

The Advent and Sabbath Review and Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 111, No. 19

Takoma Park, Washington, D. C., U. S. A., May 10, 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 CALL OF SUMMER

"Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Song of Solomon 2:11-13.

General Conference of Seventh-day Adventists

OFFICE OF MISSIONARY VOLUNTEER DEPARTMENT

May 10, 1934.

To Our Fathers and Mothers:

In a time like this, when God would "turn the heart of the fathers to the children, and the heart of the children to their fathers," parents are confronted with the problem of developing attitudes in their children so that these youth will not permit themselves to be drawn into the current of the world's unbelief, pleasure, and ambition, but will make decisions for Christ.

The development of religious attitudes in the hearts of youth which will lead them into the fellowship of the church, eager to share in its sacrifices and its triumphs for the truth of Christ, is not the result of chance, but comes by surrounding the child during his growth through childhood and adolescence, in the home, in the school, and in the church, with those influences which will lead him to love the church and to have confidence in God and in the men of the movement.

The thinking of childhood and youth, if youth is to decide for Christ, must be saturated with the advent spirit. The child, somehow, through familiarity with the men of the movement and with the experience of the church in its struggle to give the gospel to all the world, must come to identify himself with the movement, so that the experiences of the church become entwined with his own heart yearnings and ambitions, being woven into the warp and woof of his very life. These heart bonds will hold youth steady in times of discouragement, temptation, or doubt.

Perhaps no influence, aside from personal contact with parents and other members of the church, has so profoundly molded the thinking of Seventh-day Adventists as has the Advent Review and Sabbath Herald. And this is true of our children and youth as well as of the older members of the church. In the memory of thousands of Seventh-day Adventists, Sabbath afternoon is associated with mother and the Review. Mother, seated in her comfortable old rocker, surrounded by the younger children who have asked for a story, begins to read from the Review. Immediately the other members of the family circle seat themselves around to listen. The active imagination of childhood and youth transforms the familiar home scenes, and the child is transported to far-off mission lands, where strong men and brave women perform heroic deeds for God.

This Sabbath afternoon reading was like the unfolding of a great panorama picturing the mighty march of the advent message in all the world. There was the sailing of the "Pitcairn" into that realm of romance and adventure, the South Seas. We were held enthralled by the experiences of the Parkers in Fiji, and vividly pictured the dangers amid cannibal peoples. Surely a message that was worth the risk of being eaten alive must be tremendously worth while. There were the stories of the Places, the Burgesses, the Shaws, and scores of others in mysterious India. Hearts thrilled with the achievements of the Andersons, the Millers, and the Selmons in China, where "foreign devils" were objects of suspicion and fear. Even yet we can see the lumbering oxcart as the Tripps, the Andersons, and the Meads, comprising that intrepid vanguard of the heroic mission army, penetrated the dark fastnesses of Africa. Our bodies grew tense as childish minds visualized the intrigue and the perils in Catholic sections of Europe, where men went to prison and where God defeated priestly plottings. Somehow these children and young people drank in the advent spirit as mother read.

Then there were stirring, heart-searching articles from Elder and Mrs. White and such men as Elders Loughborough, Corliss, Haskell, Butler, Irwin, Daniells, Spicer, and other mighty men of the advent movement. The result was a strengthening of faith and a learning of advent doctrine which formed a framework for the thinking of these youth as they grew into sturdy Adventist men and women.

These Sabbath afternoon experiences with mother and the Review in the intimate and happy setting of the home, have bound thousands of faithful youth to this advent movement. Those deep yearnings characteristic of childhood and youth,--yearnings to go and do for Christ, yearnings stirred by these mighty influences,--have directed the thinking and shaped the attitudes, and prompted these youth to open their hearts to the advent spirit and feel the challenge of the advent movement.

Perhaps we parents today might solve many a Sabbath problem with our children if mother would read to the children in the home, and make very real to them the triumphs of this movement in foreign fields and the transforming power of God's Spirit in the hearts of men in darkened lands.

The Review and Herald is one of the effective forces of the church to mold the thinking of the children and youth of our families in harmony with the purpose of God for them; to develop an appreciation of this truth as a precious heritage come down to them through the providence of God and the toil and sacrifice of life and treasure of men, so they shall be willing to be obedient to its challenge and give themselves to its service; and to enlarge the vision of youth and captivate its imagination with the magnitude and mighty sweep of this movement in all lands.

Alfred W. Peterson,
Secretary Missionary Volunteer Department.



The Quest of Truth

"Prove All Things; Hold Fast That Which Is Good"

HAS the Seventh-day Adventist Church a creed? So far as relates to any formal, official pronouncement, our answer is in the negative. On the other hand, this church throughout its history has been united on certain great fundamentals of doctrinal belief. This has been so of very necessity. How could any organization, even of the world, succeed unless it could rally around its standard men and women who believed in common objectives and were agreed as to general principles of policy and procedure? In the very nature of the case those who have been accepted as members of the church have been instructed in the fundamental doctrines of the Bible, and have been asked to give their assent to the same before their baptism.

On the other hand, Seventh-day Adventists recognize that divine revelation has been progressive through the centuries, and that the church of Christ must walk in the advancing light of revealed truth.

The New Testament constitutes a divine commentary upon the Old, clarifying and elucidating many truths which before were obscure or misunderstood. When Christ came He brought much new light to His disciples, but there was much that He could not reveal because of the limitations of their spiritual vision and understanding. He promised that the Holy Spirit would do for His church what He had not done.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:12, 13.

We believe that God will give to His remnant church increasing light until the end of time. It is not for us to choose the agency through which light will come. God will choose His own light bearers. In our own personal study He will reveal light to us if we seek for it with sincere hearts. It is for us to keep ourselves in that attitude of mind and condition of heart where we are willing to receive instruction and light from

any source, from even the humblest in the church. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. This growth in Christian experience will be accompanied by growth in knowledge—knowledge of God and of His revelation. The apostle Peter exhorts the believers to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

The Divine Test of Truth

The standard by which this growth in grace and in knowledge is to be tested is the word of God. The Spirit inspired that word: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Therefore the revelations of the Spirit to the individual believer in his search after truth will be in harmony with the teachings of the word. If the conclusions arrived at are contrary to the word, the believer may know that the Spirit has not led him in his conclusions, but that they are the result of his own human reasoning or imagining.

Nor will the revelations or leadings of the Holy Spirit today be contrary to the leadings which the Spirit gave yesterday. Rather, the truth revealed today will enlarge and clarify the truth of the past. God cannot deny Himself. Much depends, therefore, upon the mental attitude which one brings to his study of the word of God, as to the results he will achieve. If in addition to a clear intellectual grasp of the fundamentals, these truths have been thoroughly tested in the crucible of his own Christian experience, he will emerge from this study with stronger faith in God and in His word, and better equipped for Christian ministry. On the other hand, if he is uncertain as to the great foundation truths, if he brings to his study a critical frame of mind, balancing human reasoning against divine revelation, he will become the prey of idle speculation and of his own imaginings.

Lessons From the Past

When Moses, the great leader of Israel, was about to surrender his charge, he gave to that people the

very definite and practical instruction contained in the book of Deuteronomy. In order to establish them in loyalty and obedience and to prevent the apostasy which he foresaw would come into the ranks of God's chosen people, he admonished them to consider two things; first, God's instruction, His commandments; and second, the way in which God had led them, the historical development of their experience:

"All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deut. 8:1, 2.

In these days of doubt and darkness, of human philosophizing and idle speculation, when men are rising up everywhere to draw away disciples after them, it is well for Israel today to follow this instruction, as applied to their own experience. We have been told by the messenger of the Lord:

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us."—*Christian Experience and Teachings of Ellen G. White*, p. 204.

As Israel of old studied the lessons of their past history and the manner in which the truth of God was revealed to them, it is proper that we should study the manner in which there came to this denomination the system of truth which we hold as a people. How was the second advent message developed? Was it done by idle speculation, by human philosophizing? Nay, rather it was developed as the result of earnest searching of the word of God, with much prayer and consecration of heart. Speaking of this early experience and the manner in which God manifested Himself to the pioneers in this movement, the messenger of the Lord says:

Unity in Faith and Doctrine

"My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the

passing of the time in 1844, searched for the truth as for hidden treasure.

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed.

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one.

"Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another."—*Christian Experience and Teachings*, pp. 192-195.

In our search for new light we cannot lightly regard this experience or the leadings of God in connection with the development of the message this people has given to the world through all the years. In our study of the word of God, and in our search for further light and leading, we should hold in mind these great fundamental principles. Otherwise we shall become the prey of our own vain imaginings.

Guided by the Wisdom From Above

The pioneers in this movement sought in their study to prove all things and to hold fast only to that which was good. This same spirit should possess every worker at the present time. This movement is a movement of prophecy. The faith of

Seventh-day Adventists in a large measure finds its foundation in the fulfilling word of prophecy. The marvelous accuracy of the prophetic word is being demonstrated today more fully than ever before. For instance, where the pioneers in this movement saw only one indication that the coming of the Lord is near, we see one hundred such indications today. In reaching their conclusions as to the meaning of the prophecy found in Revelation 13, they had but very little if any evidence in current events of the fulfillment of the latter part of the prophecy in their day, but how multiplied are the evidences at the present time of the truthfulness of the position they took long years ago.

And so we have no fear that in turning the searchlight of critical investigation upon the fundamental beliefs held by Seventh-day Adventists, it will be demonstrated that these beliefs are unscriptural. They have been subjected to this searching test too many times through the years, and against every assault of the enemy these principles have shone with added luster. And so today, without fear of imperiling a single fundamental of this message, we would say to every advent believer: "Prove all things; hold fast that which is good." Because we are confident that in doing this, if he does it with humble heart and with constant prayer for divine guidance, God will lead him to the same conclusions to which we have been led through the years.

In doing this, however, let every student walk in all humility before God. Let him guard himself against pride of opinion; let him cherish no desire to become a great leader or teacher. Thus he will be led to keep in close counsel with his brethren, and while he may seek to teach others, he himself will possess that spirit which comes from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17.

Settled on Fundamental Truth

This movement stands for certain great fundamental truths,—the existence of God, the inspiration of the Holy Scriptures, salvation alone through the vicarious sacrifice of the Lord Jesus, repentance, regeneration and the gift of righteousness by faith, the immutability of God's law, the binding claims of the Bible Sabbath, the priestly ministry of Christ in the heavenly sanctuary, the work of the Holy Spirit, the investigative judgment now going on, the soon coming of Christ to take His children home, the doctrine of spiritual gifts, the

manifestation of the gift of prophecy in the remnant church, life only in Christ. These, together with other cardinal doctrines which might be mentioned, should be settled once for all by every Seventh-day Adventist before he enters the ministry of the church and goes forth as a representative of this people. Having decided that these doctrines have their foundation in the word of divine revelation, his study should be to build up, not to tear down. When he ventures out into the sea of speculative study and research, he should anchor his faith to these fundamentals, and not permit any human reasoning or philosophizing to take him away from them.

We have used before the following illustration, which is worth repeating in this connection:

Years ago Lyman Beecher, a leading preacher of his day, so the story runs, was addressing a class of divinity students. He said to them in effect: "Young men, beware of speculation! Sometimes I myself am tempted to venture forth into the great sea of speculative thought; but before doing so I make fast to some old stump of a doctrine that has stood on the shore and withstood the assaults of wind and wave for many years. Then I carefully venture forth. If there comes along a mighty wave and I am overthrown and lose my bearings, I know where that old stump is, and I pull in on the rope."

This is good counsel for every searcher after truth. F. M. W.

A Correction and an Addition

For some of our schools that follow the good practice of marking entered fields on the map, I must make a correction. In writing about the report G. L. Lippolis gave of the Italian Union, I said we had entered the island of Corsica, and Sardinia would doubtless be next. By my notes I see it is the other way round. Our work has entered Sardinia, that great island off the Italian coast, and the first fruit is reported—"a young lady ready for baptism and five or six families interested." That is what has followed the arrival of two colporteurs. It will surely not be long until Corsica, a little to the north of Sardinia, will also be on our list.

