

The Advent and Sabbath
Review Herald
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 111, No. 17

Takoma Park, Washington, D. C., U. S. A., April 26, 1934

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

THE POWER OF WORDS

By L. H. CHRISTIAN

WHAT is in a word, and who can measure the results of human speech? By our words we can do much good to one another, or very great harm. Words possess, so it almost seems, a magic power all their own. They instruct and guide. They blight or bless. They bring discord and disaster, or peace and progress. How many sensitive souls suffer because of cruel, stinging words! How many who were down and despondent have been raised up by a smiling word! And how many youth chose Christ and were kept from evil through wise, loving counsels! How, then, shall we of the advent cause order our conversation? In what way and on what topics shall we talk?

**Talk
Health!**

Some talk disease. In great detail they marry feelings to words, and describe an operation or illness. It is not easy to be sick. Many earnest, humble children of God suffer much and suffer patiently. They say little about their own troubles. Their fortitude is to be admired. It is always better to think and talk of ourselves and others as in health, if we can. The less we say about disease, the better. Health is, to some extent, a matter of faith and feeling. Health is stronger than sickness, and more catching. Therefore talk health.

**Talk
Cheer!**

The world just now has an overproduction of gloom. Bury your sour sentiments. Smile and look up. Get people out of the shadows. The sun is better than the shade. No person who trusts in God ever yet had any real cause to worry. Radiate happiness. Look on the bright side of things. Count your many blessings. Talk cheer, and you have cheer.

**Talk
Courage!**

God rules. Right is might. The advent movement is sure to win. People may steal your money. They may even for a time by evil reports injure your reputation. But only you yourself can lose your courage. Have a quiet strength in your heart. Away with boasting! Let every conceit perish. Be modest, for modesty is the mother of courage. But whatever comes, never lose heart, never give up. Smile at dangers. Challenge your foes. No man can hurt you. Only the weak get fearful. So keep your courage. Talk it. Look it. Think it. Pray it.

**Talk
Faith!**

Unbelief is failure. Never utter one word of doubt. Doubt thrives on doubting words. Faith compels success—faith in what the Lord can do for you, for your relatives, for your neighbors, even the meanest of them, faith in others, though they may not do things in your way. Have faith in the cause. Above all, have faith in God. Faith comes by faith. Tell of its wonders. Live it. Sing it. Preach it.

**Talk
Victory!**

Words stir men to achieve the impossible. If you are right, never admit defeat. The right cannot be defeated. God never lost a battle. When you feel down the deepest, sing your brightest and best. Another day is coming. Apparent defeat is only a delayed victory.

**Talk
Kindness!**

Be sympathetic. People are more weak than wicked. Many who smile have a bruised heart. Thousands feel sad and discouraged. Give them a kind word, a tender look, a hearty hand. Talk about heaven. Others talk about politics, sport, fashions, or the mistakes of others. We should talk of better things—of Jesus, of the home to come, of the advent message, of the triumphs of the gospel. Let us consider the influence of our words; for "death and life are in the power of the tongue." Prov. 18:21.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

A Passion, Not a Profession

CHRISTIAN life and experience, in order to succeed, must be a passion, not a profession. Complete and entire consecration, intense earnestness, ardent zeal, supreme love, high and holy purpose, faithful endeavor,—these attributes of mind and qualities of character represent a genuine Christian experience; but sad to say, these qualities are lacking in the lives of a large number of professed Christians. They are Christians by profession merely.

Some are birthright Christians. They have been brought up from childhood to serve the Lord in a formal manner. They have never known a real crisis in Christian experience, a crisis which involved sacrifice, the loss of position, of friends, for Christ's sake. There are others who have embraced Christianity because they desire to be saved in the life to come, but have no real longing to separate from sin. They want to accomplish their heart's desire in the easiest way; hence with one hand they grasp the world, and with the other they seek to reach out and take hold of Christ. This cold, superficial kind of Christian experience will never bring salvation. It may serve as a sedative, calming the fears and quieting the conscience, but in the hour of crisis it will go down before opposing forces, and it will fail to measure up to God's standard of judgment in the final accounting.

It is this class of professors who find the service of Christ one of bondage. Their experience is marked with failure and mistake, rather than victory. They sound the note of defeat, and not the shout of triumph. God has something better than this for His children. He desires to give them victory in their lives. He wants them to know His peace, His joy; but in order to find this, they must bring to the service of their King complete consecration of heart and life. Their first and great objective must be His service. To Him they must give their first love. Every worldly and selfish and personal consideration must be subordinated to the service of the Master. And when His service becomes the passion of the soul, and not a mere profession, then the life of the believer will know victory. The service of the Lord will be one of privilege and not of duty. Love will be the prompting

motive in the life. The word of God will be more precious than the story-book, and communion with the Lord in prayer more enjoyable than association with the dearest human friend.

The children of God through the ages have known this experience. It led David to exclaim, "O how love I Thy law! it is my meditation all the day." It led the apostle Paul to rejoice in tribulation. It led Moses to esteem the reproach of Christ of greater worth than the honor and glory of the Egyptian throne. It led Abraham to believe God as against all the reasonings of human philosophy, to forsake the land of his fathers and go to an unknown country. It led Job, when tempted by his companion to curse God, to declare, "Though He slay me, yet will I trust in Him." It led Hezekiah, in all that he did in the service of

God, to do it with all his heart, and the record is that because of this God prospered him.

What God did for these worthies of old He is willing to do for His children today. He is not partial as to time or persons or place, and it is for every one who reads these words, however unworthy he may feel or how far he may have wandered away from God, to return to the Father's house and find there a blessed welcome. And it is his privilege, even in the vicissitudes of this earthly life, in the midst of its sorrows and trials and perplexities, in spite of the nagging cares of daily experience, to find in the service of his King, hope and courage and joy and peace. It is only in this experience that we shall be able to stand through the crisis of the days before us. It is only as we know God for ourselves, only as we find in Him a Father, an Elder Brother, a Friend, a Comforter, more precious and satisfying than earthly pleasure or association, that we shall be able to endure the testing process.

May our experience, our Christian life, our relation to the Lord, be a passion, and not a mere formal profession.

Tithing and Fellowship in the Church

Is tithing a test of fellowship in the Seventh-day Adventist Church? This is a question which comes to us frequently. In reply to this I answer, Officially, no; practically, yes, as relates to entrance into the church.

The church has never officially made tithing a condition of membership. Unfortunately, there are many members who do not pay tithe, and yet they are not dropped from the membership of the church, as would be true if they violated the fourth, or the sixth, or the seventh, or some other commandment.

But on the other hand it is a recognized plan, followed, so far as I know, by all our ministers, not to receive into church membership those who are not fully instructed relative to the question of gospel finance, including tithes and offerings, and who do not express their willingness and purpose to support the church in these definite ways to the extent of their ability.

And by repeated official action there has been laid upon our ministers and church elders the obligation to press home upon the membership of the church their duty with respect to the financial support they should render to the work of God.

This statement will perhaps be clarified and also emphasized by a

quotation from the action of the Spring Council of the General Conference Committee in 1929, which reads as follows:

"We reaffirm the denominational policy based on the instruction of the Bible and the Testimonies, that the tithe be held sacredly for the support of the ministry, and that all our workers be urged by example and instruction to encourage the people to this proper use of the tithe.

"Further, that though there is no support in the Bible or the Testimonies of the idea that tithe paying is a test of fellowship, yet we do recognize it to be a Scriptural obligation, which every believer owes to God, and its payment cheerfully and willingly brings the one who is faithful in this respect under the special blessing of heaven.

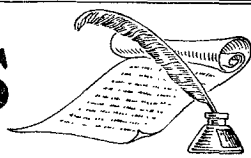
"That we urge our workers, in taking persons into the fellowship of the church, to place before them the instruction on tithe paying, and urge new believers to faithfulness in this respect.

"That conference workers, elders, and officers of the church should recognize it as a principle of leadership in God's cause to set a good example in the matter of tithe paying, and that no one should be continued as either a church officer or a conference worker who does not measure up to this standard of leadership."

The appeal to the Christian believer to render to God His own in tithes and offerings, should spring from a deeper motive than any resolution passed by the church. Christ

(Continued on page 12)

GENERAL ARTICLES



*Our Church Standards---Shall We Abandon or Enforce Them?**

BY CARLYLE B. HAYNES

A FEW weeks ago, out of a disturbed and burdened heart, I spoke to you from this pulpit on the subject of church standards, and raised the question as to whether the time had come for this denomination to alter its platform and abandon its standards. At that time I took occasion to point out that the rising tide of worldliness observable among us called for a serious decision upon the part of the church leaders, either to maintain and enforce the old, established standards of the faith, or to cast them aside altogether. And I proposed a set of resolutions dealing with the particular evil of church pageants, shows, and acted representations,—resolutions which the Tabernacle executive board later adopted with unanimity, and which, therefore, embody the accepted policy of this church today.

It is a source of peculiar gratification to me to observe how wholeheartedly the various activities of the Tabernacle church have endeavored to follow the counsel contained in this policy. From Battle Creek Academy, including both teachers and students, earnest inquiry has been made as to how to bring all activities into compliance with this policy. From the various activities of the Tabernacle, Missionary Volunteer, both Senior and Junior, the Sabbath school, the musical organizations, and the women's organizations, the same inquiries have been made and the same purpose has been made evident. This is indeed heartening.

On the publication of the sermon preached here, in the columns of our widely circulated church paper, the REVIEW AND HERALD, a most astonishing response has come, that has nearly overwhelmed me. From north and south and east and west in North America and from many foreign fields, letters have come to me which disclose a widespread, and by me unsuspected, but nevertheless most positive and pronounced, conviction on

the part of the writers that the time has fully come for a restatement and a new pledge of loyalty to the old-time ideals, standards, and teachings of this closing message of the gospel. This, too, is wonderfully heartening. Many of these correspondents pointed out that while they deplored these tendencies toward worldly practices which they observed coming in among us, they nevertheless felt a sense of helplessness and timidity in opposing them, fearing they would be counted "old fogies," and that they would be hopelessly outnumbered and their protest ignored.

The impression seems to prevail with some devoted souls that the tendency has gone too far to be checked, that the dikes have given way, and there is no use now to resist. It is this particular phase of the matter to which I address myself today. I do not believe this position is warranted. I am no pessimist regarding this message and movement God has given us. The old standards are not lost. The church of Christ is not apostate. The threefold message has not become Babylon. The world is not in the church to such an extent that the future is hopeless. There is a glorious triumph just before us. This is no time for despair. Rather, this is a time when God's loyal, faithful people, who recognize and accept the essential, basic teachings and standards of this message, should speak forth vigorously their convictions, and support every effort in the right direction. There is no people on earth so responsive to right and spiritual leadership, so ready to follow right principles, as this people. They are going through to the kingdom.

A Lesson From the Past

There has come to me, as I have further considered the whole situation, a desire to analyze and understand it more clearly. So I have turned to the word of God, and endeavored to bring the light of former experiences to bear upon our present condition. And out of this study I bring to you the text of this morn-

ing's sermon, Ezekiel 9:3-6: "The glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house."

The circumstances which form the setting for this passage are these: Ezekiel was among the captives in Babylon. As he was sitting in his house, with the elders of Judah about him, the hand of the Lord fell upon him. Out of an appearance of fire a hand was stretched forth. It took the prophet by a lock of his head, and the Spirit lifted him up between earth and heaven, and brought him in the visions of God to Jerusalem, to the inner door of the temple. There God displayed to him in successive scenes the iniquity of His people, their departure from right and holy practices, their abandonment of the religion of God. Ezekiel was carried forward through the different parts of the temple and of the city to witness the increasing abominations committed by various classes of the inhabitants of Jerusalem. The whole city was filled with iniquity. It had not stopped in the city. It was engulfing even the sanctuary of God. This holy place was desecrated by the polluting devices of wicked men. Seventy of the ancients of the house of Israel, each swinging a censer, offered a thick cloud of incense to every form of creeping things, abominable beasts, and idols, which were por-

* Sermon preached in the Battle Creek Tabernacle, March 31, 1984.

trayed upon the wall, while they said, "The Lord seeth us not; and the Lord hath forsaken the earth." Women were engaged in all the superstitions of their false worship. Even between the porch and the altar of the temple, men stood with their backs to the temple, and worshiped the sun toward the east.

God's Estimate of Sin

Looking upon these varied scenes of guilt, Ezekiel heard the voice of the Lord saying: "Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them." Eze. 8:17, 18.

At once the fulfillment of this solemn denunciation was shown in the prophet. The heavenly beings in charge of the city closed in, each with his destroying weapon in his hand. Six others came from the way of the higher gate, toward the north, and these, too, each had a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. These went in and stood by the brazen altar.

The glory of the God of Israel was gone up from the cherubim to the threshold of the house. The Lord forsok a sanctuary which had been so polluted by man's transgression, and stood at the door of the temple, to direct the work of separation and punishment among the people, which it was now determined to accomplish. His wrath was about to be visited upon them. He was about to take vengeance for the iniquities of men, to deal with them in His fury, for all the abominations they had committed, as well as for the hardness and impenitence of their hearts.

There remained some among God's people, however, who had not forsaken or provoked Him. As in the time of Elijah, so there was a remnant who had not been influenced by the apostasy from God. They had retained their loyalty to Him. They had not engaged in these abominations. These must be preserved from the destruction which was coming; they must not go down in the general ruin. They had displayed their zeal for God's honor, and He would now display His power for their safety.

The Mark of Loyalty

And so to the man clothed in linen, with the writer's inkhorn, the Lord

said: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

So were the servants of God distinguished. They had done all they could to maintain God's authority, to teach God's way, to uphold God's standards; and when all they could do was not sufficient to stem the tide of apostasy, still they sighed and cried over the abominations which they could not prevent. They did not go with the crowd. They did not compromise. Tears of sorrow filled their eyes because men kept not the divine law. Their souls wept in secret places when men would not hear. And God hearkened and heard. Their witnessing was not in vain. A book of remembrance was kept for those who feared the Lord, those who thought upon His name. Now that sudden destruction was decreed upon the faithless apostates, these faithful servants of God were to be preserved. As in Egypt the Israelites were distinguished by the blood on the doorposts, and thus escaped the destroying angel, so these were now marked by divine appointment, that they might escape the evil to come.

