. I find profit in its consideration. I put the question now to you. You say, "I have been a Seventh-day Adventist for many years. I have belonged to the church." But this does not necessarily constitute you a Christian. You will admit, I am sure, that there are some who belong to the church that do not bear the character of Christ.

"But," you say, "I keep the Sabbath, and I pay tithe, and I donate to foreign missions." This is good and commendable, as far as it goes, but even this does not necessarily mark you a genuine child of God. There are too many today trusting in their profession, in the fact that they are members of the church. There are too many trusting for salvation in Sabbath observance, in the payment of tithes and offerings, in engaging in missionary activity. The true child of God will do all these things, he will abound in good works, but he will never trust to his good works for salvation. He will never seek to form Christ within by outward service.

There is only one way in which we may become children of God, and that is by the way of simple faith. We see our unsaved and lost condition. We see that by nature we are without hope and without God in the world, lost and undone, and doomed to eternal death. The Holy Spirit, which brings this awakening to our true condition, points to Christ the Saviour as the way of escape. We come to Him. We cast ourselves, unworthy and unclean, upon His mercy. We ask Him to forgive the sins of the past, to come into our hearts and lives with His own indwelling Spirit, giving us power to live for Him, and to keep us from falling back into the old life of sin. And by simple, childlike faith we believe that He hears us and answers our prayer. We believe that our sins are forgiven; and they are forgiven, not because of any good thing we have ever done or of any good thing we may do in the future,

but because of His great love and mercy.

When we make this full and complete surrender to Christ, and consecrate to Him every power of mind and body to be used to His glory, and accept by faith His indwelling Spirit, then we engage in His service for the very love of that service. Then we can exclaim with the psalmist, "O how love I Thy law! it is my meditation all the day." We keep the Sabbath, not from a stern sense of duty, as a means to salvation, but because we love its sacred hours, and rejoice to find time and opportunity for the communion it affords us with the One we love. Then we pay tithe and give to missions, not from a sense of duty, but because we love the Lord who has done so much for us, and desire to express our love in these material ways. And we love as well our fellow men, our brothers for whom Christ died, and we desire to do everything in our power to contribute to their salvation. This represents the experience of coming to Christ.

I come back again to the question, Are you a Christian? Do you live and labor, do you work and play, do you dress and eat, as Christ would do if He were in your place? Are you a Christian in your relations to your home? Has your wife, your husband, your child, your parent, your brother, your sister, faith in your religion? This is a very practical test of whether your Christian living tallies with your profession.

Are you a Christian in your church relationships? Is your spirit one of love and helpfulness for your brethren and sisters, one of meekness and humility, or the spirit that possessed the disciples of old in their strife as to who should be the greatest, the spirit that possessed Diotrephes, who loved to have the pre-eminence?

Are you a Christian in your business relations? Do you give honest measure in the produce you sell, in the milk you deliver to your customers? Do you do honest work as a carpenter, as a housekeeper? These are questions which may be profitably asked in the consideration of the all-inclusive question, Are you a Christian?

But the searchlight goes deeper than these outward relations. I press the question home to your own hearts.

Are you a Christian in the secret consciousness of your own heart experience? In answering this you may well consider the motives and purposes that possess your life. "Man looketh on the outward appearance, but the Lord looketh on the heart." It is our privilege to examine our hearts under the searchlight of the Spirit's revealings. Does love to God and your fellow men prompt your service? The apostle Paul tells us that we may give our bodies to be burned and all our goods to feed the poor, and yet if love is not the prompting motive in it all, our sacrifice is of no value. Is your mind filled with envy and malice and bitterness, with lust and impurity; or do you know the sweetness of the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?

I recognize that after we have done the best we can, we are still unworthy servants. I recognize that when we compare our standard of attainment with the perfection of God, we shall always see heights which we have not reached and depths of Christian experience which we have not fathomed. The humble, sincere seeker for Christ will never feel that he has attained to perfection, he will never reach the place of self-congratulation; but it is his privilege to have the consciousness in his own heart that he is honestly endeavoring to do the right as he sees it, that he is not living a hypocritical part, appearing outwardly righteous while his heart is full of the corruption of sin.

It is the privilege of the child of God to live with the consciousness of divine acceptance, even as Enoch of old had the testimony that he pleased God. It is the privilege of the Christian to come down to the close of the day and feel that by God's grace he has sought to do the best he knew, and has earnestly and faithfully endeavored to live in harmony with the divine requirements. If in an unguarded moment or an evil hour Satan comes in like a flood and gains the victory, the lesson of defeat will lead the earnest child of God to redouble his diligence, and to turn to Christ with new purpose and with deeper consecration.

This experience it is ours to seek. No man can say that he has yet fully attained to it, but it is for every one to follow on to know the Lord, to make it the business of his life to live for Christ. If a new consideration of the all-important question, Are you a Christian? will lead the writer of these words and every reader to a deeper experience in the things of God, the contemplation of the theme will prove indeed profitable.



In Spite of Difficulties

THERE is a good lesson for us in the fact that the two fields of the Southern European Division that show the largest number of baptisms last year are the two countries where the difficulties have been greatest—Rumania and Jugoslavia.

In Rumania, as P. P. Paulini explained, there is now recognition of Seventh-day Adventists by the state, and the high authorities have granted religious rights to our people; but in local places the priests still have dominant authority. From my own observation I would say the Greek Catholic priests are more bitter and ruthless than the Roman Catholic. By beatings and stonings, chains and imprisonments, workers in rural sections have had to do the work that has won hundreds to the truth every quarter. And all the time, on every side, new converts come, ready to suffer for the joy of the saving truth.

In Jugoslavia, H. Bauer, the union president, told us, there is more liberty now. Colporteurs move with less interference. One must have an official card to attend meetings; and our members each carry a card with his photograph, after the style of a passport identification. But our brethren rejoice at the larger liberty that has come, and see great things in the future progress of the truth. Multitudes are plainly being prepared by the Holy Spirit to give heed to the message.

It seems as though this larger fruitage in these lands where difficulties have been so great, is to teach us anew that the grace and power of God are revealed in greatest measure where the difficulties are greatest.

W. A. S.

Every Year a March Forward

EVERY year means new languages speaking the advent message. And every year sees more new regions entered than we ordinarily are aware of. The message outstrips our vision in its yearly flight.

For instance, at the recent committee council of the Southern European Division we were told that, despite a hard year financially, the work had entered new fields.

Colporteurs entered Réunion, an island in the Indian Ocean.

A colporteur from Portugal had entered the Cape Verde Islands, in the mid-Atlantic.

A new island in the Madeira group had been entered.

In West Africa the workers have touched new regions and peoples.

And it was a joy to hear that Corsica, off the Italian coast, the birthplace of Napoleon, is now on our list. Sardinia must quickly follow. There is also a thrifty work on in Sicily,

where, I gathered, the interest is greater than in any other part of the Italian Union.

We do not realize how continually the frontiers of our work are moving forward. With these steps being taken forward in every division, the sum total is an advance every year that brings us appreciably nearer to the "every nation, and kindred, and tongue" of the prophetic outline.

W. A. S.

Faith---What Is It?

FOR an answer to this question we are sometimes referred to Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen."

But not a few find trouble in getting a clear thought from this rendering of the words of the apostle; and so we turn to other translations.

Moffatt renders the verse thus: "Faith means we are confident of what we hope for, convinced of what we do not see."

This seems just a bit more clear, but still leaves room for question as to the apostle's exact meaning; and so we turn to the Oxford Revised Version, which gives us this: "Now faith is the assurance of things hoped for, the proving of things not seen."

From the words, "the proving of things not seen," we turn almost instinctively to Malachi 3:7-10. Here we find that the Lord, in exhorting His people to faithfulness in tithe paying, says, as recorded in verse 10: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and *prove Me now herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In 2 Corinthians 1:20 we are told that "all the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God."

Now when the Lord commands anything, or promises anything, and we believe His word and comply with the conditions of His promise, we prove or test Him. And the believing and doing constitute faith. "Faith, if it hath not works, is dead, being alone." James 2:17.

Mere belief is not faith; says the

apostle James, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20.

All God's promises are conditional. We may believe them just as we believe many philosophical conclusions, but if we do not prove or test God by complying with the conditions, we have not Bible faith, but simply a moral philosophy devoid of saving power. True faith "is the assurance of things hoped for, the proving of things not seen." And we prove God and the integrity of His promises by complying with the conditions.

But the proving must be done with humble trust in God, not in a spirit of irreverent banter. The Lord not only asks us to prove His promises, but He in like manner proves the genuineness of our faith. The apostle Peter, addressing those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time," says: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:5-7.

As we have learned, "faith without works is dead," and so without saving power. Faith is to the soul what life is to the body; it lays hold upon and appropriates what God gives. A mere theoretic belief does not and cannot do this. Food to keep the body living and in health must be digested and assimilated. In like

manner the rich provisions of the grace of God in Christ must be appropriated and used in the spiritual life. It is not enough to say, "I believe;" I must seize upon and use that which God has given in Christ. This is what the apostle Peter means when he says:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is

precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:1-12.

C. P. B.

"Are Christians Freed From the Law?"

In Six Parts—Part V

LAST week we considered at some length two texts (Acts 20:7 and 1 Corinthians 16:2), on which Sunday advocates rely so heavily when they seek Scriptural support for first-day holiness. These two texts are the only ones that mention the first day of the week in relation to the life or writings of Paul; in fact, these two texts, and the ones in the Gospels, which we have already considered, give us the total passages where Sunday is even mentioned in the New Testament.

It is an interesting fact that none of the twelve apostles, who had listened directly to all the Lord's instruction during His ministry, and upon which instruction they went forth to build the Christian church, discuss the question of the change of the Sabbath anywhere in their writings. Surely if the Lord had given them counsel on this matter, they would have spoken of it.

The writer of the epistle to the Hebrews, who was so concerned to show the superiority of Christianity over Judaism, the antitype over the types, made no comparison between the so-called Jewish Sabbath and a "Christian Lord's day." How fitting it would have been to compare Sabbaths along with various contrasts between Judaism and Christianity, if indeed the Sabbath that had been observed in former centuries was to be supplanted by a new sabbath in the Christian era! Modern Sunday theologians set forth the distinction in Sabbaths as perhaps the chief difference between Judaism and Christian-

ity. Strange that the inspired writer who addressed his lengthy epistle to the Hebrews should have so failed to show this contrast, if a contrast there is. But it is evident that his failure to draw a contrast is not due to his having overlooked the matter of the Sabbath, for he definitely refers to God's resting on the seventh day at the close of His creation work. Heb. 4:4. But though he goes on to comment on this historical fact, he makes not even an allusion to a change of the Sabbath day.

Significant Silence

It is significant also that Paul, who blazed the trail in Gentile lands, and who was so explicit in his writings on a wide range of spiritual questions, should have failed to find room anywhere in his writings for a statement that would have settled the whole matter of the weekly holy day, if, as Sunday advocates declare, it has really been changed by command. It would have been so easy for him to give at least a verse or two on the matter, setting every one's mind at rest for all time to come. We may rather conclude from reading his epistles, that whenever there was controversy on some vital doctrine he took direct care to discuss it. It would seem, therefore, proper to conclude that there was no controversy on this matter of the weekly Sabbath in the churches he had raised up. Yet in view of the fact that Jewish enemies dogged his steps to pick up any evidence they could that he was overthrowing the ancient religion, and in view of the fact that the Sab-

bath was considered as one of the most distinctive features, is it possible that Paul could have escaped disputes on this point, or his epistles be free from any mention of it, if he had really been instructing the Gentiles that the seventh-day Sabbath was no longer obligatory, and that the first day was to take its place?*

Questions like the foregoing press for answer when we consider the matter of a command for Sunday in the New Testament. And clearly the answer that must be given to these questions weighs heavily against the claim that either Christ or the apostles changed the day.

Paul's Words to Ephesian Elders

But the case becomes even stronger against Sunday when we know the words of Paul to the elders of the Ephesus church, as he was returning from his third and last missionary journey. His labors were about ended; he had done a great work for God in raising up Gentile churches; what they knew of Christianity he had taught them; if he had failed to instruct them in all things necessary to salvation, their blood would be upon him. But he declared to them in that memorable meeting: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you *all* the counsel of God." Acts 20:26, 27. He had given to these Gentile churches the full counsel of God, yet nowhere in the accounts of his sermons preached or of his epistles written to them, which epistles were to be their permanent guide on vital doctrine, is there found even a suggestion that there was to be a change in the weekly day of worship.

If this complete silence on Paul's part does not seem completely convincing to first-day preachers, we would ask them this question: Would you, declaring as you do in both sermon and writings that Sunday is the most vital institution of the Christian church and its desecration a heinous sin, consider that you had given to a group of new converts "all the counsel of God" if you had failed to impress upon them at length and with great vigor the importance of Sunday keeping? The question answers itself. Evidently Paul did not thus view the doctrine of Sunday sacredness. And the same must be said of the other New Testament writers, whose silence on this point must prove very oppressive to those who listen attentively but in vain for some note from the inspired book in behalf of Sunday.

Personally, every time we examine the whole group of first-day texts in

the Bible, we are filled with amazement that any one should ever have thought to draw from such passages the far-reaching conclusion, not only that the first day of the week was thereby made a holy day in honor of Christ's resurrection, but that the seventh day, in honor of God's creation of this world, was thereby deleted from the unchangeable decalogue.

"Probable Insinuations"

But our first-day friends ought not to attempt to explain away altogether our amazement on the ground that we are prejudiced in the case because we are Seventh-day Adventists, and thus are unable to see in these first-day Scripture texts what is supposed to be there, because eminent Sunday-keeping theologians often admit in their standard writings that little or no proof for Sunday keeping can be found in the Bible. In McClintock and Strong's "Biblical, Theological, and Ecclesiastical Cyclopædia," under the heading "Lord's Day," is found a discussion of various New Testament first-day texts. The discussion is followed immediately by this statement:

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice. But, it may be observed, that it is, at any rate, an extraordinary coincidence, that almost as soon as we emerge from Scripture we find the same day mentioned in a similar manner, and directly associated with the Lord's resurrection; and it is an extraordinary fact that we never find its dedication questioned or argued about, but accepted as something equally apostolic with confirmation, with *infant* baptism, with ordination, or at least spoken of in the same way. As to direct support from Holy Scripture, it is noticeable that those other ordinances which are usually considered Scriptural, and in support of which Scripture is usually cited, are dependent, so far as mere quotation is concerned, upon fewer texts than the Lord's day is. Stating the case at the very lowest, the Lord's day has at least 'probable insinuations in Scripture' (Bp. Sanderson), and so is superior to any other holy day, whether of hebdomadal celebration, as Friday in memory of the crucifixion, or of annual celebration, as Easter day in memory of the resurrection itself."—*Volume V, pp. 506, 507.*

Two Qualifying Statements

This is a remarkable admission, to say the least, and has great significance, inasmuch as it is found in one of the standard theological reference works. (Smith's Bible Dictionary contains an almost identical statement; while Buck's "Theological Dictionary," article "Sabbath," declares: "It must be confessed that there is no law in the New Testament concerning the first day.")