And there is a new field to be marked at the entrance to the Mediterranean. On the southernmost tip of Spain is the rock of Gibraltar. At the foot of the rock is an English-Spanish village, on British territory, where now Elder and Mrs. G. F. Jones, so well known in our South

Pacific Island story, are living. Telling of Harvest Ingathering work in the Iberian Union, Robert Gerber, the superintendent, told us of a good sum

that these veteran island missionaries had gathered at Gibraltar. So here is another tiny principality entered.

W. A. S.

The Holiness of God

No truth is more clearly set forth in the Bible than that of the holiness of God, nor is any truth more awe-inspiring. To follow this doctrine through the Scriptures is to be impressed anew with the grandeur, the perfection, and the purity of our God. The goal for our lives is expressed by Christ in the words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Therefore, to sense as we should the high level on which our lives should move, we ought continually to keep before us the solemn truth of the holiness of God.

God the Father is specifically spoken of as holy. Christ, in His memorable prayer recorded in the seventeenth chapter of John, addresses His heavenly Father as "holy." (See verse 11.) Job speaks of God as "the Holy One." Job 6:10. Holiness is so distinctive a quality and attribute of God that Job could feel free to use it as a name for the Lord.

Christ, the second person of the Godhead, is described in the same language. The psalmist speaks of Him as the "Holy One." Ps. 16:10. Peter uses the same language. (See Acts 3:14.)

The Divine Spirit, the third person of the Godhead, is similarly spoken of as holy. The psalmist prayed, "Take not Thy Holy Spirit from me." Ps. 51:11.

God's Name Is Holy

The very name of God is declared to be holy. The Lord warned the Israelites against profaning His "holy name." Lev. 20:3. The third precept of the decalogue prohibits taking the name of God in vain.

In heaven God is addressed as holy. We read: "The four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:8.

On earth the Lord is similarly addressed by those who are His servants. In the song of Moses we read: "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Ex. 15:11. Jehoshaphat, on the occasion of a great revival in Israel, "appointed

singers unto the Lord, . . . that should praise the beauty of holiness." 2 Chron. 20:21.

God is said to dwell in a holy place. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Isa. 57:15. The psalmist declares of the Lord, "He will hear him from His holy heaven." Ps. 20:6.

God is surrounded by holy beings. In speaking of the second advent, Christ declared: "The Son of man shall come in His glory, and all the holy angels with Him." Matt. 25:31. (See also Mark 8:38.)

Holy in Displaying Power

The Lord is holy in displaying His power. Wrote the psalmist: "The Lord is righteous in all His ways, and holy in all His works." Ps. 145:17. In similar vein Isaiah speaks: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10. So great is the holiness of God that the very place where God's presence is found, even in this sinful earth, is described as holy. When Moses came near to the burning bush, God declared: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:5. The temple of God is described by the psalmist as "holy" (Ps. 5:7), and the second apartment of the sanctuary, where the divine presence was visibly manifested in the Shekinah, is described as "the most holy place." Ex. 26:34.

All of God's gifts to man are described as holy. He has given to us the "Holy Scriptures," His "holy covenant," and His "holy promise." Rom. 1:2; Luke 1:72; Ps. 105:42. He has given to us His "holy" law and His "holy prophets." Rom. 7:12; Luke 1:70. And He has given to us His "holy Sabbath" (Neh. 9:14; Ex. 16:23), and His "holy child Jesus." Acts 4:30. So holy is God that He is described by the prophet as being "of purer eyes than to behold evil." Hab. 1:13.

We can make no contact with the name of God in the Scriptures without having impressed on our minds the thought of the unapproachable holiness, the sublime purity and perfection, of our Father who is in heaven. In contrast to the corruption

and depravity of ancient heathen gods, we hear the prophets extolling the majesty of the Holy One of Israel. Turning our faces heavenward, we hear, through the ears of the revelator, the sublime chant: "Holy, holy, holy, Lord God Almighty."

Are We Prepared to Meet God?

It is with this God that we hope to dwell. Would there not be less of spiritual self-complacency, less temptation to compare ourselves among ourselves and declare contentedly that we are as good as others in the church, if we but had ever before us a vivid picture of the holiness of the God into whose presence we expect some day soon to be gathered? We get down to the very primary facts of religious living when we confront ourselves squarely with the question, Am I living such a life that a holy God, who is of purer eyes than to behold iniquity, will gaze upon me with favor in the great final day?

Isaiah records this solemn experience: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Isa. 6:1-4.

Practical Lesson

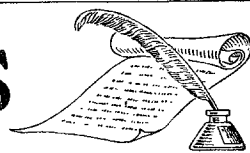
The practical lesson for us is found in the record of the effect that this awesome sight had upon Isaiah. Though a prophet of God, and therefore presumably living a life of purity and holiness, Isaiah cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5.

The question that confronts each one of us is this: Shall I allow to dominate my life, *now*, the vision of God's holiness that will cause me to cry out for cleansing, as did Isaiah? or shall I go along in heedless self-complacency, contented that I am as good as the rest in the church, and have to flee in hopeless terror when God's holiness is literally revealed in the second advent?

F. D. N.

HE that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

GENERAL ARTICLES



Fifty Years of Service

A Review of Important World Events

BY ARTHUR S. MAXWELL

(NOTE.—The British *Present Truth* is now celebrating its jubilee, having completed fifty years of witness for this message since its first issue appeared in Grimsby, England, in 1884. For the special jubilee number, its editor has prepared a summary of the events of the past fifty years, which, we believe, will be perused with interest by readers of the REVIEW, and particularly by those who remember the early beginnings of the work in the British Isles.)

FIFTY years! Jubilee!

It is an important event in the life of any paper, but for this journal it is one of unusual significance. It marks a definite step toward the completion of its work. With the views that it advocates it can know no similar occasion. There can be no centenary for *Present Truth*.

It was in 1844 that the great second advent movement began. In that year a handful of men and women, convinced that certain prophecies in Daniel and the Revelation* demanded immediate action, raised the cry: "Fear God, and give glory to Him: for the hour of His judgment is come."

This message was taken up by others, and as the years went by, spread from country to country and from continent to continent. Everywhere it found a response in human hearts, and thousands turned to the Lord and prepared to meet Him at His glorious return.

As the cause grew, the power of the press became more and more recognized. Little papers were started here and there, in which the message of the second advent was proclaimed. They struggled on to success.

Forty years elapsed. The pioneers of the movement in Britain put their heads together. How best could the millions of the British Isles be given the glad tidings of the soon coming of the Saviour? Experience pointed to a periodical. And so *Present Truth* was born.

That was fifty years ago. It is now ninety years since the movement began. Small wonder we say that there

can be no second "jubilee." The cause for which *Present Truth* stands must triumph before another fifty years have passed.

A Day of Small Things

Most of those who assisted at the birth of the journal have passed on to their rest. The first editor, M. C. Wilcox, still lives, but has retired from active service. Fortunately, the "office boy" of those early days (H. W. Armstrong) is still with us, strong and vigorous still, a veteran in the service of the Lord. He has drawn back the veil of years, and enabled us to glimpse the hardships endured by the pioneers in their zeal for truth.

Like the One for whom it was to witness, *Present Truth* was born in humble surroundings—the kitchen of a private house, to be exact. No fine offices then, no Miehle presses nor fast composing machines, in fact, hardly any machinery at all, and certainly no electric power to drive it, not even gas to lighten the task of the weary proof reader. And the editor, we are told, helped to work the cutting machine in his spare time!

Yet though it was a day of small things, it was a day of great hope, high resolve, and noble courage. They endured "as seeing Him." They labored in love. They felt that they were answering the call of ancient prophecies. They considered themselves, despite the smallness of their efforts and the poverty of their equipment, to be champions of God and His Holy Word. They dreamed of a new revival, of a Britain moved to the depths by the stirring message of the imminent coming of the Lord.

Faithfully the message was presented. Events in the world at large, long since forgotten, were presented as signs of the times, harbingers of the coming dawn. Yet the early editors were not blind to facts. As they expounded the prophecies, they stated clearly their conviction that there were still some portions unful-

filled. Before the end, they wrote, there would come a great increase of knowledge. There would be a mighty world war, involving all nations, and a universal peace movement. The slumbering East would awake; and the Papacy, wounded almost to death in the eighteenth century, would rise again to world power.

Thus wrote our predecessors in this editorial chair. Consistently, through the years, regardless of criticism and opposition, they championed the Bible as the word of God, the ten commandments as the law of God, and the Lord Jesus Christ as the salvation of God. Turning neither to the right hand nor to the left, they pursued a course of absolute loyalty to the explicit teachings and commands of Scripture, strong in the conviction that the hour of God's judgment had come, that their message was God's last call of mercy to the world, and that the day of Christ's coming in glory was at hand.

Vindication

And now fifty years have passed. We pause to look back.

Who dare deny that the past half century has been the most momentous in the history of mankind? The entire face of the world has altered. Indeed, there have been greater changes during the past fifty years than in the previous thousand years. Toward the close of the nineteenth century, the stream of life, long flowing serenely through placid valleys, seemed to reach the rapids and hurtled onward at an ever-increasing pace. Speed, speed, and yet more speed has since been the cry in every phase of life. On the earth, in the air, on the sea, there is a rushing to and fro never witnessed before.

These fifty years have seen the coming of the motor car (the first was patented by Daimler in 1884) and the airplane, of wireless telephony and television, of moving pictures and X-rays, and a thousand other marvelous inventions. They have seen the world knit together by innumerable

* Dan. 8:13, 14; Rev. 14:6, 7.

bonds of communication and transport. They have witnessed the completion of the exploration of the uttermost parts of the earth, so that there is now hardly a mountain, river, or desert where man has not been. He has even invaded the stratosphere.

This half century has indeed been an era of enlightenment without parallel. In engineering science, in medicine, in arts and crafts, there have been enormous advances. In almost every country, too, education, so long the privilege of the favored few, has been offered freely to the masses.

In all this *Present Truth* has been vindicated.

Political Upheavals

Long years ago, when others were painting glowing pictures of the onward march of mankind to the golden age of world brotherhood and peace, this journal, on the authority of Biblical prophecy alone, proclaimed that, on the contrary, the world was headed for worse troubles than it had ever known, with wars, famines, pestilences, and earthquakes of unexampled magnitude and with "evil men and seducers" waxing "worse and worse." 2 Tim. 3:13.

And what have the years revealed? A world brought to ruin. This half century has seen the greatest war, the greatest famine, the greatest pestilence, and the greatest earthquake of all time. It has seen the invention of the most diabolical death-dealing implements ever devised. It has seen these instruments employed to massacre ten million men and maim countless millions more in the short space of four years. It has seen innocent women and children murdered by the hundreds by bombs dropped from Zeppelins and airplanes. It has seen thousands of ships sunk by the torpedoes of submarines.

Yea, and it has seen the greatest revolutions of all time,—in Russia, in Germany, in Italy, in Spain, in Mexico, in China,—revolutions that have upheaved the very foundations of society, and changed the course of history as a dam turns the course of a river into new channels. There has been, also, a veritable cataract of crowns as the ancient dynasties of Europe have crashed to the ground in irretrievable ruin and disaster.

And, alas! it has seen worse revolutions still,—the passing of parliaments, the passing of individualism, the passing of liberty, and the rise of new tyrannies that threaten to become more terrible than any the past has known. It has seen, in many places, an increase of lawlessness, banditry, and wanton cruelty, without precedent in history.

The Peace Movement

Through the years the writers in this journal frequently referred to the prophecies relating to the development of a world peace movement. To some readers in earlier days it no doubt seemed strange that both peace and war should be the subject of inspired predictions relating to the same period of history. Yet the passing years have shown the full meaning of the prophetic word. War has come—and so has peace; or, at least, all the peace that the prophecy indicated. Never in all history has there been such talk of peace as has gone on in recent years. The League of Nations stands as the most spectacular peace effort of all history. And next to it is the World Disarmament Conference, now, alas, almost defunct. The world peace effort has taken place. It is now history.