The destruction then began at the sanctuary of God, with the ancient men who had engaged in these abominations. The destroying angels went through the city, searching out all who had acted on the conviction that "the Lord seeth us not; the Lord hath forsaken the earth," and had fallen away into corrupt practices. None were spared. No pity was shown. Old and young, maids and little children, and women were smitten. No place, no circumstances, were a protection for impenitent guilt. Only those upon whom was God's mark were delivered.

This Movement of God

These things, "written aforetime," were written for our admonition. They have lessons of guidance, of

courage, of comfort, for us. May the Lord, the Spirit, make us wise in their consideration, and faithful in their improvement for ourselves. God has given this people their teachings. He has given them their standards. He has placed before them their objectives. He has assigned them their work. He has given them His Spirit for the finishing of their task. And He has given them special equipment in the varied gifts of His Spirit for the carrying forward of His message.

This movement is God's movement. This denominational organization belongs to Him. He brought it into existence. He commissioned it. It has a divine call. It is doing a divine work. It has not apostatized. It is going through to the kingdom. Men who lead it may and do make mistakes. But God is its real leader. The head of this movement is God Himself. After years of service in this work both at home and abroad, and in various capacities, during which I have seen the weaknesses and sins of men as they have affected the work of God, and seen these men either corrected or set aside, a profound conviction has been created in my soul, which is constantly deepening, namely, that the God of heaven, the Creator of the universe, the Upholder of all things, is in charge of the work of this message, and is carrying it onward to certain victory. Stay by the truth, dear friends. A glorious triumph is just ahead.

This conviction, however, does not blind me to the very obvious fact that practices which formerly were forbidden have made their appearance among our churches. Influences which corrupt and destroy make themselves felt among us. Tendencies which are altogether worldly are becoming too pronounced. Standards are being lowered. Attitudes and relationships are being changed. Some of our people are inclined to look at things with different eyes than they did a quarter of a cen-

The Use of the Will

MANY are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.—"Steps to Christ," pp. 51, 52.

tury ago. A tide of worldliness is threatening the church. Some are fearful it will overwhelm us, that it has already gone so far that it is useless to resist it. They are wrong. We recognize the evil, we deplore the drift, we acknowledge the danger, we sigh and cry for the abominations. But I assure you they will not destroy this movement. They will not sweep it away. God is still in charge of affairs. He has not been set aside, nor has He relinquished His control. He and His truth will yet triumph.

The time has come, however, fully come, for every devoted, faithful, single-hearted follower of God, and especially those who recognize and properly estimate the dangers of the present hour and the evils of lowered standards, to take a positive stand in opposition to any further lowering of our standards, and a positive determination to lift them back where they ought to be, where God would have them.

A comprehensive survey of this tide of worldliness against which we must set our faces is not possible within the limits of this sermon. It is possible, however, to point out some tendencies and influences, and direct attention to the principles which they undermine.

Separation From the World

This message of truth from God is sent into the world because it contains, and is designed to give, a proclamation of the nearness of the coming of our Lord, and to prepare a people to meet Him in peace and safety. To do this it makes a separation between this people and the world. This message teaches simplicity, plainness, meekness, humility, in life, in character, in conduct, in habits, in dress, in eating, in drinking, in recreation, in everything pertaining to life and godliness. The people who give this message to the world are a plain, simple people, in correspondence with the message they give. All their practices, all their proceedings, are, of course, to be simple and plain. All going after the world, all following of the fashions of the world, whether in dress, in food, in amusement, in church procedure, in music, in education, in medical practice, in reading, or in any other direction, is offering strange fire to God. God has His own methods for carrying forward His work. We do not need to adopt human methods. He has His own standards for His people. To adopt worldly standards is to turn our backs upon Him.

It is inevitable that there should be a struggle between divine and human methods, between divine and hu-

man standards, in carrying forward the work. It has always been so. The devil is not dead, and he is more active now than ever. He does not propose to have God's work triumph without a supreme challenge and conflict. But it will triumph, nevertheless. Do not ever lose your faith in that.

The drift worldward is almost imperceptible while in progress. But comparing its effects over a period of

Seasons of Terrible Perplexity

THOSE who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the school of Christ, and it is essential in order that all dross may be purged away.—Review and Herald, April 8, 1890.

years brings out the difference it makes. So as we compare church standards now with those of a former generation, we are enabled to discern how far the drift has carried us. Border lines between us and the world seem to be rapidly disappearing. They will disappear altogether unless we plainly mark them again.

Some of our people have become careless about Sabbath observance. Perhaps some are uninstructed. I cannot fail to observe that in some homes the radio is on during Sabbath hours, secular papers are read, business is talked if it is not transacted, pleasure rides are taken, social engagements are arranged for and sometimes consummated, many entirely unnecessary household duties are performed, and altogether there is a sad departure from the earlier faithfulness and devotion and loyalty to God's holy command. These things should be changed. The Sabbath is God's day. All the hours belong to Him. He has prescribed how they are to be used. There is a wonderful renewal of strength and building up of spiritual experience in using them as He has appointed.

In our home, our minds are fixed that the day shall be God's. We will not read secular papers, no matter how important and world shattering the news may be. The radio is quiet during all its sacred hours. No entrance is left here for Satan to take our minds from God and heavenly matters. But this is God's day, and He shall have it. The artistry and fascination and enjoyment of the world's greatest musicians must not encroach on this holy time. No announcement, no message, no entertainment, no news the world has to give, is important enough to be allowed to interfere with, or inter-

rupt, or affect, or cancel the weekly appointment the God of heaven has with His waiting and struggling people on earth.

Turn off your radios, dear friends, on God's holy day. Keep them off during the sacred hours. Put away your secular papers. Let this day be wholly God's. Prepare for the Sabbath on the day before. Guard your lips from speaking your own words. Guard your feet from running on your own ways. Guard your mind from finding its own pleasure. Guard your heart from departure from God. Make His day "a delight, the holy of the Lord, honorable," and you will find it a wonderful builder of strength, a restorer of spiritual life, a renewer of vigor and faith. It was intended to do far more for us than we are permitting it to do. We are losing much by our carelessness.

Plainness and Simplicity in Dress

Simplicity and plainness in dress are not so noticeable among us today as they were years ago. I am putting it mildly, as you all know. As I look over the twelve hundred people who are here today,—well, to discern the differences between this and any other congregation requires a close and prolonged search. We have become careless regarding our standards of dress. Personal adornment is quite conspicuous. There is much ornamentation of the person. Necklaces are in evidence. Rings are quite plentiful; chains and bracelets are not unknown. All of this is a lowering of standards. We profess to be a people who follow the instruction of the Bible, and refrain from the wearing of gold and jewels for display. I plead with you to heed God's command, "Put off thy ornaments from thee." Ex. 33:5.

This matter of dress, however, affects far more than ornamentation. A marked characteristic of this time is immodest exposure of the person, a display of physical charms, an accentuation of every bodily part which is calculated to create,—what shall I say? admiration?—on the part of the beholder. O dear friends, if the desire to create admiration in this matter stopped with admiration, it would be going too far. But it is more than that. I do not need to tell you. Your flesh is as my flesh. The impulses and cravings inherent in fallen human nature are not unknown to you. No one can dress in such a way as to call attention to and accentuate the sensual, the fleshly, the physical, and then look with apparent innocence into my eyes and tell me he does not know what he is doing. He *does* know what he is

doing. No one is as dumb as that. He is cultivating and encouraging and ministering to the earthly, the passionate, the sensual, the lower nature. And the masculinity of the pronoun I used need not be considered as limiting my application to one sex.

O people of the church of God, let us return in practice to the time when modesty and chastity and sweet simplicity were more than words, and carry out in our lives what the principles of the gospel demand,—separation from the world and its fashions, abandonment of its evil practices, and entire following of our Lord in all matters pertaining to life and godliness and our walk as Christians among men.

The Question of Divorce

Time was when we looked with uneasiness upon a divorced person. That has changed. Divorce has become common. It is all about us. Indeed, it is decidedly among us. And we display our newly acquired breadth of mind and modernity by smiling indulgently about it. And we indifferently put divorced persons into places of prominence and influence in church work, thus indorsing them as models for our members, especially our youth. I do not mean to imply that a divorced person is thereby disqualified for church work. That is not true. That would be an injustice to an innocent party.

God forgives, of course. He receives to Himself those who have failed and gone astray. There is no question here regarding God's acceptance of a divorced person into fellowship with Himself, whether that person be the sinner or the sinned against. But the participant in a divorce should realize that any prominence given him by the church is bound to make him a target for criticism, and that the church itself suffers in reputation and standing as well as himself.

Vainglorious Display

Let me return to the principle of simplicity and plainness, and apply it now to our proceedings as well as to our dress and conduct. I notice that when we have social gatherings, dinners, banquets, entertainments, celebrations, the tendency is to be very elaborate and extravagant. Simple pleasures, plain fare, modest expenditure, reasonable entertainment, normal recreation, these belong to a former time. They no longer are sufficient. Everything must be done to excess. It must surpass everything of the kind attempted before. Simplicity and plainness are too tame. There is no thrill in them. The unusual, the exciting, the daring, the

risky, the untried, the very limit—these are what we must have today in the practice of some.

We see this in many things connected with the church. It flowers into its most extravagant fruitage and positive silliness in weddings and graduating exercises. But it touches everything else, musical programs, thirteenth Sabbath exercises, children's exercises, holiday gatherings, and every social event. I have seen people work themselves to the point of complete exhaustion, financially as well as nervously, to put on a bigger, better, and more elaborate wedding than anything known before, until it ceased to be a sacred, solemn, divine ordinance, and became only a gaudy, cheap tinsel show. And it does not stop even at funerals. I have seen people strive to make a funeral service into a great display, until it ceased to be a simple, dignified tribute of honor and respect to the dead and the exaltation of the word of God, and became only a means to attract attention to the living.

Our Schools

The thing affects our schools as well. I groan within me every time graduation time comes, when I am compelled to witness the display, the extravagance, the pageantry, the pomposity, connected with these exercises. My groaning struggles with mirth as I watch the class striving to master the intricacies of the ridiculous "goose step" which has become as much a part of these affairs as the granting of diplomas. It settles into genuine groaning again as I realize how much heartache, jealousy, envy, hard feelings, anxiety, and perplexity have been experienced by parents in order to make possible this show, with its special dresses, and suits, and flowers, and gifts, and class pins, and photographs, and class "Annual," and social gatherings. And my groaning is altogether unalloyed when I consider how wide a departure all this is from what this denomination and message stand for. We teach our children that this message is essentially one of simplicity and plainness and meekness and humility, and then we permit them to go contrary to all the message stands for, by allowing these elaborate affairs in our churches and schools.

I appeal to you, dear friends, let us get back to our original standards, and set our faces against their violation. When we plan for weddings, let us make them simple, dignified, godly, impressive ordinances of God, leaving off all man-made embellishments. When we plan for funerals, let them be occasions when the word of God can impress its eternal truths

upon awed and susceptible hearts. When we plan for graduating exercises, let them be for the glorification of the divine, not the human. And in all our social activities, I appeal for arrangements and proceedings which will build us up as men and women of God.

Worldly Pleasures

I must direct attention to one more thing. Carelessness has come in among us with reference to card playing, theatergoing, and dancing. I do not mean, of course, that any considerable number of our members are engaging in these questionable and forbidden things. There are those, however, who are. "Bridge" and other card games, but especially "bridge," are by some looked upon as the only possible method by which they can spend an evening socially with friends. As Adventists, they do not play in their own homes; but when they mingle among non-Adventists, they play. And they argue that they do this to retain their influence with their friends. I raise the question, Influence—in what direction?

It seems to be a rather common idea among Christians who mingle socially with those outside the church fold, that they gain added influence over their unbelieving friends by conforming to worldly customs. They claim they do it to impress their friends that religion need not be "bigoted," "narrow," "strait-laced."

The World's Estimate of What a Christian Should Be

No greater mistake can be made. Any one who has had any experience knows that the world's standards for a Christian are usually higher than a Christian's standards for himself. Men outside the church shape their judgment of a believer with reference to the highest standards, those which he thinks the believer professes. The judgment of the man of the world upon a Christian who indulges in card playing, theatergoing, or dancing, is a severe one. He has a higher respect for a Christian who refrains from them than for one who indulges in them.

Then there are those who attend shows. They think this should make no difference with their church standing. Once in a while I learn of a Sabbath school teacher or church officer who has gone to a show or attended or participated in a dance. And when these persons are questioned about these things, and the suggestion is made that it might be advisable for them to discontinue either their unhallowed course or their church activities and member-

ship, they are hurt and their friends are hurt. I ask, Why? Do they think that a church adopts standards as a joke? They know what the standards are when they join. When they know themselves to be violating these standards, and know they intend to continue to violate them, they should be honorable enough to withdraw from the church, and not bring reproach upon it. For every church member who is deliberately going contrary to his church profession is a reproach and a liability to the church of Christ.

After my former sermon on church standards, I received a letter from a member, saying he was not living up to these standards, and expected to continue to violate them, and asked that his name be dropped. I respect such a man. I do not respect hypocrites.

God Has a Loyal People

While there are those in the church who go after the world in these things, and violate the standards of the church, it is gratifying to recognize that there are more who honor God, respect His authority, and are loyal to church standards. God has His true servants. They tremble at His word. They are the salt of the earth, the preservation of men. They have been set apart by the Lord for Himself. They have been made by the Holy Spirit new creatures in Christ Jesus. They stand in His robe of righteousness, complete in Him. They are instant in prayer, fruitful in holiness, prefer the reproach of Christ to the treasures of the world, and are the ornament and strength

of the church. It is these who are described in our text. They sigh and cry, not alone for the abominations of the world, but for the departures and apostasies and unfaithfulness in the church. In the secrecy of the closet, in the prayer meeting, unknown and unnoticed by the world, they cry to God to save His people. And the Lord, as if turning away His attention from apparently greater objects to mark them more intently, says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2.

