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WE NEED THE BIBLE

BY CHARLES G. TRUMBULL

(Editor *Sunday School Times*)

Men need life. Therefore men need the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men; and it is the only book that is itself living—alive; “for the word of God is living, and active.” “The word of God . . . liveth and abideth forever.”

Men need a book like this, and they could not write it for themselves; so God provided it, and “holy men of God spake as they were moved by the Holy Ghost.”

Men, today, are working busily at reorganizing the world, readjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But in the midst of these earnest and sincere efforts, let us remember that we have a book that shows the way of deliverance.

In fear and distress, men have been asking, “What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” These questions are not new; the Lord Jesus quoted them from men in the sermon on the mount. And He gave the answer: “Your heavenly Father knoweth that ye have need of all these things;” and He continued: “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

The Bible is the only book that tells us just how we may seek first God’s kingdom and His righteousness. It is the all-sufficient way, the sure and infallible way. Every one who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, “Thy word is a lamp unto my feet, and a light unto my path.”

It shows the only way of salvation, the only way of life, the only way of safe guidance, the only way of real strength, the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that “ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.”

Promptings From the Past

Beginnings of Our Educational Work

BY W. I. SMITH

THE story of the progress of Christian education among Seventh-day Adventists is replete with inspirational incidents that should be stimulating to parents and workers who are interested in the education of our youth. Turning backward sixty-two years in the history of our work, we find in the *REVIEW AND HERALD* of April 16, 1872, the following paragraph written by the editor under the title, "Shall We Have a Denominational School?"

"Shall we take hold, as a people, of the subject of education, and form an educational society? Shall we have a denominational school, the object of which shall be, in the shortest, most thorough and practicable way, to qualify young men and women to act some part, more or less public, in the cause of God? Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth? These are some of the questions that came before a meeting of the church called by Brother and Sister White in Battle Creek about two weeks since."

A few weeks later, in the *REVIEW AND HERALD* of May 7, 1872, there appeared a lengthy article from the pen of Elder James White, setting forth the needs for a school of our own, and climaxing his arguments in these convincing words:

"Now there are plenty of places in the land where any of this class could go to obtain an education in other languages, grammar, rhetoric, logic, history, philosophy, and the sciences in general; but they would lack the other advantages which they would need, that is, the society and the influence of those of like faith, and lectures and instruction on the different points of Bible truth as they hold them."

"This is the point which this school is especially designed to meet; and it is proposed to make provision for instruction in all branches of education, so that, while persons are equipping themselves from the armory of Bible truth, their educational deficiencies may at the same time be supplied, and they go forth, after a due course of training, prepared to wield those weapons for the advancement of the cause. . . . The need in this direction is so urgent that it is decided at once to enter upon the experiment. We believe it will be a success."

The pioneers of the advent movement were reformers,—resolute, aggressive, and persevering. There was no thought in their minds of letting the matter of Christian education rest with a few gentle exhortations and announcements. On May 1, 1872, the Battle Creek school committee, of which Elder White was the impelling personality, voted:

"That we invite the General Conference Committee to employ suitable teachers for the contemplated school, to take such steps as they may deem proper to raise the necessary means for its support till it becomes self-sustaining, and to take the general oversight of this enterprise."—*Id.*, May 14, 1872.

Sentiment among our people toward this enterprise was crystalizing favorably and rapidly. Week by week the growing interest was sustained and stimulated by brief references in the *REVIEW AND HERALD* to the progressively developing plans for the school, and with announcements to watch for an important article from the president of the General Conference, Elder George I. Butler. In the issue of the *REVIEW AND HERALD* which appeared simultaneously with the opening of the first school among Seventh-day Adventists, the president of the General Conference wrote as follows:

"We want a school to be controlled by our people where influences of a moral character may be thrown around the pupils which will tend to preserve them from those influences which are so common and injurious in the majority of the schools of the present day; and in this school we want a department in which those who would labor in the ministry, or in other public positions of usefulness, may receive that instruction which will qualify them for the duties of those positions. . . .

"We want our children to have a chance for mental culture without moral loss. Cannot we throw safeguards around the youth which will have a tendency to preserve them from some of these dangers? I believe we can."

"Another great and crying want among us, recognized by all, is the need of laborers in the cause to preach the message. All over the field there are individuals who might be useful in this way, men whose thoughts are turning in this very direction. Some of these have not had suitable chances for instruction and mental discipline. It is quite an important step to leave the farm and the shop where the mind has been devoted to secular things, and the muscles have had the main burden of exercise, and go at once into a new field to cope with able opponents, and call all the faculties of the mind into requisition. Not one in a thousand can do this successfully; and many a one who will only partially succeed, could, if he had an opportunity for mental discipline, united with instruction in the principles of the present truth, succeed far better than he can with our present course of action."

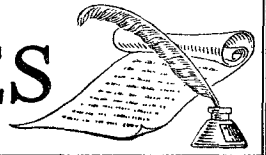
"What a mighty field is opening before us. What a work we have to do. What a short time to do it in. . . . I do not believe ignorance is a help to spirituality. Those who do, better throw away all those aids to Bible study provided for our use by learned men, and go back to the Dark Ages for their inspiration."—*Review and Herald*, June 4, 1874.

As one ponders these earnest words in the light of conditions prevailing in the high schools and universities of today, undoubtedly every reason given then for the sheltering and training of our youth in our own schools, is doubly urgent at the present time. Also, the experience of Seventh-day Adventists through all the years since these words were written only confirms and verifies their truthfulness.

As we follow the story of those early years, we find that a little later, during the summer of 1874, our small church membership of fewer than 7,000 persons raised a fund of over \$54,000 for the establishment of our first college. Think of such sacrificial giving! A corresponding per capita sum today in North America would amount to over one million dollars. They in their time *sacrificed because they believed* in Christian education. They were determined that its benefits should accrue to their children forever. That they were not disappointed in their hopes and aspirations is evidenced by the fact that many more schools of like purpose have continued to be established by this denomination, and that today, under the blessing of Heaven, this plan for saving and training our boys and girls, young men and young women, continues to be promoted with unabated fervor and effectiveness.

Our educational experience in the past constitutes a clarion call to our workers, parents, and youth to rally to our own schools. The plan of Christian education has not failed, nor has it changed. Our schools continue to be "havens of refuge for our sorely tempted youth," and the hope of our denomination lies in their successful continuance. We are profoundly grateful for the hundreds of godly instructors in our schools, for the thousands of youth who are daily imbibing Christian teachings under their tutelage, and for the great army of loyal patrons who are supporting these institutions by their prayers and financial help. But there are tens of thousands of our youth who have not as yet enjoyed the blessings of a Christian school. For these we plead, and earnestly pray, that during the coming vacation months a determined effort will be put forth by conference workers, church officers, and Christian youth to bring to the "other half" the advantages of an education in our own schools.

CONTRIBUTED ARTICLES



Dangerous Issues in Eastern Asia

BY FREDERICK LEE

THE drama of earth's history is fast drawing to a close. The stage is even now being set for the final act. The participants are feverishly making preparations for the part they are to play. None wish to be caught unready when the curtain rises.

It will be an unrehearsed and unexpected performance. As yet it is uncertain what part each of the actors will take. In every one's heart is the desire to play a leading part. Even now the actors are maneuvering for a position of advantage, and tension is growing as it becomes more and more evident that the curtain may rise at any moment.

Nations, who in time past have had little to do with shaping world history, are now pushing to the front. Lands which were slumbering quietly amid scenes of antiquity when the modern era dawned, are now alert and getting ready for the part they are to play in earth's final scenes.

"The kings of the East" are determined to be caught sleeping no longer. They are now fully awake to the important and dominant position which they occupy. Already miraculous things have happened in Eastern Asia.

The Pacific Era

We have now entered a new era in the world's history, in which those nations lying on the vast rim of the Pacific Ocean will be taking a larger part in the affairs of the world, and when the attention of men will be shifted from the scenes of Europe to the momentous events taking place in Asia.

Leading men of the world have for many years been watching with intense interest the growing power of certain Asiatic nations. In 1921 General Smuts, the keen-minded statesman of South Africa, made the following statement before the British Imperial Conference:

"Our temptation is still to look on the European stage as of first importance. It is no longer so. Undoubtedly the scene has shifted from Europe to the Far East and to the Pacific. . . . The problems of the Pacific are, to my mind, the world problems of the next fifty years or more. . . . There, I believe, the next chapter in human history will be written."—*Quoted*

from "*China's Place in the Sun*," by Stanley High, Preface.

Stanley High, who is a keen observer of world affairs, also says:

"The fact that the Pacific era of the world's history has actually dawned scarcely requires demonstration. The accumulation by the powers of great economic interests in territories adjacent to the Pacific, has gradually concentrated international attention in the Far East."—"*China's Place in the Sun*," Preface.

Another writer says:

"Profound changes are taking place in the relative position of Asia, Europe, and America. These changes are apparent enough on the surface of events. The movement across the Atlantic promises to continue across the Pacific as well, making that ocean the principal scene of world economic activity. On the Pacific live the vast majority of the world's people. Around the Pacific the struggle of the next economic and social epoch will evidently be waged."—"Whither China?" by Scott Nearing, p. 196.

"The event most fraught with meaning for the rest of the world is the awakening of the East," was the declaration of Lord Frazer in "*China, An Interpretation*," page 18.

"John Hay expressed the conviction that the storm center of the world would gradually pass from the Balkans, from Constantinople, from the Persian Gulf, from India, to China, and added, 'Whoever understands that mighty empire, socially, politically, economically, religiously, has the key to world politics for the next five centuries.'"—"China, An Interpretation," James W. Bushford, p. 18.

These words of statesmen and writers clearly portray a fact that is becoming more and more evident. The European scene no longer exclusively occupies the center of the stage. European news is very often crowded off the front pages to give way to important events taking place in the Far East. While the affairs of Eu-

General Annihilation

IN the next war there will be no line drawn between the civil population, women and children, and the military forces. From the moment war is declared, each side will endeavor to destroy completely the economic resources of its enemies. Human life, being an economic resource, will be sacrificed as ruthlessly as material. General annihilation will be the objective in this fight to a finish.—Yates Stirling, Jr., Rear Admiral, U. S. Navy, in *Washington Star*, March 18, 1934.

rope have occupied the full attention of statesmen and diplomats for many generations, these men are now giving much thought to the developments around the Pacific. The spotlight is surely being focused upon "the kings that come from the sun-rising."

The Issue Before Us

Two mighty nations face each other on the eastern rim of Asia. There, where the sun rises from the broad expanse of the Pacific, they await their destiny. Proud in their own right, the same family blood coursing through their veins, with an intermittent friendly intercourse of more than twenty centuries behind them, China and Japan are finding it increasingly difficult to adjust themselves to the new day that has dawned.

Russia interjected herself into the scene some half century ago, in search of an ice-free port. England and America had already been looking about for expanding fields of trade. France and Germany soon followed the lead of other nations. Every new arrival added to the complications.

England had knocked upon the doors of China and had forced them partly open. America had knocked upon the doors of Japan and had begun a new era in world history. Russia was now knocking upon the door of Manchuria, only to precipitate a crisis of far-reaching importance. The growing power of Japan resented the intrusion of the Russian bear. The Chinese-Japanese War of 1894 was a maneuver against the czarist empire.

The Roots of Present-Day Issues

The roots of present-day troubles in the Far East find lodgment in the first modern war in Asia. It was a rather one-sided war, for the antique tactics and ancient weapons of China soon collapsed before the modern strategy and armaments of Japan. China had been slow to understand the meaning of the times. She had been indifferent to the urgent demands of Western powers. But Japan at once had become alert and active. She early began to set her house in order. China was jolted to a sitting-up position as the result of the war with Japan.

The treaty of peace between China and Japan was signed at Shimono-seki on April 17, 1895. Japan, the

victor, was, however, to go down in defeat before certain intriguing powers. The roots of present-day bitterness and uncertainty date back to the spring of 1895.

China in her treaty had ceded to Japan "in perpetuity and full sovereignty" that portion of southern Manchuria which juts out like a dagger into the Yellow Sea. Japan has early understood the importance of that little neck of land. Should it fall into the hands of another power, it would be a threat to the security of the little island nation. But Russia, enlisting the assistance of France and Germany, made Japan part with her spoils. She was forced to return the Liaotung Peninsula to China, and accept instead the sum of thirty million taels as an indemnity. It was no doubt these early events that Mr. Matsuoka, the Japanese representative to the League of Nations, had in mind when he shouted before the Assembly of the League during a tense moment, "Manchuria belongs to us by right."

Japan has long resented this interference on the part of Western nations. Subsequent events only helped to increase that resentment, for hardly a year had passed before Russia had China pretty well under her control, and was securing concessions which were a direct blow to the ambitions of Japan. It was with Russian money that China paid her indemnity to Japan.

With this gesture of friendliness on the part of Russia, China quickly succumbed to the artfulness of her northern neighbor. By the fall of 1896 China had agreed to the construction of the Chinese Eastern Railway, which was to be built across the northern part of Manchuria, and gave to Russia the right to hold this property for eighty years, administer the lands through which it ran, and exploit large resources there.

By the spring of 1898 Russia had secured a twenty-five-year lease on the very territory that Japan had been forced to surrender three years before, as well as the right to construct a railway running up north through the heart of Manchuria to connect with the Chinese Eastern Railway. With control over a railway running east and west, and one running north and south, it looked as if Russia was forging an iron chain that was to bind this important part of China to her imperial house forever.

Japan had been outmaneuvered by the heavy tread of the Russian bear. To the statesmen of this rising Oriental power it seemed as if they were being bottled up. The day of reckoning was sure to come. Japan put

every ounce of energy into preparation for that event. She then struck suddenly and without warning. The plucky Japanese soldiers surprised the world. They put the Russian bear on the run, the situation was reversed in south Manchuria, and Japan became a dominating influence in Far Eastern affairs.

The Problem of Manchuria

From the day that the first sod was cut in 1891 on the Siberian Railway at Vladivostok and Russia became an irritating factor in the Far East, Manchuria has come to be the symbol of all that is uncertain and explosive in the Orient. Around this vast territory of frigid but fertile land has centered the interest of at least five great nations,—Russia, Japan, England, France, and the United States, besides China, the nation involved.