And note the endeavor that is made

to soften the force of the admission that these first-day texts are "scarcely adequate to prove" the dedication of the first day of the week. Two qualifying statements are immediately added: (1) The claim that we find the first day of the week mentioned in Christian literature "almost as soon as we emerge from Scripture;" and, (2) that the dedication of the first day was never "questioned or argued about, but accepted as something equally apostolic with confirmation, with *infant* baptism, with ordination."

We shall leave No. 1 for discussion in a following article. No. 2 needs only a brief reply. The writer in McClintock and Strong's Cyclopædia could easily have added to his list of confirmation and infant baptism, a number of other practices that early entered the church, such as holy water, the sign of the cross, etc. We were not aware that Protestants were ready to admit the apostolic foundation of a church practice that had been in force through the centuries, simply because such a practice had been quite generally concurred in. At least, Protestantism was not willing to follow any such procedure at the time of the Reformation. If it had been, we never would have really had a Reformation. The general agreement concerning some church practice may indicate simply the widespread nature of an apostasy. There is only one safe or rational way to prove the apostolic foundation of any church practice, and that is to give the chapter and verse in the New Testament.

We wonder, for example, how that very large branch of Protestantism which believes in baptism by immersion, are impressed by this declaration that Sunday keeping has the same foundation in Scripture as "infant baptism." We agree that they are in the same class. Baptists would ask immediately, "Where is the text of Scripture commanding infant baptism?" We would join with them in this question, and add, "Where is the text of Scripture commanding us to keep holy the first day of the week, and substituting that day for the seventh-day Sabbath?"

Did All Accept Sunday?

Therefore, even if it were unqualifiedly true that the setting apart of Sunday was never "questioned or argued about," this would prove nothing for Sunday. However, this statement is not altogether accurate. It conveys the impression that the whole Christian body harmoniously and with one accord, moved by apostolic precept and practice, changed to the observance of the first day of

the week in place of the seventh-day Sabbath. The fact is that there was such an element in the church that definitely remained obedient to the historical, Scriptural Sabbath, and refused to adopt the practice of the dominant church authorities, that the Council of Laodicea, down in the middle of the fourth century, considered the matter of sufficient importance to pass an action anathematizing those who refused to cease resting on the Sabbath and failed to give honor to Sunday. This action reads as follows:

"Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—"A History of the Church Councils," Rev. Charles Joseph Hefele, D. D. (R. C.), from 326 to 429, Vol. II, p. 316.

Returning now to our examination of the statements in the *Moody Monthly* articles, there is another question that may appropriately be asked. If it were true that certain passages in Paul's writings already referred to, "free Christians from the observance of the literal seventh day," on what ground can justification be found for obligating Christians to observe the literal first day, for the first day is as literal as the seventh?

Strange it is how Sunday keepers will declare that they have such spiritual freedom in contrast to the legalistic bondage of Adventists who are held down by the letter of the law to keeping the exact seventh day; and then these very same Sunday advocates turn about and campaign in behalf of Sunday laws, which very specifically mark out a literal first day of the week, and which would compel Adventists as well as others to rest on that day.

We have always wondered how Sunday advocates could feel consistent in declaring, when in discussion with an Adventist, that the fourth commandment enjoins no specific day, merely one day in seven; and then when standing before their own congregation declare that it is a sin to use any hour of the very specific first day of the week for nonreligious purposes, and refer to the fourth commandment in support of such a statement.

F. D. N.

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"O LORD our Lord, how excellent is Thy name in all the earth!" "When I consider Thy heavens, the work of Thy fingers, the moon and stars, which Thou hast ordained; what is man, that Thou art mindful of him?" Ps. 8:1, 3, 4.

Modern Atheism

MANY whose lives are cast in quiet surroundings are little aware of the destructive propaganda being carried on by atheistic teachers of the present day. This propaganda is not so bold and blatant as it has been in years gone by. It is better adapted to the age in which we live. It masquerades oftentimes under the guise of Christianity. Indeed, its teachers are not confined to the clubs and guilds of outstanding liberalism, but are oftentimes members of the Christian church. Some of these teachers are even professed ministers of the gospel. Teachers in some of the great universities are recognized as advocates of scientific or philosophical teaching which strikes at the very foundations of divine revelation and Christian religion.

Several months ago Arthur I. Brown, M. D., C. M., presented several illuminating articles in the columns of the *Sunday School Times* on this atheistic propaganda that is going forward. We take the liberty of reproducing his article entitled, "Facing the Atheists—in College and Outside," in the *Sunday School Times* for May 7, 1932. We believe it will be read with interest.

"While fighting the 'good fight of faith' one has interesting experiences with unbelievers of all kinds and conditions. Antagonism to orthodox Christianity is not diminishing. The proclamation of the gospel of Jesus Christ and Him crucified is certain to meet with opposition in these days of departure from God. This should be no cause for discouragement, but rather the opposite. If our testimony does not disturb Satan, it has little power.

"Atheism raises its blasphemous head wherever it gets the opportunity. Sometimes its attack on the Christian faith is quiet and subtle; often it is frank and brutal. Polite ridicule is one of the devil's most effective and deadly weapons. The coarser method of angry denunciation, loudly and blatantly trumpeted, tends to defeat itself by its own coarseness. Christians everywhere ought to be acquainted with the manner of the enemy's warfare.

"Last year I was giving a series of addresses in an Indiana town, speaking in the First Baptist church. In this place is a college, supposed to represent a Christian denomination in its affiliations, and the opportunity was presented one morning to give a short chapel talk, during the course of which the word of God was held up as infallible in its entirety. The same day a group of students challenged the speaker of the morning to submit to a questionnaire the following afternoon. This challenge was accepted, for I felt that the Lord had some definite purpose in it.

"Before the questionnaire period, as I learned subsequently, certain of the professors coached the students on questions to be submitted, the purpose of these being to disturb and anger the 'Fundamentalist,'

who, it was hoped and expected, would give an exhibition of un-Christlike temper, to the amusement and satisfaction of the hostile audience.

"An atmosphere of excited expectation was apparent as soon as I entered the crowded room. Standing there on the platform, facing students and faculty, there came a sinking sensation and a feeling of helplessness. How could any one answer satisfactorily all the questions that would presently be hurled? An earnest inner cry for the help of the Holy Spirit brought a wonderful sense of security, and the comforting and thrilling passage of Luke 21:13-15 was given on the instant: 'And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'

"How graciously this was fulfilled I was soon to prove. I have learned that argument and debate avail little in the Lord's work. It is so easy to match wits with opponents, and perhaps win many debates, but seldom does our Lord get the glory. This is the reward of the 'clever' debater.

"What the Students Asked

"Here are specimens of the questions, of which scores were asked that day:

"'You surely do not imagine that you can accomplish anything by your campaigns, which only cause dissension?'

"'Isn't it true that no scientists of standing agree with your views?'

"'Can you mention one real scientist who opposes evolution?'

"'Why were you compelled to leave the practice of medicine and surgery?'

"'It has been reported that you are in this work for the money you get. Is this true?'

"'You will admit you have never seen any God. If not, how can you prove His existence? Your conception is that of an anthropomorphic Being. Is not this contrary to the Bible and all science?'

"'Do you not know that it is a mark of gross and abysmal ignorance to believe in a personal God, which science has proved impossible?'

"'You surely do not believe, do you, the naive story of a man child being born of a so-called "virgin"?''

"'The Holy Spirit is an "it," isn't it?'

"And so, back and forth for an hour, as their irritation and chagrin increased when, in some strange way, the anticipated outburst from the speaker did not materialize.

"At length it seemed right to reverse the process, and to venture a question to one of the most persistent and offensive of the interrogators, the professor of zoology.

"'Professor, I would like to ask you one question, Do you believe in the existence of God?'

"The professor began to make a little speech.

"'No speech is necessary, professor. Please use one word.'

"It was interesting to note the obvious hesitation of the professor, as the blood mounted over his neck and face, until bluntly and angrily he exclaimed: 'No, I do not!'

"And the students cheered this denial

of the most fundamental of all Christian beliefs by a professor in a college sponsored by a great denomination, whose avowed purpose is to serve this repudiated Supreme Being.

"What a privilege it was to close this session with a simple, personal testimony to the wonderful saving power of the precious blood of Christ, and to voice the hope that some of the hearers would also find Him the One altogether lovely, chiefest among ten thousand.

"The Best Result of the Discussion

"There was a glorious sequel. The next day was a great one for many students who visited me in the hotel, for many of these accepted Jesus Christ as their personal Saviour.

"Several letters from the pastor of the Baptist church there, who is doing one of the finest bits of service to be found anywhere, tell of other students who have been converted since as the direct result of this week of opportunity.

"During a campaign in an Eastern city a student of the university there told me of an incident that reveals the intense hatred of our Lord found in many leading educational institutions. A professor in this university one morning surprised his class by asking: 'Would you like to know my opinion of Jesus Christ? Well, I think He is'—and then followed words that the *Sunday School Times* would never consent to print.

"Blasphemy could hardly descend to any fouler depths. The astounding thing is that a university with any knowledge of this blasphemy would permit such a teacher to remain and continue the process of poisoning every susceptible student with the virus of atheism.

"A few months ago I attended the weekly meeting of the Atheist Forum of Chicago. The admission charge was twenty-five cents, and when I arrived, the large room was nearly full. The speaker of the evening was a slight, thin, hard-faced woman, showing the characteristically unhappy expression of those who have 'banished' God. Her subject gave the opportunity for violent denunciation of God, the Bible, Christ, and His followers, as her listeners applauded her stupid and coarse harangue. The discussion that followed was along the same lines as her fellow atheists spued out hatred from the bottomless pit for almost two hours.

"As soon as the opportunity presented itself, it was a joy and privilege to take one's stand beside the Lord Jesus Christ before the angry crowd of jeering men and women, and tell them of a Saviour from sin,—a simple story from the lips of a 'sinner saved by grace.'

"When I sat down, the woman arose, eyes full of hatred, lips quivering, face pale and passionate. She burst out: 'You have just heard some absurd things about a nice Christ who is supposed to have lived on earth. Who knows whether He ever lived or not? Whether He did or not, I hate Him!'

"As I looked and heard their applause, I had a glimpse into the mouth of hell, and saw demon-possessed men and women hurling defiance at God whom they hate. Their master, Satan, has thrust them into the lowest depths of depravity.

"In Amarillo, Texas, during a campaign last year, a woman waited for me at the close of a meeting. With a face torn with emotion, she said:

"Doctor Brown, I am a broken-hearted mother."

"Why do you say that?"

"Well, this afternoon my boy Jimmy, thirteen and a half years old, came from school and said to me, 'Mother, will you do something for me?'"

"Surely I will, son. What is it?"

"I am afraid to tell you now. Perhaps you won't want to do it."

"Why, of course I will if I can—you would not ask me anything wrong?"

"Wait, mother, until you hear. Some of us boys at school have organized a club, and we're going to worship the devil. I want you to knit an emblem of him on my sweater."

"One of those calling themselves atheists had been doing underground work among the students, with this result. Surely Satan, knowing his time to be short, is not letting slip any chance to destroy Christian faith. Under these tragic conditions is it possible for Christians to be too zealous for our beloved Master?"

"In Oklahoma City a man told me of a group of men and women with whom he was associated until he was miraculously delivered. They met weekly to worship the devil, known to them as the Planetary God, and they received remarkable communications from 'The Masters,' an invisible army of teachers. This man had advanced until he was a member of the 'Inner Circle,' and what he tells is an interesting revelation of the activity and cunning of God's archenemy."

"Actually, he assured me, there were a few ministers of local churches who attended regularly and who were given careful instructions. Under no circumstances were they to leave their churches, unless compelled to do so, as their opportunity to 'bore from within' gave them a great advantage in undermining God's work."

"They were advised to mention God, but to speak of Him as the Absolute, the First Cause, or the Primal Source, but never to give the idea of a personal being. Christ was to be extolled as the greatest human that ever lived, but only a human, and a product of evolutionary development. They were instructed to speak well of the Bible as a great human document, a splendid piece of literature, but, of course, exhibiting the errors to be expected from writers of long ago, not acquainted with the discoveries of modern science and scholarship. In every possible way, doubt was to be cast upon its assumed infallibility."

"This sounds astonishingly like much Modernistic teaching, does it not? The method is diabolically sinister and dangerous."

"Demonic Instructions"

"This man wrote out for me the substance of some of the messages received."

"Preach anything except salvation by grace. Ridicule the efficacy of the blood of Christ. Emphasize the wonderful teaching of Jesus, always stressing that He was no more divine than any other man."

"Preach self-righteousness, for, 'know ye not that ye are gods in the making, and no soul is ever lost?'"

"In 1888 Satan changed his plan, and prepared to take advantage of the Age of Intellectual Egotism, which is now in full bloom. Orders were given to appeal to Intellect and Reason in high places. Christian churches are to be changed into synagogues of Satan."

"The devil desires a Federation of

Churches. This Federation eventually will merge into a Brotherhood of Religion, and finally into a Universal Religion."

"Antichrist is soon to appear on earth. He is to be a ruler after the type of Julius Caesar. The identity of this individual is Satan's great secret."

"Whether or not these are authentic utterances from Satan, they have the impress of genuineness, because the program described therein is surely being worked out in the world."

"Too frequently Christians forget the character of the terrible conflict in which we are engaged,—a fight to the death. We should ever recall Ephesians 6:12, 13:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God."

How thankful we should be that we belong to a church that truly believes in God and in the Bible as His word of divine revelation to the human family! And how thankful we should be, also, for our system of Christian schools, which emphasize in their teaching the divine verities and place emphasis upon the study of the word of God! We should guard most carefully against any approach which would break down this faith in our own personal experience or in the experience of our schools."

These are days of great peril, particularly to the youth. The enemy of all righteousness is seeking by every means in his power to divert their feet into evil paths, to destroy the simplicity of their faith. Our youth, the same as the youth of every church, are in grave danger from the subtle, pernicious teaching in the world around them. Just as far as possible our boys and girls should be gathered into our own schools. Heaven will hold us accountable if we do not do all in our power to save our own children and the children of our neighbors from becoming unsettled by the soul-destroying theories of modern atheism.