And what shall we say of events in the East? These have not yet come to full fruition, but the past half century has seen the stage set for the enactment of the final scenes. It has seen Japan rise out of almost total obscurity to a place among the great powers of the world. It has seen her defeat of Russia, her seizure of Korea, her domination of Manchuria,

East Asians

BY EDWARD J. URQUHART

THEY haven't chairs as we have,
They sit upon the floor,
And eat their food with chopsticks,
And ask for nothing more.

They haven't beds as we have,
The floor is quite as good;
They haven't scores of other things
In furniture and food.

But they have minds as we have,
And hearts both true and brave;
And what is more important far,
Souls that our God would save.

And Jesus loves them every one
As He loves you and me;
And He would have them reign with Him
To all eternity.

Then stretch a hand to save them,
That in that gladsome day
A multitude of saved may grace
His diadem for aye.
Soonan, Korea.

and her bold challenge to the trade of other nations.

And, besides, it has seen the gathering of forces for what is judged to be an inevitable struggle for supremacy in the Pacific,—the massing of the United States fleet on her western seaboard, the fortification of Port Darwin and Singapore, and the dispatch of warships from Britain to augment the Australian fleet.

The Healing of the Wound

When the pope was taken prisoner in 1798 and died in exile, "all Europe thought that, with the pope, the Papacy was dead." Europe continued to think so for quite a long time. But the Papacy was far from dead. It rapidly recovered, and so much so that in 1870 it proclaimed itself infallible!

Yet still many thought that it could never again exercise authority over the nations, never again enjoy the prestige of bygone ages. But *Present Truth* was under no illusions. Taking the prophecy of Revelation 13 as its guide, it unflinchingly declared that some day the papal power would be restored. Just how, it could not tell; but somehow, some day, before the end, it would surely happen.

Once more, what have the years revealed? Perhaps the most startling vindication of all. They have seen the Pope made a king again! and, amazing fact, Roman Catholic dictators controlling the destinies of important European countries. They have seen, too, almost every nation sending ambassadors to the Vatican, and, crowning tragedy, the Protestant British government giving orders to all His Majesty's ships that the Pope and his official representatives are to be given the royal salute!

Looking Forward

What thrilling, tremendous years these have been! What a time in which to have lived!

And the future will be yet more wonderful. We live on the eve of events that will shatter the world again. The forces are gathering for a last titanic struggle, which must inevitably bring what is left of civilization crashing down in ruin. There is to be "a time of trouble, such as never was since there was a nation." Dan. 12:1.

And in the struggle and the conflict and the darkness, what will happen to freedom, and liberty of conscience, we dare not think. Perhaps the day will come when even *Present Truth* will be suppressed! But till then, by the grace of God, we shall continue to proclaim His last warning message: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

If ever the world needed the message of *Present Truth* it needs it today. Hope and comfort and courage for the crisis can be found only in God. He is our strength and our shield, and will be our "exceeding great reward." Gen. 15:1.

Thank God, "beyond the belt of darkness, still the years roll on." Beyond the troubles that threaten there is a day of eternal joy; beyond the clouds, a silver lining.

The very grandness of the scale of world events betokens the approach of the supreme climax of the ages. There is not long to wait now. We can almost hear Jesus saying: "Surely I come quickly." Rev. 22:20.

Courage then, child of God! There is naught to fear; the best is yet to be. Listen to His glorious promise:

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

The Bible in Science

BY MARION E. CADY.

The Word and Works of God

THERE is no question as to the use of the Bible by teachers and students in the study of spiritual truth. This article is devoted to the consideration of the place and use of the Bible in the study and teaching of science.

A study of the first chapter of Genesis makes plain the relation of the word of God to the works of God. The word of God is what He has *said*. The works of God are what He has *made*. And, further, the works of God came into existence as the direct result of the power of the word of God.

Several times the two expressions "God said" and "God made" are repeated in the first chapter of the Bible. In addition to these the expressions "It was so" and "It was good" occur several times in the same chapter, emphatically affirming that the commands of the Creator were fully and successfully carried out as declared by the psalmist David:

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9.

We have, then, in Genesis 1 the record of the creation of the heavens and the earth, and how it was successfully accomplished. Is this knowledge valuable to the student and teacher of nature and science? It most assuredly is, and forms a firm foundation upon which to build the superstructure of their knowledge of natural science.

Vital Questions Answered

The knowledge gained regarding works of creation is termed "science." The student and teacher of science may find in the first chapter of Genesis, and elsewhere in the Bible, answers to some important questions regarding the Creator and His creation,—answers which cannot be found elsewhere in the writings of scientists and philosophers. Among these are the following questions:

1. Who created the world and the universe?

Ans.—"God." Gen. 1:1.

2. When were they created?

Ans.—"In the beginning."—*Ibid.*

3. How were they created?

Ans.—By the word of God. Ps. 33:6-9.

4. How long a period of time was employed in creating this world?

Ans.—"Six days." Ex. 20:11.

5. What forms of matter, energy, and life were brought into existence during the creation week?

Ans.—Light, heat, air, water, land, plants, animals, and man. Genesis 1; Ex. 20:8-11.

6. Whom did God associate with Himself in the work of creation?

Ans.—Christ, His Son. Gen. 1:26; Heb. 1:3.

7. What was God's purpose in creating the earth?

Ans.—That it might be inhabited with intelligent beings in whom He would find pleasure. Isa. 45:18; Rev. 4:11.

Correct answers to these questions are essential to an intelligent study of the works of creation; for they help one to understand better the relation of God to His creation. Without this primal Bible foundation the truths of science are often distorted and misinterpreted, and may be used to curse and destroy mankind, instead of being a blessing as the Creator intended.

Fortified Against False Science

While the Bible is not a book devoted to science, yet it is the only true basis and foundation of science study. Not only does it furnish the only true answers to the questions previously raised and answered, but it also provides the only safe and positive protection and safeguard against the many false theories which are strongly advocated in the science instruction given in many of the schools of learning. Some of these false theories are:

The theory of evolution.

The nebular hypothesis.

The eternity of matter.

The inherent energy in matter.

The spontaneous generation of life.

Contrary to the theory of evolution, the Bible teaches that man was

brought into being by a separate, distinct, creative act, instead of being the result of a long, serial development of animal life, requiring ages to develop from the minutest and simplest form of protoplasmic being. Gen. 1:26; 2:7, 18-23; Luke 3:38.

"Shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, 'God created man in His own image, in the image of God created He him'? Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—'which was the son of Adam, which was the son of God'?—*"Education,"* p. 130.

The earth and myriads of worlds in space are not the result of cooling fiery mists and vapors, but they stood forth in all their majesty and glory at the command of Jehovah, their Creator and Upholder. Ps. 33:6-9.

"In the formation of our world, God was not indebted to preexisting matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand: they came into existence by the breath of His mouth."—*"Testimonies,"* Vol. VIII, pp. 258, 259.

Even though finite man cannot understand how matter can be created and destroyed, yet through inspiration the apostle declared:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

"The idea that many stumble over, that God did not create matter when He brought the world into existence, limits the power of the Holy One of Israel."—*Mrs. E. G. White, in the Signs of the Times, 1884, No. 11.*

The theory that nature is self-acting and self-directing, that it possesses an inherent energy and power, which acts independently of God, is not sustained by the Scriptures.

"The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention."—*"Testimonies,"* Vol. VIII, p. 260.

The theory of spontaneous generation has been disproved by Pasteur and other scientists. Recently, however, the theory has been revived, and claims are made that it is possible for the skilled scientist to produce life. But the Bible plainly teaches that only God and His Son can give life to any human being or to anything they have made.

"Who knoweth not in all these that the hand of Lord hath wrought this? In whose hand is the life [margin] of every living thing; and the breath of all mankind." Job 12:9, 10.

"The prince of evil, though possessing all the wisdom and might of an angel fallen, has not the power to create, or to give life; this is the prerogative of God alone."—"Patriarchs and Prophets," p. 264.

Science in Character Building

The highest values that accrue to the student of nature and science are not those which contribute to his physical and intellectual well-being, but rather to his spiritual, in the

forming and building of character. David, a student and lover of nature, suggests this as his experience while meditating and musing on the works of God's hands:

"I meditate on all Thy works; I muse on the work of Thy hands. I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land." Ps. 143:5, 6.

To find and to know God through the study of His works was far more to David than a mere knowledge of and acquaintance with the wonderful things in nature. As he saw God working mightily without, this gave

him assurance that He would work mightily within. This gladdened his heart, and he gave utterance to his triumphant experience:

"Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands." Ps. 92:4.

Jesus was a diligent student of nature, a very skillful and impressive teacher of nature's truths, as shown by His parable teaching:

"Natural things were the medium for the spiritual; the things of nature and the life experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God and earth with heaven."—"Christ's Object Lessons," pp. 17, 18.

Here, then, is given the method to be followed in nature and science study and teaching. Applying it to the study and teaching of physics, which deals with matter and energy, and the laws governing them, the first step will be to find what the Bible and the Spirit of prophecy have to say regarding them. As the class proceeds with the study of various conditions of matter (gases, liquids, solids), and the manifestation of energy (light, heat, sound, electricity), this method of study and teaching will be followed.

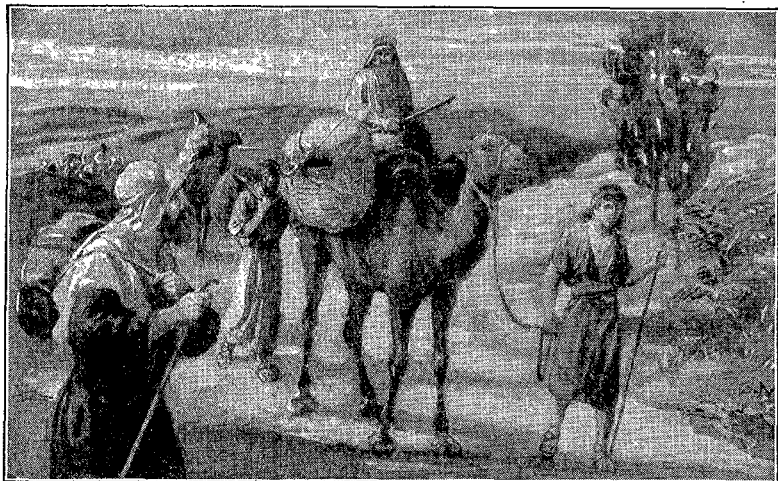
In the study of biology we are dealing with the mystery of life as revealed in the vegetable and animal world, and in man, the masterpiece of creation. The light given in the Scriptures will illuminate the study of the varied manifestations of life, impressing us with its beauty, sacredness, and power.

In the study of astronomy we are dealing with the worlds and suns that occupy unlimited space, and constitute the universe of God. Here again the Bible is our guide, for it speaks of the bringing into existence of the starry host of heaven, and the power that guides and controls planets, suns, comets, nebulae, and of their undimmed glory. Job 28:20-28; Ps. 19:1-6; Isa. 40:26.

So in all the sciences, the word of God is the basis and foundation of all study and teaching. Its testimony will not be occasionally and intermittently heard, but the ear will ever be alert to hear and welcome the voice of wisdom and authority. The teacher and the students in their study will often be so deeply impressed with the wisdom, power, and love of God that the classroom will be changed into a sanctuary of prayer or praise.

Science in the Schools of the Prophets

The study of God's word and works was combined in the ancient Hebrew schools, and the result of that method of instruction in character building



THE PARTING OF MOSES AND HOBAB

Numbers 10:29-32

By T. H. JEYS

IN the half-light of the morning Hobab stands equipped to go. He has risen with the dawning, and has hurried to and fro. All his retinue are ready, camels loaded, saddles placed, Ready to begin the journey o'er the desert's weary waste.