Manchuria has been called "The World's Danger Zone," "The Cockpit

Six Million Men in Uniform

H. E. KNICKERBOCKER, who has recently interviewed the leaders of every European nation, at the behest of the International News Syndicate, writes of the crisis:

"Jammed into a space one third smaller than the United States, Europe today has six million men in uniform parading its streets, patrolling its roads. One in every nine men between the ages of fifteen and forty-nine in Europe outside of Russia is wearing a uniform. There are fifty-five million men in this age group. They range from school-boys to men about to retire. Today, in peace time, six million of them are wearing the field gray, horizon blue, and khaki of the regular armies, the brown, black, and khaki of the irregular armies. "Europe is frightened!"—*Christian Standard*.

of Asia," "A Quagmire of Blood and Treasure," "The Tinder Box of Asia," besides many other rather explosive terms. To Japan it is "the first line of national defense," "the key to Japan's security," "the life line of Japan," and "the food box of Japan."

In this land of tremendous issues live thirty million people, 98 per cent of whom are Chinese. The land is capable of supplying the necessities of life to a population of at least seventy-five million. During recent years the Chinese have been emigrating to Manchuria at the rate of one million a year. There are vast resources in the broad plains and forests of this coveted land. It is estimated that in Manchuria there are at least 1,700,000,000 tons of coal, 400,000,000 tons of iron ore, 89,000,000 acres of forests, and mineral resources of every kind. It is also one of the best lands in which to grow the popular soy bean, as well as many other sturdy foodstuffs.

Japan's investment in Manchuria amounts to over a billion yen, which is one third of her total investment in China as a whole. Besides this, she has invested much in blood and treasure while endeavoring to maintain a position which she feels is absolutely necessary to her national security.

The stand of the United States on the "open door" principle was aimed directly at the situation developing in Manchuria. The keen-minded Theodore Roosevelt declared that unless America was prepared to go to war to maintain the stand taken, the policy would immediately disappear as soon as a powerful nation determined to disregard it. This is a significant thought in the light of the present-day "Stimson doctrine" of nonrecognition of recent happenings in Manchuria. These positions bring the United States right athwart the issues at stake in this part of the world.

As to the interest of France in Manchuria, it was that country which advanced most of the funds with which Russia carried out her railway building projects. Only recently France has let it be known that she is still interested in what becomes of the Chinese Eastern Railway.

England is interested because she too has investments in this part of Asia, but her greatest interest centers around the growing Japanese competition in the trade of the world which she has dominated for so many decades, and which will grow in measure as China weakens before the legions of this Island Empire of the East.

Thus have the nations woven the web of fate across the prostrate form of Manchuria. The threads are many and complicated, and it would be little wonder if the nations involved did not become entangled in the net which they have unconsciously formed.

The Japanese Standpoint

The Japanese position is best shown by a statement of Viscount Ishii in *Foreign Affairs*, January, 1933:

"Ever since Japan's entrance into the family of modern nations in the middle of the nineteenth century, her diplomacy has striven, and still strives, to attain two objectives—equality and security."

The famous Japanese statesman first discusses the question of equality. This seems to be the thorn in the paw of this growing lion which it is unable to extract. It is more painful to this proud and progressive people to be considered racially inferior by any one than it is to bear the terrific burdens of an expanding empire. "What Japan has insisted upon," says Count Ishii, "what she still insists upon, is

that she shall not be made the object of discrimination and derogatory treatment by any of the nations with whom she has relations."—*Foreign Affairs, January, 1933.*

At the close of the Great War, Japan fully expected to be adopted into the family of nations on the basis of racial equality. When the covenant of the League of Nations was being drafted, the Japanese delegates submitted an article to be inserted in the Covenant which stated that "the equality of nations being a basic principle of the League of Nations," there should be "no distinction either in law or fact on account of their race or nationality." The article on equality of races was however rejected, and it left Japan stunned.

Another blow was given to this question when the American Immigration Act of 1924 was promulgated. The viscount says of this:

"Full appreciation of our disappointment at the exclusion clause of the American Immigration Act is possible only when it is projected against the background of our unremitting toil of seventy years for the realization of our aspirations of equality."—*Ibid.*

That this issue is a live one can be seen by a statement which the Japanese foreign minister recently made to a group of correspondents. He said:

"If the United States desires an amicable solution of the pending problems with Japan, it should first repeal the Japanese Exclusion Act and admit Japanese immigrants on the same basis as Europeans."—*Quoted in Current History, November, 1933, in article by Tyler Dennett.*

Security the Big Issue

The big worry of Japan, however, is the question of national security. On every hand she seems to be finding a hostile attitude toward her plans and policies. As one student of Far Eastern affairs stated: "Japan arose too late to military power to share with the Western nations in the partitioning of the world, and she faces a hostile ring of neighbors."

Another writer tells us:

"Japan's compelling motives are diverse, but if one were to seek a single word to express them it would be the word 'security.'"—*Walter H. Mallory, in Foreign Affairs, January, 1932.*

Still another says:

"No matter how great a difference of opinion there may be in Japan as regards the method of achieving security, the keynote of all policy is security. . . . Manchuria is the stage upon which Japan's struggle for security has been and is likely to be fought until such a time as the Japanese cease to regard security as the primary factor in their international relations."—*George E. Sokolsky, in "The Tinder Box of Asia," p. 144.*

What Japan means by security is provision for the growing needs of the nation. Into this question comes

the excess population problem and the economic situation.

The population problem can best be seen by some statements of Hugh Byas:

"Young Mr. and Mrs. Japan last year raised the world record for babies. The number born was 2,182,743; deaths (at all ages) numbered 1,174,875 during the same period. The net increase in population due to excess of births was 1,007,868."—*New York Times, Dec. 10, 1933.*

We are given to understand that this rate of increase will likely keep up until Japan has a population of well-nigh 100,000,000.

Mr. Byas says that this is the biggest problem of any that Japan faces today, for immigration is a closed question, and industrial Japan faces a hostile world. He says further:

"The economic frontier is growing narrower. If Japan's cheap shirts, gum boots, electric bulbs, and what not are no longer to be accepted by other markets in increasing quantities, the prospect is black. A flood of babies, with insufficient food and work, will be a social tidal wave, and Kellogg pacts, Geneva covenants, and nine-power treaties, so many King Canutes."

A Mad and Sad World

EUROPE'S tragic moment has arrived. It would be vain to deny it. It is a situation in which force and not formulae, power and not pacific diplomacy, self-help and not peace pacts, are the measures of what will and will not be done. . . . It is a mad and a sad world. The responsibility for making it, like the responsibility for the Great War itself, of which it is the direct sequel, cannot be fixed exactly. It is a tragedy of human incompetence and of the unrestrained passions of mankind.—*Walter Lippman, American Press, Feb. 24, 1934.*

With Japanese exports increasing by leaps and bounds during these depression years, an economic war has begun for fields of trade, that is likely to threaten the peace of the world. Japan is now exporting more square yards of cloth than Great Britain, while only so short a time ago as 1929 Great Britain was exporting twice as much as Japan. In 1932 Japanese exports increased by 25 per cent, and in the first six months of 1933 they increased by 50 per cent over the same period in 1932.

Barriers to Japanese goods have already been set up in many parts of the world. The Japanese are becoming alarmed over the situation. A prominent Japanese business leader, referring to the situation in India, made the following startling statement:

"Should England fail to realize the advisability of effecting a compromise with us, and continue in her strong attitude, we should be prepared to take steps to safeguard ourselves. It is generally sup-

posed England enjoys complete sway over her possessions, but the fact is that even in India alone there are many regions which England finds it no easy task to keep in subjection."—*Current History, November, 1933, "Japan's Growing War Frenzy," by Tyler Dennett.*

Japan is wholly dependent on imports for the supplying of her industrial centers. Seventy per cent of all her imports are raw materials or goods intended for manufacture. Much of her cotton comes from India. When England calls attention to this fact, Japan retorts that Manchuria can produce good cotton. And right here is where Manchuria again comes into the picture.

As stated by Viscount Ishii, "In Manchuria our question is not merely one of prestige, it is one of life and death. . . . Today, as thirty years ago, Manchuria is the key to our security."—*Foreign Affairs, January, 1933.*

The late Premier Inukai stated in a speech welcoming the League Commission on March 1, 1932: "Manchuria is what we call the life line of Japan. The district has vital importance politically, economically, and socially for our existence as a nation."

With the unlimited resources of Manchuria at her back, Japan can face the world with confidence. At least that is how the nation feels. From Manchuria she can secure food-stuffs for her people and materials for her factories, and likewise has a large field to exploit with her products. And she hopes that some day all China will be a free and privileged market for her goods.

Thus do Japanese ambitions strike directly at the prestige of every nation with investments in Asia. Russia finds herself already being pushed back to her own borders. With the sale of the Chinese Eastern Railway, Russia will be eliminated from Manchuria altogether. Her strategic position in the Far East will then be greatly weakened. Recent declarations emanating from the Union of Soviet Republics indicate that she is prepared to go only so far, and that she will be ready to defend her positions with the blood of her patriotic legions, as the old czarist armies were never able to do.

There is much talk of war on every side. The cables burn with the scathing remarks that are being bandied back and forth across the borders. The powder kegs have already been placed, and it will take but the toss of a lighted match in the hand of a reckless person to set them off. The whole world awaits the explosion, little knowing the consequences. That such a thing cannot happen without

shaking the world to its foundations, is quite generally believed.

Was there ever such a time as this? Are not the words of our Lord receiving fulfillment as never before, There shall be "wars and rumors of wars"? "When these things begin to

come to pass, then look up, and lift up your heads; for your redemption draweth nigh." What a blessed promise this is! We need not look out in discouragement on a troubled world, but we are to "look up," where there is hope and salvation.

The Heavenly Shepherd

BY W. M. ANDRESS

"He calleth His own sheep by name." What a close relationship exists between Jesus and His followers! We are told that this relationship is as intimate as if there were not another soul for whom He gave His life.

We are not inclined to call strangers by name. It is our friends and acquaintances that we address in this familiar manner. Jesus said, "Ye are My friends, if ye do whatsoever I command you."

The Lord said to Moses, "I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name." Ex. 33:17.

Daniel leaves the record: "Gabriel . . . talked with me, and said, O Daniel, . . . thou art greatly beloved." Dan. 9:21-23.

How Peter's heart must have been thrilled as the Saviour's personal interest was shown in the warning given him when the Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift

you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22:31, 32.

Perhaps no Scriptural record presents to us more vividly the knowledge of, and personal interest in, His people than does the account of Cornelius's contact with Peter, recorded in the tenth chapter of Acts: Cornelius "saw in a vision . . . an angel of God coming in to him, and saying unto him, Cornelius. . . . He was afraid, and said, What is it, Lord? And he said unto him, . . . Send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

How thankful we should be that Jesus knows us so well that He is free to address us by name. For every humble, believing child of God "adoption papers" have been taken out, and he has become a member of the family of God. Of Jesus it is said, "He is not ashamed to call them brethren." Heb. 2:11.

No matter how little or how much the income; still, the poor, those in moderate circumstances, the well-to-do, and the wealthy alike are called upon to heed the divine injunction: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." Mal. 3:10.

This spirit of withholding the tithe and of failing to return offerings commensurate with the prospering blessings of God, is strange to the advent message and cause. Rather, the spirit of the advent message is the spirit of sacrificial giving, which God intends should widen and deepen for the closing work in which we are now engaged.

Objections Answered

Large religious organizations see in the Seventh-day Adventist denomination-wide practice of tithing a secret of Heaven's prospering blessings upon our world-wide work, and regret that tithing is not practiced throughout their own ranks. Still, strange to say, here and there among us we find one who remains unconvinced, unwilling to accept the light shining in double strength from the Bible and the writings of the Spirit of Prophecy concerning the tithing arrangement.

Nevertheless, there is not a text, not a line, in the entire Bible against tithing. On the other hand, it is commanded in the Old Testament, and enjoined in the New Testament. (See Mal. 3:10; Matt. 23:23; 1 Cor. 9:14.)

We hear some one say: "I do not object to contributing to the cause, but I object to the exaction of a definite, specified per cent." If such an objection were sustained, then in this matter of tithing there would be no Christian duty, no righteous requirements, no money goals, and no definite income for the cause. In other words, the support of the greatest enterprise on earth would be left largely to changing human feelings, to caprice and personal opinions. The inevitable result of such a course is shown in the deplorable money-raising methods of the popular churches of today, such as chicken suppers, ice cream socials, oyster fries, grab-bag parties, theatricals, fancy fairs, bazaars, lotteries, and rented pews. This is placing religion on a commercial basis, and the place set apart for God's worship is desecrated by eating, drinking, buying, selling, and money-making. Respect for the church and reverence for the ministry is thereby lessened, the barrier of self-restraint is weakened, while selfishness, appetite, and love of display are the questionable appealing motives. In these practices Seventh-day Adventists find no helpful

"Friends of the Mammon of Unrighteousness"---Part II

BY MILTON G. CONGER

In the concluding paragraphs of the first half of this article we learn that in Old Testament times, while all of God's people were generous contributors, "a conscientious few made returns to God of about one third of all their income for the benefit of religious interests and for the poor."—"Testimonies," Vol. IV, p. 467. This liberal attitude of the past is not a parallel but rather a contrast to our giving today. In our times many are withholding the tithe, while others, who return the tithe, are not giving offerings commensurate with Heaven's prospering blessings upon them. Some are spending much of their money for pleasure, gratification of appetite, and the luxuries of modern life; others are adding house to house, land to land, and dollar to dollar in their bank account, while multitudes of their fellow men are

left to perish for want of the very things they could supply.

An Awakening Needed

In view of this widespread condition, God makes a heavy charge, saying, Mankind is guilty of robbery! "Ye have robbed Me . . . in tithes and offerings." Mal. 3:8.

"There must be an awakening among us as a people upon this matter. There are but few men who feel conscience stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God. . . . We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled."—*Id.*, p. 468.

suggestions for church finance. In this connection it may be well to emphasize strongly that the complainers or the withholders of the tithe, have never offered one satisfactory alternative. It could not be otherwise, for man cannot improve upon God's arrangement. There is no better way known of carrying out the many New Testament admonitions to give, than to begin by returning the tithe, systematically, regularly, honestly, cheerfully, and continuously.

In Force Today

God requires one tenth as the very least that man should return to Him; it is the minimum of our giving to God, not the maximum; it is the first rung of the ladder of Christian benevolence, not the last; the lowest, not the highest.

The tithing system is fair and equitable to all. It does not oppress the poor, nor does it favor the rich. It is universal in its application, being suited to all conditions and adapted to operate successfully in every nation, country, and clime.