F. M. W.

An Old-Time Layman Missionary

THE joy of salvation cannot be repressed. One who knows this joy cannot confine his emotions within his own mind and heart. He is immediately possessed with a desire to carry to others what he himself has found, and bring them to the same source of his own joyful experience. And so in the record of the Bible, we find that when Christ brought deliverance to the souls and bodies of men, they straightway became heralds of the gospel message.

This is illustrated in the case of the man possessed of an evil spirit, dwelling in the country of the Gadarenes. He was sorely afflicted. He

dwelt among the tombs, and was so violent that his fellow countrymen were unable to keep him bound with fetters and chains. When he saw Jesus afar off, he recognized in Him one who had the power of a deliverer, and he besought Him for help. Christ rebuked the unclean spirit, and restored the man to his right mind.

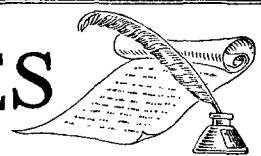
The devils, in departing from the man, desired that they might enter into a herd of swine feeding near by. Their request was granted, and the whole herd, about two thousand in number, were impelled by this demonic possession to run violently off a steep cliff and they perished in the sea. The keepers of the swine fled into the city, and told what had happened, and then the country folk in large numbers gathered together where Jesus was. They beheld the demoniac clothed and in his right mind, a happy, thankful man for the great deliverance that had come to him. This same spirit of gratitude should have been awakened in the hearts of his countrymen, but they feared perhaps the further destruction of their property, and because of this selfish fear they besought Christ to depart from their coasts.

The one who had been healed desired to go with the Master, but Christ said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. So Christ, in departing from this country, left Himself a witness of the gospel message that He was carrying to mankind. And this disciple that He left behind was true to his charge. The record is that he "began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." And so great was the effect of this layman's missionary work that when Jesus returned to this country, the people gathered together and received Him gladly. The soil had been prepared for the gospel message which the Prince of Peace now brought.

The Master today is calling His disciples to carry on among their friends and neighbors the same work as did this disciple of old. We, whatever position we occupy in the church, are to tell others what God has done for us. And the Lord will take this humble testimony, given oftentimes in weakness and with faltering tongue, and clothe it with His own mighty power, and it will accomplish great results in the salvation of men and women.

May we be faithful to our trust, even as was this layman missionary in the days of old.

CONTRIBUTED ARTICLES



"Be Ye Therefore Sober"

BY T. G. BUNCH

"THE end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4:7. This scripture could not be more up to date and applicable had it been written today. It was recorded for our time and as a warning to those "upon whom the ends of the world are come." 1 Cor. 10:11.

In the beginning the Lord established all things upon a permanent basis. All things were eternal, because all things were perfect. The entrance of sin brought imperfection to all things earthly, so that "the things which are seen are temporal," and only "the things which are not seen are eternal." 2 Cor. 4:18. Paul declared that all that is imperfect will be brought to an end, which includes almost all things with which we have to do. This embraces our own imperfections, which must be brought to an end *in* us through the power of the gospel, or they will be brought to an end *with* us when sin is destroyed out of the universe.

Nothing seems more permanent to man than great national governments, and yet even they are temporary and transitory. The citizens of Babylon were sure that their kingdom would stand forever, and Nebuchadnezzar, their greatest king, shared this belief and expressed it by erecting an image all of gold. The Romans felt the same regarding Rome, and the same feelings are prevalent among the modern nations. But history repeats itself, and only time is required to show the temporary nature of imperfect human organizations. There will be one noble exception, for divine revelation declares that in the days of the unstable governments now ruling "shall the God of heaven set up a kingdom, which shall never be destroyed, . . . and it shall stand forever." Dan. 2:44. The secret of the permanency of this kingdom is given in Hebrews 1:8: "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom."

The knowledge that all things earthly will end is a sobering thought, and yet it should bring great joy to the Christian pilgrims who are on their way to their permanent home-

land. We can be very thankful that all imperfections will end. Such knowledge makes them easier to endure. One writer has said: "Pleasure will end; therefore live for higher interests. Sorrow will end; therefore be patient and hopeful. Temptations will end; therefore be brave. The opportunity for work will end; therefore be diligent now. This life will end; therefore be prepared for the life beyond." It is sometimes said that there is no cure-all, but there is one remedy that cures all ills and corrects all wrongs; it is *time*.

But when the inspired apostle said that "all things" will end and that their end "is at hand," he was not speaking of the coming to an end of earthly things one by one as in the past, but all together in one grand climax or crash at the end of the world. That that end is near is abundantly proved by the voice of prophecy and the response of history. It is estimated that there are one thousand prophetic utterances in the Bible, eight hundred fifty of which have been completely fulfilled, and that the remainder apply to the second coming of Christ or to events now in process of fulfillment.

We are living in the very end of all the great outline prophecies of world history. Twenty-five hundred years ago the Lord gave the king of Babylon a dream of a great image that pictured the future history of the world to the end of man's imperfect dominion. All has now been fulfilled except the closing sentences of Daniel's interpretation. Babylon, Medo-Persia, Grecia, and Rome have long since passed away. The kingdoms of divided Rome now rule, and have long been endeavoring to weld themselves together by intermarriage, force of arms, diplomacy, and by national and international leagues. All efforts have failed, and it is when these conditions prevail that the God of heaven is to set up His eternal kingdom.

Revelation of World History

World history is again revealed in symbolic prophecy in Daniel 7, and here too all has been fulfilled except the closing prediction that "the kingdom and dominion, and the greatness

of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. The prophecies of Daniel 8, 9, and 11 tell the same story. The next event is the standing up of Michael to reign, and the pouring out of God's wrath upon the desolator of earth's dominion.

The study of the prophecies of the Revelation bring us to the same conclusion, that "the end of all things is at hand." This book of consummations is a series of visions covering the Christian era and focusing on the end of human history in its sinful state. The first vision covers the history of the church in seven periods, and we are now living in the closing part of the seventh period. The second vision gives another series of events and conditions under the symbol of seven seals, and we are living in the closing part of the sixth seal, which ends with the second advent of Christ, when there will be silence in heaven and awful confusion among the wicked on earth who are unsaved. The third vision, of the seven trumpets, pictures great political events and war scourges among the nations who have rejected the overtures of the Prince of Peace. We are now on the very threshold of the seventh trumpet, which "cometh quickly," and is delayed only because angels of peace are holding back the winds of strife till the servants of God are sealed for the kingdom.

Revelation 12 has all been fulfilled except the closing verse, describing the last desperate attack of the dragon upon the remnant, and that is now in process of fulfillment. The passage of a national Sunday law is the last act in the formation of the image to the beast, and the institution of a boycott against the commandment-keeping remnant, and then the predictions of chapter 13 will be translated into history. The three-fold message of chapter 14 is rapidly speeding its way to the utmost confines of the habitable globe, and when its work is accomplished, Jesus declared, "then shall the end come."

The great prophecy of Christ in answer to the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?" as recorded in Matthew 24, Mark 13, and Luke 21, has almost all become history. This very day there is every-

where "distress of nations, with perplexity," with "men's hearts failing them for fear, and for looking after those things which are coming on the earth." This condition is reflected in the enormous increase of suicides, and in the fact that heart disease has jumped from the eleventh to the first place among disease scourges since the World War. The outlook in the world was never darker, but the uplook was never brighter, for Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Surely it is time for the church to look for deliverance.

Another prophetic picture that reveals the nearness of the end is found in 2 Timothy 3:1-5. Here are listed nineteen prevailing sins of our day which have ushered in "perilous times." Moffatt renders it: "Mark this, there are hard times coming in the last days." A spiritual depression is the real cause of the present financial depression. The Lord has always prospered His people "even as" the "soul prospereth." 3 John 2. The Lord promised ancient Israel material prosperity on condition that they maintained their allegiance to Him. (See Deut. 11:13-17.) The world today has turned away from God, and "hard times" have come as a divine judgment.

Let us notice one more prophetic picture, penned near the beginning of the twentieth century by the servant of the Lord:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones. The condition of things in the world shows that troublous times are right upon us."

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis."—*"Testimonies," Vol. IX, pp. 11, 13.*

The Grand Consummation

Surely no Seventh-day Adventist can doubt that "the end of all things is at hand." To those who have this

conviction comes the admonition, "Be ye therefore sober, and watch unto prayer."

A few years ago the editor of *Leslie's Weekly*, after describing present-day conditions, asked the question: "Is it any wonder that many are asking if the end of all things is at hand?" The editor then added, "The world may well be sobered by the thought." But is the world in general sobered by what is taking place? The last night of Babylon's history was spent in hilarious and drunken revelry. The citizens of Rome became more pleasure mad as the empire approached its dissolution. An orgy of unprecedented feasting and dancing

Interpretation

BY ELEANOR ALLETTA CHAFFEE

He touched my weakness, and it was strength

Forged to a swift, undaunted sword,
Bladed, keen as a fearless word;
This was the courage of the Lord.

He touched my heart that was full of pride,

Bound it to His with love's own cord,
Tenderly purified its dross;
This was the mercy of the Lord.

He touched my eyes that were veiled by doubt,

Showed me the splendor richly poured
Over eternal streets and walls;
This was the glory of the Lord.

swept over the South just before the Confederacy collapsed during the Civil War. This condition again prevailed during the closing days of the World War. Voltaire said, "Lisbon lies in ruins, and the people dance in Paris."

We have now come to the most silly, foolish, hilarious, and pleasure-mad age of all history. The end approaches, with the world in drunken revelry. Modern Babylon is repeating the feast of Belshazzar, and soon the revelry will be brought to a sudden and tragic end. The world is dancing toward the brink of the precipice.

Sad as it may seem, when this condition prevails in the world there will be two classes in the church. One will be a sober-minded people who watch unto prayer; the other will be partaking of the spirit of the world. These two classes are described in Matthew 24:37-51. One class is ready, and lives daily in a state of preparedness for the close of probation. They are also giving to the church "meat in due season,"—the message that prepares the church for the coming of Christ. The other class

doubtless feel that these others are too serious and concerned. In their hearts and by their lives they say to all, "My Lord delayeth His coming." They therefore are not a sober, watching, praying people, but indulge in the pleasures of the world and in feasting and drinking with the drunken. They "smite" their "fellow servants," who endeavor to warn and sober them, with the cruel tongue of criticism and false rumors and with the "fist of wickedness." The end is sudden and tragic.

To drive this truth home to the advent church who are looking for His coming, Jesus gave the parable of the ten virgins. "Then shall the kingdom of heaven be likened unto ten virgins." Here the two classes of Adventists are symbolically described. One class is called "wise" and the other "foolish;" one is sober and watching unto prayer, and the other careless and worldly and unconcerned. One is represented by the wheat, and the other by the tares and the chaff. They remain together in the church till the sudden coming of the Bridegroom, the Lord of the harvest.

The apostle Paul describes the lives and attitude of those who will be ready when Christ returns. "The grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfillment of our blessed hope,—the appearing in glory of our great God and Saviour Jesus Christ." Titus 2:11-13, Weymouth's translation.

Surely the call of the hour to Seventh-day Adventists is to be sober and watch unto prayer. Praying people are always serious and sober-minded, and at the same time they are filled with inward joy and peace. There is no contradiction in these terms. The source of the Christian's joy is from within, and he is not ruffled by storms or intoxicated by pleasures. Only praying members of the church will be prepared when the final test comes.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

The Kingdom of Heaven---No. 9

The Law of the Kingdom

BY T. H. JEYS

ADAM lost his kingdom because he believed the words of him who said it would be safe to disobey the commands of God. Adam's children inherit from him the carnal heart, so they by nature are "not subject to the law of God, neither indeed can be." It is the work of the second Adam not only to restore to the race their life and home, but also to bring back the moral image of God, lost by transgression. It was therefore a very material part of His task to "magnify the law, and make it honorable." Isa. 42:21. The law of God is but the transcript of His character. To be in the image of God is therefore to reflect the divine character, to have the law as the very warp and woof of the life.

The perfect God made a perfect man, gave him a perfect home, and laid down for him His perfect law. In doing this He required continuance in perfection, and supplied the means by which the requirement could be met. "The law of the Lord is perfect, converting the soul," declares the sweet singer of Israel. Ps. 19:7. Converting means changing. Here lies the problem. Men sometimes speak of the law as if it were changeable. It is man that needs changing, not the law. When the man is converted, the law will just suit him.

Had man continued in this law, he being not a forgetful hearer, but a doer of the work, there would have been no necessity for the great sacrifice. Earth would still be the home of perfect human beings, and Adam would be their king. Eden would still be the capital of the world. Pain and distress would never have been experienced. Adieus would have been sounds unknown. Death's cold hand would never have been laid on the fair flowers of happy association. No evil human passion would or could ever obtain. Hatred, and malice, and envy, and all their baneful brood would have been forever barred. But sin entered our world, and death by sin, "and so death passed upon all men, for that all have sinned." Now cemeteries are seen. The funeral train is a familiar sight. Sounds of lamentation are heard. Tears flow. Hearts break. All earth is a saddened procession from the cradle to the grave.

When Jesus delivered His memorable sermon on the "better things

of the better kingdom," commonly spoken of as the "sermon on the mount," He made very plain His attitude toward the eternal law, warning His hearers against even thinking of any possibility or purpose of His attempting any change in that which by its very nature is perfect and changeless. Matt. 5:17. Rather He would impress all with the far-reaching implications of the code

which men's dull minds had belittled to the point where they considered it a mere array of arbitrary prohibitions and requirements. He would have them understand that the law is a real discernor of the thoughts and intents of the heart. He would strip it of all human glosses and superfluous additions. He would discover to all men its symmetry and adaptability to all needs. And last, though by no means least, He would show its immutable and unchanging character, and thus demonstrate why He, by new covenant provision, writes it in the hearts of Israel and Judah. Jer. 31:31-34.

Encouragement for the Sick

BY E. W. FARNSWORTH

THE Scriptures abound in precious promises for the afflicted. God's heart of pity yearns over His suffering children. It is His delight to soothe their sorrow, to cure their ills, to send them relief, "for He doth not afflict willingly [from His heart] nor grieve the children of men." "The Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies." Lam. 3:33, 31, 32. It is His delight to send them relief, to cure their ills.