And these faithful souls have not sighed in listless idleness or wept tears of fearful indolence without doing anything to stop the progress of evil. They have first stood staunchly against these things coming in.

Not being able to hold them back, they have not participated in them. They continue to bear their testimony against them. They are not partakers of other men's sins. They do not join them in tearing down the standards. They stand out openly for God, for His truth, for His way, for His church. And when they can do nothing more by active effort, they still mourn over evils they cannot cure.

They neither feel nor profess indifference to the conduct and condition of their brethren. Being jealous for the honor of God, happy in the acceptance of a Saviour, knowing the comforts of the Holy Spirit, believing in the triumph of the message and the doom of the

sinner, they long to the end of life for the salvation of the erring, and they sigh and cry to God while they live above a condition in which they have no participation.

Such people God marks as His own. He takes particular care that they shall be saved from the coming destruction. And when the slaughter weapons begin their dread work these are saved. "Go through and smite," rings the command, "but come not near any man upon whom is the mark."

The Rapidly Approaching End

Dear friends, it will not be very long before the destroying angels are ordered to do their terrible work. There are daily developments all about us which make it absolutely certain that we are rapidly nearing that dread day when the image of the beast, having received life, will speak, and issue its orders for branding with the mark of the beast and for death to those who refuse. Blind indeed must be the eyes of the Bible student who cannot discern in the present economic confusion and the wild experimentation which is made to reduce it to order, all the elements of fulfillment of the apocalyptic prophecy. Practically every product of union labor now has its mark upon it. Boots and shoes, clothing, newspapers, even bread, are all labeled. Every secret society has its mark, password, grip, and badge. The whole tendency of our time is combination. It is demanded by religion, by politics, by capital, by labor, by government. Everything is working together to put the world under the domination of the beast and his image, and to mold things for the last great battle between God and Satan.

Return to the First Love

This is no time, dear brethren, to drift away from God, to depart from the faith, to waver in our loyalty. Eternal issues are about to be settled. The end of all things is right upon us.

All we have been hoping for is about to be realized. The kingdom of God is at hand. In view of these solemn times I call for a return to our first love, our first ardor, our first devotion. Let us walk as men who know their Lord. Let us not waver in our allegiance. Let us be what we profess to be. Let us faithfully uphold every standard, every truth, of this blessed message which God has so graciously given us. Let us hear and heed the call so familiar to us. "Thus saith the Lord, Stand ye in the ways, and see, and ask for



MY ANGEL

By Mrs. T. Buchman

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

"He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:11.

There they stand, encamped about us,
Angel guardians everywhere,
Keeping watch o'er God's own children,
Watching with the tenderest care.

Oh, how safe in such a keeping!
Disappointment—this may be.
I may rest in this assurance,
My own guardian 'bides with me.

Some day soon I'll see my angel
In that land so bright and fair,
Then I'll hold sweet converse with him—
Oh, the conversations there!

We will walk and talk together
In that land of bliss untold,
Oh, how sweet then when I listen,
And what mysteries will unfold!

I shall learn redemption's story,
All the greatness of His love.
How I'll bless the hand that led me,
Brought me to my home above!

I will bless the hand that kept me
Through the perils on life's way,
For the angel that encampeth
Round about me day by day.

the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are ex-

cellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11. May God give us this experience.

various lines of the work. Elders White and Butler especially sensed the need of a denominational school for the training of ministers and teachers to supply the ever-increasing demand. In the REVIEW of August 6, 1872, Elder White wrote:

Educational Aims and Ideals of the Early Pioneers

BY MARION E. CADY

THE first instruction given this people regarding education is contained in an article appearing in the REVIEW of September 19, 1854, entitled, "Duty of Parents to Children," by Mrs. E. G. White. After exhorting parents to discipline and control their children during their early years, the following counsel was given:

"Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commandments of God, and yield to His requirements. Don't let us neglect to pray with and for our children. He that said: 'Suffer little children to come unto Me, and forbid them not,' will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children if they are trained up in the nurture and admonition of the Lord."

In the REVIEW of August 20, 1857, James White wrote an article on "Sabbath Keepers' Children," and gave counsel to parents regarding the education of their children in the public schools:

"But shall not our children be taught the common branches of education? Yes, if it be in our power to teach them, or have them taught, without sending them to these common nurseries of vice. Let all parents with the highest sense of their duty do the best they can to give their children a pure education. . . . In many locations, Sabbath keepers can employ pious and devoted teachers, who, with the united efforts of parents at home, can do much in leading their children in the path of virtue and holiness. What if it be extra expense? Will parents push their dear children into channels of vice for the sake of saving a few shillings? God forbid!"

It was in 1856, at Battle Creek, Michigan, then the headquarters of our work, that the first effort was made to provide a school for Sabbath keepers' children. It was taught by Robert Holland. The following year, 1857, the school was taught by Miss Louise Morton, who received as compensation for her services 25 cents a

week from each pupil. The school was a success, being attended by a majority of the Seventh-day Adventist children of the church. The school was continued for a few years, with more or less interruption, sometimes being conducted in a private home and sometimes in the church building. J. F. Byington was the first teacher during this interrupted period. The church, because of some discouragement, discontinued the school in 1861.

In the year 1866, Prof. G. H. Bell, a teacher of several years' successful experience in the public schools, after graduating from the Michigan State University, came to Battle Creek, Michigan, as a patient of the Western Health Institute, established by Seventh-day Adventists in 1866. While regaining his health, he studied the truths of the third angel's message, and accepted the Adventist faith. He decided to devote the remainder of his life to denominational school work, providing a school was established in Battle Creek. Many of the leaders of the denomination had already been impressed with the necessity of educating the children of the rising generation, if ability was to be developed which would advance the Adventists' cause to a successful issue. If the denomination would hold its youth and prepare them "to defend the faith," it was becoming evident that this could be done only through educating and training its children and youth in its own schools.

The necessity of enlarging and strengthening the school to serve a much wider field and purpose for the denomination, was soon discerned by the leaders. Elder and Mrs. James White and other pioneers began to look forward to the establishment of a school where the youth of the denomination might receive instruction and training that would prepare them to give the truths of the last gospel message to the world.

The church school conducted by Professor Bell from 1868 to 1871 did not meet the demands of the cause to provide workers needed in the

"We have long felt the want of a denominational school for the especial benefit of those who feel it to be their duty to dedicate their lives to the cause of God as teachers of His word. One of the principal objects of such a school would be a thorough course of instruction in the fundamental principles of the faith and hope of Seventh-day Adventists."

Elder Butler, writing in the REVIEW of June 4, 1872, on "Our School in Battle Creek," said:

"I fully believe it is in the order of God that we should have a school started in connection with the other institutions which are growing up there. And I expect to see this comparatively small beginning which is now being made, amount to something very important before the message shall close. . . ."

"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."

In the REVIEW of April 15, 1873, Elder Butler, writing again regarding the denominational school, said:

"Our proposed school, in process of establishment, will also be founded in stability. Our main reason for its formation is that we may have a place where our young people may be taught with more thoroughness, and less of the artificial and showy, than in any place we can now find, and where those influences which poison the fountains of morality and religion, may be counteracted. These reasons, and the additional one of having a place where the important truths of this time will be taught, are the great reasons we have for its establishment."

Elder James White, speaking before the General Conference in 1873, said:

"Probably there is no branch of this work that suffers so much at the present time as the proper education of men and women to proclaim the third angel's message. . . . In my travels among this people, which are somewhat extensive, I find that the truth reaches all classes of minds, and I find just as good, and just as sincere, and honest, and devoted among the rich and learned and among those who move among the higher circles of society, as I find among the poorer classes. And now we can reach any class we choose, for whom we shall put forth our efforts. . . ."

"Now, I say, we want a school. We want a denominational school, if you please. . . . We want a school in which the languages, especially the spoken and written languages of the present day, can be taught, and learned by young men and

women, to prepare them to become printers, editors, and teachers; and if we can do no more, where our young men that are about entering the ministry, and women too, who are to be laborers in this great work, can be instructed thoroughly in the common branches, where their minds can be disciplined to study, where . . . our young men may have the best instruction, and may . . . learn how to study."—*Review, May 20, 1873.*

J. N. Andrews wrote an article on "Our Proposed School," which appeared in the *Review* of April 1, 1873. He said in part:

"It was the judgment of the General Conference that a school should be established to aid those who desire to prepare themselves for usefulness in the cause of God. It is very evident that such a place for instruction is greatly needed. It is not enough that those who offer themselves to become laborers in the work of the ministry should be men of piety. This is indeed indispensable, but it is also necessary that those who teach others should have knowledge to impart. . . .

"Men cannot teach the present truth without understanding many important facts in Biblical knowledge, in history, and in science. We have not time to give them what is technically called a finished education. But we can give important instruction in divine truth, in science, in historical knowledge, and in the languages, sufficient at least to put the keys of knowledge in the student's hands and to put him in the way of making further progress."

Uriah Smith, editor of the *Review*, writing of the school at Battle Creek, June 11, 1872, said:

"As the mustard seed among plants, we expect this school to come up to occupy an important place among the agencies in operation for the advancement of the truth."

When most needed, great encouragement and inspiration came to the pioneers to continue their efforts to establish a denominational school. A message through the Spirit of prophecy, entitled, "Proper Education," clearly outlined the kind of education to be given the children and youth of the denomination. It was published in "Testimonies," No. 22, in the year 1873 (now in Volume III, pp. 131-160).

The pioneers were greatly blessed in their efforts to build according to the pattern given. They were instructed that Battle Creek College "should not pattern after any school in existence."—"*Fundamentals of Christian Education*," p. 221. Great faith and courage were manifested by these pioneer builders of a college and of a system of education the like of which did not exist.

The school, during the first three years of its growth (1871-74), increased its enrollment from twelve to one hundred students. In 1874 a brick building was erected, and it was dedicated January 4, 1875. Prof. S.

Brownsberger, the first president of Battle Creek College, writing in the *Review* of August 26, 1875, said:

"We have the utmost confidence in those who first proposed the establishment of this school. The way was clear before them. There was no doubt in their minds of the necessity and the feasibility of the project. They clearly saw the danger to which our youth were exposed in the public schools of our land. They saw just as clearly the possibility of establishing the right kind of a school as they saw the necessity for it. With the necessity clearly before them, God opened the way and led them to act. We recognize the hand of God in the results before us. There need be no failure in what God disposes His servants to undertake."

Elder James White, Mrs. E. G. White, and George I. Butler carried

The Valley of Memories

BY ROBERT HARE

I AM looking down the valley,
Down beyond the years,
Where the moss has grown and withered
In the vale of tears.
Yet loved visions crowd the sunset,
Gleam as stars at night,
Still, as in youth's golden fancy,
And the dream is bright.

Blossoms by the wayside wither,
As I pass them by,
Yet they lend a sweet enchantment,
While the moments fly.
And the faces loved and cherished
In the long ago,
Smile again while memory lingers
O'er the sunset glow.

Visioned friendships bind my spirit
With a golden chain,
And I see them in the valley,
Through the mists of pain.
Memories all so sweetly wakened
Give to life its joy,
Calling back the scenes of beauty
Time cannot destroy!

I am looking down the valley,
Love would linger there.
But the heart might breathe in sorrow,
And the soul despair,
Looking just to catch the shading
Of the gilded dawn,
Read its love scenes, then in gladness
Rise and hasten on.

the leading responsibilities in establishing a denominational school at Battle Creek, and we close this article by giving their testimony of appreciation of the college and its work, several years after its establishment. Elder White, in the *Review* of April 27, 1876, wrote:

"From personal knowledge, we are prepared to state that the Battle Creek College is in a prosperous condition. The teachers are earnest in their work, and united in their efforts for the best good of their pupils, as none but devoted Christian educators are. And there is a feeling of entire confidence and satisfaction on the part of the students. We venture the statement that there is not another school

in all our land, where the moral and religious influence is as salutary as at the Battle Creek College."

Elder Butler, in the *Review* of September 18, 1879, wrote:

"We do not believe there is another school in the world where the religious influence is as good for our young people as at this. Here the truth of God is weekly dispensed upon the Sabbath. Prayer meetings, including those especially designed for the students, are held several times a week. The exercises of the Sabbath school, Biblical lectures on the special points of our faith, and daily prayer in families, keep religious thought and feeling constantly before the mind. Profanity and frivolous amusements and exhibitions are not tolerated. Great care is used to make the worship of God respected."

Prosperity attended the pioneer efforts to establish and carry on the work of Battle Creek College, as long as the pattern given for its work was fully carried out.

After the school had been operating for six years, the danger signal was sounded in the following words of counsel and admonition:

"There is danger that our college will be turned away from its original design. God's purpose has been made known, that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of His word. . . .

"But for one or two years past there has been an effort to mold our school after other colleges. When this is done, we can give no encouragement to parents to send their children to Battle Creek College."

"Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school."—"*Testimonies*," Vol. V, pp. 21, 27.

The message of warning and counsel was not taken to heart by some of those directly responsible for the conduct of the school, and who were introducing worldly plans and policies into the college. Others were anxious to build according to the pattern given in the Bible and through the Spirit of prophecy. On account of this lack of unity and harmony on the part of those responsible for the success of the institutions, the doors of the college were closed during the following year (1882-83).

But the leaven of Christian education had been working in the extreme eastern and western sections of the United States, and the very year Battle Creek College was closed, two new schools were opened, one in New England and the other in California. The establishment of these two schools in harmony with the pattern God had given, tended to lift the

clouds of gloom and discouragement that had settled over Battle Creek, and the following year the college reopened its doors, the management and faculty unitedly determined to build an educational temple according to the pattern God had given.

Now, after more than threescore years of educational effort and of sacrifice to educate and train their children and youth for service in the proclamation of the third angel's message, it is well for Seventh-day Adventists to consider earnestly and seriously their present educational program, to see if they are closely

adhering to the aims and ideals of the early pioneers who established our first denominational college in harmony with the instruction given them through the Spirit of prophecy.