It is a divine plan! The tithing arrangement is as much in force today as when it was first given. It did not begin with Moses, nor did it end with him. It did not originate in the ceremonial law, nor did it pass away at the cross. It is binding today upon the conscience of every one who has a conscience, and who recognizes the authority of God.

Most emphatic is the statement: "The system enjoined upon the Hebrews has not been repealed or re-

laxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age."—"*Testimonies*," Vol. III, p. 392.

Are You Making "Friends"?

With these serious thoughts in mind, how important it is for each to ask himself the following searching questions: Am I returning to the Lord a full, honest tithe? In reviewing my past life, is there any unpaid tithe, are there any unredeemed pledges, that have been neglected? In addition to the tithe, am I giving

Offerings in Proportion to Blessings Enjoyed

"NOW God requires, not less, but greater gifts than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, 'For unto whomsoever much is given, of him shall be much required.'"—"*Testimonies*," Vol. III, p. 392.

liberal offerings as the Lord has prospered me? Am I making "friends" of the heavenly beings by means of my gifts in behalf of my fellow men, and thus providing for my eternal future? Am I pursuing such a course that, at the soon coming of Christ, I may be among those who shall be gathered by the angels and received into "the eternal tabernacles"?

the prophet, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

Man is not only incapable of changing his course from wrong to right, but he is just as incapable of cleansing himself from the pollutions of the past. "Though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jer. 2:22.

When Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," He was speaking of the law of nature. What He meant was that, biologically, like produces like, or, as taught in the first chapter of Genesis, each is to "bring forth . . . after his kind."

In the first birth there is imparted to us a nature that is poisoned with sin. This nature is corrupt, and its fruits are evil. In the second birth the same law works spiritually. When we are "born of the Spirit," there is the impartation of a nature that is divine, because the Holy Spirit, who produces this nature, is divine. As in the first birth we became partakers of the nature of earthly parentage, so in the second birth we become "partakers of the divine nature." 2 Peter 1:4. Then the fruit of this new nature will be "the fruits of the Spirit."

There can be no such thing as physical life without a physical birth. There can be no such thing as spiritual life without a spiritual birth. The first birth is of blood, of the will of the flesh, of man, but they who receive the second birth are "born . . . of God." John 1:13. Just as our earthly father imparts to us his nature in the first birth, so does our heavenly Father impart to us His nature in the second birth. This is a miracle of grace which is supernatural and beyond the comprehension of the human mind. The thought of it caused Nicodemus to "marvel."

Just when does this miracle occur? It occurs at the moment the individual receives Christ into the heart. There has never been a conversion apart from the receiving of Christ into the life. In John 1:12, 13, we find that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Then to believe on His name is to receive Him; and when this occurs, then and there the miracle of regeneration takes place. At the instant of this miracle there may be no extreme emotional sensations, but there does come real faith and trust in Christ, followed by "joy and peace in believing." Rom. 15:13.

The New Birth

BY ALLEN WALKER

THE depravity of human nature makes the new birth a necessity to salvation. So long as the tree is corrupt, the fruit will be evil. Man has no more control over this nature than the tree has control over the kind of fruit it bears. The fruit will be determined by the nature of the tree.

The most hopeless thing a person could undertake is to produce the fruit of the Spirit while still in a carnal and unregenerate state. The impossibility of such an undertaking is set forth in Jeremiah 13:23 in the following language: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The reason why the leopard cannot change his spots or man the color of his skin, is because they have no control over the law of nature which imparted the color and the spots. Only a divine miracle can remove the spots and change the color.

The reason a man cannot make himself good or order his conduct aright, is that the law of nature, which makes him inherently bad and the fruits of his conduct evil, is just as uncontrollable as the law that imparts to the man his color and to the leopard his spots. Only a divine miracle can alter the situation and transform the nature.

Speaking of the time when he was "in the flesh" (Rom. 7:5), controlled by the impulses of unregenerate nature, Paul said: "That which I do I allow not: for what I would, that do I not; but what I hate, that I do." Again: "The good that I would I do not: but the evil which I would not, that I do." Rom. 7:15, 19. This shows that mental control of the unregenerate nature is impossible; that the strongest resolutions and determinations or exertions of will power alone can never hold in check the impulses of the unconverted state. Says



At the Near East Storm Center

THE tenseness of the developing issues in the Far East and the West, with one crisis following another, leads the public press to give less news than formerly of events in the Near East. Yet the region of the eastern Mediterranean is the historic storm center. From the prophecies of Daniel 11 and Revelation 16 we know that events in the Near East are to act their part in launching the nations into the final Armageddon.

Glimpses that we get now and then indicate that events are all the time developing in the Near East along the way suggested by prophecy. The elements of future conflict are gathering. For instance, the London *Times* recently printed a statement by the bishop of Gibraltar, who had visited Turkey and the Levant. He found that agents of the Great War armament firms of Europe were active in urging their wares upon Turkey and its neighbors. Bishop Buxton said:

"My visit to the Near East has convinced me that one of the most sinister influences at work in the world today is that of the private armament firms. While there was never a time when the desire for peace was so strong as it is at present, every movement for *rapprochement* between the people is liable to be torpedoed by this very active and highly organized agency. So long as the private armament firms are allowed complete freedom of action, as at present, there is little hope that the war scares, of which we hear so much today, will cease."—*Jan. 10, 1934.*

These great armament concerns have power that is almost governmental, and they are busy arming the peoples.

Another London newspaper, the *Star*, recently reported the words of King Ibn Saud, spoken to a gathering of pilgrims at Mecca. King Ibn Saud is the "strong man" of Arabia. He said:

"I am an Arab and a Moslem, and am now at the head of not fewer than 400,000 combatants ready to obey my instructions. These are the troops of the Islamic Union, and they have no other aim but the glory of Islam."

With Turkey on the north renewed and more powerful than ever, and with Mohammedanism still a tie be-

tween rival peoples and tribes southward, we can plainly see events traveling along toward the last things foretold. Never before, in our time, it seems, were affairs of the Near East so delicately balanced.

The gathering of these forces around the old historic storm center, which prophecy points to as the center in the coming great conflict, is a signal to us who watch. We have our part to act. The winds of universal strife are being held in order that the

message of the seal of the living God may be carried to all peoples. That is our part in the age-old Eastern Question.

We are truly glad that our Arabic mission is at work over this central region, winning some souls, and sowing seed of truth far and near. Years ago we could not have said this. But every year now we see the Lord lifting the standard of truth higher and higher before peoples formerly remote; and truth seekers in these hitherto desert regions of earth are to hear of a place of refuge from the coming storm.

W. A. S.

Smoke-Dimmed Educational Outlook

PRESIDENT ROBERT M. HUTCHINS, of the University of Chicago, in a recent address in which he set forth the thought that modern science has left mankind bewildered, declared:

"We do not know where we are going, or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal?"

Dr. Hutchins believes that science, in its great enthusiasm simply for fact gathering, has reduced scholarship to triviality, because men have been diverted from the task of understanding the facts. He illustrates his view with this homely figure:

"During the nineteenth century and since, we have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke." And he adds: "Our bewilderment has resulted from our notion that salvation depends on information."

Confusion of Thought

Such words as these are gratifying to read. Quite largely, education has been confused with information. Such an idea, of course, owes its strength to the belief that successful living involves no more than merely a ready acquaintance with the current facts and information of the times in which we live. It is this basic misconception that makes popular education so bar-

ren. It fails to supply the higher needs of the heart.

We cannot live by a collection of material facts. Merely to know the speed of light and the distance to the stars, for example, is not sufficient to give to us moral stamina in an hour of temptation, or courage and fortitude in a day of darkness. Nor can we build character from the bewildering assortment of data constantly turned out from the laboratories. If we seek education merely to earn a living, then perhaps popular institutions of learning will suffice. But if we seek education in order to live a more abundant life here, and in preparation for the hereafter, then we need to spend our school years in institutions that put the emphasis on something other than merely the gathering of innumerable facts.

Where the Trouble Lies

There is nothing wrong in seeking out facts, nothing wrong in endeavoring to be precise and accurate in all that we do in our investigations of the mysteries of nature. The wrong is in failing to go beyond that, in failing to harmonize all these facts into a true philosophy of living.

But it will be replied that modern education does to a certain extent at least endeavor to interpret facts and findings, and fit them into our problem of living. In a sense, this is true, more true, however, of thirty years ago than now. When the evolutionary explanation of all things first gained general acceptance in the latter part of the nineteenth century, many educated men seemed to feel

that the secret to the synthesis of all facts and knowledge in our modern world was to be found in evolution. Everything seemed to fit into the picture beautifully. And all creation was viewed as inevitably evolving upward toward a goal of greater perfection, harmony, and advancement.

But as the decades have passed, and critical scientific work has been carried on in the laboratory and elsewhere, serious perplexities have arisen with regard to the evolutionary explanation of all phenomena. The result is an increasing feeling in intellectual ranks that we cannot be very sure as to just what is the true explanation of the complex facts and problems that confront our world. It is not that men have necessarily repudiated the evolutionary theory as such, but that they no longer feel that they can clearly interpret just how the evolutionary philosophy relates itself to innumerable phenomena. They hold to it more as an act of faith, because, having repudiated God and the Bible as the solution of life, they have naught else to turn to. As faith

in evolution has waned, bleak cynicism has taken its place. As Dr. Hutchins declared: "We have long since cast off God. To what can we now appeal?"

Our Schools Greatly Needed

But whether modern education admits that it has no explanation, or attempts to provide one in terms of the evolutionary theory, makes little difference for us who believe that the true meaning of life is to be found in God and His revealed word. It was for this purpose that our schools were established. The very indictment of modern education as disclosed in the penetrating words of Dr. Hutchins is a justification in itself of the distinctive school system we maintain. These recent years that have created such problems for our schools, economically and scholastically, have at the same time provided the clearest proof of the indispensable nature of these schools for a religious organization that hopes to maintain the spiritual vision of its youth undimmed.

F. D. N.

Appeal to Physicians and Nurses

THE great danger of the average physician and nurse at the present day is the natural drift toward professionalism, to make of their work a mechanical routine. There is danger also of their becoming indifferent and even callous to human suffering, of treating the human body apart from the soul, even as a mechanic treats his machine of iron and steel.

It is for this reason that in all our nurses' training schools special emphasis has been placed upon the development of the missionary phase of our work, as that which would give life and zest to the mechanical or professional part of the nurse's experience. And this needs continual emphasis.

We are reminded anew of this by an address given some time ago at the Massachusetts General Hospital by Dr. Richard Cabot. The following paragraphs from his excellent address are worthy of reproduction, and of careful reading by all our medical workers, and for that matter by every reader. Dr. Cabot said:

"Our profession, the profession to which you as nurses and we as physicians contribute what we can, brings us constantly into contact with human souls. We are with our fellow creatures in their hours of storm and stress, when what is truest and deepest in them comes to light. Such contact is sure to affect us in one of two ways: It can ennoble us, or it can make us callous. There is no other alternative. Familiarity with the great spiritual experiences that attend birth, death,

and bereavement, with the awful perplexity of choosing between one life and another, and the awful desolation of the sufferer who learns for the first time that his malady is incurable, drives us all either to shut our ears to the poignant message of our work, hopeless of understanding its meaning, or else opens every sense and every faculty to meet the world's revelations with a faith that is the essence of religion.

"I have watched nurses become coarsened, hardened by their work. It is inevitable when nursing is only a means of earning a livelihood. You cannot pass through such an ordeal without showing the scars. We must pass through a fire that consumes if it does not purify. A man can deal with leather or with hemp and be little changed by it; but he cannot deal with human suffering, terror, and temptation, with the desperate struggle of the fallen to get upon his feet again, and the utter despair of passionate love confronted by vacancy, without being forced to meet and, as best he can, answer the great problems of human life and destiny. By a well-known process all but the finest types of prison chaplains soon begin to show the deadening effect of meeting familiarly the great and sacred crises of human life over and again until they become commonplace. Unconsciously and inevitably we are all of us infected with the same smug and businesslike view of death, sin, and suffering, unless the spirit of religion defends us.

"Our profession cannot remain secular. If it attempts to do so, it becomes a trade and a low one. What do I mean by the spirit of religion in the work of nurses or physicians? I mean the missionary, not the proselyting spirit, but the spirit of service, the sense of working for a cause that is absolutely and infi-

nitely worth while, in which we can spend ourselves without stint, without restraint, without reserve. The Greek doctrine of the golden mean, of moderation in all things, is the full opposite of the spirit of religion as I understand it. It is impossible for the world to get, or for us to give, too much of the kind of service I am speaking of. It is its own reward, and the more of it you give, the richer you become. Absolute loyalty to the world's needs, wherever found, is the sum and substance of it all. Wherever there is the greatest need of me, there is my home, and Paradise can offer no greater blessing. It is the soldier's creed, it is the creed of the devotee, the world over, and it must be our creed if we are to face the facts, the plain, everyday facts of our work. Most of us don't face them. Most of our training has the effect of blinding and deafening us to one half (and that the most vital half) of the facts before us. To concentrate attention day in and day out on physical processes, without any attempt to go deeper into their meaning, or into the life of the being to whom they belong, is to kill out our sensitiveness to the other manifestations of that life.

"We deal with human life, not with human bodies alone; yet we are trained exclusively in the care of bodies. No wonder that the souls in those bodies rebel, now and then, and demand some one who recognizes their existence; or else, what is worse, catch from the nurse the materialistic and mechanical view toward which all the nurse's training tends. When our training schools admit that to minister to a human being, we must know the whole thing, not only half of him, then it will be impossible any longer to keep them secular, and the spirit of religion will bring about a reorganization of the training there given, and of the type of nurse that graduates. Such nurses will prove the following:

"1. The religious spirit is one that can't be discouraged, for there is no uncertainty about our venture as we see it. The road may turn either way, to life or to death; in any case it must be full of opportunity that we want, the opportunity for service, for sacrifice, for courage and cheerfulness under strain, for education and experience, and for knitting closer the bonds of friendship with all sorts and conditions of men.

"2. The religious spirit is one that can't be shocked, hurt, or wounded. It is invulnerable to insult, taunt, annoyance—so small, so puny they seem, as we look through and behind them to the prize of our high calling.