The life of Jesus was an object lesson, showing His interest in and compassion for suffering humanity. At the cost of His own comfort and convenience He took long journeys on foot to relieve even one or two sufferers. Day after day He ministered to crowds of sick and dying who had no hope of health or happiness except in Him. Those who were healed told of the wonderful cures He had wrought, of their own lifelong misery, and how He had spoken the word which filled them with health and peace. Even the dead were raised to life, and wherever He went the afflicted and suffering experienced salvation from physical and spiritual woes. No sufferer appealed to Him in vain. Here is an account of one day's work in Capernaum:

"From the homes, the shops, the market places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon couches, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence.

"Hour after hour they came and went; for none could know whether tomorrow would find the Healer still among them. Never before had Capernaum witnessed a day like this. The air was filled with the voice of triumph and shouts of deliverance. The Saviour was joyful in the joy He had awakened. As He witnessed the

sufferings of those who had come to Him, His heart was stirred with sympathy, and He rejoiced in His power to restore them to health and happiness."—*The Desire of Ages*, pp. 259, 260.

"The people pressed into Christ's presence with urgent, pitiful appeals, Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother, He bent over the suffering little ones. All received attention. Every one was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad.

"As the priests and temple officials witnessed this great work, what a revelation to them were the sounds that fell on their ears. The people were relating the story of the pain they had suffered, of their disappointed hopes, of painful days and sleepless nights. When the last spark of hope seemed to be dead, Christ had healed them. The burden was so heavy, one said; but I have found a Helper. He is the Christ of God, and I will devote my life to His service. Parents said to their children, He has saved your life; lift up your voice and praise Him. The voices of children and youth, fathers and mothers, friends and spectators, blended in thanksgiving and praise. Hope and gladness filled their hearts. Peace came to their minds. They were restored soul and body, and they returned home, proclaiming everywhere the matchless love of Jesus."—*Id.*, p. 163.

When Health Fails

Inspiration tells us what to do when health fails. Christ is not on earth today in human form, but we know His heart has not changed. He sympathizes with us; He is as willing to heal and save as when He ministered to the sufferers of Galilee.

"We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

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

A paralyzed man was brought to Jesus on one occasion, and he found healing for both soul and body. First his soul was healed,—his sins were forgiven,—and this was followed by the healing of his body.

"Jesus came to 'destroy the works of the devil.' 'In Him was life,' and He says, 'I am come that they might have life, and that they might have it more abundantly.' He is 'a quickening [life-giving] spirit.' And He still has the same life-giving power as when on earth He healed the sick, and spoke forgiveness to the sinner. He 'forgiveth all thine iniquities,' He 'healeth all thy diseases.'"—*"The Desire of Ages,"* p. 270.

Is it possible? Will He as surely heal all diseases as He can and will forgive all iniquities? Are there not some diseases He does not and cannot cure? One noted physician declared that God never healed a cancer. A Christian lady, hearing this statement, said, "He says 'all thy diseases,' and He means all,—cancer, tuberculosis, anything, no matter how incurable to men." There are no hard cases with the Lord, and truly when He says all, He means all.

The following quotation is to the point:

"Why is it that men are so unwilling to trust Him who created man, and who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? Our Lord has given us definite instruction, through the apostle James, as to our

duty in case of sickness. When human help fails, God will be the helper of His people. . . . If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit."—*"Testimonies,"* Vol. V, p. 196.

Listen to these encouraging words:

"The divine Healer is present in the sick room; He hears every word of the prayer 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,"* p. 215.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34:19.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their souls from death, and to keep them alive in famine." Ps. 33:18, 19.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Ps. 41:1-3.

"Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions. O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107:17-21.

"In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63:9.

we gain victories and advance in Christian living. Let us never forget, when brought into trying experiences, that "God orders our surroundings, and He will place us where we shall have test after test." He supplies our needs. He knows what lies concealed within our hearts. We do not. The tests we meet bring to our attention the evils of our nature, not to discourage us, but that we may overcome them. Of those who are finally victorious over self, it will be said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life."

"The Night Is Coming On, and I Am a Stranger"

BY ERNEST LLOYD

As we were going down the road in the gloaming from the home on the hill to the little church in the valley, we were met by a man of foreign birth, who stopped suddenly and inquired of us the way to a village four miles distant. A sister in the company with us began to give him directions about the route, when another remarked, "There is a more direct way—the new road, you know."

In a twinkling the man turned full upon us, and with a countenance expressive of intense anxiety, said, "Madam, tell me the best and straightest way; for the night is coming on, and I am a stranger."

The words were so earnest and the manner so impressive that we felt deeply concerned over making it very plain to him regarding the most direct route. The stranger hastened on, and we directed our steps to the church service. However, at intervals during that meeting we could hear those earnest words: "Tell me the best and straightest way; for the night is coming on, and I am a stranger."

We could but think of that great day when lost men and women, with terror depicted upon their faces, will implore the redeemed to tell them the way to become reconciled to God—the straightest way to the "city of refuge;" for the night of thick darkness is coming on, and they are strangers to God, strangers amid blackness and eternal darkness. And knowing these things, should we not more earnestly persuade men, and improve every opportunity to direct them into the sure way, that the night may not overtake them before their goings are established in that pathway of life that leads to the eternal city?

Disagreeable Surroundings

BY D. H. KRESS, M. D.

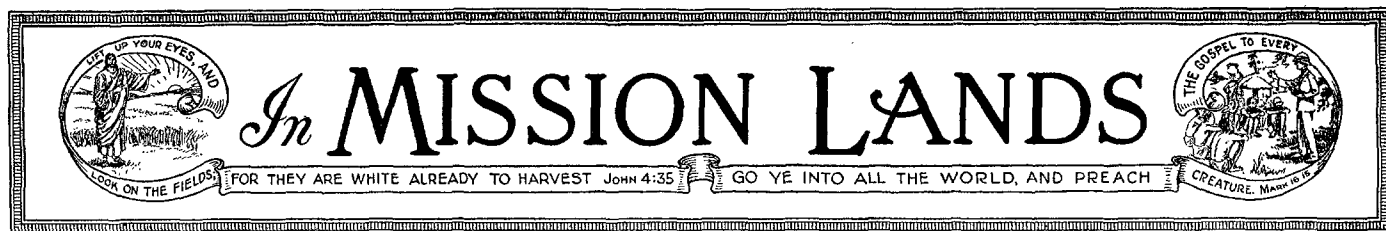
"SOME seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and He will place us where we shall have test after test, to prove us and to reveal what is in our hearts."—*"Gospel Workers,"* p. 446, old edition.

These words are worthy of careful consideration. Naturally we are inclined to attribute to our surroundings our ill nature and unhappy experiences. We find fault with our surroundings, thinking if they were what they should be, we would be what we should be. This is a mistake.

Hagar, Sarai's maid, was unhappy in the presence of her mistress. Sarai had undoubtedly been unkind

to her, but God had permitted it for Hagar's sake. It was an experience that Hagar needed. The time came when Hagar felt she could stand it no longer, and she fled from her mistress; but she was no happier after she left. She was discouraged and on the point of despair when the angel of God found her in the desert. He said to her, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" She said, "I flee from the face of my mistress Sarai." The angel said to her, "Return to thy mistress, and submit thyself under her hands." Gen. 16:8, 9.

Hagar had an experience to gain that she could not gain by fleeing. Character is not developed in that way. It is by meeting trying experiences in the spirit of the Master that



"Go!" --- "Come!"

BY A. R. OGDEN

IN the great gospel commission given by the Master to His disciples, before He left them on earth, He said, "Go ye into all the world." Mark 16:15. On another occasion it is declared that some glad day He will say to some, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

What an eternity of meaning in these two short words, the two of them containing but six letters of our alphabet! "Go"—"Come." Before any one can hear the invitation word, "Come," he must be ready to respond to the commission, "Go." The going must precede the coming. The going is often attended by human sadness. The coming will be rewarded with endless delight. What an everlasting joy it will be to each and every one who has lived worthy to receive the blessed benediction awaiting the faithful of God, "Come."

During all the history of human experience, ever since the fall of our first parents, God has been calling men and women to go. The call came to Abraham, and he responded by going into a strange land. "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." Gen. 12:1-4. As a result of his prompt and willing response Abraham became the chosen of God, the father of the faithful. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

So in both ancient and modern times there has been the going forth into new and strange lands. Hundreds, yes, thousands of our young men and women, and some of the

older ones too, have, during the last half century, responded to the call of God in these "last days," and many of them are today scattered even unto the uttermost parts of the earth, north, south, east, and west, around the circle of the whole wide world. May each and every one who has so readily and willingly responded to the Lord's "Go," so faithfully do his appointed task in the place of God's appointment, that he may be numbered with those in the great home-coming. This is the earnest desire of one who himself has so responded, and in his own experience has made the same sacrifice. Great indeed will be the reward for faithfulness. So again I repeat it: before any one can hear the invitation, "Come," he must be willing to respond to the command, "Go."

It is not alone to the one called to leave the homeland; the one called to separate from parents, loved ones, friends, and all that earthly ties hold dear, but to all of God's children the commission is given to go. "Son, go work today in My vineyard" (Matt. 21:28), is the universal commission of the great Master to all His children. To every individual has been given his special work, whether it be in the mission field or in the homeland; whether it be as one engaged in public work or in more private life. "Ye are My witnesses, saith the Lord." Isa. 43:10.

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the preacher preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth.

"It is the purpose of God to glorify Himself in His people before the

world. He expects those who bear the name of Christ to represent Him in thought, word, and deed. Their thoughts are to be pure and their words noble and uplifting, drawing those around them nearer the Saviour. The religion of Christ is to be interwoven with all that they do and say. Their every business transaction is to be fragrant with the presence of God."—*"Testimonies," Vol. IX, page 21.*

With this vision of an eternity of joy and bliss where sin and sorrow will never come, what a glorious privilege is offered to us poor creatures of earth to respond to the great commission of Jesus our Saviour, and to go wherever in His providence He may call us to go and labor for Him who has loved us with an everlasting love, and who Himself left heaven in the going, and gave His life a sacrifice upon that cruel tree, shedding His blood on Calvary's cross, that some day He might say to a great host of the redeemed, "Come."

"On the shore beyond the sea,
Where the fields are bright and fair,
There's a call, a plaintive plea,
I must hasten to be there.

"Hark! I hear the Master say,
'Up, ye reapers! why so slow?'
To the vineyard, far away,
Earthly kindred, let me go.

"Just beyond the rolling tide,
The uplifted hand I see;
Lo! the gates are open wide,
And the lost are calling me.

"Father, mother, darling child,
I must bid you all adieu;
Far across the waters wild,
There's a work for me to do."

"Go!" "Come!" How much is comprehended in these two short words of Jesus!

Some of our faithful workers have been pilgrims and strangers on the earth for many years, having responded to numerous calls that in God's providence had come to them. I was forcibly reminded of this on the recent occasion of the farewell service for Elder and Mrs. H. J. Edmed, of the Jamaica Conference, when on December 7, 1933, an unusually large gathering assembled to bid them farewell as they were leaving "beautiful Jamaica" to answer another call to go. Pastor and Sister Edmed have responded to another call of the Inter-American Division Conference

to go from Jamaica, where they had labored so earnestly and faithfully for the past five and one-half years, to take up work again in Trinidad.

As I sat on the platform in the North Street, Kingston, church, with all the workers of the Jamaica Conference and others, and listened to the words of appreciation of the work and love for Pastor and Sister Edmed, I asked myself the question, "How much longer will the going continue before the coming call will be given?" Pastor Edmed, like the writer, has been connected with this cause and message for nearly a half century. For more than forty years he has been an active laborer in the organized work of the denomination. During most of this time he has carried a burden of official responsibility, having labored in Africa, and in more recent years, in various parts of the West Indies. He, like many others of God's faithful men, has responded, during these years, many times to the call to go. The invitation will assuredly follow, in due time,

"Come." What a gathering that will be! What a day of triumph and victory to those who will meet on the sea of glass to join in the song of Moses and the Lamb. (See Rev. 15:2, 3.)

Again I repeat it in closing, what an eternity of joy and bliss for the faithful goers in that great glad, glorious time of the home-coming. "Come, ye blessed of My Father." "Come"—"Go."

"When Jesus calls His jewels
From every land and sea,
And takes them home to glory,
What a meeting that will be!

"We'll meet the friends departed,—
The loved ones called away;
Not one will be forgotten
In the glad reunion day.

"We'll meet the kings and prophets
Of ages long ago,
And all the faithful martyrs
Who bled for truth below.

"We'll meet in all His beauty
The One whom we adore,
Who died that we, believing,
May live forevermore."

An Interview With the Governor

BY C. H. BAKER

BEING called to the prefect's office in those days of priest rule during the years prior to the recent Peruvian revolution, was not an uncommon occurrence, but one that always gave us a feeling of fear and dread that something unusual was pending, and that the work was to receive another stroke from the persecutors. We were thinking that such summonses were no longer in vogue, in view of the radical changes in Peru, where liberty has apparently replaced tyranny. Nevertheless, it caused us some concern when one day a summons came from the prefect in Puno for us to appear before him in his office at four o'clock.

Our schools were about to begin, and it was natural to suppose that some question had arisen, some observation made, as to the lawful functioning of religious institutions. It was very natural to suppose that again enemies opposing our work were causing some stir in governmental circles. Many things raced through our minds as with fear and trembling we started on our way to obey the summons of the highest authority in this province, answering to meeting the governor of a State at home.

When we arrived, we were taken directly to the prefect's office. He was not in, so the brother with me and I sat down on one of the larger

sofas, consoling ourselves as best we could, and talking of other things to divert our minds from the dread issue awaiting us.

A military officer immediately advised the prefect of our presence. He soon appeared. A very congenial sort of man met us with a smile. He began by making that well-known and familiar remark which nearly always gave us an attack of the chills, "I have just received a communication from the Minister of Instruction in Lima" (the capital). "Well, this is our finish," we thought. A liberal man in that department must have been replaced by one at enmity with our educational work. Certainly it must be a communication to strike a blow at our schools.

The prefect paused, and the silence seemed ominous. Calling his secretary, he asked for the said communication from the Minister of Instruction. Again that phrase, "Minister of Instruction," resounded in our ears; for you must remember it was that notable personage who had blocked and hindered our school system in the Lake Titicaca Mission for so many years. I prayed silently and put the matter in the Lord's hand for Him to overrule.

Upon receiving the communication he invited us in a very congenial and familiar way to come over nearer to him. This gave us a little relief.

Perhaps it was not so awful as we had supposed. We took the seats proffered us, and he began again with the matter in hand. "This communication from the Minister of Instruction is a petition given to him by the president of a certain evangelical organization, requesting guaranties and the privilege to establish churches and schools among the Indian population of Peru, and particularly in the departments of Cuzco and Puno. Do you know this man? and is he the president of your organization? For, if so, I shall give you the highest recommendation that I am able to give. I want to help you, for I know your work; and my office shall give you all it is able to give while I am here to dispense the guaranties and liberties asked for."