The exhortation of the prophet Jeremiah is very timely: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

The admonition of the wisest of men should be fully heeded: "Remove not the ancient landmark, which thy fathers have set." Prov. 22:28.

Victory in Christ

BY ALLEN WALKER

"WHY callest thou Me good?" said Jesus to the young man. He then added, "There is none good but one, that is, God." Matt. 19:17. By this statement Jesus was teaching the great lesson that many are so slow to learn,—that a godly life is not a matter of human effort or attainment; it is God dwelling in the soul temple; and the life that is lived there is not to be credited to the human being, but to God. Jesus said, "I can of Mine own self do nothing." John 5:30. In explanation He said, "The Father that dwelleth in Me, He doeth the works." John 14:10.

Here is the secret of the life that wins. Here is unfolded God's *only* provision for the victorious life. Jesus came into this world on our human plane. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Heb. 2:14. When man was made, he was made "a little lower than the angels." Verse 7. So as Christ came to this earth, He, too, "was made a little lower than the angels." Verse 9. Again, "In all things it behooved Him to be made *like unto His brethren.*" Verse 17.

In His human nature Jesus stood on our ground. God abode in His life and met its sin problems for Him. The Scriptures say that "God was in Christ," revealing Himself to a world that misunderstood Him. In that human body of Christ, "God was *manifest* in the flesh." 1 Tim. 3:16. So completely was God directing and controlling the life of Jesus that He could say, "He that hath seen Me hath seen the Father." John 14:9. This is why He could say, "The Father that dwelleth in Me, He doeth the works."

One of the greatest mistakes we

can make is to undertake to live the life of Christ through human effort. We, in our human nature, cannot successfully meet temptation to sin or in any sense cope with the powers of darkness. Jesus would have us understand that without Him we "can do nothing." John 15:5. Just as God lived in His Son and successfully met life's temptations and problems for Him, so has He arranged, through the indwelling Christ, to do the same for us.

In Galatians 1:15, 16, Paul says, "It pleased God . . . to reveal His Son in me." All about us we see the devil revealed in human flesh. If the devil can, and does, reveal himself and his workings through those who are committed to him, cannot God, too, reveal Himself in us; cannot Christ conquer sin and work in us the victorious life? When the temple of our body is committed to God for His habitation through the Spirit, it is then that the life of Jesus is "made manifest in our mortal flesh." 2 Cor. 4:10. Just as God was manifest in the flesh as He lived in Christ, so the life also of Jesus is to be made manifest in our flesh. Verse 11. Just as Jesus could say, "The Father . . . dwelleth in Me" (John 14:10), so Paul could say, "Christ liveth in me." Gal. 2:20.

God knows that in our own strength we cannot cope with sin. He knows we cannot of ourselves reproduce the Christ life. So He has made provision to do all this for us through the indwelling Christ. To try as hard as we can without Christ means only weak human effort and total failure. To trust implicitly in Christ means the complete committal of our human temples to the indwelling Christ and permitting Him to manifest Himself to the world

through us, and at the same time to conquer the powers of sin in us. "Thanks be to God, which giveth us the victory" through His Son!

Our Trials

BY R. E. CRAWFORD

It was my privilege a few weeks ago to visit in the home of one of our brethren who was raising a large number of canaries for the Investment Fund. It was interesting to hear him tell how they were trained to become good singers. His explanation of the technique and the ordeal through which they must necessarily pass, caused me to think of the statement in "Ministry of Healing," page 472. It should be a source of cheer to every one passing through a fiery trial.

"In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark, he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction, we can sing it ever afterward."

Those living in the hope of seeing Christ's coming without tasting death, will pass through great tribulation. Their special experience will teach them a song no one else can sing. "No man could learn that song but the hundred and forty and four thousand." It is the song of their experience.

Fellow Christians, why not consider your trials your music lessons?

"AN architect complains that many of his clients come and ask him to design a house for them, only to let him very speedily discover that they have already designed it for themselves. What they really want is his sanction to their own plan, and the satisfaction of seeing him draw on paper what they have fully in mind. It is in very much the same fashion that we often go to the great Architect with our lives. We ask Him for wisdom and guidance, but we have already planned how we will build our fortunes and shape our course; and it is not His way we are seeking, but His approval of our way."



A Student Who Made His Place in Conference Service

WHEN there was no way into conference service, this young student from our Collonges school in France, made a way.

The committeemen at the division council were studying their budgets for 1934. "Each union must be careful about adding new salaried workers beyond budget provision," A. V. Olson, division president, had warned. "We are fully committed to that," said W. R. Beach, president of the Franco-Belgian Union; "but we have had to add one worker only recently. He is a young Belgian. He came out of the Collonges school; had always been an earnest Missionary Volunteer worker.

It was about a year ago he began to canvass for our books. As interests developed, he gave Bible studies in families, and then in groups, working on with the *colporteur* work. But now souls have been won fully to the truth, and a little constituency has begun to grow up in that region, with people paying tithe and making gifts until we have had to call him into full-time service on salary to look after that work."

And our Franco-Belgian leader added: "There is another young man from the school making a place for himself now in the same way."

Later I visited the Collonges school, high on the mountain side, overlooking the valley about Geneva. There were alert young students from all about the Latin fields of Europe, getting ready, I hope, to battle their way into service.

The story that Brother Beach told of the young Belgian student who made a way where there was no way, greatly brightened the outlook in those Catholic fields where the needs are so great and the conference resources so slender. If the Lord will do that for one, we may expect Him to do it for many. Where there's a consecrated will, with the blessing of God there's a way. He made a way for His people through the Red Sea. Where there was no way He "made the depths of the sea a way." Isa. 51:10. In the depths of our need for workers in the harvest fields in all lands, may He make ways for our young people to bear their part in the work.

W. A. S.

Church Debts and Missions

AN unusual financial situation recently confronted one of the religious bodies of the country. It had borrowed a large sum of money in the more prosperous days, and was unable to meet the maturing note. The lending company agreed to an extension of time and easier terms of payment, provided certain stipulations were complied with. Chief among these was that the denomination should not expend any further amounts on foreign missions until the debt had been paid.

Two Mistakes in Reasoning

Such unusual terms brought into bold relief the question of the obligations and responsibilities of the Christian church. It is very natural that a lending company should wish to have the resources of a borrower conserved, at least to keep them from being squandered on profitless enterprise. In this case, however, the

lender made two serious mistakes.

The first mistake was in reasoning that the church's duty in the matter of a legal, financial debt frees it from any responsibility to discharge other equally valid obligations that rest upon it. As one writer, in commenting on the question, declared: "If the church is to maintain its financial solvency, it must also maintain its spiritual solvency; it must do the things which it belongs to churches to do."

Second, a mistake was made in thinking that by turning all the resources of the denomination into debt payment to the exclusion of missions, the church would be in a stronger position to make payments on its debt.

If the questions at issue had a meaning or value only for this particular lender and his embarrassed borrower, they would not be worthy of

discussion here; but the principles apply to all religious organizations, right down to our own local churches. At times, those in leadership in various churches feel that some local debt is so real and pressing that it should receive attention virtually to the exclusion of all else. Perhaps there may be instances where the situation is so acute and the conditions so abnormal as to justify, for a very limited period, such an attitude and policy. But by and large there applies here, as in numerous other situations, the paradoxical word of Holy Writ: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The church can be in a truly healthy state only as it is carrying out the full rounded program of spiritual activity that God has marked out for it. And nothing is more primary to the program of the church than expending its money and energy in giving the gospel to others who know it not. When a company of those who call themselves followers of Christ settle down to a course that puts the emphasis on expenditures for their own local interest, they are stifling that distinctive spiritual life and fervor without which a church is nothing more than a mere aggregation of men and women.

Liberality Shrivels Up

Such a program tends to defeat itself, for when the life and the spirit of a church are suffocated and the vision is dimmed, the sources of liberality tend proportionately to dry up. The marvelous total of gifts from the membership of our denomination is to be explained, not by the per capita wealth of our constituency, but by that spirit of sacrificial liberality which was implanted by God at our conversion, and has been nurtured in the atmosphere of churches that function on the full-orbed missionary program so distinctive of this movement. It is a pathetic fact that certain denominations whose membership is largely drawn from the so-called upper circles, do not receive contributions in proportion to the wealth represented by the constituency. Rather, the opposite is generally the case.

These facts it is well to remember in times when financial stress is great, for then the temptation looms largest to change the emphasis in our giving,

and to view some local obligation out of right proportions. There is something unique about the obligations of our church. They extend to the ends of the earth. It is not simply the local merchant who supplies coal for the church furnace, or the janitor who sweeps the floors, who has a claim upon us. Every missionary in every

far port has also a lien upon our liberality. Our obligations both to the merchant and to the missionary are valid, and should be met. Success in meeting the debt to the local merchant is enhanced, we believe, by our faithfulness in meeting the debt to the distant missionary.

F. D. N.

The Former and the Latter Rain

In Joel 2:23 we have this prophetic reference to the two really important seasons of rainfall in Palestine: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."

The former, or autumn, rain caused the seed to germinate, the blade to spring forth, and the whole plant to make a good growth, giving promise of a bountiful harvest the following April.

The latter, or spring, rain supplied the moisture required to bring the crop to maturity, ripe and ready for the sickle.

In "The Great Controversy," page 611, we find these thoughts suggested by Joel 2:23:

"The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.'

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment] when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.'"

This same thought of preparation for the scenes and experiences just before us are still more strongly emphasized in "Early Writings," page 71, as follows:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.

"Those who refuse to be hewed by the prophets, and fail to purify their

souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."

God's word to every one is, "Go work today in My vineyard." And it is important that we do this. But we should also beware of substituting activity in the work of the Lord for the moral uplift and spiritual growth that come from close communion with God in the study of His word and in earnest secret prayer. Close personal acquaintance with our Saviour is the only thing that will enable us to stand through the experiences we must meet in the near future, in the times that are just before us. It is faith in the atoning blood of Christ that both saves from sin and inspires to soul-winning activities.

C. P. B.

Tithing and Fellowship in the Church

(Continued from page 2)

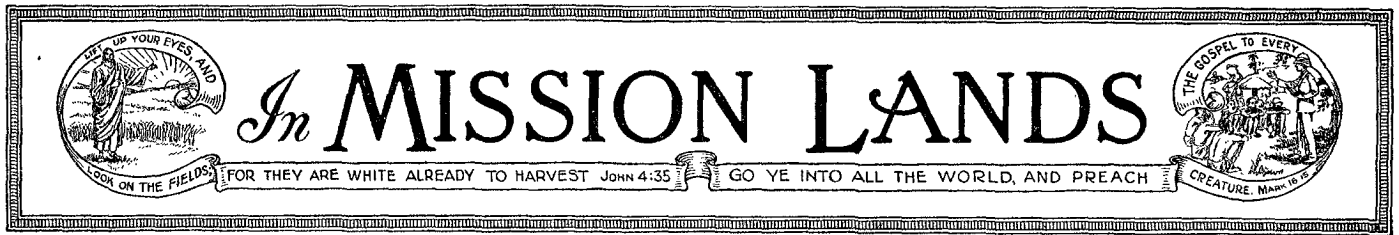
gave His life and poured out the treasures of heaven for our salvation. Love for Him and for our fellow men will lead us to a joyful part in this sacred ministry. We love Him because He first loved us.

The goodness of God leadeth to repentance. When we recognize that all that we possess comes from a beneficent heavenly Father, that He gives us daily food and shelter and raiment, and protects us from dangers of every kind, how can we refrain from rendering to Him His own?

True love for God will not be represented in profession alone, but

by a faith that works, by a faith that demonstrates love in material ways, that finds joy in faithful, sincere obedience to every requirement of His word.

No genuine, whole-hearted Christian will be careless in the payment of tithes, and offerings to the extent of his ability. Neglecting this, he should be regarded as a sick member of the flock, as one needing a quickening of spiritual life, a new sense of his obligation to Christ and His gospel. If we do not use aright the means intrusted to our care in this world, how can we expect to inherit the eternal riches?



Advancing in Japan

BY W. E. HOWELL

CHEERING word comes through from Japan on missionary advances provided for in a recent meeting of the Japan Union committee. First of all, they have released one of their foremost workers, in the person of S. Miyake, to the Pacific Union Conference, to take up evangelistic work among the thousands of Japanese resident in the territory of Hawaii.

Action was taken also to send a Filipino worker and his nurse wife to the island of Pelew (Palau) to open work in the Japanese Mandated Islands allotted to Japan at the close of the World War, and lying east of the Philippine Islands. This brother is to be supported by funds raised by our Filipino young people, but is to be directed in his work by Japan. A small nucleus of Sabbath keepers on this island came into the truth years ago through literature circulated by A. LaRue from Hongkong, and will serve as a natural starting point to push the message into the large cluster of islands now under the rule of Japan, such as the Mariana, Caroline, and Marshall groups, with some 60,000 or more population.

Still another advance was made at this interesting meeting, to send Brother Wachi, of the Japanese editorial rooms in the publishing house, to locate with his family on the great island of Formosa, just off the coast of Amoy, containing some four million people under Japanese rule. V. T. Armstrong, superintendent of the Japan Union, accompanied Brother Wachi to the island to help select a location and get the work started.

This is cheering news of advance in a time like this. Under the blessing of God, the tithes in the Japan Union increased during 1933 about 6,000 yen over 1932, amounting to about \$1,800 gold in current exchange. Elder Armstrong writes that this sum has enabled them to hold all workers at their posts and sound no retreat.

Still better is the report that during 1933 the number of baptisms was the largest in the history of our work in Japan, covering some forty years of endeavor. Though 115 souls won

may not sound very large, yet in comparison with past records it is indeed gratifying, and we all take courage for the future.

Speaking of the impressions made on the workers and believers in Japan by these advance missionary moves,—the releasing of Pastor Miyake to Hawaii, and the sending of workers into new fields,—Pastor Armstrong writes:

"This was a real sacrifice on the part of the work in Japan. It is going to mean more to the people here than gifts of money to the work. It brings home to our native brethren and sisters the fact that the work is opened up in new fields by sacrifice, not only of money, but of men. They

will consider Brother Miyake as a missionary from Japan. Then with Brother Wachi and family going to Formosa, and with some new territory being opened up in Japan proper, it will mean an advance step in our work in this union."