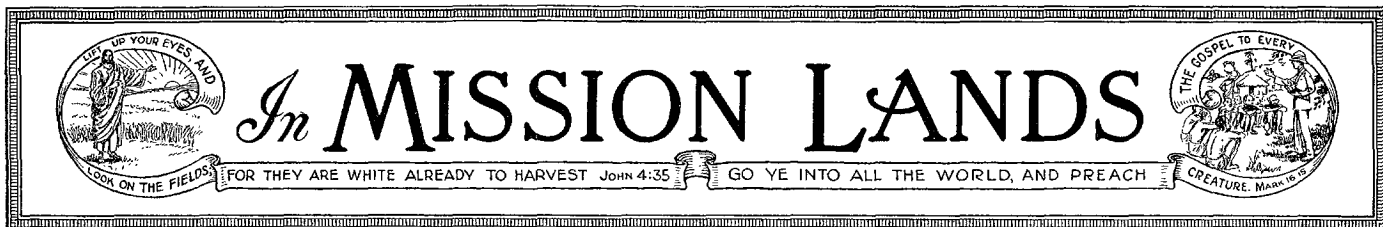
"3. Failure does not seem to touch the religious man, for to fail in the ordinary sense is to be taught the weak point in his armor, what he needed most to discover, and so to strengthen.

"4. Such a person is like a united army, his powers all dominated by a single motive, his eye single. This gives the great calm, the all-pervasive happiness which shines in such people's faces. We all know such and marvel at it.

"5. Such a person can't but be enthusiastic, because he is always finding what is surprising and fresh,—fresh meaning, fresh values in the old, opportunity and experience in the new.

"6. Such a person is everybody's friend, because he finds everybody interesting.

"With this spirit in our work, we cannot help seeing and fighting against the dangers which beset our profession."



The Mauritius Islands Mission

BY A. J. GIROU

THE Mauritius Mission is not large. The very small islands that comprise our field are like small mushrooms peeping out of the blue waters of the Indian Ocean. The population is about 600,000, of whom nearly three fourths are non-Christians.

We have a baptized membership of nearly 100. Early in 1933 we had a baptismal service with twenty-seven candidates. Again near the close of the year we had another happy day, when twenty-seven others confessed their faith in the Lord Jesus and in the advent message. Our evangelist on the island of Mahe, Seychelles, is calling for a baptismal service. He expects to have some twenty persons ready for baptism, and I hope soon to visit the island.

Not only has the Lord blessed the labor of us all in the way of souls won to the truth, but He has prospered us also in a material way. Recently we enlarged our chapel at Rose Hill. We also purchased a fine building at Port Louis, the capital of the island. With some transformations it gave us a fine meeting hall, as well as providing a good dwelling for our European minister. Also a piece of land in the main town of the Archipelago of Seychelles has been purchased, on which a chapel has been erected and dedicated. Another property on the island of Rodriguez has been secured. This consists of a house for our evangelist, and a building that can be easily transformed into a chapel. A few weeks ago, a piece of land was secured here in Mauritius, a little over a mile from the center of the most aristocratic town of the island. In such a time of general crisis as this, these evidences of our spiritual and material growth are a wonder to the people, and also to us.

A Marvelous Work

I have given honor to God for the marvelous work He is doing everywhere in our field. Naturally all this serves to stir up the wrath of the enemy. After we had transformed our newly acquired building at Port Louis, we began a series of public lectures in its chapel. From the pulpits of other churches, and in the news-

papers every one was forbidden to attend these lectures. Many obeyed the order, but some came, and the hall was found to be too small to accommodate them all.

A few weeks after my arrival in the field, some four years ago, a religious weekly paper was started, and nearly every number contained some violent articles against us. Many times I was personally attacked. Over a year ago we began the publication of a monthly paper entitled, *The Torch of the Indian Ocean*. Since then these bitter and insulting articles have stopped.

Later we were officially recognized by the government as a Christian body. We took the name, "The Seventh-day Adventist Diocese of Mauritius." Articles in the newspapers appeared, telling about it. This aroused some against us as never be-

fore. One spoke with such vehemence that the following night some people, with a ladder, brush, and paint, went to the principal door of our meeting hall and printed shameful epithets all over it. By chance the next day I was down at Port Louis, and great was my surprise to see a hundred or more persons looking at the building, while a policeman was doing his best to clear the street. When I saw our door, I looked at it too, as did every one else. Then I went to the nearest photographer to have him take a picture of it. An hour later a painter covered up the work of the sons of darkness. Since then, week after week, we have been preaching in this hall, holding up the Saviour who gives light to the heart, and sweet words to the mouths of His children.

As the readers can imagine, we have to face bitter opposition, but the mighty hand of the Lord is with us, and victory is much sweeter after having used the arms of faith, love, and perseverance.

The Missionary Idea Not Narrow

BY W. T. ELLIS

No other subject leads out into so many profitable fields of thought as that of missions. The trivialities of some of the news articles which fill our dailies may profitably be crowded into smaller space in order to make room for some of the big themes of human interest.

A missionary's son, born on the field, was making his first visit to his parents' home in a small Ohio town. One day a neighbor burst into the yard with the great news, "The circus is coming!"

"What's a circus?" innocently inquired the young Korean-American, suffering from one of those curious lapses in knowledge of homeland life from which missionary children often suffer.

"A circus! Don't you know what a circus is? Haven't you ever seen a circus?" And scorn, passing words, filled the Ohio lad's voice as he eyed in boundless contempt this queer visitor.

The boy from Korea was stung to the quick, and he retorted: "Well, what of that? Did you ever see the

Pacific Ocean? Were you ever on a warship? Did you ever see Hong-kong? Did you ever see the diving boys at Colombo? Were you ever in India? Did you ever see the pyramids? What do you know about London?"

Vengeance was complete: the devotee of the circus was silenced. Before these bigger wonders his traveling-tent show grew very small and insignificant indeed.

Similarly, the man who follows the trail of the missionary may lose his intimate contact with some less important things, but he will have big and abiding compensations. To begin with, he will know more about geography than his neighbor. The man who studies missions usually has advance information upon the main drift of world politics. There are also other large fields of study, apart from the historical and political, into which the man who has become interested in missions should progress. The topic is no small or barren one. Nobody has yet exhausted it.

Triumph of the Message in British Honduras

BY C. B. SUTTON

It was my privilege on January 10 to visit the little village of Pembroke Hall, British Honduras. A few months ago the truth found its way into this little village and took deep root in the hearts of the people. All but three families are now keeping the Sabbath and rejoicing in the hope of the Saviour's return. The change wrought in their lives in such a short space of time is indeed a manifestation of the workings of the Holy Spirit in the last days.

It was my first visit to this village, and it surely did my heart good to see how anxious these people are to live this truth. When the time came for our meeting, the house was filled, and it would have done your heart good to witness their earnestness and deep interest in the message that was given. The next morning they came together for another meeting, and when the call was made for those to stand who were planning to be baptized, thirty-two stood to take this step. This decision meant a great deal to these dear people. The land that their little homes are built on is leased, and the land owner is unfriendly, so they realize that much opposition is in store for them. They expressed their determination to stand firm for this truth, and said they were willing to leave their homes and build elsewhere if necessary for the truth's sake. The precious light of truth that they now possess is worth more to them than houses and land. I shall never forget the look of earnestness on their faces as they took this definite stand for the Master.

After this little consecration meeting, we gathered on the bank of the river, and it was a beautiful sight to see seventeen women standing in line one behind the other, and fifteen men in another line standing by the side of the women, ready to be buried in the watery grave. The Catholic priest was among those who came to witness this demonstration of faith, and he stood there on the river bank writing the name of every one who was baptized. We believe that in heaven the angels also were recording the names of these dear children who are now rejoicing in their new-found Saviour.

Before we left, a church of thirty-two members was organized and officers elected. This church was raised up with very little expense to the mission. Sister Gill, one of our faithful lay members, has been doing earnest work with them, and Brother

Rodriguez, the leader of our San Pedro church, has spent some time with them, giving special instruction in the message.

Our laymen are doing a great work in winning souls to Christ. Surely, God is doing a quick work in the earth and the honest in heart are finding their way into the truth.

During the year 1933, 137 were added to our membership by baptism, notwithstanding the fact that the writer, who is the only ordained worker in the British Honduras and Bay Islands Mission, was absent from the field on furlough for a period of seven months. We have our aim set for 250 this year. We believe that the Lord will help us to reach this goal, as there are calls on every hand. Pray for us, that our work during 1934 may be fruitful in souls.

Goats and Snakes for the Mission

BY THEODORA WANGERIN

LAST quarter our hearts were filled with gratitude when we were enabled to make a good Investment offering, and so we decided that we would try to work for a still larger offering this quarter. On November 18, our "Investment Sabbath in Korea," all were happy that the Lord had enabled them to bring an Investment offering to the Sabbath school. In our Sabbath school we carried out the Investment program that had been sent to us by the Sabbath School Department. As we came to the part of the program where it said, "Now let us take up the Investment offering," everybody with a smiling face and a

six sen, and were overjoyed to have that much more to add to the fund.

On counting the offerings that had been placed on a table, we found they had two sweet potatoes, 170 turnips, 85 heads of cabbage, 5.50 yen in cash, and a goat. When this was sold, the Investment offering amounted to 14 yen and 67 sen.

In writing to us about their experience they said, "These gifts were given from hearts filled with love for God and His cause, and we believe they were accepted by the Lord. This experience reminded us of the story we have read in the Bible, of how anciently the Israelites brought the

The Investment Offering at the Chung-Up Sabbath School



heart filled with devotion, brought forth his gift.

The juniors brought some sweet potatoes, Korean cabbages, and turnips which they had raised; some turned in money that had been saved, instead of spending it for sweets. The senior members brought money which had been earned by sewing and in other ways. The Sabbath school superintendent brought a goat, which he had raised and dedicated to the Investment Fund.

The juniors had become so interested in trying to earn some money for the Investment Fund that one day while at play on the school ground, they saw a snake, and decided to try to catch it and sell it for the Investment Fund! They carried out their plan, and later sold it for

first fruits of the land and other gifts to the tabernacle. We are determined to make still greater investments, so that in the future we may be able to bring still larger Investment offerings to the Lord."

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Make It a Habit

Be thankful every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.



Conducted by Promise Kloss

Time of Budding of Leaves

BY MARY VALLIANT-NOWLIN

RISE, my love, my fair one, and come away;

The winter is gone, the flowers appear,
The time of the singing of birds has come,
The voice of the turtle is heard far and near,

Rejoicing is heard throughout the whole land,

For the time of the budding of leaves has come.

Lo, winter is over, the rain has gone,
The fig tree putteth forth, the budding vine

With its tender grapes giveth fragrance sweet.

Oh, fill up the flagons with the fruit of the vine,

And rejoice and feast on the glad new day,

And rejoice and drink of the sweet new wine.

Let the earth rejoice and all nature sing,
The snow has melted away from the hills;

The budding of leaves tells the summer is nigh,

And the song is sweet of the gurgling rills,

And the song is sweet that my soul doth hear,

For I know there are signs that as plainly tell

That the sandled feet of my King draw near.

We Are Known and Read of All Men

BY MRS. R. L. CARR

ARE we not all artists? Each one is painting a picture. It takes time to paint the best pictures. We are spending a lifetime with brush in hand, painting. Sometimes we use a tiny brush putting in little details so fine they are not noticed by the casual observer. Again we make a broad sweep with a large brush, and put in or wipe out a part of the picture. The pity or joy of it is that we can change the scene—a pity if we spoil the picture, a joy if we keep the colors clear, clean, and bright.

When we have what we call in oil painting a "muddied" picture, we have to let it dry and begin over again. We can't put more good paint on, and thus save the picture. It must dry, or shall we say, the sin must be confessed, and then we begin anew. This can be done as long as the paint

holds out. It is not the very best way, however. The best pictures are those which have never gone through the "muddied" process.

Time, thought, emotions, bits of life's experience, are so woven into a genuine oil painting that we never tire of the picture—it is ever new. It takes the shades to bring out the light, the tears to bring out the joys. More often our blessings are found in the shadows. Let us remember, too, that it is easy to see the high lights, but one must look closely to see the rare beauties in the shadows.

In painting we have what we call flat or dead pictures. They were painted without feeling. They have somehow lost their life, vigor, mystery, and sweetness, or else it was never put in. There is nothing that will remove from life's picture that mysterious sweetness, that vivacious sparkle, that charm, as will sin. When we realize that that mysterious something

is gone, we perhaps daub on more paint, which only serves to complicate the trouble. We are all a glare of color, with mystery, depths, details, all gone. We are known and read of all men.

Let me paint the other picture for you. Trials bravely borne have formed a network of beautiful details and depths that never weary the eye. Touches of sorrow hold forth the glad high lights. Work for others forms rich backgrounds. The red of faith and the gold of courage are found stanch and firm in contrast to the shades.

So inasmuch as the most beautiful hues, shades, and tints of the finest of colors—the Christian graces—are furnished us free, let us paint our picture without sparing color, time, study, or paint. Then when our picture is seen and known in life's art gallery, it will point the way to the Master Artist.

Useless Adornment

BY G. D. WATSON

JUST because a few persons go to an extreme in harping on dress and outward adorning, the great majority of so-called holy people seem to pay no attention to the extravagance in dress and jewelry which is swamping so many souls in darkness. There are some of these people so fastidious that they cannot have their outer adornments alluded to without showing uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's word, look after the practical details of holiness as well as the doctrine and experience. It is a shame to see so many professing holiness entangled in the heathenish habit of wearing jewelry. You say, "Where is the dividing line in this matter of what, and what not, to put on?" In legitimate articles on dress, no one can draw the absolute line, but in articles of jewelry which are absolutely useless, it seems that any one ought to be able to draw the line.

Earrings, finger rings, bracelets,

gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to brains or beauty; they add nothing to comfort or convenience; they give no protection or health or beauty to the human body; they are absolutely without a rational use, and conduce to nothing in the universe but vanity. Now anything that is utterly useless can only be harmful.

You say the wearing of jewelry is a lifelong habit with you, and does not stand in your way. I reply that many sins are lifelong habits, and do not stand in the way of those who commit them. Some have been lying, and stealing, and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins day after day, just as thoughtlessly as you can trick yourself out in useless ornaments.

You say that these rings, or bracelets, or charms were inherited from your dear parents, and you wear them for their sake. Well, you also inherited your depravity from your parents; some persons inherit the thirst for liquor and tobacco from their

parents, and if we are going into the heirloom business, why not deck ourselves out in all the vices of our parents?

If one is decked out in dear old grandmother's jewelry, why should not another be decked out in dear old grandfather's drunkenness? Where is the difference? If we are born of God, we must drop the inherited things of the first Adam, and put on the imparted things of the second Adam.