We told him that we did not know the man.

"Well," he said, "if it is not you people asking for these privileges, and if there are none of these people here in the Department of Puno, I shall let the matter alone. But I want you to know that had it been your organization requesting these guaranties, I certainly would have given them without hesitation."

"And by the way," he continued, "what is the name of your organization?" We told him. "Yes," he continued in a serious way, "an organization that takes away the venomous alcohol, does not permit gambling or smoking, eliminates vice, and prohibits the use of coca, and is carrying on a wonderful, beneficent program of building up health among my countrymen. Unlike some whose only desire is to degrade with alcohol and coca, for the purpose of exploitation, your program is positive, and one which merits only support and praise. Again, I hear that your wives are making a very notable contribution to the Indian girls in teaching them domestic duties, as well as hygiene and cleanliness.

"But now in closing, I would like to get some more data about your work. Your offices are in Puno, no doubt?"

"Yes," we responded, and we named all of our mission stations. He wrote them all down.

"About the schools?" he went on inquiringly.

"Yes, we have sixty-five schools with 3,000 students enrolled, and many other places where we could have schools if we had teachers to supply them."

"Good," he continued, "I shall see that these data are sent on, and that your work becomes more widely known."

Then taking up from the desk the official communication containing the appeal above referred to, he said, emphatically, "These people are *not* here," but reaching over for the sheet of paper on which were written the notes concerning our work, he said, "These people *are* here."

The South Central Luzon Mission

Itinerating Among the Churches

BY GIL DE GUZMAN

LEAVING the mission headquarters at Lucena in the morning, I arrived at Siain at noon. Here our veteran self-supporting worker, Brother Barrameda, joined me. We crossed the sea to Perez. The sea was as smooth as glass. After several hours' riding, we found ourselves at Perez at one o'clock in the morning of the next day.

Perez is a small town with but few of what we now call "modern conveniences," though its people are susceptible to gospel preaching. In February, Sister Victoria Quintal, our consecrated, devoted Bible worker, started a series of public meetings in that town. She was just following up the interest created by our self-sacrificing colporteurs who had been there some years ago, and had sold "Our Day" and "The Great Controversy." Through the reading of these books, Brother Gregorio and his wife began to keep the Sabbath, and observed other points of our doctrines as best they could. As a matter of fact, he was the one who asked for an effort to be started there, that his neighbors and townspeople might also know of the truth. His concern was for the salvation of others—a good sign of conversion.

Some distance from the town, in the midst of nature, a unique baptismal service was conducted, and fourteen precious souls followed the Lord into the watery grave on that beautiful Sabbath afternoon. Six of these were young people.

Following this was the organizing of the young people's society and the election of all the officers for the church. Then came the celebration of the Lord's supper, the first one to be held there, which marked the beginning of other church ordinances in which the members will have the privilege of partaking. When opportunity was given them to testify, they all pressed in, eager to express their heartfelt thanks to the Lord for giving them the opportunity to know of His message and to pledge allegiance to Him as long as life shall last. In-

We left the audience chamber of the prefect, a man of the world, with throbbing hearts of gratitude to God for His opening and overruling providence. Instead of being ordered to close our schools or submit to some galling restrictions, we were sent away with the prefect's best wishes.

deed, it was a blessed meeting together, and God had been with us from the beginning to the end.

Sunday morning Brother Barrameda and I sailed for Alabat to hold another quarterly service. We found the brethren in excellent spirit, and after extending words of greeting we called the church officers' meeting to order. All the officers were present, and after instructing every one of them and after holding up the Sabbath school and young people's ideals with the purpose of enlisting their full support, we came to a more unpleasant task of dropping three names from the record. There was a feeling of regret and sorrow in our hearts when the officers' recommendation was read before the whole church for the removing of those three names from the church record book. This was done only after earnest labor in harmony with the Biblical instruction.

Our next stop was at Lopez, but we dropped in at Gumaca to wait for the train. I found the young people's secretary, who is also the Sabbath school secretary, busy rehearsing the children for their dialogue on the thirteenth Sabbath program. The Gumaca brethren have high hopes

for the future, we are told. Plans are under way for launching a series of public meetings somewhere in the town, under the auspices of the young people's society. Our prayers go out with theirs for the successful realization of this plan.

Our people at Lopez had been planning for several years to have a school for their children. Somehow, their faith was not strong enough to enable them to translate their plan into a reality. Financial conditions there now, as elsewhere, are discouraging, for the prices they receive for their commodities are on the down grade; but their faith is on the ascending grade, and this is the reason why a church school was opened this year. On my first visit to the school, there were twenty-two children enrolled in grades one to six, with the second grade omitted. The chairman and other members of the school board are cherishing bright hopes for the future, and are determined by God's help to keep the school going in a strong way.

My next stop was at Guinayangan, where we have a faithful, devoted group of believers. This church was born under severe opposition and persecution, but each stroke of opposition tended to drive the members nearer the Lord. They were not only grounded deep in the truth, but are now zealous missionary workers. Three years ago there were only seventeen initial members of their church, but now there are fifty-one members; in other words, they trebled their membership in three years.

On Wednesday afternoon we rode in a big banca to baptize six young people out in the sea. The ceremony was impressive and solemn. In the evening a meeting was held in the church, and the six were officially



Staff and Student Nurses in the Manila Sanitarium and Hospital, Philippine Islands

In 1928 Dr. H. A. Hall started the medical work in the Philippines, and the following year the first unit of the sanitarium was built. A year later another unit was added. We follow the lines of our sanitariums in the States. A large number of our ward patients are charity patients who come to us from all over the Philippine Islands.

This year we have sent two of our graduate nurses to the provinces, where they are doing dispensary work for the poor. Two more of our graduates have gone to Penang to help Dr. Gardner in his work there.

received as members. Just as the meeting was about to close, another young man came rushing in. He is persecuted by his parents, and was being hindered by his folks from joining the faith. He requested me to baptize him right then, and after questioning him and with the full recommendation of the church, I baptized him also, thus bringing the number up to seven young people baptized and added to the church that day.

The following day I organized a Junior Young People's Society, and the elected Junior officers were inducted into office. To my mind, we have here one of the best groups of Juniors that can be found anywhere in our mission. Their Junior super-

intendent is a public school teacher of experience. I am anticipating great progress in their work.

The last church I visited was at Perez. The longest continuous walk I ever made in all my life was when I walked the distance from Guinayangan to Perez, starting at seven in the morning and continuing until seven in the evening, through mud, forest, mountains, and jungle over an uncharted road, barefooted. But I forgot all about the hardships of the way when I found the brethren serving the Lord and faithful to their vows. They are preparing three more souls to join the increasing number of pilgrims for the heavenly Canaan. God is preparing a loyal people in the South Tayabas District.

think that it was money they had earned all by themselves! Three boys from eight to eleven years of age had earned ten shillings each. It would have been hard to find three happier boys than they were that day.

When I tell you that the children's offering amounted to £4 10s. you will see how hard they worked, as there are only fifty altogether, and some of them are too young to earn anything. May the Lord bless the lambs of the flock.

Again the empty tin was placed on the table and the adults were invited to bring forward their offering. O that all members who have not yet taken part in this plan could have witnessed the sight as between fifty and sixty members rose with one accord and brought their offerings to the Lord. When counted, this offering amounted to £8 11s., making a sum total of £13 1s. for the Investment Fund.

After the usual Thirteenth Sabbath Offering had been taken up and added to the Investment offering, it was found that a record offering of £22 5s. 10d. had been given. Willing workers work wonders.

Truly the Lord abundantly blessed all who took part in this plan during the quarter, and I am sure that all felt amply rewarded for the effort put forth. We know they will press on with greater zeal and determination in the work of the Master, and in the great gathering day will find many stars in their crown as a result.

"The work we do, the hours we spend,
The pennies we invest,
Are little things, but they will grow,
If by the Master blest,
Until like clustered diamond points
Around a central gem,
Our little deeds and gifts will shine
In Jesus' diadem."

Papanui Sabbath School, New Zealand

BY DOREEN E. BROWN

"We mustn't be late this morning. I have my tin; have you yours?"

"Yes, and it's nearly full, too. I'm so glad it's a fine day, aren't you?"

"Rather, it just seems as if everything is as happy as we are."

Great was the excitement manifested by the Papanui Sabbath school members, especially the children, as they took their places on the thirteenth Sabbath, a quarter of an hour before the usual time for opening.

The great day to which they had been looking forward from the first Sabbath of the quarter had arrived at last, and expectation was high. Each member having faithfully done his part, success was sure to follow.

For this special occasion the children took their places in the front seats in the church, as they had a definite part to act in the day's program.

Punctually at half past nine the superintendent and his assistant took their places at the front, and all bowed reverently in prayer with them after a very warm welcome had been extended to all.

With hearts full of eager anticipation, the members took part in the opening exercises, and the various items rendered by the children were greatly appreciated.

"I am from the primary division,
And I'm glad to tell you so,
For we are very happy,
And want to let you know
Some of the things we're doing—
Why, it's more fun than play
To earn a little money
For Investment Day!"

quoted one little girl, and truly she looked as if she meant every word of it. Four adult members rendered a rousing quartet, "Shine Forth,"

which inspired all to press on and let their light shine for the Lord.

A fitting conclusion to the special items was given by seven of the intermediate children, as they offered many suggestions as to how to earn money for Investment; and then, at last, came the great moment.

With a happy smile, for he was certain of a ready response, the superintendent placed the Investment tin on the table and asked all the children to come forward with their Investment offerings. What excitement there was as each child eagerly placed his gift in the tin, knowing it was to be used in taking the great gospel message to the little boys and girls who do not know of Jesus. Nearly every child had something to give, and how happy they were to

Needy Souls Afar and Near

"It is reported that during the 'Titanic' disaster a vessel equipped with the Marconi system of wireless telegraphy passed within a few miles of the ill-fated ship. It was near enough to have rescued every passenger aboard, but passed on, all unmindful of the lives going down within easy reach. We ask, Why was it? The answer comes that the passing vessel's instrument for receiving messages was so keyed as to receive only calls from distances of one hundred miles or more.

"It is a pathetic illustration of what is taking place every day in the Lord's work.

"How many are there who really feel interested in world-wide missions, but whose hearts are so keyed as to

receive only calls from afar, while hundreds and thousands of our fellow beings within the limits of our own state are passing through the bitter experience of life wreck and soul disaster without response or seeming care from us, though we are so near?"

NOTHING is so wholesome and medicinal for an aching heart as work, continuous employment. Sorrow is apt to be introspective, self-centered, and in the estimate of the sufferer exceptional. Isolation and solitude are too often thought to be its congenial employment; whereas open air, sunshine, and a busy life are a sovereign balm for the saddest soul.—
Arthur Little.



Conducted by Promise Kloss

"She Will Do Him Good"

BY J. L. BROWN

AN industrious and virtuous worker's wife has her part in God's cause. Proverbs 31 gives a list of her industries and virtues, and then adds: "A woman that feareth the Lord, she shall be praised." "Her children arise up, and call her blessed; her husband also, and he praiseth her." She will never be so taken up with the "cares of this life" that she cannot "pray without ceasing" for him while he battles away with his field problems.

The *Eficiencia* tells about a colporteur's wife in Chile. I quote her statement as reported: "Friday morning, just before leaving the house for his territory, my husband said: 'Pray for me today.' He seemed rather heavy-hearted and discouraged. So when he was gone I spent time in prayer, asking the Lord to give him good courage and two orders before dinner.

"When my husband returned for dinner, he was of good courage, and began telling me how the Lord had blessed him with three orders, and that he must shortly leave for an appointment he had made to meet a lady's husband, who could be home only at noon. We prayed together now, thanking God for His blessings and guidance. Then my husband quickly made his noon call, and took another order for the large book."

"The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life." Prov. 31:11, 12.

Your Child's Nervous System

BY BELLE WOOD-COMSTOCK, M. D.

We are living in an age of nerves. Everybody is on a tension. Anxiety and hurry dominate all activity. This same atmosphere pervades the home, and the cares of life so intrude themselves into the spirit of the home that its peace and serenity and happiness are sadly marred. The greatest harm resulting from this interference is the effect on child life. Parents, hurried and anxious, fatigued and depressed, do more to hinder the normal development of their children than they would care to be-

lieve. If mother is tired, the children know it. If father feels irritable, how quickly the children realize this, even when by heroic endeavor he is able to hold his tongue—and he often isn't.

This irritable habit is quickly picked up by the imitative child, and he suffers not only from the unhappiness he sees in the parents he loves, but also from his own disturbed emotions. Fretfulness, impatience, antagonisms, with all their devastating influence upon the normal nerve expansion, take serious toll from the child's developing nervous system.

Happiness a Health Habit

Because instability of nerves tends in a measure to neutralize the effect of the most carefully planned health program, this situation demands careful consideration. Happiness is after all the most important health habit, and in so far as a child's environment is one of joy and peace, is it possible

for him to respond to the fullest extent to his physical care. No child can develop fully in the daily presence of nagging and unhappy parents. Be a home ever so poor, with happiness there a child will receive the most important background for both physical and nervous growth. No parent has a right to be unhappy. And it is only as parents find the kind of happiness that comes from confidence and trust though days are dark, trials are many, and the future is uncertain, that the child learns the lessons of fortitude and courage, without which happiness is impossible.

The presence of a child in the home, innocent, loving, trusting, is of itself such a reason for joy that parents should gladly put aside all differences in the possibility of providing for this growing child a proper emotional background. If you have failed in this, parents, turn about, thank God for your many blessings and for the character-forming trials as well. Let

A Song of Evening

BY ARTHUR W. SPALDING

I've just a little work to do before the sun goes down,
A little redding up of things before the master comes,
A perking of the children and a touch to cap and gown,
A brushing of the hearthstone where the kettle purrs and hums.
And oh, and oh, 'tis joy to me
To sift the crowding noises of the evening's curtain-fall,
A-harking and a-listing for the step that is to be,
And then the rushing welcome, and the restful peace, and all!

The master in the wheatfields, afar and far away,
And I with pots and needlework within our humble cot,
A-bent on duty's love-lit task, have toiled the tiring day;
For pretty infants weight as well as light the lowly's lot.
But oh, and oh, each darling one,
I'm far from wishing you agone, and bairnless wedders we;
For sure you are the hours that link the morn to setting sun;
You prison both our pairs of hands, but set our love-hearts free.