Pausing, the departing chieftain stretches forth a friendly hand, Bidding fond farewell to Moses, while the camels waiting stand. Listen! Moses now is speaking; softly, yet well understood: "Come thou with us on this journey. Come, and we will do thee good.

"Be thou eyes for Israel's guidance. Come, and with this people stand. God hath spoken good of Israel; He will lead us to His land. If thou cast thy lot among us, if this burden thou shalt bear, Whatsoever good God giveth, thou shalt have thy rightful share."

Hobab halts; and hesitating, slowly speaks in accents low: "Nay, I will not take the journey; to my kindred I must go." Thus he speaks, and thus departing, leaves his Hebrew friend for aye; Thus these kinsmen part forever, each one going on his way.

Thus fast friends are separated. One departs, the other stays. Here their common aims are ended, here the parting of the ways. Hobab thinks of home and kindred, of the comforts, joys, and mirth; Israel's devious, desert wand'rings seem to him of little worth.

Why should he thus waste his effort wandering o'er a desert drear? Why leave hope of worldly honor for a nomad's fright and fear? Why abandon house and kindred? why give up his power and fame? Why deprive himself of pleasure, hope of wealth, or honored name?

Many centuries have circled since this Oriental scene. Weeks, and months, and years, and ages, time's long lapses, intervene. Now, as then, God's remnant people, called o'er roughened roads to roam, Marching out of Egypt's thralldom, travel toward their heavenly home.

Come thou with us, then, O brother; be thou eyes for Israel's band. Share with us the desert journey, and at last the Promised Land. Be not as the Midian chieftain; God for us hath spoken good. Desert days will soon be ended; come, and we will do thee good.

Cresco, Iowa.

and in gaining a fitness for responsibility and leadership in God's service is plainly indicated:

"The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and in the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks,—all spoke of the Creator."—*Patriarchs and Prophets*, p. 592.

Nature and Science in Our Schools

"In the instruction given in our schools, the natural and the spiritual are to be combined. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world."—*Counsels to Teachers*, p. 395.

"Parents should be the only teachers of their children until they have reached eight or ten years of age. As fast as their minds can comprehend it, the parents should open before them God's great book of nature."—*Testimonies*, Vol. III, p. 137.

"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."—*Counsels to Teachers*, p. 185.

"A knowledge of true science is power; and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth's history."—*Id.*, p. 19.

"Above all other people on the earth, the man whose mind is enlightened by the word of God will feel that he must give himself to greater diligence in the perusal of the Bible, and to a diligent study of the sciences; for his hope and his calling are greater than any other."—*Id.*, p. 510.

"There must be schools established upon the principles and controlled by the precepts of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. . . . Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man, soul, body, and spirit, and the glory of God through Christ."—*Fundamentals of Christian Education*, p. 99.

"The education begun here will not be completed in this life; it will be going forward throughout eternity, ever progressing, never completed. Day by day the wonderful works of God, the evidences of His miraculous power in creating and sustaining the universe, will open before the mind in new beauty."—*Testimonies*, Vol. VIII, p. 328.

The Holy Spirit and Science

While God empowered His Son to create the worlds, yet the Spirit of God, the Holy Spirit, acted a part in fitting the earth for habitation, and in garnishing the heavens: "The Spirit of God moved upon the face of the waters." Gen. 1:2.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

"As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reason produces; but unless the mind has become too dark to know God,

the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart."—*Christ's Object Lessons*, page 24.

"God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. As we study His works, angels from heaven will be by our side, to enlighten our minds, and guard them from Satan's deceptions."—*Counsels to Teachers*, p. 457.

Warnings Against False Science

The apostle Paul raises the danger signal against false science and philosophy:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20.

"In this time when Satan is seeking to make void the law of God through the exaltation of false science, we need to guard most carefully against everything that would tend to lessen our faith and scatter our forces."—*Testimonies to Ministers*, p. 490.

"We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions."—*Counsels to Teachers*, p. 390.

Divine Excellence in Education

Solomon, as long as he was true to God, was undoubtedly the greatest student and teacher of nature and science in ancient Israel. His extensive knowledge of nature and science is briefly stated:

"He spake of trees, from the cedar

tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings 4:33.

"Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased."—*Prophets and Kings*, p. 33.

If modern Israel will walk fully in the light shining from God's word, and its application to our time in the Spirit of prophecy, a divine excellence will characterize the work carried on in our educational institutions that will impress the world.

"Our work of education is ever to bear the impress of the heavenly, and thus reveal how far divine instruction excels the learning of the world. . . . The most important work of our educational institutions at this time is to set before the world an example that will honor God. Holy angels are to supervise the work through human agencies, and every department is to bear the mark of divine excellence."—*Counsels to Teachers*, pp. 56, 57.

May this be true of the work done in the science department, as well as in other departments of our advanced schools, so that the science knowledge gained shall greatly aid in the furtherance of God's closing work throughout the world.

Crucifying the Flesh

BY ALLEN WALKER

PHYSIOLOGY teaches us that man has five senses,—seeing, hearing, smelling, tasting, and feeling. Man was created with these senses, and they were meant to be a contribution to his happiness in life. It was the pleasure and purpose of life that this should be. But when man sinned and expelled God out of his life, the devil took control of the temple of the body, and immediately began to pervert these normal senses. He directed their uses in wrong channels, into channels contrary to the purpose of the Creator. Thus the devil led men into dissipation, by which, as time went on, more and more the soul was corrupted and the image of God defaced and destroyed. The devil has debauched the human race, so that men have become victims of, and slaves to, the indulgence of these perverted desires. Today, just as when the flood came, there are millions who live with no higher aim

than to "fulfill the desires of the flesh and of the mind."

When Christ comes into the life and the devil is dethroned, it means that these "lusts of the flesh" are to "be crucified;" that the Christian believer is to walk, "not after the flesh, but after the Spirit." Rom. 8:1. Right on this issue is where the devil gets in his most effective work in holding his place in the hearts of men. He tells them that the moment he is compelled to take his departure, that moment these "lusts of the flesh" must be denied. No longer will they enjoy these pleasures(?). Here is where he halts millions as they contemplate changing the masters of their lives. The only thing the devil has to offer those under his control is unlimited indulgence in these perverted and depraved senses. He puts no limitation here, because he knows it is thus that the image of God is completely

destroyed in the soul, as well as the capacity and the desire to know God.

The devil so perverts the vision as to life's true values that, to many, these sinful indulgences seem more desirable than the blessings of spiritual life now and of the immortal life hereafter. We have seen many who were "almost persuaded," halt between these two propositions. This is the great battle ground of the soul. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. 5:17.

In contending for his supremacy in the life of Moses, the devil presented to his imagination "the pleasures of sin" and the "treasures in Egypt." On the other hand, God presented before him "the recompense of the reward" that would not be for a season, but for eternity. How fiercely the battle must have raged as Moses thought of each proposition! But how wise he was in "choosing rather" to cast his lot "with the people of God, than to enjoy the pleasures of sin for a season"! Heb. 11:24-26.

Religious Music

BY H. B. HANNUM

HAVE you ever wondered what is meant by religious music? Or have you taken for granted that all music used in church is religious? Are there any standards to guide us in this matter?

The reason music is used in religious services is because through music we can praise God in a more beautiful way than we can without it. The Quakers and the Puritans opposed the formality and idolatry which accompanied the musical part of the service in times past, but they were not opposed to the worship of God through music.

"Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—*"Testimonies,"* Vol. IV, p. 71.

Too often a failure to reach this ideal is due to our false standards for religious music. We are apt to think of music as an entertainment rather

But few there are who are willing to crucify the flesh, and turn from the pleasures of sin to the higher excellences of the spiritual life. It is in "playing up" the imaginations upon the desirability of continuing the indulgence of these perverted senses that the devil wins in the contest of who shall rule in the human heart. In these closing days, how alluring and infatuating he can make appear those things that appeal to the carnally-minded of this depraved age! Never were "the pleasures of sin" so appealing and so easy of access as in this age. The devil has reserved his greatest inducements in these respects to be staged in these last days, in order to captivate and intoxicate millions just before the close of probation.

The Lord Jesus knows all about these conflicts with "the powers of darkness." He knows that man is powerless to cope with the situation. So God the Father has invested Christ with "all power . . . in heaven and in earth," that He might "save them to the uttermost that come unto God by Him."

than an act of worship. We want our singers and players to please us with pretty melodies, glorifying the singer or the player. Without knowing, we say, "Ministers, preach the word; musicians, entertain us." Shall we not apply the same high ideals to our music as we do to our preaching? Both constitute a part of the worship of God.

Music Spiritual in Character

Music which is to serve a religious purpose should be free from all secular or worldly associations. Operatic airs and familiar secular songs are ill adapted for church use. The religious words to which these melodies are set do not remove the secular association. No matter how beautiful the music, certain secular associations will remind one of secular things rather than the worship of God.

The music of the sanctuary should be free from characteristic dance rhythms, such as the waltz, the jig, and other dances. Its rhythm should be unobtrusive and subdued. The one outstanding characteristic of dance music is a throbbing and pounding rhythm. This element of rhythm, making an appeal to the physical nature, should be restrained and beautified rather than projected in all its baldness and barrenness.

Beauty in melody, strength and dignity in pure harmony, and a perfect mating of the words and music,—these are characteristics of good sacred music. True church music will be restrained and dignified, suggesting reverence and devotion. It will not remind one of a sentimental love song. The church must ever guard against introducing secular elements into its service.

Probably best of all, church music will direct attention from itself to God. It will create a worshipful mood, and it will intensify the atmosphere of worship. Such music is worthy of a place in the sanctuary of God, who is honored by such worship.

Berrien Springs, Mich.

A Personal Experience

BY M. L. RICE

"ONE thing I know, that whereas I was blind, now I see." Marvelous transformation! There was no question as to the change that had come to the vision of this blind man. A marvelous transformation had taken place. Where once it was all darkness, now it was light. Blindness had given way to sight.

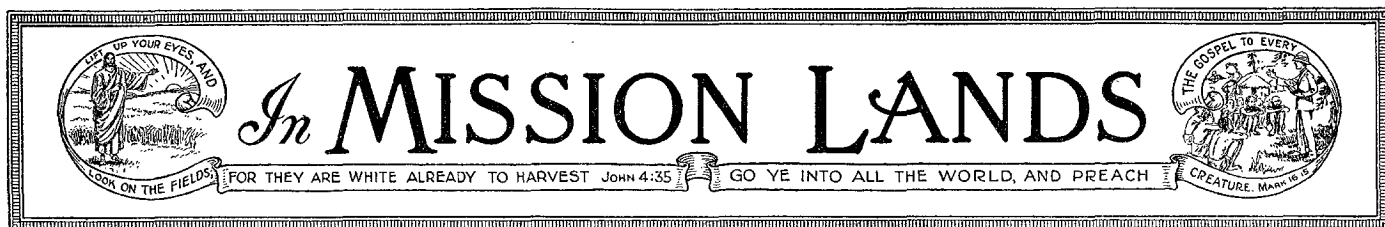
A new world opened before this young man. New beauties unfolded before his astonished eyes. Old and familiar things known only in the dark, now appeared with all their color and brilliancy. It was a new world.

Every Christian will experience a transformation from darkness to light. As a result of this change, the world and all that is in it will have a different appeal. Old things will become new; life will be different.

Blind men must feel their way through life. Theirs must be a stumbling, halting journey. Unless in some miraculous way their sight is restored, their life is one of darkness.

All men are born spiritually blind. Unless a transformation is wrought and a spiritual vision implanted, they must go through life in darkness, halting and stumbling by the way. God admonishes, "Anoint thine eyes with eyesalve, that thou mayest see." God will have no blind Christians.