You say the wearing of jewelry does not hurt you. That is just what people say who drink wine, and who smoke, or dance. You say you enjoy the love of God, have a clean heart, and say the wearing of useless ornaments, which the word of God forbids, does not hurt you. If you would follow all the words of Scripture, it would hurt. Nay, it does already hurt you more than you dream of. It may be you are praying for more liberty, more power; and you wonder why your loved ones are not converted

or sanctified; you never suspect that your jewelry hurts you. Ah, my friend, the devil has had six thousand years' practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes the very things that are crippling them.

If God's word is true, then the wearing of useless jewelry and ornaments does hurt you, in spite of all you may say or think or feel to the contrary.

Some may say, "Why, I never think of these little ornaments." Well, if you never think of them, why do you always remember to put them on? What a lovely sight to see men and women modestly arrayed, with bright salvation faces, with ears, hands, and necks clean from the senseless trappings of vanity. And what an ugly, incongruous sight to see persons professing holiness, all tricked out in Satan's trash. Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.—*"White Robes or Garments of Salvation."*

"Tuck-away Station"

WE heard of this station a few years ago from a Christian lady, who came from the West, expecting to be refreshed by association with old friends, but who spent all the time instead at the sick bed of her daughter. She told me she had a singular dream the night before she started for the East. She thought she was dropped from the train, and as the cars rushed on she found herself at a very lonely looking place. As her eye glanced at the name of the station, above the door, she read, "Tuck-away Station." Not seeing any one, she thought she would look around, for she imagined she would have to wait some time for a train. And she found the place as singular as its name. There seemed to be a trembling sensation about the ground, as though it would give way beneath her feet; but on stooping down she found just beneath the earth's surface solid rock. While examining this curious place she awoke, and thought no more of her dream until she found all her plans frustrated, and instead of mingling with society as she had anticipated, she was shut in to take care of the sick.

Again and again since we heard the dream have we thought of this "Tuck-away Station." So many of God's dear saints are tucked away! Some on beds of sickness, some hedged in by circumstances, alone as far as the outward is concerned, and yet the Father is with them; the train rushes on and they are left behind, forgotten, it may be, and yet at this God-appointed sta-

tion how much may be accomplished for Him! We shall never know, until the books are opened, how much was done in answer to the prayers of those who were dropped at "Tuck-away Station."

God is at that station, with the feeble one lying on a sick bed, who would be glad to give in her testimony for God at a seaside convention for the promotion of holiness, or at the great camp meeting where the lovers of Jesus flock; and while the heart is there, though the body cannot be, the simple prayer of faith that God will give power to His witnesses for the truth is answered, and undoubtedly many a baptism of the Spirit descends in answer to the prayers of some "tucked away" saint.

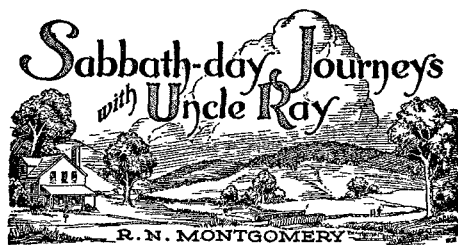
Yes, we are God's witnesses, and testimonies are going up to the throne continually. Witnesses are on sick beds, testifying to the truth, "Ye shall receive power after that the Holy Ghost is come upon you!" And power to suffer has been given, and we find them exceeding joyful in all their tribulations.

Happy for those who have learned this lesson, that to be sanctified to God is everything. It may not be the will of God we should have health, or social position, or the means to go here or there; but this is the will of God, even our *sanctification*. And if we are in this great army, this sacramental host of God's elect, whether we are on the train or dropped at "Tuck-away Station," whether at the front fighting the enemy, or laid aside

in the hospital, the same banner floats above us, and the one cause is ours.

"His saints in all this glorious war
Shall conquer though they die.
They see the triumph from afar,
By faith they bring it nigh."

—*The True Missionary.*



THE Sabbath day was blessed with warm sunshine, for the sun was returning from the south, bringing with it longer days, greener grass, and a few brave birds.

The spring brook gurgled along its stony bed with a softer note, and all outdoors was becoming more interesting. On their way to a neighbor's home, Uncle Ray, Alice, and Alvan stopped at the spring for a drink of the clear, pure water. While there Alvan noticed a brass plate on a large spruce pine growing near the spring. For some reason he had never seen it before, though he had been to the spring hundreds of times. "Who put the plate there?" he asked.

"It was placed there by the United States Geological Survey men when making a map of the county some years ago," Uncle Ray answered. "You will see on it the figures '1,180 feet,' which is the elevation, or height, of this spot above sea level."

"What does 'sea level' mean?" Alice questioned, "for the sea is a long, long distance from here."

"Well, sea level is the starting point from which hills and mountains are measured to see how high they are. For instance, if we were to take your measurement, Alice, we would begin at the floor you are standing on and measure to the exact top of your head; so sea level is the floor when measuring mountains; and is the point where the land begins to rise above the surface of the sea. There are some places which are lower than sea level. For instance, the Dead Sea in the Holy Land, and Death Valley in California.

"But in this instance we are standing 1,180 feet above the level of the ocean, and the water flowing from this spring must fall 1,180 feet before it reaches the ocean. It will flow perhaps 2,000 miles before it actually reaches the sea, through brook, creek, and river."

"Would we have to climb a mountain to measure it?" Alvan asked.

(Uncle Ray will answer this question next week.)



With Our Young People in the Baltic Union

BY K. BRUTANS

THROUGH every phase of history it is the young people who have played the largest part in every crisis. That has not only been in the regular and political life, but also in the spiritual life.

The advent movement has called many young men and women. The words of the apostle John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14), are being fulfilled before our eyes. Young people who formerly smoked, drank, and were a prey to other temptations, have now become earnest Christians, and are the best and truest citizens of the state. One must say with the apostle Paul, "The kingdom of God is not in word, but in power." 1 Cor. 4:20.

In the Baltic Union during the last four years we have averaged forty-three young people's societies with 824 members. These young people have during this time held 74,386 missionary readings, given 45,340 Bible studies, in addition to looking after the sick and doing other Christian help work in 78,660 cases. This is a great and self-sacrificing work. It means that the young people have followed the counsel to serve man-

kind. Papers totaling 175,836 have been distributed. This is 158,718 more than in the former four years. That means that in the past four years the number of papers distributed has multiplied ten times. The silent witnesses, the written word of truth, are scattered as the golden leaves of the trees in the autumn. The efforts of the young people are not in vain. God has richly blessed their work. During the past four years 160 souls have been won through the young people's societies. These converts are living testimonies to the work of the young people.

There is a yet larger work for them to do in the future. There are many young people who are wandering in the shadow of death, who have not learned to know the leading hand of God.

Nature has given much beauty to the Baltics. There are here beautiful lakes and rivers, valleys and hills, but many of the people are in the chains of unbelief and the fetters of sin. My prayer is that the loving God may pour out His Holy Spirit richly on the young people in the Baltic Union, that they may hold the light of truth high, and that they themselves may be living examples of the life of Jesus.

\$800.50 for the summer months. This plan I followed for four years, and graduated in the summer of 1892.

I had many rich experiences during the four years spent in Battle Creek, also while engaged in the book work, one of which I will relate:

I was working in Ontario, Canada, near the city of Bransford, close to the Indian Reservation. I was told before going on to the reservation that it would be only a waste of time, as the Indians would not take the books after ordering them. But I took many orders from them, and delivered a large per cent of my books.

It was while taking orders from the Indians that I met a very intelligent young man who ordered one of the books in the best binding, and who, when I delivered it, had the money. I came back near his home after delivering the book, and the neighbors said he was much interested. I called on the man, and he said he was very glad I had come, as there were some subjects he did not understand. One was the Sabbath question, and another was the condition of man in death. I explained those two subjects, and before I left he told me he was going to keep the Sabbath, and invited me to come back and spend the Sabbath with him later, which I did.

That fall this young Indian paid \$60 tithe to the conference. His crops were good, and the next fall he came over to attend the college, where he was baptized, and the following summer months he spent canvassing among his people. A little later Elder Simpson raised up two churches on the same reservation. This shows what one book will do when we place it where the Lord wants it placed.

WHAT is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—*Well-spring*.

"I WOULD rather be able to appreciate things I cannot have, then to have things I am not able to appreciate."

How I Paid My Way Through School

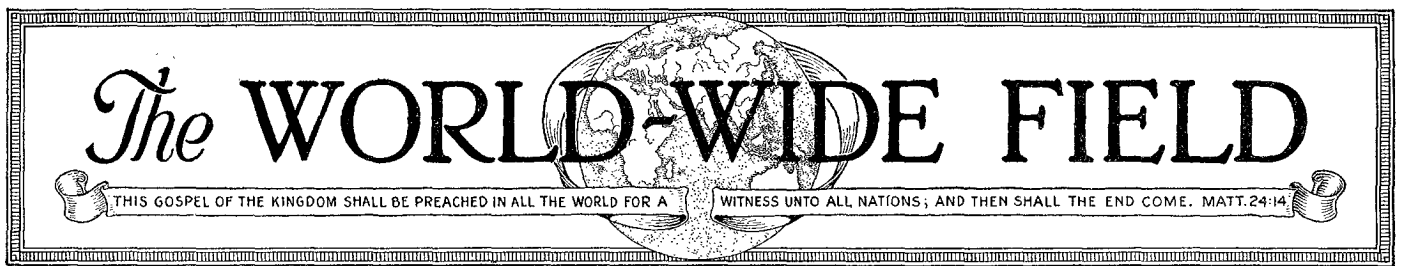
BY C. H. BATES

IN the fall of 1887 I was living with my parents in the city of Grand Rapids, Michigan. I desired to attend the high school, but having no money, decided to try to work my way through. I knew of an old lady who kept a horse and a cow, so I decided to see her and try to make arrangements to do her chores for my board and room. The plan worked out about as I expected, and having made arrangement with the high school teacher to let me ring the bell for \$2 per month, I felt I was pretty well on my way for a high school education. This plan I continued for two years.

In the fall of 1889, after attending the camp meeting held in Grand Rap-

ids, Elder Van Horn asked me to attend Battle Creek College. I had \$6 which I had saved to take with me, and decided to make the attempt with this small beginning. My expenses were not very heavy, all told about \$20 a month. I put up a dressing for furniture that I sold at 35 cents a bottle, and while other boys were exercising on the campus I was selling this or doing small jobs at the homes of the people, making about \$1 a day. I continued this work until vacation.

In the summer months, twenty of the students decided to spend the time in Ontario, working with the book, "Bible Readings for the Home Circle." My deliveries amounted to



Ebenezer

BY H. F. SCHUBERTH

"SAMUEL took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12.

After forty-five years of service in the Lord's vineyard it is my desire to also set up an Ebenezer. On reviewing the past, it seems a miracle before my eyes, when I consider what God has done during the time I have been connected with His cause. It seems to me that the Master has granted me a great privilege in allowing me to witness the development of the work from its small beginnings of those years to its present dimensions and strength. Forty-five years ago our world membership was about 28,000, now it is in round numbers 400,000; the two publishing houses we then had have become sixty-eight; our two sanitariums at that time have multiplied until there are today 108; the two schools of those days have become more than 2,000; and the few hundred evangelistic laborers of that day have sprung up to over 11,000; the work forty-five years ago was carried on in only a few languages; today in 485.

It was in the year 1889 that I began my work for this people as a colporteur and Bible worker, in the State of California. Sister White met me at the camp meeting and took me to Battle Creek, Michigan, where I taught in the German school, and increased my knowledge of the Scriptures at the same time. At the suggestion of the then president of the General Conference, Elder O. A. Olsen, I returned to Germany for a year to complete my studies, after which I taught two years at Union College, College View, Nebraska. In 1894 I was transferred to Hamburg, Germany, where for the next nine years I devoted my strength to teaching in our small mission school and to editorial work and publicly preaching the word, a service joyfully rendered the Lord of the vineyard. During the following five years I was first president of the West German Conference (including Holland), then president of the German-Swiss Conference and vice-president of the Ger-

man Union, which then included, aside from Germany and Holland, Eastern Europe and Russia. I was vice-president of the union until 1909. Then the union was divided, and I took charge of the East German Union, remaining in that office until 1922. Then I served as field secretary of the European Division, with headquarters at Bern, Switzerland. When the division was divided in 1928, I became president of the Central European Division, acting in that capacity until my resignation, which took effect at the end of 1933.

It had been my intention, on resigning my responsibilities as president of the Central European Division on account of my advanced age and the increasing difficulties that made it too hard for me to bear up further under the burdens of this office, to serve as field secretary until the coming General Conference in

1936. However, growing physical weakness has led me to withdraw entirely from public activity and serve the church in a private manner. This I have resolved upon with a very heavy heart.

Today we can see, and by the miraculous experiences connected with the advance of the truth in all parts of the world hear, the fulfillment of what God has promised in His word and in the Spirit of prophecy with reference to the work of the three-fold message of Revelation 14. The signs all about us speak in serious tones, warning us to be wide awake and true to the Lord under all circumstances.

I would take this opportunity to extend to all my brethren and sisters my heartfelt thanks for their love that I have experienced, and will close with the words found in Acts 20:32: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The General Conference Annuity Agreement

Questions and Answers

BY J. L. SHAW

1. WHAT is the General Conference annuity agreement?

Answer.—The annuity agreement is a legal contract entered into by the General Conference Corporation of Seventh-day Adventists with the donor, who is called the annuitant. The General Conference, in consideration of the money given, undertakes to pay the annuitant a specified sum based on the age of the annuitant, semi-annually, every year as long as he lives. The giver thus secures an income for life, and at the same time makes a substantial gift for the furtherance of our denominational work.

2. For whom is the annuity agreement plan especially adopted?

Answer.—This plan allows any one beyond middle age to place his money permanently as a gift with the General Conference, and receive an annuity that yields more income each year than if the money were placed in a bank. The older the individual,

the larger the annuity in proportion to the amount of the gift.

3. What are some of the advantages of the plan?

Ans.—This plan enables you to give without sacrificing income you need for the support of yourself and others. It assures the safety of your principal, relieves you of uncertainty and worry of investment, and provides you a permanent, fixed income, paid promptly twice a year.

4. Is the annuity agreement something new?

Ans.—Many of our people through the years have placed their money with the General Conference on the annuity agreement plan. They have received a regular income while living, and at their death the remaining principal has been used in carrying the gospel to others.