The cows are coming up the lane, the sheep bells tinkle soft,
The green hills blacken in their rear, and all the fields grow dim;
The sun's bold banners crumple from their battlements aloft,
And on the rugged cottage walls the leaping fire-flames limn.
And oh, and oh, my heart's delight!
I hear the quickening footfalls of the master at the door!
And what care I for dreeful day and somber falling night?
For I have clasped the love of life, and what should I have more?

The master sits at steaming board, and prays a grateful thanks;
And then he rests before the fire, a child at either knee,
And once he tells them wondrous tales, and once admires their pranks,
And once he nestles them in bed, and once he looks at me.
"And oh, and oh, my dear!" I cry,
"This joy is like a pledge of heaven, that on our cot doth fall."
And reverent in his mood, saith he, "Betrow that you and I
Await with that same joy of love the Master of us all."

your child see happy affection manifested, and let him find in his parents two joyous and even gleeful pals. This will make all the easier the patient teaching and firmness of leadership that are so necessary. With such leaders, the child will follow happily, with little of what is ordinarily considered discipline. Broken homes are said to be the cause of most of the crime in the world. May we not say that strained homes are the cause of most of the unhappiness?

The Benefits of Sleep

Of course your child needs plenty of sleep, oftentimes more than he gets. The old slogan, "Early to bed and early to rise," is nowhere more applicable than here. The habit of going to bed early enough so that a normal rising time brings with it a feeling of being refreshed and ready to get up, is a most important health measure.

There is something woefully wrong when children have to be pulled out of bed in the morning—sleepy, cross, and with no appetite for breakfast. The hurry and tension associated with late rising and a hasty breakfast, are hard on the nervous system of every member of the family, and thus act deleteriously on the child, both directly and indirectly. It takes strength of character to go to bed early, especially in these modern times, but it means time in the morning for a breakfast leisurely enough to allow for social spirit and spiritual food as well as physical. Scripture reading and prayer in the morning hour descends like a benediction upon the nervous systems of both parents and child. It calms and strengthens both nerves and body for the responsibilities of the day.

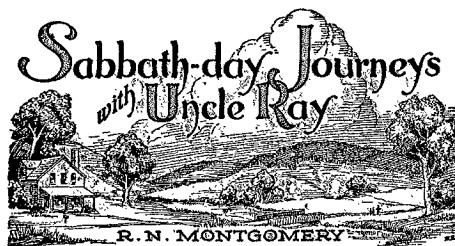
And then it goes without saying that your child needs plenty of good, nutritious food. Along with his milk and whole-grain breads and cereals, he must have plenty of fruits and vegetables to dilute the compactness of the more concentrated food, and to insure an abundance of necessary minerals and vital elements. And there should never be included in his daily ration enough fats, sweets, or artificial goodies to make him lose his appetite for plain, wholesome, substantial things. This important quartet of foods—fruit, vegetables, milk, and breads or cereals—he must eat with regularity, not because he is nagged and forced into it, but because he has the good appetite that comes from outdoor exercise, and because the entire family, old and young, have formed a happy habit of eating the good things that mother prepares when they are set before them.

Baths and Outdoor Exercise

Baths he should have, as nearly every day as possible, and every bath finished with a good splashing of cold water that leaves the body ruddy and glowing. Don't make your child a weakling by allowing him to be afraid of cold water. Romps out of doors on the cold days, even in rainy weather, will do him no harm if he is active and happy. His clothes, of course, are warm, and all damp clothes are removed when he comes back into the house.

Let him find his pleasures as nearly as possible in the wood, in the field, in the garden, in outdoor romp and play and work, rather than with the exciting amusements of modern times. In a companionable way, lead his mind to those things that stabilize his nervous system. The ordinary radio program, the movie, the book of fiction, all tend to keep him up at night, to dissipate his nervous forces and spoil his appetite for things that are upbuilding. And there is no greater nerve stabilizer than regular work; not too much, but a job in which he is interested and at which he does his best, some responsibility, even though small, placed upon him as his share in the upkeep of the home.

Teach him habits of integrity by both precept and example. The building of character and of the nervous system go hand in hand. As the child learns to master himself, his entire nervous system becomes the stronger and is subject in greater measure to his conscious control. Regular Bible study and a definite religious faith are invaluable in the development of strength of nerve as well as of mind and soul.



As the three "geologists" climbed to the top of a steep hill, they could see for miles in every direction. Directly west of them, perhaps two miles distant, a very tall brick chimney towered far above the tallest trees, like the red finger of a giant. "What is that big chimney for?" Alice exclaimed. "I never saw one so tall before."

"That is an old shot tower, near an abandoned lead mine."

"What is a shot tower for, Uncle Ray?" Alvan questioned.

"Well, years ago, before the invention of modern machinery, the shot

used in shotguns was made in these towers. The melted lead was poured through a wire screen from the top of the tower. Naturally it fell to the floor below, and in falling the 'drops' of lead cooled and hardened into round 'shot,'"

"Oh, let's go and see the old tower! Can we go into the lead mine?" Alice eagerly asked.

"We can examine the old tower, but the mine has long since caved in so that nothing is left but a few pits. We may find a bit of lead ore or mineral, though."

So, suiting action to words, they hurried down the hill and plunged into the thick pine forest which lay between them and the shot tower. Soon they were standing inside the tower looking up to the blue sky through the top.

After much search about the old mine pits, they found some bits of lead ore, or galena; these were dark purple or black square crystals, as "heavy as lead."

"Crystals like these were melted and formed the lead used in the shot tower," explained Uncle Ray. "The 'crystal' in the old crystal radio set was simply high grade lead ore, or galena."

"Is lead used for anything else except lead pipes and lead pencils?" Alvan asked.

"Yes, and no," laughed Uncle Ray. "Yes, because the better kinds of glass have lead in them. The type from which your Bible was printed is composed of a mixture of lead, tin, and other metals. No, because the 'lead' in lead pencils isn't lead, but a member of the graphite family called plumbago or black lead. This is almost pure carbon, and can be made hard or soft. Ceylon in Asia has the greatest mines of graphite in the world. Perhaps the pencil you use at school is made of plumbago from Ceylon. Often, when a boy, I greased my bicycle chain with graphite grease."

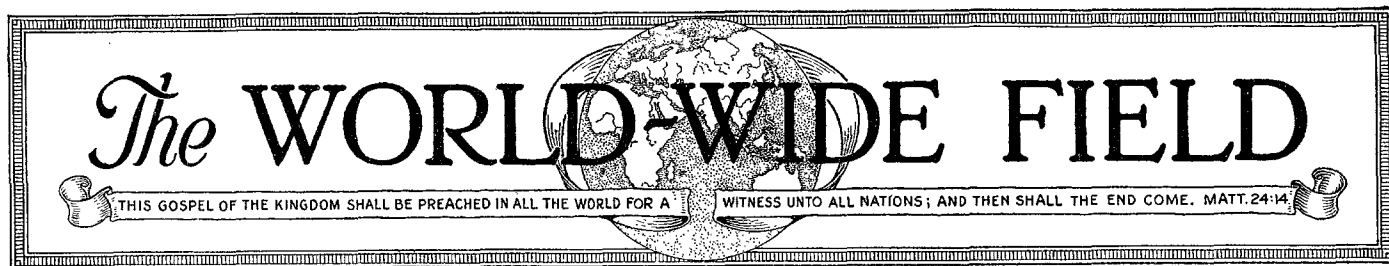
"Well, I never heard that before!" Alice exclaimed. "The Creator has given us a wonderful world."

"Yes, He has, and the Bible gives another hint about lead, as it did about flints and plaster, for in Ezekiel 27:12, it says: 'Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.'

"When miners dig silver ore and melt or 'smelt' it, a great deal of lead is usually found with the silver."

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"Don't be a cloud because you can't be a star."



Larger Circulation of Our Magazines

BY N. Z. TOWN

THERE is an awakening of a new interest in North America in a greater circulation of our magazines. Special study was given to this matter by the General Conference Committee at the Autumn Council in 1932. All recognized that many thousands more of our missionary magazines should be going into the homes of the people every month.

The first tangible result of the study given to the magazine situation at that Council was the launching of the effort last year in behalf of the *Watchman*, as this was the magazine in greatest need of a lift. As a result of that effort the circulation of the *Watchman* increased from 12,000 to 75,000.

At the 1933 Autumn Council further study was given to our magazine circulation in the North American Division. The conviction prevailed that much more should be done to increase the circulation of all our magazines. The discussions were summarized in the following recommendations:

"WHEREAS, We recognize the need of strengthening and better co-ordinating the field promotion of our missionary magazines in the North American Division field,

"We recommend, 1. That the Publishing Department take upon its heart anew the importance of increasing the circulation of our missionary magazines, and that upon this department and the regular workers in each conference rest the chief responsibility of promoting an increased circulation.

"2. That one of the secretaries of the General Conference Publishing Department make the promotion of these magazines his special work."

The General Conference Publishing Department is making an earnest effort to carry out these recommendations. Each of the secretaries is making magazine circulation a definite part of his work, and one secretary has been asked to "make the promotion of these magazines his special work."

In order that the *Watchman* might not lose what was gained in circulation last year, and to give this journal another special lift, the General Conference Committee recently voted the following:

"1. That on Sabbath, March 24, special effort be made to encourage the circulation of our missionary magazine, the *Watchman*, and that a special feature of the effort on that day be the securing of representatives to sell the *Watchman Magazine* in every community in the United States where we have a church.

"2. That the Publishing Department take the initiative in promoting the plan, but that the Home Missionary and Missionary Volunteer Departments join heartily with the Publishing Department in working out a program for this special Sabbath and for the follow-up work.

"3. That each local conference arrange definitely for the training of those who enlist in the work of selling the *Watchman*."

We are all glad for what was done last year and for what will be done

March 24 this year for the *Watchman*. But the *Watchman* is only one of our five magazines published in North America, and the efforts made in its behalf are only the beginning of much greater efforts which we hope will be put forth in behalf of all five of these magazines. They are the *Canadian Watchman*, *Life and Health*, *Liberty*, *Watchman*, and the new magazine, *Health*.

"Many can engage in the work of selling our periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges of the home field. Such labor will be blessed of God, and it will not be done in vain." —"*Counsels on Health*," p. 435.

We trust that the magazine work will appeal to a large number of our brethren and sisters.

The Spirit of Unity in Our Work

BY W. E. HOWELL

AN annual gathering of our leaders is in itself one of the best examples of unity and co-operation in carrying on our many-sided work. From fields and institutions come representative leaders and workers to pray, to study God's word, and to take common counsel on problems that affect the interests of all and the welfare of our whole endeavor. Not only is such a meeting an example of unity and co-operation, but it is also one of the best means of effecting more complete unity and fuller co-operation wherever and however such a drawing together to a common viewpoint may be needed. It is little short of marvelous to observe how in an atmosphere of prayer and brotherly love the spirits of men blend and their viewpoints merge, in the face of so many diversified interests and kinds of labor rendered in a common cause. It is verily the work of that same Spirit that brought the disciples of old into "one accord" in preparation for the mighty work upon which they were about to enter.

In connection with the recent Autumn Council there gathered in Battle Creek by appointment a considerable number of representatives from our self-supporting work of various kinds that is already established in North America. The General Con-

ference officers had invited these representatives with a view to studying together problems of mutual interest and co-operation in relation both to self-supporting work already established and to that which may be established in the future. In an opening statement to this group the president of the General Conference said: "We are admonished in the Spirit of prophecy to 'strive earnestly for unity. Pray for it, work for it. . . . The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love.'—'*Testimonies*,' Vol. IX, p. 188. The people of the various nations are divided in their interests as never before in history. This state of things has thrown the world into a condition bordering on wreck and ruin. There is always present a danger that a spirit of division may creep into the work of God while we are living in such an atmosphere. Some men who were once looked up to as leaders among us have given themselves over to repudiation of the truth as we teach it, and to an effort to scatter and destroy the work of God. They put forward some theories that may look somewhat plausible, but that are based on specious arguments of various kinds that are misleading.

On the contrary, the church of God must measure its strength, not by argument, but by its spirit. It is a consolation to my soul, in dealing with this opposition, to find that in the Spirit of prophecy there is a constant reflection of the appeals in the Scriptures for unity among the people of God. 'Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love.'—*Id.*, p. 194.

"As officers we have been accustomed to saying among ourselves that criticism and faultfinding and distrust have no place in our work as leaders. Unity and a right spirit accomplish astonishing results. 'Then let us remove every barrier, and come into unity in the service of the Master.'—*Id.*, p. 196.

"National feeling is running high among the peoples of the world, and is sure to bring war and bloodshed. A similar national or racial or factional spirit is endeavoring to find a way into our work. This must not be. There must be a standing together of workers in this cause. There is power in the message to accomplish this. 'Brethren, unify; draw close together, laying aside every human invention.'—*Id.*, p. 198.

"When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected.'—*Id.*, p. 184.

"This has been proved by our own experience. Where the going has been the hardest in these times, by way of persecution and acute political and economic conditions, there the work has proved the most fruitful in souls. In dark Catholic Italy, for example, the oppression is palpable and constant, but our leader there is of good courage in the Lord, and efforts to destroy our work only bring about greater unity among the workers. It is not the forces without that will hinder our work, but rather forces of evil from within. 'As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you will become a power in the world.'—*Id.*, p. 183."

With this brief statement of basic principles set thus effectually before us, our attention was turned to their application to keeping our organized

and our self-directing efforts in working harmony. On maintaining a spirit of unity in this respect, Elder Watson said:

"I do not like to think of our self-supporting work or hear it spoken of as independent. It appeals to me that it is or should be auxiliary to our organized endeavor to prepare a people to meet God. I think of organized and self-supporting work as one work, and I trust we all may regard it that way. We want to carry it all in the spirit of counsel. The purpose of calling this group together is to develop a spirit of understanding that will keep us moving together

toward the same end in the work of God, without domination by the organization and without independence by the auxiliary forces. This should be our constant aim and guiding spirit. If misunderstandings arise, let them be removed by friendly counsel.

"While we are here together today let us gather around the cross as we counsel together over the sacred work committed to our trust. In the spirit of Nehemiah, 'Let us arise and build,' let us settle all differences in the spirit of confidence and counsel. Let us be of good courage in the Lord, because God's hand is with us."

Does Christian Education Pay?

BY W. E. NELSON

IN these days of economic stress, everything that is not bringing adequate returns on the investment is discarded. Even many of the necessities are eliminated, and only that which is of first importance is retained. Every enterprise is scrutinized in a crucible of cold facts. Many of the old policies and practices are called to give an account of themselves, to see if they are giving adequate returns on the money invested.