The blind man of the text knew that he could see. He knew a change had been made. So it will be with every one who has his eyes anointed by God. He can be sure of this one thing, "Whereas I was blind, now I see." No longer must he go groping along in darkness. No longer must he lean on some strong arm for guidance. His eyes have been touched by God. He walks in a path of light.



Beyond the Mail Routes

BY M. E. KERN

STUDENTS of the progress of the advent message are familiar with the name Tatsienlu, which is the location of one of our outposts away in Western China on the border of Tibet, the "forbidden land." (Every Seventh-day Adventist family should have a good world atlas as an aid to visualizing the progress of God's last message to the world.) It has taken a long time to get a foothold in that remote region, especially among the Tibetans; but now there are a few Tibetan converts. Paul Bartholomew, the present director of the mission, writes:

"Sometimes we do have a little encouragement. Some weeks ago, in the evening two Tibetans came in. They were from some far-away place (the place not even on my map). They were merchants, but on the road had heard that there was a Tibetan here in Tatsienlu who gave away tracts and books about God. They came here, and for three days asked about this Tibetan who gave away books and tracts. Finally they were directed to us. We had them come into the house, and told them the gospel story, and the hope of Jesus' soon coming. They listened eagerly. Then I gave them a few tracts each, and asked them if they would read a Gospel if I should give

them one. They said they surely would, for that was what they had come for.

Then they told us of their three-day hunt and their desire. I gave each of them a New Testament, and the full number of our Tibetan tracts. Then they went back inland. That is all we know.

"This last year we received two letters from a man away back in Tibet, asking when we could come and pay them a visit. We answered his letters, but our letters were never delivered to him. (There is no mail service, just travelers passing back and forth.) Finally this man (Iang Gong Ba) came to see us, and brought about twenty of these people along. They all listened intently to the gospel, and in the evening we had a stereopticon meeting for them. They were all deeply impressed. They stayed a long time after the meeting, and asked questions and heard more. I think we could soon raise up a church in that field if we had a native worker to send to them."

Our workers are now attacking Tibet from the northwest border also, and there are evidences of a genuine interest to hear the gospel. Tibet is surely one of the uttermost parts of the earth which must hear the message.

home, though ordinarily of no consequence, now took on an ugly face, and the rest of that trip was a nightmare.

As we went farther up the river, where I was more familiar with the bank and water levels, I was distressed to find everything submerged. Only a fringe of trees showed where the river bank ought to be. We peered right into flooded houses, where people, chickens, cats, and dogs shivered together, wondering how much higher the water would come. I closed my eyes to shut out the awful possibilities—and prayed.

At eight o'clock that night we arrived at Shwogon. How glad I was to find our motor launch there to meet me.

"How close to the bungalow is the water, San Nyok?" I called, as soon as I caught sight of our trusty launch driver.

"About six inches up on the stones at the front corner, when I left, but the river is still rising rapidly. It seems to have risen a foot since I came down here this afternoon," he replied.

Another foot, and the downstairs veranda would be covered; then another six inches, and my office and the school store would be flooded, I mentally calculated, then asked again, "Are you game to go up tonight, San Nyok?"

"No use, Thara, can't find the river banks, they are all covered. If I could only see the banks, I would sure try."

I knew it was useless to attempt such an adventure, so committing ourselves to the Lord, we slept till early dawn, then started off on the usual four-hour trip to the mission station. On the way, floating rubbish, firewood, baskets, and houses spoke of somebody's grim disaster, but we spoke little till we reached Kamamaung.

From across the river we could see the government rest house. The water was flowing right under it.

"That bungalow can't stand much of that, Thara," said San Nyok.

"No," I agreed; "unless the river goes down quickly, it will surely go."

Just a mile up the river on the same bank our own bungalow came to view.

"Look, Thara, the river is nearly all around it."

Some One Was Praying for Us

BY ERIC B. HARE

It was the monsoon season in Burma, when everything is wet. For six months heavy black clouds shut out the sun for most of the time, and pour down upon us 200 inches of rain. The house is full of wet clothes and charcoal fires, and everything is moldy.

I had been down the river for about ten days, translating "Our Day" into Karen with Pastor Myat Po at Thaton, and was returning. The river steamer, wet with drenching rain from stem to stern, fought bravely with the current. The few passengers perched on boxes or huddled near the engine, but we saw

nothing startling or very strange till we reached Paan, halfway up the river, just beyond the influence of the tide. Then rounding a curve, we gasped to see the water waist-deep in the main road.

In a moment I realized that this was just about time for the pinnacle of the flood, and swift mental calculations told me that the flood was some five feet higher than the average this year, and that this would bring the swirling waters of the angry river right up to the foot of our mission bungalow, where Mrs. Hare and the children were, alone. The fact that I had had no news from

I looked, I saw, but had nothing to say. I checked over the oil and the petrol. We had the roughest mile of all the river right ahead of us. The little old engine that had served us faithfully for fifteen years, must do its best. Closer and closer we came. "The front veranda is not covered, yet, San Nyok," I called, "perhaps they escaped."

Then hearing the brave put, put, put, of our boat above the angry roar of the surging current, Mrs. Hare and the children rushed out and waved to us. In a minute the boys and girls began to gather, and my anxiety was gone. Wiping off joyful perspiration, I called, "Steer right in between the coconuts, San Nyok. We'll land on the downstairs veranda." How good it was to find them all alive and well.

But there was no time then to rejoice. "How is the river, Chit Maung?" I asked of my thara in charge.

"Seems to be slowing up, Thara," he replied hopefully. "And I do hope it stops. Thara Po Kyaw has had to move out of his house, and camp in the girls' house. We don't know where to put all his paddy and firewood. And another foot will put our rice machines out of commission."

I joined him in a thorough inspection, and hurriedly we drew up plans for rice and cooking, should the flood continue to rise. But by evening it

was evident that the river had stayed. It was Friday evening. And did we have a praise service!

The next morning Brother Ka Yai Pa came wading up from Kama-maung to Sabbath school.

"How is your house, Uncle?" I asked.

"We're all right, Thara, but how is yours? You're nearer the bank than we are," he replied.

"We're safe and sound, Uncle."

"Well, I'm glad you are; I've been thinking of you all night."

"Why?"

"Just as we were going to sleep there was an awful crash, and when we rushed out, the government rest house had entirely disappeared. There's not a stick of timber left of it, and so I worried about your house; but I thought, They will be all right. Somebody will be praying, and they will be all right; and sure enough, so you are!"

Our faces paled as we realized anew the danger that had just passed by, and we remembered the many at home who, while shaking our hands and saying good-by, had said, "We'll pray for you, Brother Hare." How good it is to have this assurance when "the waters thereof roar and are troubled!"

Surely that was the reason. Some one had been praying—praying for their missionaries. And maybe that somebody was you!

hindrances, our people have pressed forward with courage and confidence in God. With love for the Master and a burden for blood-bought, perishing souls, the gospel seed has been sown by lay members, colporteurs, and workers. At times, when government decrees have been issued against us, and the police have broken up our lines, prospects have been rather dark; but with faith in God the brethren have reformed their lines and moved forward. The Lord has never forsaken us. When the difficulties have been the greatest, His presence has seemed the nearest, and also the most precious.

As we look back over the past five years, our hearts fill with praise and gratitude to God for the way He has led His people in the Southern European Division, and for the way He has blessed and prospered their labors. During this five-year period, 13,958 souls were won for Christ and added to our churches by baptism and vote, which is 6,058, or 76 per cent more than the 7,900 won in the same territory during the previous five-year period. Existing churches have increased their membership, and scores of new churches have been established. The church membership for the division at the close of 1933 was 23,172, and the Sabbath school membership was 32,248.

Although funds have been limited, missionaries have been sent out to open up the work in at least two previously unentered fields,—the Seychelles Islands and the Madeira Islands. In both of these island fields the Lord has blessed the efforts put forth. Souls have been won and churches organized. Thus new light-houses have been erected on these little islands far out in the Atlantic and Indian Oceans.

Colporteur work has also been started in the Azores and the Cape Verde Islands out in the Atlantic, on Sardinia in the Mediterranean, and on Réunion in the Indian Ocean. Through the efforts of our faithful colporteurs, interests have been created; and as soon as funds permit, missionaries must be sent to these different islands to develop the work that has been started.

In spite of the hard times, persecution, and other hindering causes, the colporteur work has made good progress during the last five years. In many countries the sales have increased from year to year. Much of the literature sold, we know, has been destroyed by enemies of the truth, but more of it has been read, and as a result thousands of people have accepted the third angel's message. Every year hundreds of souls are

Progress Under Great Difficulties

BY A. V. OLSON

THE Southern European Division began its existence as a division organization January 1, 1929, five years ago. From a human viewpoint these five years have not been easy ones for this field. The financial depression, which began in 1929 and soon spread out over the whole world, has rested heavily upon Southern Europe, and it has been especially cruel in Southeastern Europe. This unfavorable economic situation has brought many hardships and difficulties to our work. Repeated reductions in the appropriations from the General Conference and heavy exchange losses have also added to our perplexities.

During these five years there has been constant and persistent opposition from the enemy. Tremendous efforts have been made to hinder and destroy our work. In some fields all our foreign workers have been forced to leave the country. In two or three countries our people have suffered bitter persecution. At times we have

had as many as one hundred chapels closed by the authorities. Some of our chapels have been wrecked, and the members dragged off to prison after being unmercifully beaten and maltreated.

Decrees have been issued against our colporteur work, and our dear colporteurs have been arrested thousands of times. Their books have been taken from them; they have been beaten by the mob, haled before the courts, chained together and marched from village to village by policemen or soldiers, cast into filthy prison cells, and in many other ways tormented and persecuted. Our ministers in these same countries have likewise had to carry on their work under great difficulties. Their meetings have been broken up by angry mobs, and they themselves have been stoned, beaten, arrested, and imprisoned. Two years ago one of our best and most successful ministers was laid in a martyr's grave.

Notwithstanding all hardships and

converted and added to our churches as the result of reading our publications. It is really marvelous to see what a mighty influence our publishing work is exerting in these Greek and Roman Catholic lands of Southern Europe. The printed page is surely one of the greatest and most successful agencies we have for the finishing of the work.

At present we have no funds for building purposes, and consequently are unable to answer the many pressing calls that come to our division office from far and near for help for chapels, mission homes, and schools. The Lord has helped us, however, during the past few years to erect quite a number of chapels and other much-needed buildings both at home and out in the mission fields. Of the more important projects, we might mention a beautiful new school in Rumania, and a large church and headquarters building in Paris.

To God we give praise and gratitude for what He has done through and for His people in this far-flung

field. Without His help and blessing all human efforts would have been in vain. We also thank God for the earnest, faithful workers who are toiling in these long-neglected fields, and for the many sincere, self-sacrificing members in our churches who are cheerfully giving and laboring for the speedy finishing of the work of God.

In the world, conditions are constantly growing worse. Dark, threatening clouds hang over the earth. What the morrow may bring forth, God only knows. We realize that the work will have to be finished amid the trials and difficulties of the last days. But this must not be permitted to bring fear and discouragement into our hearts. God has promised to be with us "even unto the end," and when He is with us, all is well. Under His guiding, prospering hand the work in the Southern European Division, and in all other parts of the world, will move forward with ever-increasing power until it is finished and Jesus comes.

rest. It was not until I joined the colporteur work that I had peace of mind. From the very beginning God blessed me far above my expectations." This man is now leading other colporteurs, and he has won his father, his mother, and most of the people on his compound to the truth.

Every Sabbath a company of Sabbath keepers can be seen meeting in their own church, built and erected entirely with their own money and hands, another witness to the glory of God.

While I was out in the field the other day with one of our colporteurs, he came up to me and said, "I want to be in this work as long as I live, because I love the work." That is the secret of success. We must love the work of God.