5. What counsel did Christ give regarding the laying up of earthly treasure?

Ans.—The child of God is not left without counsel regarding the use of earthly treasure. Christ in His own words said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

6. Commenting on the above text, what has Mrs. E. G. White written?

Ans.—"Selfishness is a soul-destroying sin. Under this head comes covetousness, which is idolatry. All things belong to God. All the prosperity we enjoy is the result of divine beneficence. God is the great and bountiful giver. If He requires any portion of the liberal supply He has given us, it is not that He may be enriched by our gifts, for He needs nothing from our hand; but it is that we may have an opportunity to exercise self-denial, love, and sympathy for our fellow men, and thus become highly exalted. In every dispensation, from Adam's time to ours, God has claimed the property of man, saying, I am the rightful owner of the universe; therefore consecrate to Me thy first fruits, bring a tribute of loyalty, surrender to Me My own, thus acknowledging My sovereignty, and you shall be free to retain and enjoy My bounties, and My blessing shall be with you. 'Honor the Lord with thy substance, and with the first fruits of all thine increase.'"—"Testimonies," Vol. IV, pp. 476, 477.

7. Why is the General Conference instead of other organizations in North America hereafter to write all annuity agreements?

Ans.—The following action was taken at the General Conference Autumn Council, held in Battle Creek, in October, 1932:

"For the security of all parties concerned, annuity contracts and trust agreements be written only by the General Conference or its divisions."—*General Conference Action, Autumn Council, 1932.*

8. What organization in North America is to receive the funds and make the investment?

Ans.—The General Conference Corporation. "In North America all such contracts or agreements, whether solicited by union conference, local conference, or institutional workers, be referred to the General Conference for writing the agreement and making the investment."—*Ibid.*

9. How shall money accruing from annuity agreements be invested?

Ans.—"Money accruing shall be invested by the General or division con-

ference treasury departments in readily convertible securities that are legal for trust funds, or applied on regular note indebtedness."—*Ibid.*

10. What General Conference counsel is given relative to the solicitation of annuity agreements?

Ans.—"That those soliciting annuity contracts and trust agreements are hereby instructed to secure these funds to be divided on the following basis: one third to the General or division conference, one third to the union conference, and one third to the local conference of which the donor or annuitant was a member when the agreement was entered into, the only exception to this to be where the person approached insists that the funds be used for a specific purpose."—*Ibid.*

11. How can a person make an annuity agreement?

Ans.—If you wish to make an annuity agreement with the General Conference, write, telling your present age, the amount of the gift, and how you wish your gift to be used at your death. If you desire more information, your union or local con-

ference president or treasurer will be willing to give you any counsel or assistance you may require. Or you may write direct to the General Conference.

When the General Conference receives from you the needed information, we will write you what amount you will receive as an annuity payment twice each year. As soon as you decide that you will enter into an annuity agreement, mail your check, and we will send you a regular annuity agreement form of the General Conference, filled out, as agreed with you, and signed by the president and the treasurer of the General Conference.

12. Is further information obtainable?

Ans.—Yes. Write us, and we will send you a leaflet explaining the annuity agreement plan and a miniature facsimile of the annuity agreement.

Address all communications to J. L. Shaw, Treasurer of the General Conference, Takoma Park, Washington, D. C.

The Power of Little Things

BY J. A. STEVENS

"Who hath despised the day of small things?" Zech. 4:10. It is interesting to the church of today to note that Zechariah spoke these words to Israel in the days of the restoration of the temple and its services. "For over a year the temple was neglected, and well-nigh forsaken. The people dwelt in their homes, and strove to attain temporal prosperity; but their situation was deplorable. Work as they might, they did not prosper. The very elements of nature seemed to conspire against them. Because they had let the temple lie waste, the Lord sent upon their substance a wasting drouth. God had bestowed upon them the fruits of field and garden, the corn and the wine and the oil, as a token of His favor; but because they had used these bountiful gifts so selfishly, the blessings were removed."—"Prophets and Kings," p. 573. With "hard times" to hinder and with bitter enemies to oppose, the people of God aroused to their privileges and responsibilities, and set about to finish their task, with the Lord's assurance, "From this day will I bless you." Haggai 2:19.

Comparatively speaking, we are a "little flock." Numerically we do not appeal to the world as worthy of much consideration. We are in constant danger of cultivating an inferiority complex because of contrast in a day of big things. We speak glibly of

billion dollar corporations, of billions, of organizations numbering millions of people, of stupendous engineering feats, of vast military power; and then we try to measure our own organization and work by the same yardstick.

God's work is not measured by earthly comparisons. He began the Christian dispensation with a helpless Babe in a manger. He launched a Spirit-filled movement to give the gospel to the Roman world with the aid of only one hundred and twenty people. When the time came for the last message to go to the world, He placed the burden of preparing literature upon a man who cut hay with a scythe at 75 cents an acre in order to get the money to pay the bill. And that pile of prayer-anointed papers has become a flame of gospel light around the world.

A little more than a dozen years ago a man caught a vision of little sums gathered together from the sale of our literature, that could be used to build up our publishing work in all the world. Those little rivulets of pennies, nickels, dimes, quarters, half dollars, and dollars, have grown into a mighty river of nearly two million dollars, which flows forth to all the world in blessing. Publishing, educational, and medical institutions have been established, through which millions of people are being reached with

the influence of truth for this last generation.

But the work must continue; the stream must deepen and broaden. Our little contributions must flow together in the coming Missions Extension Fund Offering, April 21. "A Million Dimes for Missions Extension" is the goal we have set ourselves for this offering. Once, twice, yea, three times, before we have reached and passed this worthy goal. We can do it again in 1934. Fill your Dime Saver with

these little silver pieces, and the goal will be reached. Bring in your day's income, and your profits from literature sales. Let us roll up a "prosperity offering" in this time of God's opportunity. Much may be lost for the want of your dimes. If every member measures up to the average goal of \$2, our work will be sustained in these far-flung spiritual life-saving stations, and a multitude of souls will be saved in the coming kingdom of our Lord.

Shall We Advance in 1934?

BY E. F. HACKMAN

A FEW months ago I attended a workers' meeting in one of our Southern cities, where I happened to see the following line, which was chiseled high above the sidewalk in the stones of a new post office building: "Neither snow, nor rain, nor gloom of night shall ever stay these carriers." As I carefully read these words, there came to my mind a vision of the rapid progress of the third angel's message. In its onward sweep it has encountered many foes, and obstacles too numerous to be mentioned. But neither snow nor ice, deadly tropical fevers, crashing earthquakes, bloody revolutions, civil wars, the artful devices of wicked men, or the opposition of the imps of hell, have been able to thwart the plan of God. How true in our case are the words of the Saviour, "The gates of hell shall not prevail against it"—the church. Matt. 16:18.

But strange to say, the greatest progress ever witnessed in the denomination has been made during the years of the depression, when our leaders have found it most difficult to maintain an adequate laboring force in the field. With less men and less funds, the Lord has so signally blessed the work that more souls have been won during the depression years than in any comparable period in our history. In 1929, which we refer to as the "boom year," the total baptisms were in round numbers 29,000; whereas the total number baptized in 1932, the latest year for which figures are available, amounted to 41,629, or an increase of nearly 13,000. And during the past three years, 1930 to 1932 inclusive, 105,025 precious souls were added to our church membership. Thus we see how wonderfully God has blessed our work during the lean years we call the depression.

But what about the future? Even such records as mentioned above should not satisfy us. They should only serve to spur us on to do even a greater work for God. What we have

seen is only a foretaste of what is yet to be under the latter rain. Do you not seriously think, dear church member, that we have come to a time when we should be thinking in terms of *finishing* the work which God has committed to us? Should we not *now* plan to expand this work in all the world, and quickly finish that which already has taken too long to accomplish?

Many are too content to mark time when they should be marching. The counsel that the Lord gave Moses at the Red Sea, "Speak unto the children of Israel, that they go forward," should find at *this time* a response in our own hearts. We have camped around this mountain long enough; the people of God have remained in this vale of tears too many years; we should now, with united purpose, determine that there shall be a speedy consummation of our work.

The time when our task shall be finished cannot be far away. Conditions in the world clearly indicate that the crisis is upon us. Things cannot go on as they are very long. All of which also tells us that the finishing of our work is not to be merely a slogan, but will soon be a glorious reality. In the very near future we shall see a quickening of our work in all the world. The prophet Isaiah in vision saw this mighty movement when he wrote concerning the progress of the gospel in the last days, "Thou shalt break forth on the right hand and on the left." For years we have been lengthening the cords and strengthening the stakes; but the time has now come when we shall see this movement bursting into light everywhere, preparatory to the day when the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

But in order to hasten that glad day there must be harmonious action throughout all the ranks of God's

remnant church. Every one must keep step, and shoulder to shoulder push forward the triumphs of the cross. It is no time to talk of disorganization, but a time for the people of God to press close together. Our success through the years has been due to the fact that workers and people have co-operated together to carry out the program. This same principle must actuate all of God's people to the end of time.

We shall soon all have another opportunity to lift together. The General Conference Committee has asked that a special offering be taken in all our churches on Sabbath, April 21, in behalf of the Missions Extension Fund. The objective of this offering is a worthy one. Most of you are familiar with the accomplishments of the Missions Extension Big Week campaign through the past thirteen years. Through the faithful efforts of our people around the world more than \$1,482,000 has been realized for the extension of our publishing, educational, and medical work in all the world. New institutions have sprung up, while others were supplied with additional land, machinery, and other facilities. In all, 379 separate enterprises have felt the ministry of the Missions Extension Fund. All of this was made possible because God's people were faithful to the denominational program and sacrificed to see it carried out.

We are especially grateful for what our dear people in the North American Division have done through this fund. Here is the record by years:

1921	-----	\$ 56,085.46
1922	-----	42,638.01
1923	-----	59,322.96
1924	-----	81,489.84
1925	-----	72,798.87
1926	-----	76,960.51
1927	-----	87,065.49
1928	-----	101,389.76
1929	-----	117,592.47
1930	-----	108,807.92
1931	-----	88,386.33
1932	-----	58,892.22
1933	-----	56,877.84

This year it is our plan to raise at least "a million dimes (\$100,000) for the Missions Extension Offering." It can easily be done if each one will lift. This year the General Conference has made it possible for all to have an active part. There are three ways in which it may be done.

1. Save your dimes one by one, and place them in the Dime Saver, which has already been provided you.

2. The General Conference is asking all our lay members who draw a salary to set aside one day's salary, and dedicate it to the Missions Extension Fund. For thirteen years conference and institutional workers have been asked to do this, but this is the first time we have asked our people to share in this sacrifice with our

workers. We know they will be glad to do it. It is not to be considered that earnings thus dedicated shall be in addition to what is placed in the Dime Saver.

3. As usual, the General Conference recommendation provides that any who so desire may raise their offering by the sale of our books and magazines.

Remember, this effort cannot be a

success without the faithful co-operation of each one. There is a "sound of a going" all over the world in our work, and we must not fail to step into the many providential openings at this critical time. God will surely bless all those who have a part in this special offering. Twenty-five mission stations are depending upon the outcome of this offering. Let us not fail them.

pared people for baptism as well as they could. (Only Yonadhan was already baptized.) They had nineteen ready for baptism and twenty in the hearers' class. Together they handed in quite a little sum that these people had paid in tithes and offerings.

Later in the year some of these were baptized, while others were advised to wait. The call was now imperative for a teacher. Just then the return of a teacher who had been lent to another field made it possible to release one of the best in that area to answer the call, at the beginning of 1932. I made a trip to Ukerewe and saw the chief, and we decided on a site for the school. Then I left on furlough and Brother Matthews returned in May of that same year. A little later he wrote as follows:

"I spent almost a fortnight at Ukerewe, and had a profitable time. Our school building there is the best we have, and is certainly a credit to the students. (People build their own school to show they really want a teacher.) There are no less than 132 students enrolled. Over the week-end I preached to 240 in the school building. There certainly seems to be a live interest in the island. I conducted several open-air meetings and had some stirring times."

I have lately returned from furlough, and find that two Christian families were found ready to move over to this country, among strangers, so as to teach those who were calling for help. So far as we can learn, there are hundreds interested.

All this has sprung from the faithfulness of an unbaptized boy who lived up to *all he knew*.

Tanganyika Mission

BY G. A. ELLINGWORTH

I THINK one of the things that helps us and keeps our faith strong and bright, is the knowledge of the sacrifice our brethren and sisters are daily making that this message may go to the uttermost parts of the earth. We know that God will not let that purpose fail, but He will use this sacred means for that purpose, and we in the mission field do not want to fail of having our part in this work.

It is always difficult to know just what to write about that will interest and bring encouragement to our churches in the homelands, for our mission work is made up, for the most part, of little daily incidents. It is really seldom that we have what one might call spectacular happenings, but we feel that the Spirit of God is at work on hearts, and that gradually individual characters are being strengthened and churches built up. Until one has a perspective of several years to look over the work, it seems that it goes slowly. The account I relate here will show the way in which our work grows, quietly and unobtrusively; yet the Lord is waiting to use the honest in heart.

Mugunda and Yonadhan were two brothers in our school at Majita, on Lake Victoria, where Brother Matthews has worked for some years. After a year or so there Mugunda moved to Ukerewe Island in the lake. After a time the brother followed him, and they were not heard of for some time.

After many months a call came from the brothers for a teacher on the island, as they had a group of people who wanted to learn of God, and they had taught them all they knew. Several times the call came to Brother Matthews, and he was greatly troubled that he could not respond at the time, as he had no teacher to send. So he had to tell the boys to "hang on" to the good work they were doing, in the hope that a teacher would be available in the future, when permission had been obtained

to open such a school in that area.

The Catholic Mission had been long established on the island, so we were afraid we would have difficulty in getting permission to open a school there. However God went before us, and it so happened that the chief of the island *asked* the magistrate to give the island a Protestant mission. The magistrate sent word to me that Chief Gabriel was asking for a Protestant mission, and could we respond, or should he apply to another society? We made formal application for the school. Just about this time Brother Matthews had to go home unexpectedly on account of illness in his family.

Then I went to Majita to spend a month, so that I could visit the schools and conduct the baptism. This was in September, 1931. In response to the call I had sent to all centers for those who were ready for baptism to come in for a preliminary examination, Yonadhan and Mugunda came in. They reported that they had pre-

The Hand of God in the Missions Extension Plan

BY W. H. WILLIAMS

THE Missions Extension Fund was launched in 1921, and during the intervening years we have recognized the hand of God in the plan. It has brought courage to the hearts of our brethren as land, buildings, and equipment have been provided for our publishing, medical, and educational interests in the foreign fields.