As a people we are spending many hundreds of thousands of dollars annually on Christian education. According to the General Conference auditor, the operating expenses for our colleges and academies in North America for the school year 1931-32 were \$3,428,634.11. The instructional expense alone amounted to \$1,046,930.76. With these huge figures before us, it is surely fair to ask the question, "Does Christian education pay?" The benefits of a Christian education must be great if the expenditure of so vast a sum is justified.

Those best qualified to answer this question are the patrons who have through sacrifice and careful planning supplied these funds, thus making it possible for their children to attend our own schools. Here are some replies to the question, "Does Christian education pay?" which I sent to a number of parents who have spent thousands of dollars on Christian education in our schools:

"I cannot call helping the children to secure a Christian education a real sacrifice because there has been nothing Mr. C. and I have wanted to do for them more than that.

"Our banker questioned our sending the boys away to school. He thought it would be wiser to keep them home to work and to pay off the mortgage before they secured their

education. But my husband and I both felt that the love of the truth, which leads to life everlasting, is implanted in the life through Christian education.

"All of the children have a very good knowledge of almost all kinds of farm work, and, if called, can go back to the farm after finishing their schooling. Furthermore, with this training they will make better foreign missionaries or educated Christian farmers in our own homeland."—*Mrs. C.*

"Years ago we sent our eldest son to our nearest academy. From that time until now, with our six children educated in our schools and their lives given to the Master's service in teaching or the ministry, we have not questioned the expense of their Christian education any more than we would have questioned the expense of their food and clothing. Together we worked and trusted our heavenly Father, planning for school as we planned for other necessities of life, and our school bills were always met. True, most of our land was sold, dairy herds depleted, and money gone, but we purchased the priceless treasure that made us unspeakably rich. Every child that God intrusted to our care is a Christian, married to a Christian, with soul winning as life's prevailing interest. *It has paid!*"—*Mrs. B.*

Parental Responsibility

"When God gave us our children, He also placed upon us the responsibility of educating them for Him. Of all the investments of our thirty-three years of married life, we consider the investment in the education of our children and of other children in Christian schools to be the most important and lasting. If we desire our children to be trained for worldly

honors and a worldly home, let us send them to the public schools; but if we want them to have a place in the Lord's work and a heavenly home, there is no alternative but a Christian education."—*Dr. and Mrs. B.*

"It is essential that our children should be taught the message of this people. No other schools teach that message but our own. Our schools are founded upon that message; therefore we, as a father and a mother, decided that our children should have that privilege. And now that some have completed their education and others are on the way, how thankful we are for Christian institutions as havens of retreat. At times it is a sacrifice, but we also look upon it as a privilege, and can say whole-heartedly that it pays!"—*Mr. and Mrs. C.*

"The value of the Christian training our two girls have received in our own schools, from the first grade to the senior college, the daily spiritual environment, the association with consecrated Christian instructors,—all cannot be measured, and must be taken into consideration when counting the cost. We have never regretted the expense, and consider that the investment has paid in so much larger returns that it cannot be compared with investments which could have been made in stocks, bonds, and building and loan securities. We feel that the salvation of our girls is worth more than the cost of the training, and we have faith to believe that the investment made in the Christian training given to our girls in our own denominational schools will reveal fruit in the kingdom of God, not only in the salvation of the girls, but also in souls saved through their efforts, because of their Christian education. We can say emphatically, Christian education does pay!"—*Mr. and Mrs. C.*

Claiming God's Protection

"When our daughter was eight, we sent her to church school, and from then until she was graduated from college she attended our schools only. Although the mounting expense as she progressed brought some perplexity, we have never regretted the effort. We consider our investment in the education of our daughter in the schools of God's own planting the best we could possibly have made. We do not believe parents can claim the protection of God over their children when they voluntarily turn away from Christian education to that of the world."—*Mr. and Mrs. K.*

"Although it has sometimes meant a struggle to keep our boys in Christians schools, we are not disappointed in the results of our sacrifice. We be-

lieve that association with Christian teachers has had a big influence in helping them choose to be Christians. Nor have we forgotten the splendid young people in our schools who were their associates during those critical years when the type of association means so much. We do not regret a penny of what we have spent for Christian education."—*Mr. and Mrs. P.*

"What shall it profit a father and mother if they gain the things of this world, but lose their own dear son or daughter? When Mrs. N. and I considered that the future destiny of our sons and daughters was largely dependent upon their early education, and that the most essential education is that which teaches the love and fear of God, and that this education cannot possibly be had in the public schools, then in order to conserve and fortify the Christian influences, we determined that our children should attend only our own church school, and from there go to Pacific Union College. Language fails to express adequately our appreciation for what our schools have accomplished in the education of our children."—*Elder N.*

"We cannot help wondering into what paths our children might have strayed had they attended the secular schools, with their social contacts and worldly amusements; for we have observed the indifference and loss of care for anything of a spiritual nature in many of those who have attended these schools of the world. As it is, our children are all in this message, doing their part to help further its advancement. The spirit of Christian fellowship, patient forbearance, and willingness to serve, which pervades our schools, and the self-sacrifice and loyalty of our teachers, could not help but have an influence for good upon them. Does Christian education pay? Emphatically, yes."—*Dr. and Mrs. S.*

"My wife and I have made it the major business of our lives to see that our children were in our schools, even sacrificing business and financial opportunities that they might have the advantages of a Christian education. We believe in our schools because of the well-rounded education given the mental, physical, moral, and spiritual powers. In the great day of reckoning we could not presume to expect salvation for our children had we not thrown about them every advantage that a Christian education brings."—*Dr. McE.*

Practical Fruits

"It has cost us long hours of work and careful planning of the family budget to educate our four children

in our denominational schools, but we have no regret for the sacrifice made. The expenditure has produced untold results. What are some of these results?

"1. A practical education equal, if not superior, to that of the public school.

"2. A thorough knowledge of Bible doctrines, and of sacred hymns, which they love to sing.

"3. A desire to work for the Lord in any place or position.

"4. Friendships formed, which do not lead away from the Lord, but help bind them to Him.

"5. Pleasures and recreation which correlate with the church and the Christian home."—*Dr. and Mrs. H.*

"Perhaps I can best state my attitude on the question, 'Does Christian education pay?' by saying that, at considerable sacrifice, I have educated my own three children in our own schools, never having sent any one of them to the common school. The public school is in the field to educate young people for citizenship in the state. The church school is just as distinctly in the field to educate young people for citizenship in a heavenly country. But while Christian education gives a preparation for citizenship in a heavenly country, it also gives the most ideal preparation for citizenship in the state. Worldly education, even of the highest type, does not give a preparation for heaven. Therefore I can see no possible excuse for a Seventh-day Adventist parent's sending a child to a worldly school, if there is a possibility of making a Seventh-day Adventist school available."—*Elder R.*

These are only a few of the replies received. Undoubtedly they could be duplicated indefinitely by parents all over the world.

Tragedies of Disregarded Instruction

The tragedies of blasted faith and loss of hope for the future life may also be recounted almost without end in the experiences of Seventh-day Adventist young people whose parents did not sense the necessity of Christian education.

The following account was given to me by a student colporteur:

"While I was canvassing in — State, I always carried out the instruction of our field agent never to pass any home without giving a canvass. It happened that the Catholic priest resided in the territory that had been assigned to me. With much fear and trembling I went to the door. A kindly looking lady answered the doorbell. I told her of my mission, was invited in, and to my surprise she said, 'So that is a Seventh-day Adventist book!' I answered, 'Yes.'

With tears in her eyes she told me the following story:

"Before my husband's death, our son was very desirous of attending one of our own Seventh-day Adventist colleges, but we thought that our funds did not permit. Located in our vicinity was a splendid Catholic college, and so we decided to have our son attend there for a time, before sending him on to one of our own colleges. He became interested in his college work and espoused the Catholic religion, continued his studies, and became a Catholic priest, while in his younger days he always said he was going to be a Seventh-day Adventist minister."

It was through the parents' wrong choice of a college that this boy became a Catholic priest instead of a Seventh-day Adventist minister or missionary. None of us would question that the change of outlook on life was brought about through education.

In a small city in one of our Central States there was a thriving Seventh-day Adventist church. Now it happened that there was also a college of another denomination in this city. This school had a good reputation; and the Seventh-day Adventist church members, thinking that they could not afford to send their children to our own college, sent the young people who desired a college education to this other denominational college. After thirty years the result is this: The church is disbanded, and the young men and women who passed through the college have given up their Adventist faith, and have either given up their faith in God entirely or joined the church of the college they attended. Some have even entered the ministry of the denomination represented by the college in which they obtained their education.

I could tell of case after case of loss to our own denomination because parents have felt that they could not afford to patronize our own schools when there were secular or other denominational schools more easily accessible. Their young people have patronized these schools, and today are out in the world and lost to the Seventh-day Adventist cause.

Surely the program of Christian education is included in God's final world movement to prepare the church for His soon coming.

It may be possible we murmur for things we need, like Israel for water. So, like Israel, we will sin in murmuring instead of praying.—*F. E. Brooks.*

Resurrection of a Dead Church

BY ANDREW J. ROBBINS

SABBATH, September 23, 1933, a record group gathered at the Six Mile Run church to witness the revival of the organization. For a number of years this little church, situated in Bedford County, western Pennsylvania, had not been witnessing to the fact that Jesus is soon coming to gather a remnant from all the earth.



A Union of Church and State

Is undesirable in religious matters, but there is one time we can rightly call upon the state to aid us in spreading the gospel. A preaching of the last-day message with the aid of the mailman is right and proper, and is one of the means ordained of God for the rapid promulgation of His truth.

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3.75	" " " " 15 " " "
2.50	" " " " 10 " " "
1.00	" " " " 4 " " "

(In the District of Columbia, Canada, and foreign countries, subscription is 50 cents a year.)

SOME SOUL MAY BE WON TO CHRIST THROUGH YOUR EFFORTS THIS YEAR.

Although there were several Seventh-day Adventists in the neighborhood, it seemed that there were obstacles which hindered the conducting of any services in our church.

After thoughtful consideration, it was decided to hold a short effort just before camp meeting of last year. This plan was carried out, the writer leading, assisted by Brother Frank W. Daughenbaugh, of Huntingdon, Pennsylvania. The Lord blessed the seed sown, and as the fruit a harvest of eight new believers were baptized into the truth. These added to those already there gave a total membership of eighteen. Regular Sabbath services are now conducted, with officers installed and the church operating as all the sister organizations in the conference.

Evidence that all are either experiencing or re-experiencing their first love was demonstrated by the attainment of this company to the honor of leading the whole conference in the per capita of Harvest Ingathering for the recently closed year. This seems to be an index to the whole spiritual character, for other lines of missionary activity are being furthered with similar zeal.

Among those baptized is one person who testifies to the Lord's special providence. Isaac Abbott, now eighty-one years of age, was for sixty years a slave to tobacco. About five years ago, George S. Rapp and Stanley Brown united with him in prayer, asking God to enable him to walk according to His will. Brother Abbott, upon rising from his knees, removed the tobacco from his mouth, took a paper of tobacco from each hip pocket, and threw them into the stove. It was a trial for some time. Friends suggested that he take a chew now and then, and thus break off gradually, but Brother Abbott said he would be a poor man to promise the Lord to quit, and then keep on chewing. From that day, several years ago, to this present time he has not had tobacco in his mouth.

Another contributing factor in the conversion of this brother was the prayers and the constant Christian life of his wife over a period of nearly sixty years. Together they now rejoice in the hope of the soon-coming Saviour. Would to God that all our sisters who have unbelieving husbands were as faithful as Sister Abbott in praying for them. Surely the Father would fulfill to them also His promise recorded in Matthew 6: 7, 8. Even though it may be sixty years in being accomplished, His word will certainly come to pass.

We solicit your earnest prayers for the members of the church in Six

Mile Run, that they may be a light in their part of the field, and that through their efforts a group may be shown the message for this generation, so that Jesus may soon come to take home the faithful.

Appointments and Notices

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 matter 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.

Mrs. S. A. Farmer, 1710 22d Ave., Everett, Wash.

Mrs. W. G. Holden, 47 Pleasant St., Franklin, N. H.

J. H. Monseque, Queen Street, Arima, Trinidad, B. W. I.

Mac E. Avery, Route 2, care O. L. Britton, Laingsburg, Mich.

Geo. H. Walker, 781 Sinclair Ave., N. E., Grand Rapids, Mich.



ADDRESS WANTED

Mrs. Ora Helt, 221 Fifth St., Valley Junction, Iowa, desires to learn the whereabouts of her aunt, Mrs. Mary Woods, last heard of in Springfield, Mo.

OBITUARIES

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

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

ELDER ISAAC N. WILLIAMS

Isaac N. Williams was born at Tidioute, Pa., Dec. 13, 1841; and died at Fredonia, N. Y., Jan. 29, 1934. He was one of a family of nine children, eight sons and one daughter, whose parents were John and Lucy Williams, of Corydon, Pa., honored citizens of their community. He was well known in his youth for his diligence and strict honor. In 1865 he was united in marriage with Miss Alfreda Forbes at Corydon,

Pa. To this union were born two daughters and four sons, among whom is Will H. Williams, connected with the General Conference, in Takoma Park, D. C., as undertreasurer. After the death of his first wife in 1910, he was united in marriage to Mrs. Anna Torrence, of Fredonia, N. Y., who through the years has been a faithful and devoted companion.

At an early age he became a member of the Methodist Church, and at the age of thirty-seven united with the Seventh-day Adventist Church, later dedicating his life to the gospel ministry and assuming responsibility in executive work in his home State conference. To have a part in the finishing of God's work in the earth was his heart's desire, and that for which his soul longed so earnestly. No less prominent than his faithfulness to the call of duty and his joy in service, was his patience, forbearance, love to God, and submission to Providence, manifested during his last sickness.

On the evening of January 29, our brother passed peacefully into rest, leaving to mourn his wife, three sons, two daughters, and three brothers. Interment was made in the Corydon Cemetery, at Corydon, Pa.

F. H. Robbins.

Stuttle.—Charles N. Stuttle was born at Baricks, N. Y., Sept. 17, 1842; and died at San Diego, Calif., Nov. 6, 1933. Seventy-two years ago he accepted the third angel's message under the labors of Elder J. O. Corliss. In the early days of the message he served the old Michigan Conference as director of the eleventh district, working in company with Elder James White. The first Sabbath that Brother Stuttle kept was the day that he met Lillie Dale Avery, who later became his wife. They lived a life of devotion to each other and to the cause they always loved so dearly. The past eight months, since the death of his wife, have been lonely ones for our brother, but rest came to him just as suddenly as it came to his dear wife. He was sitting in his chair reading his Bible, when his head dropped forward and he was gone. He rests by the side of his wife, awaiting the call of the Life-giver.