The men are meeting all classes of people, English, French, Germans, Syrians (Arabic), Indians, Spanish, Portuguese, Greeks, West Indians, together with the various tribes comprising West Africa. Many of our large books are being sold, such as "Bible Readings," "Daniel and the Revelation," the Conflict Series, "This Mighty Hour," etc., by our more experienced colporteurs. The small books, and two in the native tongue, are having a good circulation. The seed is being sown by many waters. Only in the great harvest day will the true number of souls be seen who were won through the literature ministry. There will be many pleasant surprises for the colporteur in that day.

A printing press is now on its way to Nigeria in answer to a long-felt need. Nigeria has a population of over 22,000,000 people, and our work is in its infancy. This is one of the most thickly populated sections of the whole of Africa. In its borders are found many cities and towns where the printed page has not entered. How long must they continue to wait?

The possibilities of building up a strong literature ministry in these fields are of tremendous magnitude. Preachers and teachers alone will never finish the work. What could not be accomplished with well-prepared literature, a strong force of consecrated workers set on fire by the Spirit of God, with a vision of a dying world and a burning desire to save others? Surely, they would soon herald the dawn of a new day, the day which has been the center and hope of the ages, the day that follows the night, the day that will usher in the kingdom of God, when all the ransomed throng, those from every nation, kindred, tongue, and people, will surround the throne of God.

God at Work in Nigeria

BY A. W. COOK

THE "hour is come" when God is setting His hand to finish His work in this sin-cursed old earth. Unmistakable evidences of this abound on every hand. One cannot travel far in the mission fields today before he realizes that there is a power at work outside of man. Multitudes who sit in darkness are being stirred by the light that has come to them. The African mind is being agitated, and from all quarters the cry comes, "What is truth?"

Our books and papers are arousing interest and opposition because their doctrines are foreign to the practices of the heathen, and the so-called Christian people at large.

We thank God that men are being raised up at this hour to answer the calls. God has His workmen in every age. The call of the hour is answered by the coming of the man. From all nationalities and colors and tribes they are coming to act their part in the closing drama of this earth's history. They are the last apostles of the cross. Not satisfied merely to enjoy the truth themselves, they are willing to sacrifice all in carrying it to others.

There is another Book of Acts being recorded today. These last apostles of the cross are proclaiming the message to all nations. With singleness of purpose they are fighting a great battle of immense odds against

heathenism, spiritism, and every conceivable form of "ism" in this darkened land of Africa. They are storming the very citadels and strongholds of the enemy. The camp is being stirred, for God's hour is come.

The prophet Joel describes the picture, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Our books are calling men to choose life or death.

At one of our institutes recently I asked one of the men present, "Why are you doing this work?" He said, "I cannot be doing anything else. In a vision, God called me to go and carry the gospel to the people of Obodi." He went and circulated many books. Today there is a company of believers rejoicing in the keeping of the commands of God.

Turning to another man, I said, "What shall we do with your wife? Are you willing to leave her behind?" (He was a new recruit.) With tears in his eyes he replied, "She is dead, sir, but the two children remain, and I am willing to leave them to carry the message."

Turning to still another, I said, "Brother, why are you in this work?" (This man had given up a good position for the truth.) "Well," he said, "the truth came to me through the printed page. I was allowed the Sabbath off, but my mind was not at



Conducted by Promise Kloss

The Mother's Influence

BY D. H. KRESS, M. D.

I ONCE read of a minister of the gospel whose wife died in childbirth. The little one, being left entirely in the father's care, never knew what it was to have a mother. One Sunday he selected as a subject for his sermon, "The Mother." As he spoke very feelingly on the influence of a godly mother in the home, with his little four-year-old sitting just in front of him, looking admiringly up into his face and listening intently, he said with tears in his eyes and a trembling voice, "What is home without a mother?" Forgetful of her surroundings, the little one said aloud, "Papa will do just as well."

Never having had a mother, she knew no better, but a father can never take the place of a mother in the home. It is the mother that shapes the home and maintains the spirit of its inmates. Upon the mother chiefly rests the burden of shaping the lives of the children; and I might say even the husband's success in life depends largely upon what the home maker is.

This reminds me of a little incident in my experience: In front of my office were seated several women patients, and, as is frequently the case, they were talking of the virtues of their physician. My son-in-law, who chanced to overhear the remarks made, ventured to say, "Do you know Dr. Lauretta, Dr. Kress's wife?" They said, "No." He then said, "Well, Dr. Lauretta has made him what he is."

While I am willing to admit that my wife had very much to do with the shaping of my life, I cannot give all the credit to her. I had a godly mother, a mother who, when I did wrong, would in a calm manner talk with me, and then kneeling by my side would ask God to forgive her boy and to keep him from repeating this wrong. I never knew my mother to punish me in any way in an angry spirit. With my mother, as far back as I can remember, I went to prayer meeting every week and to church and Sunday school each Sunday. Whatever good I may have accom-

plished I have to attribute *first of all* to the life of my godly mother, and then I am ready to acknowledge the part my wife has had in it; for had I unfortunately been attached to a different life companion, my life would probably have been altogether different. Samson had a godly mother. His early training was good, but unfortunately he did not choose the right type of woman for a life companion.

There is an ancient proverb which reads, "As is the mother, so is the daughter." There are, of course, exceptions to this rule, but it is safe to say that nine times out of ten we find it to be true. I do not mean that nine times out of ten the daughter lives what the mother has taught her out of books, or even what she has taught her out of the Book of

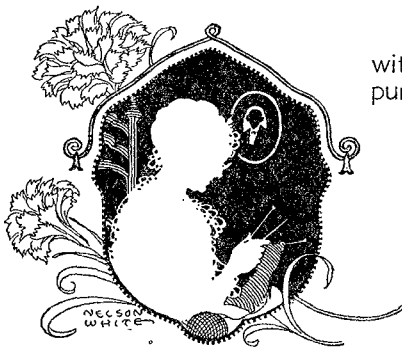
books; what I do mean is, nine times out of ten the daughter lives what the mother has taught her by example. In other words, the life of the mother is reproduced in the life of the daughter.

Godly men who have in the past exerted the greatest influence for good in the world, it may be observed, had as a rule godly mothers. The mother of George Washington, the man whose principles we glory in today, I recently learned, made a practice each morning of spending an hour in prayer, devotion, and Bible study before attempting to conduct morning worship with her family.

The life of Abraham Lincoln, it is well known, was shaped by his godly mother. When Lincoln was but twelve years of age, he promised his mother, on her deathbed, as he stood beside her, that he would never use alcohol or tobacco. She had observed the influence of these

My Mother

By Agnes Bakke



There is a little white-haired lady with soft, kind eyes and a heart of purest gold. I love and respect her more than any other woman in the world. She is not famous, yet she has every quality that we admire in famous women. She has only a limited education, yet she has taught me more about life and how to face it bravely than all my teachers combined.

She unselfishly sacrifices that my desires may be realized. She suffers sympathetically and watches anxiously over me when I am in pain. She overlooks my faults and forgives my mistakes, and lifts me up when others would crush me down.

Though tears she has shed for me have slowly faded the blue in her eyes, yet tears can never efface the love light reflected in them. The silver in her hair stands as an honorary monument to remind me of struggles she has borne patiently along life's way.

To her I can pour out my sorrows, and she will share my burdens; my joys, and she will share my happiness; my confidences, and she will not betray my trust.

She is a true friend, and more. She is my mother, a noble woman whose soul is all that God meant a soul to be.

narcotics upon others. That promise was never broken. Had it not been for the life of Lincoln's mother, nothing would probably have ever been heard of the man whom the whole world admires today.

The lives of John and Charles Wesley stand forth as monuments of a mother's influence. Although the mother of eighteen children, she found time for daily secret prayer and Bible study. She was the teacher of her children. Of John Wesley, in the *Encyclopedia Britannica* we read: "He was the fifteenth child. His mother's training laid the foundation of his character and under her instruction the children made remarkable progress." The great work accomplished by this man of God is too well known to need any further comment. The mother's life was reproduced in the son. Charles, his brother, was the eighteenth child. He wrote, it is said, not less than 6,500 hymns. What a testimonial to the influence of a godly mother! The fact is, whenever God had need of a man of worth in the past, in order to produce that man, He had first to search out a godly woman to make possible such a man.

Paul gives the secret of the success of the young man Timothy in the gospel ministry. He said: "From a child thou hast known the Holy Scriptures;" and, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also." This unfeigned faith was transmitted from grandmother to mother and from mother to son.

Of His forerunner, Jesus said: "Verily I say unto you, Among them that are born of women there has not risen a greater than John the Baptist." What a marvelous testimonial of this man, this great teacher of reforms! Naturally we are led to inquire something about his mother. In the life of his mother we have the explanation of the source of his power and mighty influence. We read: "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:5, 6.

This godly pair prayed that God would present them with a son. God heard that prayer, and an angel was sent with the message: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name

John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." Luke 1:13-15. Of John's mother we read, before his birth, "Elizabeth was filled with the Holy Ghost." Verse 41. It is not surprising, therefore, that from birth this child was "filled with the Holy Ghost." To his mother's life and influence we have to attribute chiefly the character of John.

Of Christ, we read: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Gal. 4:4, 5. To make possible this Deliverer of whom prophets had written, God went first in search of a godly young woman, and to her were the words addressed by the angel:

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus." Luke 1:30, 31. "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Verse 38.

Later, Elizabeth called upon Mary, and under the inspiration of the Holy Spirit said, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Verses 45-47. To this woman Christ was born, and to this woman was intrusted His early training.

The mother "has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the

author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—"*Ministry of Healing*," p. 378.

What the men and women of the future will be may be determined by the life of the mothers of today.

The tender earthly tie that exists between the mother and her child is beautifully expressed in the poem written by Judge Samuel Lemmon Reed:

"Where's Mother?"

"A little child from one to four,
I played near mother on the floor;
But when she left the sitting room
To stir the fire or get the broom,
I cried, 'Where's mother?'"

"When I was old enough to play
In the big front yard or new-mown hay,
I'd often run to the kitchen door
And call out loudly as before,
'Where's mother?'"

"When I was six, 'twas mother's rule
To send me to the village school;
On my return you'd always hear,—
It made no difference who was near,—
'Where's mother?'"

"Then having grown beyond my teens,
I wandered on to other scenes;
But oft my footsteps I'd retrace,
Returning to the old home place,
And call, 'Where's mother?'"

"I entered then a larger life,
A field of struggle and of strife;
But oft returned, e'en as before,
To meet my sisters at the door,
And cry, 'Where's mother?'"

"One day I knocked, but mother slept
With peaceful smile; I turned and wept.
And now, alas! the dear 'old farm'
To me has lost its greatest charm,—
My mother."

"When labor brings its well-earned rest,
If I awake among the blest
To see my Saviour in the sky,
I'm sure He'll hear me when I cry,
'Dear Lord, where's mother?'"

Two Mother's Day Gifts

A Story for the Children

"YES, yes, they will all be open tomorrow morning!" cried Margaret as she ran toward the tulip bed. Great scarlet and yellow tulips glowed in the sunlight before the small girl. Her eyes danced with delight.

"And, sister, come see my violets; they are out, too!" panted plump little Mary, tugging at her sister's hand.

Off they raced. Sure enough, dozens of large violets lifted their purple heads above the dark-green leaves; here and there was a white violet tucked between the purple ones.

"Won't mother be surprised?" whispered Mary.

"And won't we have the greatest fun doing it?" breathed Margaret.

You see, mother had been sick, very sick. Two weeks ago she had been taken to the hospital, and the doctor had said she must not see any one for a while, not even her little daughters. It had seemed such a long, long time to them.

Tomorrow was Mother's Day, and Margaret and Mary had been planning their gifts for mother for ten days. Aunt Lucile had helped them

(Continued on page 22)



Preparation for Service

BY MEADE MAC GUIRE

EVERY Seventh-day Adventist child should grow up with a clear conviction that God has placed him in the world at this time for a definite purpose. God has a plan for your life, a divine mission which you are to fulfill in the brief time before probation closes. The home training, the Sabbath school and church services, the church school and college, should all combine to make this the dominant conviction of your life. God has a glorious career for you if you will yield all to Him, and cooperate in fulfilling this mission.