In recognition of the part our believers at the home base share in these advance moves, the letter says further:

"The workers in Japan wish to pass on their grateful thanks to the faithful members in the homeland who have so loyally stood by the work during this time of crisis, and we believe the Lord of the harvest will enable us to complete the task."

We rejoice with Japan in this extension of their work, and pledge our part in the Thirteenth Sabbath Offering, March 31, in behalf of Japan and Korea.

After a Period of Ten Years

BY EUGENIO VALENCIA

It is not very frequently that reports appear in the REVIEW AND HERALD about the work in the Dominican Republic. However, we are sure that the brethren in other parts will be interested in hearing of the onward march of the work in this field.

In the REVIEW in July, 1917, there appeared the name of Santo Domingo as one of the countries where the advent message had not as yet entered. However, it should be understood that this is the general name of the island, which contains two distinct nations, and that this name has now been changed to Hispañola. But the capital city of the Dominican Republic still retains the name of Santo Domingo. While it is true that officially the work had not been established here, yet we are glad to say that such is not the case now, for in many places the bulwark of this great truth has been erected.

Just a few statistics will show what the Lord has done through His human agencies. At the time of the organizing of this mission in January, 1924, we had but two churches, with a membership of 147, and the Sabbath school membership did not very much exceed that of the baptized members.

During the first quarter of 1927 we had six churches, with a membership of 210, while the Sabbath school membership had reached 251. However, when we compare these figures with the statistical report given at the close of the year 1933, you can readily see the reason why we feel so much joy and happiness for what the Lord has done for us in this field.

We had in December, 1933, 690 baptized members in ten organized churches, with 2,020 Sabbath school members in fifteen well-organized Sabbath schools. In other words, our church membership has quadrupled in the last ten years, while our Sabbath school membership has been multiplied ten times. The ten church buildings are, with few exceptions, of concrete, and there are altogether eighteen churches and companies scattered throughout the republic.

When we contemplate such progress, and see how this last message enters the heart and transforms it, making it a fitting abode for the Holy Spirit; when we see children and youth cradled and trained in the great principles of this message, and the native talent preparing to present in all its beauty and fullness this

blessed gospel of the kingdom, we cannot refrain from giving glory and praise to our heavenly Father for permitting us to co-operate with Him in such a worthy cause of Christian service.

We remember with Christian love the workers who in the beginning bore this message so faithfully during the heat of the day, and especially the very watchful activities of Pastor Nygaard, who not only gave directions, but with his own hands labored much in the erection of church buildings, imparting to all the fervor and real missionary spirit which so characterize him.

Mention should also be made of the wonderful growth which the work has

made in the capital city under the direction of Pastor and Mrs. R. G. Jones. This church closed the year 1933 with 186 baptized members and 700 in the Sabbath school.

The work in the interior has made wonderful progress under the direction of Pastor and Mrs. J. A. Phipps, so that we now have a very large and progressive growing church in the second city of the republic.

We desire to assure our brethren in the homeland of our interest and determination to help finish the work of God in this world, and to do so we take our eternal stand under the glorious banner of Jesus our King.

*San Francisco Church,
Dominican Republic.*

Entering Chinese East Turkestan

BY JAMES E. SHULTZ

MORE than one year ago, when J. Harold Shultz was recovering from a severe operation, necessitated by making a trip from Sianfu, Shensi, to Lanchow, Kansu, too soon after having had typhoid fever, he was asked by Dr. Miller if it was true that he had said he would be willing to pioneer the work in Chinese East Turkestan. His affirmative answer, occasioned by his knowledge of my oft-expressed desire to answer the request made in a three-page code telegram from the governor of that province, which came to me when I was editor of the *Chinese Signs of the Times*, led the China Division committee to lay plans for my son to push on to East Turkestan, after having located for a time at Lanchow, Kansu. It was one week after he had moved to Lanchow that a letter came from the Chinese abbot, followed by a personal visit, which led him to return with the abbot to Lebrang and Choni, points in old Tibet, as described in previous issues of the REVIEW.

The final decision of the brethren to send him to locate on the land which the prince of Choni, General Yang, has given our mission, and on which he promises to help build a chapel, a school, and a hospital, was no doubt influenced by a letter to Brother Shultz from a well-known Protestant missionary of another faith, excerpts of which follow:

"LEBRANG, KANSU,
"August 25, 1933.

"General Yang, himself, is genuinely desirous to have you or some other of your mission locate in Marni, which means the lower village, the one at the end of the bridge. The bridge is now finished. General Yang said he was so anxious to have

your mission locate there that he will not only give the land and all the timber you need for buildings, but also help with a money donation. This is such a work of appreciation, and so different from his former attitude of opposition to Christian missions and missionaries, that I, who have known him intimately for over twenty years, am exceedingly surprised. He even committed himself so far as to say he now prays to God.

"If your mission does not make full use of this exceptionally generous offer, you will certainly fail the Lord. If you gratefully accept his offer and erect a sanitarium and school there, it will give you free access and favor among the forty-eight Tibetan *banner*s, or clans, under his sway. It is fully as providential as the offer made to my son some years ago by the living Buddha of Raja on the Yellow River west of here. It broke

his heart when he was unable to avail himself of that generous offer of a lot and timber to build all the houses needed, simply because of lack of support from America. I trust General Yang's generosity will meet with a better and genuinely hearty response from your mission authorities. You may tell them so for me if you wish.

"I know many missionaries will misunderstand my interest in having you meet General Yang's offer with a proper response, but I have waited on the Tibetan border nearly forty years, and traveled among them very much and know their desperate need of the salvation of the Lord Jesus, which can come to them only through the preaching of the gospel, and therefore shall greatly rejoice to see any one who loves the Lord and believes in the efficacy of His shed blood to cleanse from sin, gain entrance to any part of Tibet.

"I believe there are some errors in the Seventh-day Adventist teaching, the third angel's message, Sunday observance as the mark of the beast, etc., but these are minor things. The chief point is that you believe that Jesus bore the sins of the world in His own body on the cross, and put them away by the sacrifice there of the body God had prepared for Him, and have consecrated yourselves to proclaiming this gospel to all the world as a witness to all nations, in hope of the soon coming of our Lord from heaven; hence I shall be much disappointed if you fail to profit by General Yang's remarkable and exceptional offer. If it had been made to me, I would be beside myself with joy, and write such appealing letters home that my friends would gladly respond and enable me to make full use of the offer.

"With warmest greetings to all the household, I am

"Yours in Christ,
"_____."

As a report in a recent REVIEW from Dr. Miller shows, Elder and Mrs. Shultz are already in Choni, and through the aid of the prince have built a little home. The prince is doing all in his power to aid them. Dr. Kao, the greatest Chinese evangelist since the days of Pastor Hsi, has accepted the truth, as has the abbot, and a company of Tibetan believers is meeting each Sabbath for worship at Marni. Thus does God's work advance in times of depression.

"WE may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."



J. H. Shultz and Family



Conducted by Promise Kloss

"Only a Boy"

BY M. E. OLSEN

THE service was over in the little Scotch kirk, but the elders remained behind because they had something to say to the minister. When they were gathered with him in the sessions room, the spokesman, after some hesitation, told the minister that they wished him to resign because he was getting too old to fill the position with acceptance. "You see, sir," he continued with emphasis, "but one has been added to the church this year, and he is only a boy."

The elders departed, and the aged minister stepped out into the churchyard and walked among the graves. Possibly he wished that he, too, were at rest, since he was no longer wanted.

While engaged in these mournful thoughts, he felt a friendly touch on the arm, and looking around saw the boy who had recently joined the church. "Well, Robert, what can I do for you?" he asked. "If you please, sir, you know that I have been converted, and I think I would like to be a missionary, and I thought maybe you could help me to get ready."

The words came like a benediction to the discouraged pastor. He was not entirely useless after all. Here was some one who needed counsel and guidance that he was fitted to give, and the response was generous. From a heart full of love and sympathy the aged pastor assured the boy that he would help him in every way possible.

Years passed by. The elders and the pastor were gathered to their fathers. And the boy?—well, there was a great meeting in London, and Exeter Hall was crowded to the doors with men and women eager to hear the famous missionary, Robert Moffat, whose work in Africa "had added a new chapter to the Acts of the Apostles."

"Only a boy." May God forgive those elders for speaking slightly of the greatest gift He ever bestows upon frail, erring human beings. Our boys and girls are the church's most precious heritage. The Saviour has particularly warned us not to

think lightly of them, for, in His own inimitable words, "their angels do always behold the face of My Father which is in heaven." And again He said, "Of such is the kingdom of heaven."

How much is a boy worth? The potential value of a boy or a girl is nothing less than infinite. The actual value is very largely dependent on what parents and church are able to do to train the youth for Christian service. Moreover this training is not always done wholly in the home or in the church school. It is often the influence of a godly church elder or a Sabbath school teacher or some other lover of young people, that gives just the final touch needed to turn the youth into an ardent, whole-souled Christian worker.

The other day I was talking with a young woman of brilliant attainments who is not only herself taking a Bible

My Gold

BY LAURA M. DROWN

SOME men search for gold,
Watching day and night;
And when they see the gleam of it,
They push, they grab, they fight.

I too look for gold,
As eagerly as they;
I watch along the path I walk
In April or in May.

One day I saw it shine—
The gold for which I sought:
A dandelion on the grass,
A treasure spring had brought.

I did not wish to take it;
'Twas joy to only see
The bits of gold my Father
Had planted there for me.

course in the Home Study Institute, but has encouraged others to join, and is helping them to get their lessons. She is also doing her bit in the Sabbath school and choir, and in all church activities at the same time that she is making a real success as instructor in a university.

When I expressed appreciation of

this young woman's work, she replied feelingly: "If I am able to do something to help others, I owe it all to my godly uncle. I was a frivolous, pleasure-loving high school girl, without any desire for spiritual things; but I held this uncle in high esteem as a man of principle, and little by little his kind, helpful words and his noble example made a certain impression upon me. He didn't upbraid me for my foolish conduct, but he showed me in a convincing way that there is a higher, more satisfying happiness for young people than can be found in the world; and seeing this finer type of living so winsomely exemplified in him, I was drawn to it. Whatever I am today I owe to my uncle, who loved me, and brought me to the Saviour."

This is not altogether an exceptional case, yet there would be many more of our gifted youth brought to a saving knowledge of the gospel if more of us older Christians had the tact and skill necessary to work successfully for the boys and girls. Who knows how much good it does even worldly young people to have Christian men and women notice them, and show an interest in their plans?

Pastors may preach excellent sermons without reaching the hearts of the youth; but when a pastor talks face to face with a young person, and shows a genuine interest in his plans, and follows up that interest with kindly words and real solicitude, he binds that boy or girl to himself and to the truths that he holds dear.

The cause of Christian education is forwarded more by these personal contacts than in any other way. Moreover, a man doesn't have to be a pastor or a church elder or even a Sabbath school teacher in order to take an interest in young people. He may be just a lover of his fellow men, with a keen sense of the temptations that beset young people, and a desire to lend them a helping hand.

Our children and young people are the most precious heritage of this denomination. It is not enough to see them converted and baptized and included within the protecting walls of the church. They can still drift away into the world unless we help them to train themselves for service, and

then further help them to get definitely started in some line of service for which their training has fitted them.

All this takes time, and some of us

have very little time to spare. Then let us try to weed out some things less important, and find time for that which is of supreme value and importance.

An American Business Man to His Son on Getting Engaged

IN a book called "A Self-made Merchant's Letters to His Son," a father is writing to his son, who holds a junior post in his business. While written in a humorous vein, it contains some sound advice. He hears that his son is hanging about after a certain young lady. So he says:

"I suppose I am fanning the air when I ask you to be guided by my judgment in this matter, because while a young fellow will consult his father about buying a horse, he is cocksure of himself when it comes to picking a wife.

"Marriages may be made in heaven, but most engagements are made in the back parlor with the gas so low that a fellow really doesn't get a square look at what he is taking.

"Your mother and I set up house-keeping in one of those cottages you read about in storybooks, but that you want to shy away from when it is put up to you to live in one of them. There were nice climbing roses on the front porch, but no running water in the kitchen; there were plenty of old-fashioned posies in the front yard, and plenty of rats in the cellar; there was half an acre of ground at the back, but so little room inside that I had to sit with my feet out the window. It was just the place to go for a picnic, but it's been my experience that a fellow does most of his picnicking before he is married.

"But one way and another we managed to get a good deal of satisfaction out of it, because we had made up our minds to get our fun out of everything as we went along.

"With most people happiness is something that is always just a day off, but *I have made it a rule never to put off being happy till tomorrow.* . . .

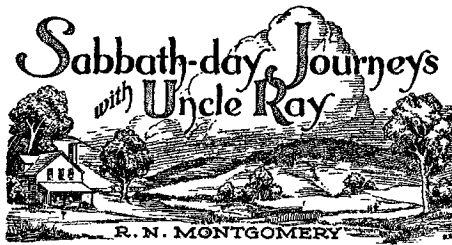
"Of course your salary isn't a large one yet, but you can buy a whole lot of happiness with fifty dollars a week when you have a right sort of woman for your purchasing agent; and while I don't go much on love in a cottage, love in a flat with fifty a week as a starter is just about right if the girl is just about right. If she isn't, it doesn't make any special difference how you start out, you're going to end up all wrong.

"Money ought never to be *the* consideration about marriage, but it always ought to be *a* consideration. When a boy and girl don't think about it enough before the ceremony, they're going to have to think altogether too much about it after; and when a man is doing sums at home, evenings, it comes kind of awkward for him to try to hold his wife on his lap. . . .

"There is nothing in this talk that two can live cheaper than one. A good wife doubles a man's happiness and doubles his expenses, but it is a pretty good investment if a fellow has got the money to invest. . . .

"A married man is worth more salary than a single one, because his wife makes him work more. He is apt to go to bed a little sooner and to get up a little earlier; to go a little steadier and to work a little harder than the fellow who has to amuse a different girl every night, and can't stay at home to do it.