O. M. Kittle.

Stoll.—John G. Stoll was born in Switzerland, April 1, 1854; and died at Deodate, Pa., Dec. 25, 1934.

Kribs.—Mrs. Zelia Kribs was born in France, Jan. 12, 1857; and died at Brooklyn, N. Y., Jan. 7, 1934.

Olsen.—Sophia Olsen was born in Sweden, July 6, 1863; and died near Bridgeton, N. J., Dec. 23, 1933.

Brackett.—Ellen Mary Brackett was born in London, England; and died at Orlando, Fla., Jan. 24, 1934.

Young.—Hiram Young was born at Pontiac, Ill., Feb. 22, 1866; and died at Streator, Ill., Jan. 7, 1934.

Holberg.—John Holberg was born in Sweden, June 12, 1860; and died at Mankato, Minn., Jan. 18, 1934.

Ginger.—W. M. Ginger was born in Illinois, Aug. 19, 1863; and died at Riverside, Calif., Dec. 26, 1933.

Leinbaum.—William Leinbaum was born at Burlington, Iowa, April 9, 1855; and died at Fontana, Calif.

Strasbaugh.—Mrs. Mary Strasbaugh died at Carlisle, Pa., Jan. 14, 1934, at the age of seventy-seven years.

Williams.—Mrs. Nancy Williams died at Louisville, Ky., Jan. 20, 1934, at the age of seventy-three years.

Hastings.—Mrs. Elizabeth Hastings was born in Ohio, June 2, 1843; and died at Coopersville, Mich., Dec. 13, 1933.

Huddleston.—Latshe Huddleston was born in Alabama, April 13, 1871; and died at Pomona, Calif., Jan. 20, 1934.

Budd.—Olive L. Budd was born near Walla Walla, Wash., Oct. 23, 1830; and died at Spokane, Wash., Jan. 16, 1934.

Sommers.—Ralph K. Sommers was born at Lebanon, Ill., Dec. 5, 1901; and died at Loma Linda, Calif., Jan. 15, 1934.

Cranmer.—Abram Bennett Cranmer was born at Lagro, Ind., Sept. 22, 1854; and died at Lake Worth, Fla., Jan. 14, 1934.

Miller.—Franklin Robert Miller was born in Takoma Park, D. C., Jan. 14, 1918; and died at the same place Jan. 18, 1934.

Ward.—Bion Ward was born at Fine, N. Y., July 28, 1857; and died at Bethel, Wis., Feb. 2, 1934.

Brigham.—Steven Brigham was born at Chittenden, Vt., March 11, 1849; and died at Bethel, Wis., Dec. 10, 1933.

Atteberry.—Sylvester Atteberry was born at Fairfield, Ill., Nov. 6, 1870; and died at Walla Walla, Wash., Oct. 26, 1933.

Thew.—Artemus B. Thew was born at Au Sable Forks, N. Y., May 22, 1856; and died at Oakland, Calif., Nov. 30, 1933.

Brandt.—Robert Brandt was born in Brunswick, Germany, Dec. 18, 1873; and died near Bridgeton, N. J., Oct. 27, 1933.

Rawlins.—Mrs. Amanda Rawlins was born at Spring Garden, Fla., May 5, 1860; and died at Brooksville, Fla., Dec. 28, 1933.

Gill.—Mrs. Lizzie Gill, née Turner, was born in Jackson County, Ohio, March 23, 1863; and died at Columbus, Ohio, Jan. 8, 1934.

Reef.—Mrs. Mary Ellen Reef, née Barkman, was born at Newark, Ohio, Sept. 29, 1860; and died at Columbus, Ohio, Jan. 16, 1934.

Koehler.—Mrs. Katherine Koehler, née Baker, was born at Waverly, Ohio, Nov. 8, 1864; and died at Columbus, Ohio, Jan. 15, 1934.

Smith.—Mrs. Sylva Elizabeth Smith, née Sadler, was born at Saginaw, Mich., Nov. 10, 1854; and died at Chicago, Ill., Jan. 30, 1934.

Green.—Mrs. Lillian Maude Green was born at Winnipeg, Ontario, Canada, Feb. 28, 1875; and died at Seattle, Wash., Jan. 10, 1934.

Quay.—Mrs. Mary A. Quay was born March 14, 1845; and died Jan. 27, 1934. She was a member of the Phoenixville (Pa.) church.

Zimmerman.—Mrs. Sarah Eldora Zimmerman was born at Mount Ayr, Iowa, April 19, 1867; and died near Wells, Minn., Jan. 23, 1934.

Ostergaard.—Mrs. Anna Marie Ostergaard was born at Kolding, Denmark, Sept. 15, 1854; and died at Perth Amboy, N. J., Jan. 13, 1934.

Whipps.—Mrs. Kezia Permelia Whipps was born in Knox County, Indiana, March 21, 1841; and died at San Bernardino, Calif., Jan. 11, 1934.

Tucker.—Ernest Tucker was born at Devonshire, England; and died at Redwood City, Calif., at the age of sixty-four years. Among the surviving children is Elder Julius Tucker, a minister of St. Paul, Minn.

Montgomery.—Mrs. Annie E. Montgomery, née Rand, was born in Wisconsin, Sept. 18, 1850; and died at Sedalia, Mo., Jan. 18, 1934. One of the six children who survive is Elder R. P. Montgomery, president of the Texico Conference.

Ferris.—Cecil Nelson Ferris was born at Eaton Rapids, Mich., April 18, 1874; and died at Riverside, Calif., Jan. 7, 1934. He leaves four sisters to mourn; also two brothers, Elders E. T. and J. O. Ferris, ministers of the Lake Union Conference.

Bigelow.—Mrs. Delilah Jane Bigelow, née Watt, was born at Nevada, Mo., Sept. 25, 1874; and died at Takoma Park, D. C., Jan. 9, 1934. During 1895 and 1896, while her father, Elder J. W. Watt, was president of the Indiana Conference, she was a Bible worker.

Fillman.—Ezra Fillman was born near Des Moines, Iowa, June 18, 1880; and died near Vinita, Okla., Dec. 27, 1933. He had lived in Iowa, Kansas, and Oklahoma. Thirty years of his life were given to the ministry, to which he was ordained, and he was instrumental in leading many souls to a saving knowledge of the truth and plan of salvation. Fully conscious of approaching death, he fell peacefully asleep with unwavering faith and abiding hope. His wife, four sons, one daughter, six grandchildren, three brothers, and three sisters are left to mourn. W. H. Clark.

Robb.—Vincent W. Robb was born at Mapleton, Kans., March 22, 1869; and died at Weatherford, Okla., Jan. 2, 1934. As an ordained minister he labored in Kansas, Canada, Iowa, and Oklahoma, winning many souls for God. Thirty years of his life were given to the ministry, during which he enlarged his circle of friendship, and many will sorrow with the bereaved relatives. At the time of death he was chaplain of Dr. Gaede's Sanitarium at Weatherford, Okla., where funeral services were conducted. Burial was made in Kansas. His wife, three daughters, and one sister remain to mourn. W. H. Clark.

"Follow Me, and I will make you

Fishers of Men"

THUS Christ called His disciples, and they left all and followed Him into the world task of giving the gospel. When He left them to ascend to heaven, the words were still ringing in their ears, "Go ye into all the world, and preach the gospel to every creature." And so today more than ever before, this great message is being sounded around the whole circle of the earth.

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ence that may help some one else to go and do likewise.

It came from a Missionary Volunteer, who had just finished reading the book, "Fishers of Men," and this is what she said regarding it:

"In high school this year, it seemed that I had no opportunity for missionary work, but after I read the little book, I began to pray for opportunities. Since then, I have had almost more opportunities than I could use. I have had several missionary visits and considerable Christian help work, and have given out and lent quite a lot of literature. Right now the chemistry teacher has the book, 'Predicament of Evolution.' It has made me so much happier to be able to do work of this kind. I am quite sure that some of the material my history teacher gave one day was from the magazine, *Liberty*, that I lent to him."

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OF SPECIAL INTEREST

January Report of the Forty-Cent-a-Week Fund

THE Forty-cent-a-week Fund for the month of January shows a gain of 8.58 per cent over the same period last year, representing \$6,523.96. While this gain is not large, it does give us reason for profound thankfulness, and indicates better giving for 1934. Below is a list of our conferences and the amounts given per week per member, the list being graduated according to the amounts contributed. A star appears opposite each conference which shows a gain in 1934. Please notice where your conference stands in mission giving.

Florida *	.291	Texico (colored) ----	.136	Kentucky-Tenn. ----	.111
Bermuda *	.286	Florida (colored) *	.131	Iowa *	.105
Nevada-Utah *	.271	Ontario-Quebec	.129	Indiana	.104
Potomac	.241	Idaho *	.126	Minnesota *	.102
Nebraska *	.235	N. New England	.126	Oklahoma *	.101
North Carolina *	.202	Illinois	.125	Michigan	.101
Greater New York	.201	Missouri *	.123	Ala.-Miss. (colored)	.099
E. Pennsylvania *	.198	Carolina *	.122	Texas	.099
S. New England	.198	Kansas *	.122	South Dakota	.096
Ga.-Cumberland *	.196	Maritime	.119	Oregon	.095
New Jersey *	.196	Ohio	.119	Alberta	.094
S. California	.177	Montana *	.118	Alabama-Mississippi	.093
Cal. California *	.172	Chesapeake	.118	Upper Columbia	.092
New York	.171	West Virginia *	.117	Ark.-La. (colored)	.088
Colorado *	.159	W. Pennsylvania	.117	Carolina (colored)*	.083
S. E. Calif.-Arizona *	.159	Oklahoma (colored)*	.116	Ky.-Tenn. (colored)	.079
Alaska	.152	Newfoundland	.114	North Dakota	.076
Texico	.148	Wisconsin	.112	Arkansas-La.	.075
Wyoming	.146	Washington	.112	Manitoba-Sask.	.065
British Columbia	.137	Ga.-Cumb. (colored) *	.111	Texas (colored)	.047

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

OF the work in Finland, L. H. Christian, of the Northern European Division, writes under date of February 11:

"I am attending meetings here in Finland. In 1933 we baptized 294 in this field and our membership in Finland is now over two thousand. All our public meetings this winter are crowded. Brother Blomstedt, president of the Swedish Conference and Brother Koh-tanen, president of the Finnish Confer-ence, are carrying on very large, success-ful efforts here in Helsingfors. God is greatly blessing their labors. The book work is prospering. The new school has opened very well. During this first season the sanitarium has been full, with a waiting list all the time. Our people in Finland are godly and zealous. Finland itself has made great progress as a result of its new-found freedom since the war."

The Message in a New Tongue

A RECENT letter from E. L. Longway, of China, brings information of the bap-tism of the first convert among the Kia Rung tribe. Concerning these people he says:

"These tribes are among the aboriginals of China, and now have their home be-tween China proper and Tibet. So one more tongue has been added to the list. A year ago we sent the first worker among these people. He had been there for about eight months and had made little impression on the people, but an earth-quake came, and a flood followed it. This brother found refuge in the home of a Mr. Tsai, who is a Kia Rung tribesman. He lived in the home of this man for three or four months, and now Mr. Tsai has been baptized, the first fruit from the Kia Rung people."

In is a remarkable coincidence that while we are just beginning to make some headway among the Tibetans, we should also have our first fruit from this border tribe.

The letter states that G. L. Wilkinson,

of West China, has just reported also the baptism of the third Tibetan to be added to our church. "This young man is well educated in the Tibetan, Chinese, and English languages. He will doubtless be a great help to the brethren in for-warding the work among the Tibetans."

W. E. HOWELL

Melting Pot for Missions

Sabbath, March 17

HAVE you been prospecting in the attic and elsewhere for old trinkets of gold and jewelry, heirlooms, rings, and other articles? If so, you may have found that which will help the cause of missions at an important time of need.

One sister writes: "I shall go gold min-ing. I have found one or two gold nug-gets already, and I pray that rich returns may come to the 'Melting Pot.'"

Many will not have gold to give. Such are earnestly invited to make a good offer-ing, Sabbath, March 17. It will be counted on the Forty-cent-a-week Fund, and will help meet a great need in mis-sion lands.

All should know that the General Con-ference has applied to the United States Mint for license to collect old gold on the day appointed.

J. L. SHAW.

Promoting Our Magazines

WE greatly appreciate the excellent service which the Home Missionary and Publishing Departments of the General Conference have rendered in the promo-tion of our various church journals. At the recent Autumn Council the special burden of promoting our missionary mag-azines was placed upon the Publishing Department. In considering this new phase of work, the department deemed it best to designate one of its secretaries to look after this special interest. As-cordingly, Elder N. Z. Town was ap-pointed to this work.

We are sure that our publishing houses will give to Brother Town every possible co-operation in his efforts, and we ear-nestly hope that by the united labor put forth, great gains will come to the various magazines printed by our publishing houses. Read the article regarding this matter on page 18.

G. A. ELLINGWORTH, of the Tangan-yika Mission, East Africa, writes under date of November 21, 1933:

"During August we had an evangelistic campaign at Ukerewe, carried on by our native teachers; and in spite of violent opposition, 264 new people took their stand. There are now over twenty com-panies in that section who are being led by Christians from the Majita church. I have just returned from Ukerewe, where we baptized fifty-nine. There are over 400 in the baptismal classes. It rejoiced my heart to see how readily the candi-dates there answered the questions put to them. They answered questions promptly and intelligently, giving a reason for their faith, their reliance on Christ as their Saviour, the need for baptism, and on the sanctity of the Sabbath. I found testing them a pleasure. Brother Mat-thews accompanied me on this trip. He baptized sixty-one at Majita itself, and we together baptized fifty-nine at Ukerewe."

WRITING from Port of Spain, Trini-dad, under date of January 22, W. R. El-liott, president of the Caribbean Union Conference, says:

"The local conference has moved Glenn Coon from the island of Grenada back to this city. He has just arrived here today, and will be pastor of this city church. It has a membership of more than 550. He will also hold an evangelistic effort in the western part of the city, beginning as soon as he can erect the tabernacle, and continuing until about August 1. He with his family will then sail for the States to take their well-earned furlough."



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

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This paper does not pay for articles, and be-cause of the large number of contributions con-stantly received for publication, we cannot under-take either to acknowledge their receipt or to return manuscripts. Duplicates of articles or re-ports furnished other papers are never acceptable.

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

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