"The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life. Make it your special life work. Cooperate with Christ in this grand and noble work, and become home and foreign missionaries. Be ready and efficient to work at home or in far-off climes for the saving of souls. Work the works of God, and demonstrate your faith in your Saviour by toiling for others. O that young and old were thoroughly converted to God, and would take up the duty that lies next them, and work as they have opportunity, becoming laborers together with God!"—"Messages to Young People," p. 227.

When we have this clear conviction of duty and privilege, we realize that nothing is more essential than to make the best possible preparation, that our life work may be a success. It is over this issue that much of the real battle of life takes place. God claims our highest and noblest service every day. But the enemy interposes his subtle and alluring temptations to keep us occupied with matters of minor importance to the neglect of this divine call. The amusements and pleasures of the world, personal and selfish ambitions, activities which are not in themselves wrong, but which are of no vital importance,—all these are hindrances to success. How often young people talk to me about hours, or evenings, or whole days spent in a way which brings no positive result for good. But they say, "We really did not do anything bad,"

not realizing that refraining from doing positively bad things does not make one a good soldier of Jesus Christ.

I am reminded of a story I read of a young soldier who was absent from his company during a fierce battle. As soon as the battle was over, an officer went in search of him, and found that he had been amusing himself in a flower garden during the fight. When questioned why he was there, he excused himself by saying, "Sir, I have been doing no harm." But he was court-martialed and shot. When we are called upon in the judgment to give an account of our stewardship, will it be a sufficient answer to say, "I was doing no harm"?

Even in a worldly career, success depends very much upon the preparation made. Of course we all agree that a training in school is necessary. We also realize the necessity of a good knowledge of the doctrines of our faith, the great fundamentals of the second advent message. Yet I suppose we have all seen young people who have finished college, who are well versed in the doctrines of our message, and who are willing to engage in the work of God, but who still seem to be lacking in that which would make their work a success. Apparently their preparation has included everything but the one most vital thing. A noble young worker I met in the mission field not long ago made the significant statement, "Of all the extra-curricular activities I engaged in during my college life, there was just one thing which is of great practical value to me here. I wish I had concentrated on that, instead of wasting so much time on the nonessentials."

And what is the supremely essential thing? It seems to me it is that personal union and fellowship with Jesus which constitutes the compelling power in successful soul winning. The apostle Paul said, "Love never faileth."

"Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to

reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts, must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked."—"The Acts of the Apostles," pp. 550, 551.

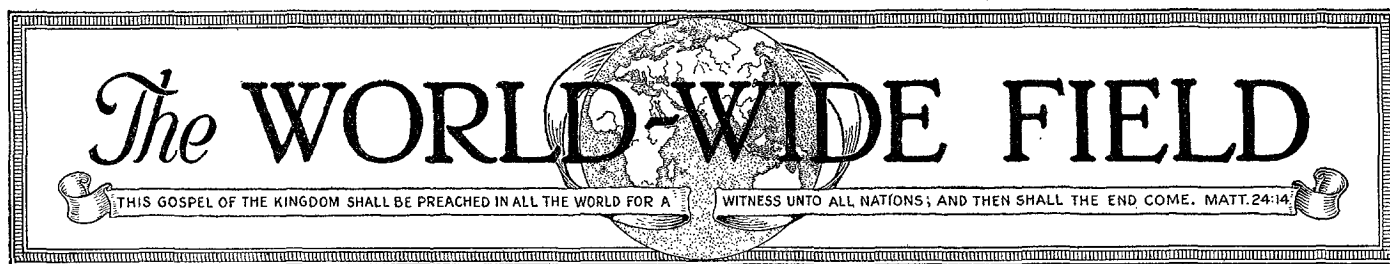
It is love that gives power to obey God. "If a man love Me, he will keep My words." The better we know Him, the more we shall love Him. "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." We must know Him in order to love Him, and we must love Him in order to make Him attractive to others.

Have you ever had the experience of having a very dear friend speak in highest terms of some person you did not like? As he goes on praising that person, before you realize it, your dislike has melted away, and on a little better acquaintance a warm friendship has displaced the dislike. Thus we may be witnesses for Jesus if we love Him.

"O tell the erring, God loves you, God died for you. Weep over them, pray with them. Shed tears over them, but do not get angry with them. They are Christ's purchased possession. Let every one seek a character that will express love in all his actions. . . . It were better not to live than to exist day by day devoid of that love which Christ has revealed in His character, and has enjoined upon His children."—"Fundamentals of Christian Education," pp. 280, 281.

We cannot imagine a person associating with Jesus day by day in His earthly life without having his life profoundly affected in two important particulars. He would be captivated by the character of Jesus, and would come to love Him more and more; and He would feel an ever-deepening interest in seeking and saving the lost. Association with Jesus had exactly this effect upon the eleven disciples, and upon many others who did not resist His influence. This is what we need today, for it is our privilege, by faith, to associate with the Saviour as truly as did the disciples in Judea and Samaria and Galilee.

(Continued on page 21)



Our Exhibit at the Century of Progress Exposition

BY J. C. THOMPSON

THE Century of Progress Exposition, held during 1933 in Chicago, was such a success, educationally and financially, that it was decided, shortly after its close last year, to continue it a second year. Twenty-three million paid admissions to the fairgrounds were recorded.

The exposition officials believe they have many evidences that the interest in and attendance at the fair during 1934 will be much greater than last year. They cite the report that hotel room reservations for the fair period were greater in mid-March this year than on May 15 last year. Tourist agencies and railroads report a larger interest everywhere than was apparent a year ago.

With a year's experience behind them, the fair officials are planning a much better attraction for 1934. Unsatisfactory or objectionable features are being eliminated. The new contracts for exhibitors and concessionaries are more rigid, and vest complete control in the hands of the fair management, something that was lacking last year. Improvements in service include taking over by the management of the comfort facilities, which will be free.

The new exposition, opening on May 26, will be larger and more brilliant than last year. There will be new buildings, including the Ford building, nine hundred feet long, itself an exposition; new color; more than a dozen picturesque foreign villages transplanted from far-off lands and from the long ago; new additions to the scientific and industrial exhibits; unique water spectacles above and in the lagoon.

Continuous free musical entertainment of the highest class will feature this year's fair. New facilities are being provided for concerts by famous orchestras and bands, supplemented by individual artists of renown.

The greatest collection of ancient and modern paintings, prints, and sculptures ever seen in America, will be at the Art Institute, close to the fair, as the official art show of the exposition. The great galleries will

contain this year looms from abroad, of old and modern master works never before seen in the United States.

Among the strange, picturesque ancient and foreign villages which will be a feature of the 1934 fair, will be the Italian village, with a leaning tower of the thirteenth century, and an antique Roman temple. The Swiss village is at the foot of "snow-crueted Alps." The German Black Forest village in winter will have skating exhibitions all summer on its frozen mill pond. The Spanish village reproduces gray castles from the eleventh century; and the days of Dr. Samuel Johnson are brought back by the Old English village.

Because of the tremendous success of the exposition last year, and because of these larger plans and promised greater attendance this year, it has been decided to have a Seventh-day Adventist exhibit in the commodious Hall of Religion, where a score of denominations and quasi-religious groups will stage their displays. Three million people visited this building in 1933, and the number doubtless will be much larger this year. Thus a unique opportunity is afforded to acquaint the public with the work and belief of Seventh-day Adventists.

It had been planned to have an exhibit last year, but because of the unsettled state of the world and acute conditions in this country, those plans were surrendered, much to the disappointment of many of our people who missed us from the many exhibitors of last summer and who believed the fair presented an unprecedented opportunity for getting our work before the public.

Since the General Conference Committee decided to have an exhibit this year, a specially appointed committee has been at work, laying plans and carrying them into execution. We have been most fortunate in obtaining our exhibit space just off the central lobby or rotunda of the Hall of Religion, in the direct line of vision of all who enter the building at the main entrance.

The first thing one will see as he looks in the direction of our exhibit, will be a huge revolving world globe, six feet in diameter, covered by one thousand multicolored lights, showing conference, mission, and institutional headquarters over the earth. This is being specially made for us by a Chicago firm who are manufacturers of scientific instruments, and is constructed of aluminum, colored according to continents and political divisions.

The wall space and one thousand square feet of floor space is being divided into exhibits for our evangelistic, medical, educational, and publishing lines of activity, respectively. Neon lights, transparencies, pictures, charts, and books will be utilized to convey to the millions of onlookers a comprehensive idea of what the Seventh-day Adventists are doing throughout the world and what they stand for. A feature of the publishing exhibit will be a copy of each of our principal publications in all 157 languages in which the message is printed. Several large cases will be necessary for this.

Mrs. E. G. White's books, with a picture of the author, will comprise a featured display, as will our work for the blind. A complete Bible for the blind, consisting of many thick volumes, reaching from the floor to the shoulders of a person of average height, will be in evidence. And a blind woman worker from our Christian Record Publishing House will be on hand to talk to inquirers, to read for them by means of the raised type, and to print on souvenir cards, with a typewriterlike machine, their names in Braille letters.

The most important feature of our exhibit will be a large, near life-size oil painting of the Christ, with His hands invitingly extended to the passing throng. On both sides of this central figure, done in letters of gold leaf, will be the decalogue. Over both the law and the painting of Christ, also done in large gold letters on a gracefully curving scroll, will appear the appellation, "Christ Our Righteousness." This complete paint-

ing is being done especially for the exhibit by three artists.

Our exhibit will cover as much floor space and will have as much frontage as any single display in the Hall of Religion, more than most of them. Attendants will be on hand in our booth at all times, from 10 A. M., when the grounds open, to 10 P. M., when the buildings close, to meet the public, to explain our work

and beliefs in the form of lectureries, and to answer questions. Already the invitation has come to us from representatives of the exposition to "go on the air" regularly, under their auspices, to tell our story to the country. Undoubtedly, as some have stated, this exhibit of ours, with attendant opportunities, will constitute the greatest single publicity effort in our history. Pray for its success!

be conducted for the benefit of all the students going into the field this summer. This plan has been followed for the last two years, and has been a real success. The students greatly appreciate the help this gives them in preparing for their summer's work.

We trust that hundreds of our young people around the circle of the earth will take advantage of the benefits of the scholarship plan by entering the evangelistic colporteur work. They will thus be placing the truth contained in our books and periodicals in hundreds of homes, as well as securing for themselves a valuable experience in the Lord's work, and be earning their expenses so they may enter one of our schools next year.

Atlantic Union College Colporteur Rally

BY B. M. PRESTON

THE student Colporteur Recruiting Rally was conducted at the Atlantic Union College April 5-10. There was an unusually fine interest manifested on the part of both faculty and students, resulting in the largest number of students definitely planning to enter the colporteur work on the scholarship plan this summer that we have witnessed for several years.

W. P. Elliott, from the Review and Herald, was with us throughout the entire series of meetings, and the excellent help he gave meant much to the success of the rally. Others present who helped in these meetings were D. A. Bailey, L. L. Skinner, W. H. Howard, W. D. Fleming, I. M. Evans, and A. Nickless. The field secretaries came in the 5th, and that evening we met with the college faculty to study with them plans for a successful rally.

A large part of the success of the rally was due to the splendid cooperation that was so much in evidence on the part of every faculty member, to encourage every student possible to plan for an experience in the Lord's work this summer.

A double chapel period Friday morning was given over to launching the campaign. An enthusiastic symposium, conducted by faculty members, students who had formerly had colporteur experience, and department leaders, started a wave of enthusiasm for the work that went through the entire school. All the meetings, including students' meeting, church services, worship, and chapel Monday, were devoted to the interests of the student colporteur work.

Much credit is due O. M. John, president of the college, for the strong cooperation and help he gave in this entire program. At the close of the rally, over thirty of the very best students in the college had definitely signed up to enter the work this summer, and there were at least twenty others who were still undecided.