"That's why I am going to raise your salary to seventy-five dollars a week the day you marry."



WALKING as they talked, soon Alice, Alvan, and Uncle Ray reached the hilltop near the old graveyard, from which they could see the hills and mountains spreading in every direction, until lost in a blue haze of distance. As they looked across the mighty hills, lying in the sunshine, they felt nearer somehow to their heavenly Father, and to Jesus who created the earth on which they stood. Dark patches of shadow cast by woolly, sheeplike cumulus clouds, now and then played tag across hill and dale. A lonely hawk wheeled its way far above the earth, while the west wind, carrying the fleecy clouds on its back, played a soft melody on its harp of pine trees on the hillside, as if harping a Sabbath song.

Alice broke the silence, saying,

"My, but we are small compared to the great, wide earth with its hills and valleys! Of what did Jesus make the mountains?"

"These hills and mountains are a mixture of stones, clay, sand, and ledges of rock of various kinds," Uncle Ray explained, "though the higher mountains are to a great extent almost solid rock, composed of limestone or granite, flint, dolomite, slate, or sandstone."

"Why are some of them rough and bare, while these are covered with earth, Uncle Ray?"

"Well, that was probably caused by the flood in the days of Noah. Some of the mountains may be the same as they were created in the beginning, but most of them now have been formed either by a washing away of the soil about them, called erosion, or by the action of earthquakes."

"Were there many mountains before the flood, Uncle Ray?"

"Surely, and beautiful ones, but not like the desolate, barren wastes and rocky heights that mark the earth today. The mountains then were as high, perhaps, but covered for the most part with soil as are these about us."

"Did the flood wash the soil from them?" Alvan asked.

"Yes and no," answered Uncle Ray. "The Lord has given us much information about this in the writings of Sister White. In 'Patriarchs and Prophets,' page 108, we are told that 'a violent wind was caused to blow for the purpose of drying up the waters, and moved them with great force,' and that in some cases this hurricane and flood carried away the tops of mountains, and buried the dead bodies as well as the rich treasures of gold, silver, and precious stones, even in some cases forming mountains over them. 'The mountains, once so beautiful in their perfect symmetry, had become broken and irregular.'

"Many of these great mountains of stone and soil have changed greatly since the flood, due to rainfall which has eroded the soil from the rocks and carried it away, forming valleys as it did so, and depositing the soil as silt or river mud along the rivers, and even forming fan-shaped areas of earth, known as deltas. The Nile River, from which Moses was taken by the Egyptian princess, has built a large delta with the soil carried from the hills of the Egyptian Sudan."

THE chains of habit are generally too small to be felt till they are too strong to be broken.—*Samuel Johnson.*



God's Call to Our Youth to Give the Message

BY MEADE MAC GUIRE

THE Lord has made some wonderfully stirring and encouraging appeals to us as young people. Surely this statement, which is so familiar, should be a constant challenge to us: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

In the early days the little handful of believers supposed that in some miraculous way the message would be carried to the ends of the earth, and it came as a gradual awakening that God was calling them to be the instruments through which it would be carried. Then they began to realize the necessity of institutions where our children could be trained so that a great army might quickly be prepared to go to every nation, kindred, tongue, and people.

This was in accord with the scripture, "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy." It does not say that a few of them or some of them shall engage in this work. It implies that those who have the last solemn message of God to give to the world will enlist their resources, including their children, in this the most solemn and important work ever committed to men.

And what a thrilling fact it is that we, as young people, are the children of prophecy even as John the Baptist was. He was instructed from childhood concerning his holy calling to be the forerunner of the first advent of the Messiah. God had predestined him to that glorious work, and he recognized the call; and when questioned as to who he was, he answered, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord." And yet he is not designated in prophecy as definitely as are the young people in this message today. Surely any one of us would regard it as an inestimable honor and privilege to have been called to the work John performed. How thrilling that we are predestined of God today to prepare the way for the second advent of Christ!

All through the ages God has had heroes of faith who have witnessed for Him by noble and consecrated lives, and often by the martyr's death. The eleventh chapter of Hebrews gives a vivid picture of how those heroes and martyrs are regarded in heaven. Soon we hope to be caught up to meet the Lord, and go with Him and those heroic men and women to our eternal home. But how can we expect to feel at home and enjoy those celestial associations unless we are qualified by the faithful performance of our part in this great drama of the ages?

Two Young Men

The fields are now white, ready for the harvest. No time is to be lost. Two young men were graduated from one of our colleges with what we would call about an even chance. One went to work packing books and nailing up boxes in one of our publishing houses. The other went out to work in the world. Years later I was in a remote part of the country, and one day a brother took me to the train with his team and sleigh. He inquired about his schoolmate, who is now one of the most useful and indispensable men in this cause. The farmer said sadly, "Sixteen years ago we graduated in the same class. He went into the Lord's work and has made steady progress, but I decided to see a bit of the world first. Now he is doing a grand work, but my whole life has been wasted, and I have nothing to show for it."

I meet young men and women here and there over the field who have been trained in our schools, but are not engaged in our work; and they

often tell me frankly they have a conviction that if they are ever saved they must take an active part in the giving of the third angel's message. The Testimony says, "We witness for Christ by our words, our actions, and our dress." These young people witness by their words, actions, and dress that they have become affiliated with the world. Of what value is the highest position of wealth or influence we could attain in this world, in comparison with a humble place in the cause of God, giving the last message of salvation to perishing men?

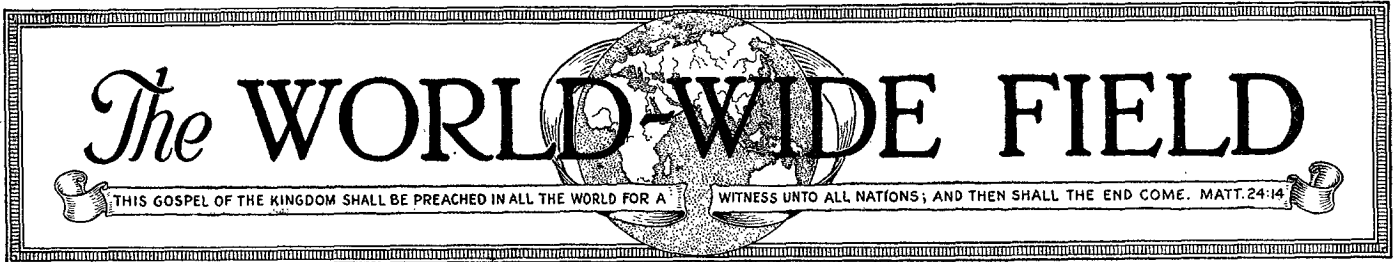
There are many openings before the young people today, but it takes the eye of faith to recognize them. Many might be surprised to know that there are hundreds of counties here in the United States where there is not a single believer. There is room for a large army of colporteurs who will carry the light into these neglected places and get a training for work in the mission fields. Strong young men and women are needed who are willing to endure hardship as good soldiers of Jesus Christ. There are still large unentered territories in South America, Africa, India, China, and Central Asia. We need not expect that the way will be strewn with roses. It will grow more and more difficult as we near the end. But we have the blessed assurance of our Saviour, "Lo, I am with you always, even unto the end of the world." And the eternal reward awaits those who go all the way with Him.

✻ ✻ ✻

In order to make the Scriptures available for a world-wide work, the American Bible Society not only publishes the Scriptures in the United States, but has publishing centers in Tokio, Manila, Shanghai, Bangkok, Vienna, Beirut, and Cairo.

Life's Discipline

LIFE is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart, that sap from the Living Vine is flowing to the branches. We are in the school of Christ in this life, where we are to learn to be meek and lowly of heart; and in the day of final accounts we shall see that all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life. If well endured, they develop the Christlike in the character, and distinguish the Christian from the worldling.—
"Testimonies," Vol. V, p. 344.



La Crosse, Wisconsin

BY ALFONS J. LOCKERT

ANOTHER year has passed, with its many blessings and opportunities. The year 1933 was one of the best years of my ministry. In many respects it was a very good year. The Lord richly blessed in this part of the field, and many souls were won for the kingdom of God. I held four revival efforts in our churches, where forty-eight were baptized and added to the church. I held one tent effort during the summer, and one fall effort. I baptized seventy-five and added four by profession of faith—seventy-nine for the year. I thank God for all His many blessings.

Taking the district as a whole, the various departments did well. There was an increase over the previous year in tithes and offerings. I might say that in the five years I have spent in the district we have had a gain every year except one. The membership has doubled. A true spirit of consecration is manifested all through the district. The Spirit of the Lord

is working marvelously in these days, preparing a people for His coming. Our hearts are made glad as we witness the Lord's willingness to bless the efforts of His servants.

Just now B. Steinweg, who so faithfully assisted me in the tent effort last summer, and I, are carrying on an effort at La Crosse. We hope that with the Lord's help many will accept this blessed truth. We are confident that Jesus Christ is coming soon to take His people to Himself. It is time to work as never before, with Christ as our commander. Let us pray for one another and help one another in this great work in which we are engaged as coworkers with God.

We are living in the last days of the world's history; everything is pointing toward it. I solicit the prayers of God's people in behalf of the people in this place, that they may accept fully God's message for this time.

Evangelism and Lay Preachers

BY E. F. HACKMAN

THE General Conference Home Missionary Department is happy to pass on to the readers of the REVIEW AND HERALD another encouraging report on lay evangelism. The idea of using laymen to preach the gospel is not original with our denomination, since we find the pages of religious history filled with glowing accounts of such service. We did not give our stamp of approval to this work until the fall of 1931. Since that historic date we have seen this work push forward by leaps and bounds.

No sooner had the recommendation to encourage our laymen of ability and consecration to hold public services and preach the message been adopted, than these efforts sprang up all over the North American Division, and soon we began hearing of similar efforts in other parts of the world. It seemed as if some gigantic hand had suddenly released these pent-up forces, so quickly and simultaneously did these laymen spring into action.

The following reports clearly indicate that the blessings of God have attended the humble efforts of laymen, who in the fear of God have gone forth to carry the glad tidings of a coming Saviour to the waiting multitudes:

New Mexico

From the Texico Conference comes word telling of the good work C. D. Colburn has been doing, under the blessing of God. Last summer Brother Colburn, though busy earning a living, found time to hold a series of meetings in the little town of Causey, New Mexico. At the close of the meetings eighteen were baptized by the president of the conference, and a church of twenty-seven members was organized.

Just recently he opened another series of meetings, and the following report was sent to us by Henry Brown, the home missionary secretary of the Southwestern Union:

"I visited the meetings held by C.

D. Colburn, a layman who on his own initiative is holding a series of meetings. Over sixty were present that night, and he told me that this is more or less the congregation he has had from night to night. One of the aldermen of the city was present one night. A doctor had attended night after night. It will be very interesting to see the results of this series of meetings."

Florida

A number of very successful lay efforts have been held in the Florida Conference. The following report was sent us by L. T. Crisler, pastor of the Jacksonville white church, who tells of the beginning of the latest lay effort, which we trust will be as successful as the rest:

"I am inclosing a folder announcing the new laymen's effort being launched here in Jacksonville. The brethren have secured a very nice storeroom in a residential section, and have fitted up a very attractive hall. Last Sunday night every seat was taken. The brethren are of good courage. These efforts are a good thing. They provide an avenue of service for the members of the church living in that section, and will help to enliven the whole church."

Wisconsin

Perhaps no conference in the world has more lay preacher activity than Wisconsin. At the present time we are informed that there are nineteen laymen in this conference who are holding services for the public, and thirteen more who are in training. J. O. Marsh, the conference home missionary secretary, has taken a very deep interest in this work from the start. Several institutes have been held, in which a brief but intensive training has been given to prospective lay preachers. Information comes that in one church eight brethren signified their intention of taking up this work.

Indiana

C. S. Joyce, home missionary secretary of the Indiana Conference, reports that there are twenty-seven lay preachers in their field who have been and are now holding meetings in schoolhouses, churches, or halls. This conference is planning, in harmony with General Conference ac-

tion, to hold a lay preachers' institute as soon as it can be arranged.

Southern California

The brethren on the Pacific Coast are also taking a live interest in this work. In February an institute was held in Glendale, which was regularly attended by a fine group of earnest men who were anxious to engage in the work of the Lord in a more definite way. Word has just now reached us that several of these brethren have already begun active work. Two brethren began a series of cottage meetings in a court where they have been giving out the *Signs of the Times*. Thirteen of their readers have stated their intention to attend the meetings. The conference committee is also providing another group with a 50 x 50 tent to hold a short series of meetings in Gardena.

And so the good work goes on. If time and space permitted, we could tell of similar results of lay efforts in Missouri, Northern New England, New Jersey, Ohio, Northern California, and in other conferences. Michigan reports having forty-five active lay preachers. This is per-

haps the largest number in any single conference. The brethren in Canada are taking an unusual interest in this work. They hope to have a large number of laymen, who, besides making their daily living, will devote part of their time and talents to giving the message in a public way.

When this work was first launched, there were some who raised objections to it, and perhaps rightly so, for there is always danger that a movement such as this may give license to some undesirable persons to hold meetings which would bring the cause into disrepute. But the success attending the efforts of our lay preachers has been so marked that it is evident that God is blessing this work. This is one of the means by which the message will swell into the loud cry. Surely the day is not far off when the message will go forth with mighty power. We are sure that God will use these humble, devoted men to preach the message in many places in our large cities and in smaller cities and towns where the truth has not yet been given. We earnestly solicit the prayers of God's people in behalf of this work.

Church Auditorium Evangelism

BY G. A. ROBERTS

P. G. RODGERS, pastor of our Wadsworth (colored) church in Los Angeles, sends in this good report on evangelism:

"It was decided the past summer to enlarge somewhat on the regular month-to-month evangelistic program at the Wadsworth church; and for nearly four months, three times a week, the response to verbal invitations to attend these meetings was more than gratifying. Three hundred on Wednesday nights, five hundred on the Sabbath, and five hundred Sunday nights, with the outlay of but \$7.50 the first week, brought results far beyond any tent effort held since 1923-25. During 1933 ninety converts were baptized as the result of these church auditorium meetings, coupled with the cottage meetings held on nights other than when the church was opened.