It is not our purpose in this brief article to present the accomplishments of the Missions Extension plan, for Heaven alone can record all that this effort has done in the building up of the cause of God throughout the world. Our records show that more than \$1,482,000 has been raised during these thirteen years. Cer-

tainly this is a splendid gift to missions.

As we review the rapid development of our publishing work, we are reminded that our literature was published in only ninety-nine languages when this plan was adopted, while the latest report from the statistical secretary shows that it is now published in 157 languages. Thus, speaking in averages, a new language has been added every two and one-half months during this entire period.

We must strive to keep unimpaired all that we have gained, and stay abreast with the providences of God. From every world division come appeals to enter new fields, and in spite

of cuts in appropriations which we have been obliged to make, and which in numerous cases have deprived our workers of some of the very necessities of life, yet strange as it may seem we are constantly receiving reports of wonderful advances in new fields.

A letter from R. M. Cossentine, of North China, reads:

"Our work here in North China is ever gaining. It surely is marvelous how things open up before us in these hard times. Here at Peiping at present we are surrounded by warfare, yet we are in our Big Week campaign as though nothing were happening more than usual.

"I returned yesterday from Kalgan to the north, beyond the wall where our North China Sanitarium is located. It is wonderful what the Lord is doing there through Brother and Sister Coulston. They are working hard and are being blessed. Although they have been operating the institution only about eighteen months, they are already self-supporting, and are prepared to give some aid to the mission work. We feel that is wonderful for a small institution away up on the edge of nowhere—the great Gobi Desert.

"Brother Christensen, of the Mongolian Mission, has just issued his first tract in Mongolian, entitled, 'The Beginning and the End of Things.' He has been author, editor, translator, type caster, typesetter, printer, and publisher, and probably will be colporteur. He had an impressive service while I was there, when he piled up the booklets on a table, gathered the four or five Mongolian students and workers he has there around the table, and after a few remarks on the spread of the message into all the world, and encouragement to these young men to become messengers to their people, we knelt and dedicated this literature to God and sought His blessing on it. All the young men engaged in prayer, and while I could not understand their words, I felt that their prayers were sincere. Only a few months ago they did not know what prayer to the true God meant. I felt that this occasion, while obscure, was momentous in what it will mean to the Mongolian people.

"The Mongolians are a dying race, politically, physically, and spiritually. One half of the male population are lamas, or priests, but what blind leaders of the blind they are!

"We received our last per cent cut in the budget. Our native committeemen, while wondering how many of the workers could live, were unanimous in voting the decrease, for they felt it must be by sacrifice that we finish the work."

From the foregoing extract we are impressed anew with the fact that our brethren out in the foreign fields join us in gathering Big Week funds, and because they are in a position to appreciate the needs better than we, can it be that they are more zealous than some of us here in the homeland?

Most important changes have come to our mission fields during the last four difficult years, in the development of the splendid institutions which have been provided through

the Missions Extension Fund. A large corps of publishing house workers and colporteurs are hard at work producing the literature, and many groups of young men and women have been in training in these institutions, and are prepared to go forth, if funds were only supplied. It seems that now is the time when they need our help in order that they may put to work these young people who have been trained, and thus hasten the

coming everlasting kingdom of God.

We are told that "one dollar now is of more value to the work than ten dollars will be at some future period."—"Testimonies," Vol. V, p. 732. Was there ever a time when this statement was truer than it is today? As we all know, it takes only ten dimes to make a dollar, but think what a million dimes would do! May God impress our hearts to respond to the call for funds at this time.

Mass Evangelism

BY W. H. BRANSON

MASS evangelism is disappearing from the life of the modern church. One by one the old-time evangelists are disappearing from the public platform, and new recruits are not forthcoming to take their places. To a large extent the churches have lost their zeal for aggressive effort in soul saving, and are turning rather to social uplift work instead. Such men as Spurgeon and Moody have no modern successors.

When the writer was traveling in Japan some three years ago, he chanced to meet the secretary of one of the large American mission boards who was also itinerating in the Orient. Upon being asked as to how the work of their board was prospering, this gentleman replied:

"So long as our church carried on a strong evangelistic program, she prospered; but we gave up this policy some twenty-five years ago, and began to work to a program of institutionalism, and from that on we have been losing ground in every field."

This we believe is one of the principal causes of retrogression on the part of the popular churches. The church cannot possibly withhold her message from the masses of humanity, and still make a strong, vigorous growth.

In a recent issue of the *Arkansas Baptist*, Evangelist "Billy" Sunday is quoted on the subject of mass evangelism as follows:

"Yes, mass evangelism is still, and always will be, effective. It is God's appointed way of reaching the people.

"An attempt is being made, by the liberal element in the churches, to choke it. As a result, the spiritual mercury is at zero, and faith's wings are being clipped with the scissors of indifference.

"The prophets appealed to the masses. So did John the Baptist, and the multitudes rushed into the wilderness to hear him.

"Jesus appealed to the masses; so great were the crowds that they trod upon each other. They were hungry for the truth. Every preacher is striving to get the multitude to come to church. If not mass evangelism, then why church mass meet-

ings? In sports we appeal to the masses, and in baseball, football, prize fights, theaters.

"In politics we do likewise. Did not President Roosevelt appeal from special trains and in great buildings to the masses? and he was successful. He did not sit in his private car and send out personal political workers. No, he appeared in person, and the throngs pressed to hear him. The church will never reach the spiritual position held fifteen years ago until it returns to mass evangelism. . . .

"Every great religious awakening that has moved cities has been brought about by mass evangelism. Martin Luther, Savonarola, Edwards, Finney, Spurgeon, Moody, Jones, Gypsy Smith—it is as settled as the laws of gravity, Jesus the same yesterday, today, and forever. Mass evangelism is God's way of attracting the masses, for multitudes are instantly drawn when there is great interest—see how they pack the Kentucky Derby each year. We are trying to substitute man's ways for God's ways: Thus saith man, instead of 'Thus saith the Lord.'

"As long as the churches have a passion for the salvation of sinners, there is no danger of drifting into liberalism or Modernism and spending our energies on ethical development of society. In these days of liberalism and self-satisfied complacency, the church does not want the preacher to emphasize the old-fashioned gospel notes of hell, sin, salvation by repentance, and faith in the shed blood of Christ. She wants a man-made humanitarianism, so she digs her own grave and degenerates into a third-rate amusement bureau instead of a lighthouse. I listened to one of these Modernists, . . . and he drowned me in his verbal ocean, but he never launched a lifeboat, nor threw a life line to a dying sinner in Jesus' name. What good is a sermon if men and women swarm up after the benediction and compliment you, but were not convicted to surrender to Jesus as their Saviour?

"When Peter preached, people flocked up and said, 'Men and brethren, what shall we do?' Acts 2:37, 38. There is a great challenge in this letter which ought to reach the heart of every minister and every church member. God grant it may be blessed richly to the saving of many souls."

How thankful we are that the Seventh-day Adventist Church is still an evangelistic body, and that our message is still ringing forth from the

public platform in many cities and in many lands. God is richly blessing the labors of our evangelists. Many laymen are hearing the call of God to this line of service, and are joining forces with the ministers in conducting public meetings for those not of our faith. One conference reports thirty of these lay preachers. A number of conferences are conducting lay preachers' institutes in an effort to encourage and train men for this kind of effort.

But are we doing all that we should? Are we as a people living up to our privileges and fulfilling God's program, especially in proclaiming the message in the large cities? We fear not. Some of our great cities have not had a strong public effort conducted by one of our evangelists for years. Multitudes among the masses of the people know nothing of our work or message, and yet there are thousands who would delight to listen to the preaching of God's saving truth for this time. As others retire from the field of mass evangelism because they have lost the urge of a dynamic message, we should quickly spring into action and take the field. We can do so with very

little competition and with great gain to our work.

Repeatedly through the years the Lord sent message after message to this people, urging upon us the absolute necessity of this work. The following pointed testimony is an example of many such messages that were sent to the church:

"In Portland, Maine; in Boston, and the towns round about; in New York, and the populous cities close by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power. We cannot exercise this power ourselves; but we can choose men of capability, and urge them to go into these avenues of opportunity, and there proclaim the message in the power of the Holy Spirit. We must plan to place in these cities capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart. Men who can do this work we cannot afford to gather into one place to do a work that others might do." —*"Testimonies," Vol. IX, pp. 99, 100.*

Surely it is high time that we follow this earnest counsel in every conference, and that we endeavor in every legitimate way to arrest the attention of the multitudes to hear God's final message to the kindreds of earth. Our commission is, "Preach the word."

Harvest Ingathering Wins Souls

BY V. G. ANDERSON

MANY times in our Harvest Ingathering work we are so busy with the gathering of funds that we lose sight of the real aim of all our activity. We should look upon every individual as a candidate for salvation. This was forcefully impressed upon my mind by a recent experience that I had in Louisville, Kentucky. I was out with a group in the Harvest Ingathering work, and some one mentioned that two of the group were not Seventh-day Adventists last year. So I said to one of the solicitors, "How does it happen that you are out helping us in the Harvest Ingathering when you were not a Seventh-day Adventist last year?" She told me her experience which I present herewith:

"One cold night in November, around nine o'clock, there was a knock at my door. I had just come from the basement, and was very much frightened, but as I heard sweet harmony of voices singing, 'Jesus Is Calling,' my fears vanished. You can realize my surprise, upon opening the door, to learn that the music came from the Harvest Ingathering singing band of the Seventh-day Adventist Church. The solicitor observed that I was interested, and

very kindly offered to give me Bible studies. I gladly accepted this opportunity of learning more of the truths of the Bible, for I was hungering for light. Mother and I both accepted the message and were baptized.

"The dear Lord will surely help us if we are willing to let Him enter our hearts. He has blessed me many times, but I consider the greatest blessing is the knowledge of this truth, and to have the privilege of being numbered with the people who keep the commandments of God and have the testimony of Jesus Christ. My prayer is that this may be the best year in winning souls to Christ."

The pastor of the church, in a letter to me, gives this paragraph concerning that experience:

"As a result of this contact, not only have this lady and her mother become stanch Seventh-day Adventists, but six relatives of the family are now members of my baptismal class, and will unite with our church in the near future. They are keeping the Sabbath, and attend our Sabbath services regularly. This new member is one of our most successful Harvest Ingathering solicitors this year."

This certainly reminds us that we

are to watch for souls as those who must give an account. The fact that this solicitor detected interest resulted in the finding of eight new Sabbath keepers. May this experience cause us to do our Harvest Ingathering with the thought in mind of finding the honest in heart in every city.

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Workers' and Church Officers' Meeting in Brazil

BY E. M. DAVIS

THE Rio-Minas Geraes Mission is a large field with great distances. From the office to one place where we have believers requires that we travel by train 1,008 kilometers (626 miles) and by water over 400 kilometers (249 miles). To travel this distance on the train requires thirty hours and forty-three minutes, while on the boat you must travel for two days. It is difficult to visit all the field, and it is more difficult to get representatives from all parts to one general meeting.

It was our privilege, however, to have a workers' and church officers' meeting at Rio de Janeiro, on January 17-21. Representatives from most of the churches and larger groups were present. We had excellent help from N. P. Neilsen, H. B. Westcott, and other workers of the union and local missions.

It was pleasing to see the interest taken in the meetings by those in attendance, of which the many questions presented were constant evidence. It has also been satisfying to hear from churches, after the return of the officers, of the benefit received and to know that some of the instruction is already being put into practice.

Most of our colporteurs were also in attendance at the meeting, and immediately following, a strong colporteurs' institute was held, in which twenty-three colporteurs were present. Although our sales for 1933 showed a substantial increase, we look for greater sales during 1934.

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Seventh-day Adventists, Catholics, and Jews

WE clip the following interesting item from the *Monticello Journal*, Monticello, Indiana, of January 13, 1934:

"Interesting Subjects at Local Church"

"Why the Seventh-day Adventists, the Catholics, and the Jews, our friends, are advancing their work, and the Protestants are retrenching their work,' and 'the relation of the Monticello Presbyterian, Methodist, and Christian Churches and their objective,' will be the two interesting subjects that will be discussed at the Christian church Sunday at 10:30 o'clock and at 7 o'clock by the pastor."

Colporteur Evangelism

A Dignified and Effective Work

BY RICHARD E. WILSON

THE greatest joy in life is to help some one find Christ in the pardon of his sins. To be engaged in a line of endeavor that will inspire and uplift humanity, is a crowning career for any one to choose in life.

The term "colporteur evangelism" signifies more than book peddling; it means the individual himself must be surcharged with the power of God and a message from on high. And as he approaches the prospect, his righteous personality plus the message in the book which he carries, will make him a preacher of undisputed authority.

The good that such a one will do cannot be measured in statistics and mathematical calculations; only the heavenly register can properly record the true achievements.

Many are experiencing the joys of the colporteur at present, and probably more will enter the ranks in the future. Personally, I can say it is a grand and noble work. I have had the real joy of seeing souls come to their Saviour through the influence of our literature. I sold a man and his family one of our books two years ago in this city, and now the entire family are members of our church.

I am handling books as well as our

periodicals. I have put literature in the hands of theater and department store managers and brokerage firm directors, and they all seem to appreciate it.

I am praying that some of these souls will find their way into the kingdom. The Master says "the laborer is worthy of his hire." Some view the colporteur work from the financial side alone, but this is not the true viewpoint. Hard work plus proper application of oneself to the task undertaken, will bring financial success.

I have taken the *Watchman Magazine* and gone out and sold seventy or eighty copies in a few hours' time, putting the truth in the hands of scores and at the same time making a nice profit for myself. If men of the world can dispense their goods in seasons of depression, why should the child of God slacken his efforts in promulgating the truth for this day and time by whatever method God may direct in His organized work?

The times now are a challenge to our Christian profession individually. The servant of God says that where we have one colporteur there should be a hundred. May God impress these truths on our hearts and minds, is my sincere prayer.

Burlingame, California

BY H. M. J. RICHARDS

BURLINGAME is twenty miles by rail out of San Francisco. It is called the "bedroom" of San Francisco business men, who commute daily on the railroad. On its wooded hills are also the homes of many millionaires. Here was a small church of our people "holding forth the word of life."