"In this very cosmopolitan district we find it advantageous to use even the Sabbath morning devotional hour to conduct evangelistic services, as then the number of visitors exceeds anything possible to expect in a community where there are churches of other denominations carrying on programs to encourage audiences to attend their services at all times. It might be expected that those going to church so often would remain away

from church on Saturday, but we find it just the opposite.

"Men and women of ability and talent have accepted the message which we are commissioned to preach to every nation, kindred, tongue, and people, and these from the start

JESUS was talking to His disciples about how it would be at the time of His second advent. He was saying that He would be seated upon the throne of His glory, and that all the holy angels, who are bright and shining as the sun, would be with Him when He appeared.

A universal summons would gather all the nations before Him, and then they would be separated, "one from another, as a shepherd divideth his sheep from the goats." "Then," said He, "shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for . . . I was a stranger, and ye took me in." Matt. 25:31-35.

It is evident that these words bring

have proved very loyal in bringing tithes and offerings and service to their Master. With what has been accomplished, it still seems to us that we have not begun to reap the fields already white to harvest, and we plan this present summer to launch an effort greater by far than anything we ever attempted for the Lord."

Self-Supporting Work

Miss L. Gray, a self-supporting nurse, who had formerly been connected with the Long Beach Medical Center, writes as follows:

"Continuing to pray that I might connect with an evangelistic effort, which for years has been my greatest desire, and on learning that there was no other way at present, I offered my services free.

"The dear Lord surely helped me, for I called up a friend who I thought did not know of my plans, yet it seems some one had told her, and to my surprise she offered me room, board, and gas and oil for my car, all free, if I could come and stay with her while her husband was away.

"Truly the eyes of the Lord are watching and guiding us in His own way. I am so thankful for His leadership. Pray that I may always follow in His way."

Following is her individual report for January, 1934:

Papers given away	125
Visits	68
Treatments given	11
Meals (value)	\$3.50
Hours of Christian help work	47
Bible studies given	26
Persons taken to services	16
Calls made	60
Persons helped	26

"I Was a Stranger"

BY W. H. BRANSON

astonishment to those who are thus addressed, for they inquire: "Lord, . . . when saw we Thee a stranger, and took Thee in? . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Verses 38-40.

No doubt if the Master Himself were in our neighborhood and were in need, we would all vie with one another to see who could be first to reach His side and minister to His wants. Gladly would we render to Him the most menial service. How happily would we break the alabaster box and express our love by anointing Him.

But He is not here. We are not to see Him again until His second

coming. He has, however, sent to our very doors His little children who are in great need, and has sent us the message that whatever we do for them will be counted by Him as though it were done directly for Him.

Many of these needy children of His, to whose needs we are asked to minister, are literally "strangers." They are foreigners whom God's providence has brought from the very ends of the earth to our shores and distributed in towns and communities. Many of them do not speak or read our language; others speak it brokenly. They are Germans, Russians, French, Spaniards, Portuguese, Croatians, Slovaks, Rumanians, Jews, Chinese, Japanese, Filipinos, Mexicans, Bohemians, Hungarians, Austrians, Belgians, Poles, Scandinavians, Greeks, Italians, etc.

Yes, they are strangers. Often we call them foreigners. Sometimes we resent their crowding into our communities, and endeavor to withdraw ourselves from them. We may be very zealous home missionaries, but we confine our missionary activities to those of our own language and race. We do not take in the strangers.

But God, by whose divine providence these people have been brought within our reach, intends that our plans for missionary work should include them all. The judgment hour message is to every nation, kindred, tongue, and people. The church of Christ therefore cannot pass by on the other side of these strangers without abridging her task, and thus actually denying her Lord.

"Inasmuch as ye have done it unto one of . . . these, . . . ye have done it unto Me." The converse is also true, that by failing or refusing to do for one of these, we by that act refuse to minister to Him.

As we plan our church missionary activities for 1934, let us take in the strangers. We have an abundance of literature in the various foreign languages spoken by people living in the United States, and this can be had at reasonable prices by ordering through our Book and Bible Houses. We wish to urge that every English-speaking church in whose town or community there are foreigners, organize a home-foreign band for the purpose of quickly getting our truth-filled literature into the hands of these people. Records are available in most cities which reveal the names and location of all such individuals, and the distribution of literature among them is comparatively simple.

The time between April 28 and May 5 of this year has been dedicated to an effort to get this matter before

our churches and to encourage them to effect the organization of such bands. We earnestly solicit the cooperation of each church pastor and officer in this matter.

On Sabbath, May 5, a special offering is to be received in all our churches to assist in the translation and other initial expenses of producing literature in these foreign

tongues. We trust that all our people will give liberally to this fund. It is for the *strangers*. We must begin to plan more definitely for the evangelization of these representatives from other lands in order to fulfill our Lord's commission and to merit His "Well done" when He comes. Let us begin now to plan to take the strangers in.

Spiritual and Physical Blessings

BY R. S. FINCH

God is setting His hand to finish the work. At the West Virginia camp meeting last year, a brother, J. P. Atkins, presented himself, saying, "I feel called to the colporteur work." This brother had received a very serious wound in Army service. He had been to several government physicians and spent a great amount of money, but nothing seemed to be effective. At one time he received government compensation. After due consideration, the field missionary secretary arranged for him to start in the colporteur work.

Brother Atkins had suffered much from the open wound, which refused to heal. Following his first day of

colporteur work, when his wife was dressing the wound, she found, to her profound surprise, that the open place appeared to be completely healed. Several weeks now have proved this to be even so.

Brother Atkins attended our colporteur institute, and since that time has been mightily blessed in his labors. Three weeks' reports are as follows: \$173.95, \$110.75, \$158.75. As with Peter and Andrew, his brother Raymond has now joined him in the field.

The Spirit of the Lord is impressing consecrated men to take up the work here. Please pray for their success.

North American News Notes

ONE of the ministers of the Alberta Conference conducted an evangelistic campaign for twenty-one days in country territory, and twenty-one signed a request for baptism. A minister of another denomination and his family have accepted the message and will soon join us. A large number are attending our meetings, held in the Masonic Temple in Edmonton. Several have decided to obey. All our evangelists are busy and meeting with success, having large crowds and a good interest. We have 108 new Sabbath keepers so far this year. A. V. RHOADS.

Six new believers were recently baptized in the Hamilton, Bermuda, Seventh-day Adventist church. On Sunday, March 11, 1934, we began an evangelistic meeting in the Colonial Opera House, Hamilton, Bermuda. We advertised the subject, "Approaching the World's Greatest Event," and called the meeting "A Great Mass Meeting." The large theater was filled so that many were

turned away. The theater management said there were more than 800 present.

Our two churches have sold about 700 Big Week books already toward our Missions Extension Offering. With the gifts of the church members we will surely raise our goal here in our corner. The Bermuda believers are earnest workers.

ELDER AND MRS. J. CAPMAN.

WRITING of the work in Philadelphia, Pennsylvania, George S. Rapp says:

"During the last two years more than fifty have been baptized into the faith. I have just baptized five adults and expect to baptize ten more.

"We have just begun a series of evangelistic sermons here in old historic Germantown. The crowd is growing from week to week, and contact is being made through Miss Belmont, our Bible worker, and myself with some fine people.

"I have begun a second series of broadcasts over the radio, and a fine interest is developing. Our church has outgrown its seating capacity, and we hope soon to erect a new church on Roosevelt Boulevard."

TWENTY-ONE were baptized by L. C. Evans in Youngstown, Ohio, Sabbath, March 17, 1934. We have a number of evangelistic efforts in progress.

F. H. ROBBINS.

WE are trying out a new venture, that of holding an evangelistic campaign in a church building, finished externally, but left entirely unfinished inside. We are also combining the radio broadcast feature by remote control direct from the Tabernacle. The radio is producing an ever-widening circle of listeners-in, thousands of copies of *Present Truth* are sent out free, and definite results are being achieved. The broadcasts are over KGER and KTM, the evening service hours. A number of ministers of other denominations are listening in, and one has definitely decided to keep the Sabbath, and wishes to come fully into the advent message.

Our recent short effort in Long Beach, California, resulted in 116 baptisms. A circulated petition with 1,000 names, mostly outsiders, requested the return of the Tabernacle company. The present campaign in Belvedere Gardens, East Los Angeles, has started favorably. Our first baptism of twenty-two has just taken place, and a goodly harvest of souls is hoped for.

H. M. S. RICHARDS,
HENRY DE FLUITER.

ARCHIE BENTZ, one of the licensed ministers who has been holding an effort in the village of Yelm, about seventeen miles from Olympia, the capital of Washington, has been blessed with more than thirty-six baptisms since the effort began in November. The church membership has been doubled, which makes it necessary to put up a new church building. The sum of \$300 has already been pledged toward the project. Among those baptized are seven men and their wives. We are happy to see whole families coming into the truth.

I. J. WOODMAN.

Good reports from all parts of the Northern California Conference are coming in to our office from both regular workers and laymen. Two or three of our evangelists are presenting the testing truths at the pres-

ent time, and yet tell us the congregations do not dwindle. Some are already on the right side of the line, and others are weighing the greatest of problems. Elder Calderone, our Italian minister, reports over twenty new believers coming out of Romanism, and still the interest continues.

Elder Patterson, one of our sustentation workers, writes of fifteen new believers presenting themselves for baptism and a larger number interested in the studies. Laymen write of companies gathered for study, and call for help. In three instances of laymen's work reported, individuals are already keeping the Sabbath and waiting for baptism. Conventions to instruct laymen in the conduct of soul-winning efforts have been held, and some are carrying out the commission. One group of laymen have

recently had their first baptism (conducted in a neighboring church), and are moving forward to new efforts.

Our conference bookmen are hard at their tasks, and many good reports of soul winning come from this group of workers. Placed at strategic centers, the more experienced colporteurs are helping the new recruits along the way. Some are reporting excellent sales. A note of courage is sounding all along the line.

J. E. FULTON.

FIVE recently baptized bring the number baptized to fifty-six, and four added on profession of faith, since last June in my district centering in Omaha, Nebraska. Others are getting ready to be baptized.

T. M. LANGBERG.

The Atlanta-Southern Dental College

BY J. RUSSELL MITCHELL, D. D. S., F. A. C. D.

FEELING that our young people who are contemplating the study of dentistry are interested in the college with which our organization has affiliated, I have prepared a brief summary of the facts concerning this institution.

The history of the Atlanta-Southern Dental College goes back to the early days of dentistry itself. The institution is a consolidation of two older colleges, the Southern Dental College, founded in 1887, and the Atlanta Dental College, founded in 1892. Both of these earlier institutions were headed by men of much foresight and ability, and until 1917, when the two schools combined to form the present Atlanta-Southern Dental College, Atlanta had the unique distinction of being the home of two dental colleges, both of which ranked as leading institutions of that time. The merging of these two strong schools in 1917 brought under one management and under one direction the teaching resources that each had been building for years. This resulted in a new school unusually strong in its teaching, laboratory, and clinic facilities. The progress of the college since the consolidation has been steady and continuous. Each year improvements in teaching and equipment keep pace with the march of time. The college is now regarded as one of the leading dental schools in the United States.

The Atlanta-Southern Dental College enjoys a "Class A" rating, the highest rating that can be given by the Dental Educational Council of America, the governing body in the classification of dental schools. It is one of the thirty-five dental schools in the United States to be so rated. In order to get a "Class A" rating, a dental school must meet exacting requirements. The Dental Educational Council of America maintains that "the organization, spirit, and accomplishments of the administration of any school" are things which weigh heavily in considering a school for this honorary distinction. Some of the requirements of a "Class A" school are as follows:

1. No school can have a "Class A" rating that does not employ the number of

teachers stipulated by the council as necessary to insure the student's getting proper attention.

2. No school can be so classified that does not meet with the accepted entrance requirements.

3. All "Class A" schools must be properly equipped, with classrooms, laboratories, and clinical rooms.

4. No school is acceptable if it enrolls classes of a size beyond its fair capacity.

5. The school must be well equipped with microscopes, instruments, models, charts, teaching specimens, projecting lanterns, lathes, ovens, vulcanizers, and other teaching apparatus, materials, and accessories.

6. In the anatomical laboratory not more than eight students may be assigned to one cadaver, even if working at different times.

7. The conduct, equipment, and management of the infirmary and the number and character of the patients at the clinic must be such as to afford each student adequate instruction in the various operations of dentistry.

8. The school should have a library of modern textbooks and reference books on the various phases of dentistry and allied subjects, together with files and current numbers of dental and other scientific journals.

These are only a few of the things that a "Class A" rating implies, but they will serve as a general indication of the character of schools possessing such a rating.

At the time the Atlanta-Southern Dental College received its "Class A" rating, it moved into its new buildings on the corner of Forrest Avenue and Courtland Street, in Atlanta's medical and dental district. The school is thoroughly and modernly equipped for effective teaching of all branches of dental science. The buildings consist of two units. The larger of these is a four-story, concrete and brick, fireproof, modern building, containing classrooms, laboratories, lecture halls, administrative offices, a surgical amphitheater, and two dental infirmaries, where students do dental work for patients under constant supervision of licensed den-

tal instructors. The department of anatomy occupies the entire floor space of the second unit.

Before one enters a "Class A" dental school he must have had one year of "pre-dental" instruction in a college or university. Regarding this year's instruction, the Dental Educational Council of America says:

"The minimum entrance requirements for Class A and Class B dental schools offering a four-year course will be the completion, in addition to fifteen units of secondary school education, of one year (thirty semester hours) of collegiate pre-dental education, which shall include not less than six semester hours of English, six semester hours of chemistry, six semester hours of biology or zoology, and physics, either secondary or collegiate, equivalent to one secondary school unit."