In a central location in this beautiful little city Evangelist Charles T. Everson set up his tabernacle, and with the assistance of his chorister, Paul E. Wickman, and two Bible workers, Miss Celia Green and Mrs. Jane Baldwin, started a tabernacle campaign early the past summer. Elder and Mrs. J. S. Rouse and Elmer H. Adams also assisted for a short time at the beginning of this effort. Elder Rouse superintended the building of the tabernacle.

This effort was just getting well started, Brother Everson having preached a few sermons on the prophecies, when he suddenly fell ill, and for months lay at the point of death,

though under constant medical care and excellent nursing. His case seemed hopeless. But now (February, 1934), although in a wheel chair and in the care of the St. Helena Sanitarium, the prospects for his recovery are reported good. We have hope that it may please the Lord that this strong evangelist may again return to his great work.

When Brother Everson fell ill, the Central California Conference asked the writer to go to Burlingame and carry on the campaign. The Lord blessed the preaching of His word, and with the excellent co-operation of the tabernacle workers and the church there, it was my great privilege, as the result of this effort, to baptize seventeen and they were received into the Burlingame church. These new believers are happy in the truth, and the church is happy to receive them.

The blessing of God was also upon the finances of this tabernacle campaign, so that all our expenses in con-

ducting it and advertising were paid out of the collections, and a small balance was paid into the conference treasury at the close.

I thank the Lord for all this, and for a continued part in His precious work in these stirring times, when the realization of our most cherished hopes is near its glorious fulfillment in the second coming of our Lord and Saviour Jesus Christ.

Mountain View, Calif.

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The Home Commission in China

BY M. E. KERN

It is encouraging to see the attention that is being given by the leaders in some of our General Conference Divisions to the all-important work of strengthening the foundation of our whole denominational structure, —the home.

The China Division has provided a Home Commission to promote this work. E. R. Thiele is chairman. Dr. H. W. Miller, president of the division, S. L. Frost, dean of the China Training Institute, and B. A. Liu, president of the same school, along with seventeen other workers, men and women, Chinese and foreign, constitute this commission.

It is a part of the working policy of the division "that Christian Home Day be observed annually in the China Division on the date named year by year by the General Conference; and that a suitable program for this day be published in the *Mo Shi Mu Sheng*;" also "that literature on the subjects of the Christian home and the observance of regular family worship, be prepared and extensively distributed from time to time, both by means of articles in the church paper and through special leaflets and tracts, as may be authorized by mission and institutional committees."

There has come to my desk the "Home Commission Special" of the *China Division Reporter*, printed in English, containing special articles by Dr. Miller, C. C. Crisler, E. R. Thiele, Frederick Lee, and D. E. Rebok. As Dr. Miller says, "There is no influence that surpasses that of the Christian home in building up the church."

The last Old Testament prophet was permitted to look down through the ages to this very time, and to see the fruit of this advent message in turning "the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6. May this prediction be speedily fulfilled.

Cured of a Dangerous Malady by Prayer

BY O. B. KUHN

A REMARKABLE case of divine healing was related to us by M. C. Warren, who had personal knowledge of it. The nineteen-year-old daughter of a family of Seventh-day Adventists was seriously ill for some time. She was finally taken to the large Methodist Hospital at Chengtu, Szechwan Province, where there are associated together twenty physicians and surgeons. The disease was diagnosed as tuberculosis of the spine. After being in the hospital six weeks, the young lady was pronounced incurable, and as her case was regarded as hopeless, her parents were told to take her home.

Not willing that their loved one should suffer, and desiring her to live and not die, the parents requested the pastor of their church to pray for her. Shortly after this the young lady was entirely healed, and the pastor sent her to the hospital for examination, as Jesus sent the restored lepers to see the priests. After examining the young lady and finding her in normal health, the physicians at the hospital declared that she was not the same patient whom they had sent away as a hopeless case, and it required much proof before they reluctantly accepted the fact of her absolute recovery.

conference not only operated on a balanced budget during the year, but showed an operating gain of \$1,515.44 for the year. Our church members and workers are all of good courage, and we have entered upon the duties of the new year determined to accomplish greater achievements for God.
G. F. EICHMAN.

THE following excellent, concise summary of missionary work is given us in a recent letter from E. A. Manry, secretary of the home missionary department of the Columbia Union Conference:

"You will be glad to know that during 1933 in the Columbia Union the lay members gave 44,023 Bible readings. They also made 104,734 missionary visits, and persuaded 40,305 non-Adventists to attend church services. The members also gave needed help to 113,011 persons. During the twelve months 1,834,584 pieces of literature were distributed. And our hearts are rejoicing because of the 691 persons who accepted the truth as a direct result of the laymen's work. Not only were our people faithful in reaching out after souls at home, but in the Harvest Ingathering they collected for missions \$93,308.

"Just now we are in the midst of our home missionary conventions. Each conference is endeavoring to hold twelve of these institutes, and we are hoping that 1934 will far surpass the achievements of 1933."

North American News Notes

Do the short efforts among our churches pay?

The writer, assisted by Brother and Sister Clayton Sowler, just finished a four weeks' effort at Superior, Wisconsin. All the services were conducted in the church, thus cutting down expenses. These meetings were well attended, and brought new life and hope to the listeners. A club of eighty-three *Signs of the Times* was ordered, and the Sabbath school and missionary spirit ran high. The church is now anxious for a hall or theater effort as soon as arrangements can be made. All expenses were met, and twenty-two converts were baptized.

A similar four weeks' effort was held at Green Bay, Wisconsin, by the writer, just before the holidays, and on December 23 eighteen new believers followed their Lord in baptism. Here, too, the church is anxious for a strong tent or hall effort to follow up the interest thus created.

In both places the church co-operated in every way and a helpful spirit prevailed. Thus the few weeks' united efforts of church and workers made possible the baptism of forty converts, and brought new vision, life, and spirit to all.

M. E. ANDERSON.

A NEW era of religious advancement among the colored constituency of the Columbia, Atlantic, and Lake Unions began at the ministerial institute of colored workers, which was held in Columbus, Ohio, February 1-6. So declared those who attended this unusually beneficial meeting,

which was held in the Ephesus Seventh-day Adventist church. A spirit of unity and a rededication to renewed evangelistic endeavor were dominant features of this institute.

W. H. Branson and F. L. Peterson led out in the instruction and round table discussions. H. J. Detwiler, J. K. Jones, and W. H. Holden gave valuable counsel and assistance. Several of the local conference presidents were also in attendance.

F. L. Peterson, in his report, told of the steady progress that the colored work is making in spiritual and financial lines. He declared the outlook to be brighter than in any other period in the history of the colored work.
OWEN A. TROY.

A SHORT evangelistic effort was recently held at Hillsboro, Kansas. Following the series, thirteen converts were baptized.

A. H. RULKOETTER.

THE year 1933 went down in the history of the Texas Conference as one of the most successful years in every respect. We are happy to report that the spiritual condition of our people in the entire field is good. Much missionary work was done by our lay members during the last year, and many souls were saved as a result.

During the year we held twelve evangelistic efforts in various parts of our conference. We had 378 baptisms, and after the records of the churches were adjusted, we had a net increase in membership of 326. We organized two new churches. The

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HERE are the fifty-six writers whose combined contributions make the 1934 *Present Truth* the very strongest in its history. There is a total of eighty-seven articles and Bible Studies in this year's volume, covering the main doctrines in logical order through the twenty-four issues of the paper. When you send *Present Truth* to a friend for a year, you are sending him the best thoughts of this large group of writers. The same is true when you are distributing the paper faithfully week by week in your community. In using *Present Truth* you are using not simply a piece of small literature, but an eight-page journal, each issue of which contains, on the average, three articles and

a Bible Study. And the price? Subscriptions: Only 25 cents a year. Bulk: \$4.75 a thousand, 75 cents a hundred. Besides this, there is a special plan whereby you can have follow-up missionary letters free for a local distribution campaign. The plan was described in detail on page 23 of the March 29 REVIEW. Did you read it?

(In the District of Columbia, Canada and foreign countries, the subscription price is 50 cents. Bulk prices are also higher for Canada and foreign.)



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OF SPECIAL INTEREST

February Report of the Forty-cent-a-week Fund

THE January report showed a gain of 8.58 per cent. The February funds went beyond our expectation, and the two months reached an increase of \$18,754.45, or 13.17 per cent, as compared with the same period of 1933. There are six unions that have, as a whole, increased their giving. There are thirty-five local organizations, including the colored missions, that have made an increase in the rate given per capita. We list the fields in respect to their position in mission giving, indicating by a star those showing a gain in 1934 over last year:

Alaska -----	\$.517*	West Pennsylvania --	\$.134*	Ga.-Cumb. (colored) \$	100*
Bermuda -----	.358*	Colorado -----	.126*	West Virginia -----	.099
Florida -----	.306*	Idaho -----	.125*	Montana -----	.099*
West Va. (colored) -	.256	Texico -----	.123	Newfoundland -----	.097
Georgia-Cumberland -	.254*	Missouri -----	.119*	Iowa -----	.097*
Nevada-Utah -----	.233*	Illinois -----	.119	Kansas -----	.097*
Potomac -----	.230	Wyoming -----	.118	Minnesota -----	.096*
East Pa. (colored) -	.190	N. New England ---	.115	Ohio (colored) -----	.096
Potomac (colored) --	.189	British Columbia ---	.115	Michigan -----	.095
Greater New York ---	.185	Washington -----	.113*	Oklahoma -----	.095*
S. New England ----	.180	Carolina -----	.112*	Alabama-Mississippi	.092*
New Jersey -----	.177*	Ontario-Quebec ---	.111	Oregon -----	.091
S. California -----	.176	Chesapeake (colored)	.109	South Dakota -----	.089
N. California -----	.174*	Chesapeake -----	.107*	Texas -----	.089
Nebraska -----	.168*	Oklahoma (colored) -	.107	Ark.-La. (colored) ---	.087*
East Pennsylvania --	.165*	Kentucky-Tenn. ---	.104	Alberta -----	.076
New York -----	.157	Maritime -----	.101	Arkansas-La. -----	.075*
Central California -	.155*	Wisconsin -----	.101*	Carolina (colored) --	.074*
S. E. Calif.-Arizona -	.155	Upper Columbia ---	.101*	North Dakota -----	.072*
New Jersey (colored) -	.154	Alabama-Miss. (col.)	.101*	Ky.-Tenn. (colored) -	.071
Florida (colored) ---	.152*	Texico (colored) ---	.101*	West Pa. (colored) ---	.061
Ohio -----	.137*	Indiana -----	.100*	Manitoba-Sask. -----	.056
				Texas (colored) -----	.053

W. H. WILLIAMS, *Undertreasurer.*

Sabbath, April 14

THE attention of the readers of the REVIEW, as well as of the union papers, has been called of late to the work of our rural schools in the South. Now we appeal to the members of our churches to respond with a liberal offering on Sabbath, April 14. This is the day named by the General Conference Committee, and is the only opportunity afforded throughout the year to help in this needy and fruitful endeavor. We hope pastors and elders will call special attention to this matter, making this the regular offering for the day. The funds received are to go through the regular channel, and are counted on the Forty-cent-a-week Fund.

GENERAL CONFERENCE

DEPARTMENT OF EDUCATION.

A Willing People

WE read, "Thy people shall be willing in the day of Thy power." Ps. 110:3. We are living in the glorious day of God's power—a wonderful day in which to live. We see many evidences of the mighty power of God in the work in Africa. Not only is this the day of God's special demonstration of power, but also God's people are willing and anxious to have a part in His great closing work which is sweeping forward to a glorious triumph.

A recent letter from one of our professional brethren here in South Africa tells of the great desire he and his wife have to help in the finishing of the task. They decided to give to missions one half the returns from all new business during December. They also dedicated to God the money formerly spent for Christmas presents and festivities. God honored their consecration and their desire to help, and the result was a check inclosed for \$150.

The spirit of sacrifice is the spirit of the advent family in every land. We see it here in South Africa. The brethren

working in the mission fields of tropical Africa find the same spirit there. The loyalty of God's people urges them on to even greater carefulness in the expenditure of mission funds and to greater zeal in their efforts to win souls.

N. C. WILSON.

Good Tidings From the British Union

A RECENT letter from W. E. Read, president of the British Union Conference, conveys the cheering information that that union has made a net gain in membership "considerably beyond what it was in 1932," and that they are praying earnestly for "even a larger ingathering of souls" in 1934. In regard to their tithes Brother Read says that they "show quite an increase over the year before." The Harvest Ingathering for 1933 netted a total of nearly £9,000, which is £15 higher than the total for 1932. Brother Read says also that the government has given them a rating whereby they will be able to save at least £500 a year in their institutional work. We rejoice with the brethren of the British Union in these good tidings.

W. E. HOWELL.

East Nordic Union

IT was Tuesday morning. I reached my district, full of inspiration and faith, because the day before the Lord had given me ten large orders. I started well, and I felt the Lord was with me. I saw a little red cottage before me and I went toward it. When I had reached the house, I found that two old people lived there. They were husband and wife. The man put his glasses on and I started my canvass. When I had talked a little while the wife started to weep, and the husband was also moved. When I had finished my canvass they ordered the book. As I usually do, I now took a few moments to talk to them about Him who

comes to save the lost. My words fell in good ground and we bowed down in prayer to God, and both wept at the foot of the cross. I then took leave, and they both were very happy and thanked me for coming. An hour later I again met the man. He asked me how I had got on. "Thank you, very well," I answered. He then folded his hands and said, "Thank God, we have been praying for you."

CARL ULFSTROM.

Prayer Helps Prepare the Way

GOD is wonderfully good. How many of us would dare and could canvass if God was not with us? It would never go. But when we have God with us, it will go. I borrowed a boat and went out to one of the farthest away islands. I had prayed to God for this island for several weeks, but I had not been able to get there. But now at last I was there. Ten minutes to twelve I met the first person living on the island, a fisherman. The first moment I was not sure who he could be, but at last I went to him, and the result was that I got my first order.

When I reached the nearest village, all the houses were in one little group, which is something I don't like, because then I can always see how the curtains are moved in the windows. I imagine that behind the curtains they are discussing who it can be that is going from house to house. But now I had nothing else to do but to start canvassing.

No one can change my belief that God had visited the island before I came there. He had heard my prayers, and in a wonderful way He answered them. Of the fourteen families that lived there, twelve ordered the book. One family was so poor that they could not order the book, and the other one, which I did not get, was a pilot who was working in the city. When I got back to the city I searched for him and I also got his order. That made thirteen orders from fourteen families. Thank God for such a result.

GOSTA BERGLUND.



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