This pre-dental work may be taken in any approved, *standard* college or university. A *standard* college may be defined as one that is a member of the Association of American Universities, the Association of Colleges and Secondary Schools of the Southern States, the North Central Association of Colleges and Secondary schools, or the Southern Association of Colleges and Universities. The State superintendent of education or a State university are the final arbiters of any college whose standing may be in doubt.

A *standard* college or university is further defined as "one which requires for entrance not less than fifteen units of secondary school education, and which requires for graduation with the degree of B. A., B. S., or equivalent degree, the completion of not less than 120 semester hours of work of collegiate grade, with attendance at not less than 128 weeks of instruction, exclusive of vacations."—*Dental Educational Council of America.*

The Dental Educational Council further states that "work in a *junior* college which requires not less than fourteen units of secondary education for entrance, and which requires at least sixty semester hours of work of collegiate grade for completion of its course, may be considered equivalent to work in a standard college or university, provided that the work of such junior college is accepted for full value by standard colleges and universities."

Students in our schools or those in high schools preparing for pre-dental courses, to be followed by a dental course in a dental school, should include the following in the course:

- English—3 units
- Mathematics—2 units (algebra, 1; plane geometry, 1)
- Foreign language—2 units (in one language, Latin preferred)
- History—2 units
- Physics—1 unit
- Biology—1 unit
- Chemistry—1 unit

To complete the requirements for high school graduation or its equivalent (15 units), it is recommended that electives be chosen from the following: Economics, Civics, English, Shop Work.

A student contemplating the study of dentistry should direct his courses in our schools or in high school, and also in his pre-dental college year, toward that goal. Principals and registrars in these institutions should be in a position to give him valuable advice.

The Atlanta-Southern Dental College has graduated 3,424 men and women. Although most of its graduates practice

their profession in the Southern States, many of them practice in other sections of the country. Students come to the school in increasing numbers every year from other sections of the United States. The enrollment of the college for the present term (1933-34) is drawn from twenty-two States and foreign countries. The following are represented: Alabama, Arkansas, Connecticut, Florida, Georgia, Kentucky, Louisiana, Maine, Massachusetts, Mississippi, Montana, New Jersey, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, West Virginia, and Costa Rica.

The present faculty of the Atlanta-Southern Dental College consists of forty teachers, thirteen of whom are full-time teachers. This is quite in excess of the requirements of the Dental Educational Council. On the faculty are men who are nationally known in both the medical and dental professions. The courses in the school, which number twenty-one, include: Anatomy, Anesthesia, Bacteriology, Metallurgical Chemistry, Organic Chemistry, Physiological Chemistry, Comparative Dental Anatomy, Crown and Bridge Work and Technics, Dental Anatomy, Dental Ceramics (construction of porcelain fillings and crowns), Dental Pathology (diseases of the teeth and surrounding tissues), Economics, Ethics, and Jurisprudence (in which the student is taught how to conduct the business affairs of his office), Exodontia (extraction of teeth), Histology and Embryology (microscopic study of the body tissues and their development), Infirmary Practice (where the student performs actual dental operations upon patients, under supervision), Materia Medica and General Therapeutics (study of drugs used in dental practice, and prescription writing), Metallurgy (study of the structure and properties of metals used in dentistry), Operative Dentistry, Operative Technics, Prosthetic Dentistry and Technics (making of plates or artificial dentures), and Roentgenology, in which course the student is taught how to make, develop, and interpret X-ray pictures.

Beginning with the session of 1934-35, and in keeping with the most advanced teaching, a separate department of children's dentistry will be inaugurated, with a full-time professor in charge. This Chair is endowed by the DeLos L. Hill Memorial Fund, and is the first step in the development of a children's clinic, which will eventually occupy a separate and distinct modern building, to be constructed and equipped for the care and advancement of children's dentistry. The plans for this unit have been drawn and approved. So far as is known, this will be the only clinic of its kind forming an integral part of a dental school in the world.

Records of examinations of students before the various State boards will show that the percentage of failures of Atlanta-Southern graduates is exceptionally low. For the year 1931 (the most recent official tabulation) the school's percentage of failures was only 5.7, a figure considerably below the average for all dental schools. In that year only three students from the Atlanta-Southern Dental College out of a total of fifty-three examined, failed. Graduates from the school that year were examined before ten different State boards. Only one other dental school in the entire United States had graduates to appear before more than ten State boards that year. Such

facts show that Atlanta-Southern graduates not only make excellent records before the Georgia State Board, but before other State boards as well.

The official tabulation of State board records for the period 1910-31, inclusive, shows that Atlanta-Southern Dental College graduates' percentage of failures was very low. During those years 1,041 graduates from the Atlanta-Southern Dental College were examined before eighteen State boards, and only thirty-seven of these failed, a failure percentage of only 3.6. Failure percentages for other schools ran as high as 32.5, and the average of all schools was 11.7 per cent.

From this it may readily be seen that this school has one of the best records before State boards of any in the country.

It seems to be providential that it is possible for our young people to study dentistry in such a high-class institution, with such enviable records, and that arrangements which will prevent any encroachment upon the sacred hours of the Sabbath have been made possible.

The practice of dentistry is a very tedious and intense work, but it offers wonderful opportunities for the expression of one's artistic, surgical, and mechanical ability. Having practiced it for many years, the writer has found it to be very pleasant.



WANTED!

Hands and Feet and Willing Hearts

Some one has said that our literature has everything except hands and feet. It is God's purpose that the story of salvation shall be told by those who have accepted it. Recognizing our stumbling speech, He has provided the printing press. But the printed page has neither hands nor feet. Willing workers must carry it from door to door and hand it to others. Scarcely more than a smile and friendly word of greeting is necessary, then the silent messenger is left to witness in another home.

PRESENT TRUTH is prepared with both the giver and the receiver in mind. It is convenient in size, easy to handle, and very inexpensive, thus recommending itself to those who wish economical literature for missionary work. It is printed in clear, easily readable type, set off with fine art work, thus recommending itself to the reader. The single-topic-per-issue feature appeals to the reason, and permits undivided attention and conviction before the next phase of the message is introduced.

Scatter PRESENT TRUTH like the leaves of autumn. Place a standing order with your Book and Bible House for a quantity of papers to be sent you at regular intervals. Give your neighbors and friends the truth in its logical, connected form, and souls will be won for the kingdom.

Bulk prices are very low.

50 copies	\$.40
100 copies75
1,000 copies	4.75
Yearly subscription price25

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

Order from

YOUR BOOK AND BIBLE HOUSE

Every Worker

—Will Use These Two Books

Answers to Objections

By Francis D. Nichol

THIS book should be used extensively by every worker, minister, Bible worker, and church elder,—in fact by every one who is doing personal work to extend the message. As the years have gone by, we have had many objections raised by opponents to our points of doctrine, and while our workers have found answers that have been adequate, still they would have appreciated having the opinion of some one else who has studied these particular objections in the light of information and research. So this book,

“Answers to Objections”

has been prepared to help in such times of need. It does not try to answer all the objections that arise, but only those that are more prominent and more frequently met on the Law, the Sabbath, the Second Advent, the State of the Dead, the Sanctuary, the Atonement, besides a few general objections; and in Part Two is given some valuable information concerning different items of interest to the reader.

The author has dealt with the positive in his answers, and has avoided the controversial style which usually creeps into such discussions.

If you have not seen this book, you will be delighted to know that this is one that will help you in all your evangelistic work, all the time. Cloth binding, 254 pages. Price, \$2, postpaid.

A **GREAT NEED** was supplied when Elder W. H. Branson, of the General Conference, prepared the copy for our new book,

Reply to Canright

A former minister in this denomination, Mr. Canright, left us and joined another religious body, devoting many years of his after life to a continuous fight, by both pen and voice, against Seventh-day Adventists.

Several of his books have been widely circulated, such as “Seventh-day Adventism Renounced” and “The Life of Mrs. E. G. White,” and as a result many times when people have become interested in the doctrines and work of the Seventh-day Adventists, these books have been placed in their hands, and not knowing the facts, they have been turned against the message before the books could be reviewed. Our ministers and workers everywhere welcome a book that answers all these objections and tells the truth about the denomination and Mrs. E. G. White, as contrasted with the misrepresentations of the Canright publications.

Substantially bound in cloth, this volume contains 319 pages, and the price is \$2, postpaid.

PRICES HIGHER IN CANADA

Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION

Takoma Park, Washington, D. C.

OF SPECIAL INTEREST

WE believe that the article by Elder C. B. Haynes on "Our Church Standards—Shall We Abandon or Enforce Them?" will be read with interest. The note of warning which Brother Haynes sounds is most timely, and we are in sympathetic accord with his appeal for a return to the old paths. In this is our only safety.

Prof. M. E. Cady begins in this number a short series of articles on the principles of Christian education. These will be found not only interesting but informative.

On page 21 will be found an article on preparation for dental work by Dr. J. Russel Mitchell of Atlanta, Georgia. Doctor Mitchell is an earnest Seventh-day Adventist, and the information he affords in this article may be taken as thoroughly reliable.

Worthy of Imitation

In a recent number of *La Revista Adventista*, E. Almonte, of Chile, gives the following interesting report of the missionary activities of the medical missionary workers in Santiago, aside from their regular treatments:

"Under the direction of Samuel Fayard, assisted by Miss Peverini, the work of the Adventist Hydrotherapeutic Institute is marching forward. The objective of this work is not simply to relieve physical suffering. While it is true that many patients have found relief, and because of this the institute has made many friends, at the same time a very fruitful work has been done in spreading the message among those who come to us by means of the printed page.

"Recently Brother Fayard was able to convince a priest of the value of our publications to the extent that the priest purchased \$194 worth, Chilean currency. This man in turn interested several others in our work.

"During 1932 and 1933, in addition to attending to his patients, Brother Fayard sold 21 Bibles, 131 small books, 7 of the large book, 'Toward the Golden Age,' 15 'Home Physician,' took 13 subscriptions for *El Atalaya*, besides other miscellaneous books and hundreds of tracts."

A Cheering Report

WE were made happy when we saw our world colporteur summary for the month of January, to find that our sales for both home and foreign fields for that month showed encouraging gains over the same month a year ago. For that month our colporteur sales were \$178,361, or a gain of \$46,260.67. For February the sales were \$161,633.58, or a gain of \$26,620.31 over February a year ago. So the cumulative report for the two-month period stands as follows:

	Hours	Value
1933	524,262	\$277,144.56
1934	558,733	339,995.54
Increase.....	34,471	\$ 62,850.98

While we rejoice in this material evidence of increased prosperity in this department of service, we rejoice even more in the daily increasing evidence of the

soul-winning results which are accompanying this work. We are constantly hearing of individuals, of groups, and even of whole churches, being raised up as the result of the faithful work of our colporteurs. We believe that these evidences will continue to increase as we near the end. Men who a few years ago were too occupied in the mad rush for the things of this world to listen to the gospel appeal, have been solemnized by present-day conditions, and are now ready to listen to the simple message of the gospel colporteur.

Only recently one of our colporteurs was offered a ride by a wealthy man of affairs. The conversation quickly turned to religious themes, as that was what interested the colporteur. This wealthy man became so interested that he drove eighty miles out of his way to take the colporteur to his home, in order that he might have this prolonged opportunity to talk on the subject which the colporteur had raised.

Before parting the colporteur asked this simple question: "Back in 1929, when business conditions were so prosperous, would you have been willing to take all this time that you have taken today to talk with me upon these religious themes?" "Not at all," was the answer. "I was too busy, too much occupied with other things; but today we have been sobered, and have been led to think." He promised the colporteur that he would be more than glad to read any literature that he would send him. Surely this is our time to bring our message-filled literature to the attention of the world.

Pray for our colporteurs who are engaged in this noble work.

C. E. WEAKS.

Loyalty to Our Schools

WHAT a fine army of youth is possessed by this denomination. We thought of this recently as we were privileged to lead the Friday evening devotional meeting in the Washington Missionary College. This school never had a finer class of young men and women in its student body than it has today. Many fine workers have gone out from this college, and we believe that many more will go out in the future. And we are glad that this is true, not alone of this school, but of our other schools throughout the world field.

Our schools are worthy of the hearty and sympathetic support of our brethren and sisters. Sometimes these institutions pass through a crisis. They have been going through such a crisis in the economic conditions of the last few years. Sometimes a crisis may be caused by lack of judgment in the management, by some one's betraying a sacred trust which was reposed in him. But under these circumstances there is all the more need for our brethren and sisters to show their loyalty in rallying to the support of the institution.

God, in His providence, has a great work for our schools to do in the future. They will continue to function, even as they have in the past, sending out many workers into the world field. Let us, as members of their constituencies, hold up

the hands of their teachers and of their boards of management. We have great confidence in the teachers of our schools. We have great confidence in the various boards of management. We believe that these men, under God, are trying, in the face of great difficulties oftentimes, to do the very best they can, and they are doing well. It falls to us to pray for them and to hold up their hands as they carry heavy loads of responsibility.

Openings in Manchukuo

READERS of the REVIEW are doubtless aware that Henry Pu Yi, formerly deposed emperor of all China, was recently crowned emperor of what was Manchuria, now renamed Manchukuo. It is in this territory that our Manchurian Union Mission is operating with N. F. Brewer as superintendent. A recent letter from him informs us that in his union we have a little more than 600 Chinese members, 420 Russian, and 172 Korean, but that the larger part of the population is Chinese. In regard to the openings for work among the Chinese, Brother Brewer says:

"We have just set apart the Heilungkiang Mission as a separate mission under Chinese leadership. This is a fruitful field. At present there are five places calling us to come and teach them this truth. The people will provide a meeting place and furniture if we will only send some one to teach them this message. From other places we are receiving the same invitation. Shall we not avail ourselves of these openings while the people are anxious to hear this message? Shall we wait until their desire is gone, and then try to enter these places?"

It is gratifying to say that since this letter was written an adjustment in the Manchurian Union budget has made it possible for Brother Brewer and his associates to push out into some of these new openings. We shall follow with much interest the growth of the work in Manchukuo.

W. E. HOWELL.



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

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMAN
T. M. FRENCH

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

CIRCULATION MANAGER W. P. ELLIOTT

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

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

TERMS: IN ADVANCE

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

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