Sabbath afternoon a colporteur

band was organized, numbering about fifty members. Leaders were chosen by the band to plan for meetings the remainder of the year. At the close of school, a three-day institute will

We who are up in this northwest corner of the United States often wonder whether those in the rest of the country are having the same experiences we are having. With flowers blooming out of doors nearly the whole winter long, we know that much of the rest of the country must be somewhat different, so far as climate is concerned.

But we hope that our other colleges have been blessed with an equally good season during what we are accustomed to call the spring Week of Prayer. A. W. Spalding was with us, and conducted all the special services, speaking in the college chapel on Monday, Wednesday, and Friday, also each evening, and having many special interviews with individual students. His addresses, while distinctly different from the conventional "revivalistic" sermons, were eminently practical in their content and manner, and seemed well adapted to the social and spiritual needs of our young people.

In a large school like this,—for we have an enrollment of slightly over five hundred this year,—there

is of course a great variety of types; but I think all who are acquainted with this institution will own that it seems to have a very distinct individuality of its own. When last summer I first saw the students here filing into the dining room, I could not refrain from remarking that they seemed, on the average, to be several inches taller than the young people of our other colleges. Similarly, the free pioneering experiences of the people who so recently moved in and founded these States of Washington and Oregon and Idaho, seem to be reflected in the tone and the habits of their descendants who are now with us as students. And Professor Spalding, I think, admirably struck this note in the opening statement of his first address: "I have come to preach liberty to you."

Of course, it was a gospel liberty, a liberty within well-defined bounds of duty. It was the joyous liberty of the renewed man who has given his life over into the keeping of the One who created us and who wisely knows what is for our best good. But the method of presenting the sub-

Walla Walla College

BY GEORGE MC CREADY PRICE

Student Colporteurs in Atlantic Union College, South Lancaster, Massachusetts



ject was well adapted to the habits of thinking of our student body, and it produced a distinctly good impression.

In his evening addresses Professor Spalding dwelt in considerable detail on the problems of the associations between boys and girls and between young men and young women. When a miscellaneous crowd of five hundred young people are thrown into the close contacts of college life, eating together, working together, and hurrying to and from classes in the rush of our coeducational program, with the larger number working several hours each day to help pay expenses, a great variety of problems arise in the most dynamic instincts and impulses of human nature. These problems were handled in a frank, sensible, and helpful manner; and although it would be too much to hope that all will ever afterward follow the instruction and advice given, it is certain that the vast majority were distinctly benefited.

In the vesper service on Friday evening we had a response from the young people themselves. In the morning of Friday, at the chapel hour, an opportunity was given for the students to show their decisions, and several who had never before made any profession of interest in religion placed themselves on the right side. But the evening vesper

service was a distinctly happy occasion, and as many took part as the time permitted. I am sure that the fathers and mothers of our students would have been made happy by the ring of earnest purpose which was voiced by the testimonies of these young people, who are facing life amid trials and perplexities which were unknown a half century ago when our first schools were established.

It is these young people who must finish the work of this advent movement. The alumni of our colleges are now pioneering in every land and clime; they are holding positions of trust and responsibility in this land and in the many centers of our work abroad. And as time passes, and as a few more of our leaders have to cease their labors, more and more of the products from our schools must take up unfinished tasks. And I have no doubt that in the days to come many a leader of our work, both here and abroad, will be held to faithfulness and to a clearer understanding of correct standards of life by the lessons received during the week that has just closed at Walla Walla College. And the many parents who attended Brother Spalding's institute meetings in the church, were greatly helped in their problems of rearing and training their own boys and girls.

The country demands your service, young men—fail not."

The main speech of the evening, however, was given by B. C. Corlett, vice-president of the Napa First National Bank. It was especially noticeable that a banker should emphasize the spiritual values of life. He named four F's that make for success in life: Faith, family, friends, and funds, but said that the greatest of these is faith. He mentioned three C's: Character, capacity, and capital, but he insisted that, even from the banker's standpoint, the greatest of these is character. There are three kinds of reserves: Financial, physical, and spiritual. Financial reserves are good, physical reserves are better, but for true success in life one must have spiritual reserves. The best that a father can do for his son is to give him the reserves to meet the emergencies that will come to him, and this means, above all, spiritual reserves.

After a song by the Glee Club, we all took hold of hands and sang, to bring this inspiring occasion to a close, "Blest be the tie that binds." It was encouraging to us all to see how these leaders in various walks of life understand and appreciate what we are trying to do up here in this school on Howell Mountain. One speaker, referring to Emerson's statement, said that our success was evident; the world had made a road to our door.

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An Interesting Social Event

BY L. L. CAVINESS

THE words of the Master Teacher, "A city that is set on a hill cannot be hid," should certainly also apply to an Adventist school located on a mountain. I was made to think of this by a recent interesting and encouraging social event that took place here at Pacific Union College. It was on March 8 that the Father-and-Son dinner, organized by the men of Grainger Hall, was held. To this dinner the men students had invited, as far as they could, their own fathers; but many adopted fathers for the occasion. Among the guests thus invited were neighbors living here on Howell Mountain, business men and prominent citizens from St. Helena, Napa, and even from San Francisco. There were about 250 fathers and sons and guests that were present at the dinner.

Among the guests present were Eugene Roland, State assemblyman; B. Macomber, editor of the *San Francisco Chronicle*; Judge King, of the Superior Court, Napa; B. C. Corlett, president of the California Bankers' Association; P. R. Alexander, of

the St. Helena branch of the Bank of America, and many others.

Lyman Conner, a third-year pre-medical student, was chairman for the evening. The grace before the meal was offered by Dr. M. M. Hare of Los Angeles. Following the dinner there was an interesting program. Homer Teesdale, head of the history department, was toastmaster for the evening. He emphasized the hope of young men of all times to be admitted to the counsels of their fathers, and to be able to share their burdens. Woodrow Krieger spoke for the young men, and his father, I. G. Krieger, of Lodi, replied for the fathers. W. E. Nelson said that the great purpose of a college is to help the fathers to educate their sons. Mr. Macomber, after telling of a previous visit to the college, brought to the young men the challenge of the present crisis in national affairs. Assemblyman Roland expressed his appreciation of the high ideals of the young men in this school. He said: "You are the choice young men of our State, and you should be lead-

Ministerial Institute

BY J. G. THOMAS

THE ministerial institute held at the Oakwood Junior College, Huntsville, Alabama, February 20-27, for all our colored ministers and Bible workers of the Southern Union Conference, was indeed a good meeting. We greatly appreciated the efforts put forth by our union president to make this meeting a success. From the inspiration gained by our workers we look for unusual results this summer all over our field.

The colored visitors attending this meeting were G. E. Peters, of New York; J. E. Cox, of Philadelphia; Elder and Mrs. Troy, of Chicago; Mr. and Mrs. H. E. Ford, of the Hinsdale Sanitarium; T. H. Allerson, of the Central Union; M. M. Young, of the Southwest; and F. L. Peterson, from the General Conference. All these workers gave valuable help.

The Southern Union Conference and Oakwood Junior College extend a cordial invitation to all our colored young people to attend the Youth's

Congress to be held at Oakwood Junior College, May 25-28. This congress is designed to give our young people a new vision of life; and Oakwood desires to show the place it can fill in this new vision. We want all

our young people of North America to visit Oakwood at this time. A very small sum will be charged for their entertainment while there, and both faculty and students assure them a pleasant stay.

G. E. Taylor, pastor of the Great Falls church, has recently been invited by Station KFBB to use a Sunday evening hour once each month over the radio. Words of appreciation of his first service were received by the station from many parts of the State.

J. L. McCONAUGHEY.

North American News Notes

WE are happy to give a report of the self-supporting medical missionary work done at Long Beach, California, during the year 1933, as reported by Miss L. Gray (nurse), who says it is only a partial report:

Papers given away	3,006
Visits made	429
Treatments given	196
Meals given	328
Bible studies given	48
Hours of Christian help work ..	530
Persons taken to services	154

G. A. ROBERTS.

"THE presentation of this message is to result in the conversion and sanctification of souls."—"Testimonies," Vol. IX, p. 154. Through our radio broadcasts and Sunday night services at the church in Harrisburg, Pennsylvania, we are seeing the above prophecy fulfilled. Both men and women are showing a transformation in their lives as they hear this truth.

One man who recently lost a faithful Adventist mother is now thoroughly stirred, and is inviting friends and neighbors to attend Bible studies in his home. He and his wife are showing decided evidence of genuine conversion.

Two Armenian women, a mother and her married daughter, who first came to the church through the visit of our Armenian nurse, are now following the radio with the deepest interest, reading our books, and attending every service they can. They are cultured, refined, and well educated, and are studying the message with a view of accepting the faith.

One man who, with his wife, is showing the deepest interest, sees the depth and scope of our Bible teachings. He drives twenty miles to services. He is amazed at the bitterness exhibited by his former pastor and fellow church members toward this new faith.

One woman who has been quite prominent in the local Salvation Army work was told that we taught false doctrines. An accidental tuning in on our radio service one day, opened her eyes and removed her prejudice, and she has become an enthusiastic Sabbath keeper. She is

zealously working to reach every one of her neighbors and friends. Already she is showing a transformation in her own life, which she attributes to this blessed message.

Some of our older church members are attaining a new experience in the things of God. Surely God is able to turn the hearts of men as He turns the waters of the sea. We are praying for the latter rain in Harrisburg.

H. A. VANDEMAN.

ON the first day of April, 1934, eleven were baptized in Bison, Kansas, from the churches at Bison and Shaffer, and two from Hoisington. After some personal work and a few meetings, it was our happy privilege to organize a Sabbath school in Hoisington, where heretofore we had had no organization. We found several believers here who had come into the truth under the labors of Elder Everson, but had lost their contact with our people. We trust that this small beginning will mean much to the cause of truth in Hoisington, and that it will grow. A number seem much interested.

A. A. DIRKSEN.

SABBATH, March 31, A. E. Sander-son baptized six into the membership of the Hartford (Connecticut) church. These new believers are largely the result of the work of Miss Mary Walsh, Bible worker, who is carrying the responsibilities of the Hartford church. One week prior to this C. L. Taylor baptized five at New Haven, Connecticut. Four of them joined the New Haven No. 2 church and one the New Haven No. 1 church. These are the first baptisms of the new year, but the outlook is good for the best soul-winning year in our history.

F. D. WELLS.

C. C. WILCOX, pastor of the Missoula (Montana) church, recently baptized ten new believers. He is at present holding a series of Sunday night meetings, having every seat filled with an interested audience.

THE San Francisco tabernacle effort, conducted by Elders Boothby and Adams, and Brother Spillman, assisted by four Bible workers, was opened about two months ago. A tabernacle seating about one thousand people was built five blocks away from the Civic Center. San Francisco has always been a very difficult city to interest in our message, and it has been hard to secure an attendance. We are pleased, however, that from the beginning the meetings have been well attended. On Sunday nights the tabernacle is usually full, and on the other nights about two thirds full.

Elder Boothby reports eighty-seven people as having taken their stand for the truth. He has a large baptismal class. His first baptism will be held in a few days, and we understand he has at least twenty-five ready for baptism.

DAVID VOTH.

ON Wednesday night, April 4, James Gaitens and his wife opened an evangelistic effort in a hall in Flat River, Missouri. This makes our second effort this year. Several efforts are anticipated for the summer. We are expecting our full ten per cent increase of baptized believers for 1934.

CHARLES THOMPSON.

Preparation for Service

(Continued from page 17)

"We are assured that we may be so identified with Christ, the Son of God, as to be wholly one with Him, as He was one with the Father. Who can comprehend this? These words place on us a great responsibility. They are the highest measurement of character, and contain the richest blessings that it is possible for any human being to enjoy."—"Special Testimonies," Series A, No. 11, p. 31.

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THE Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life.—"Christ's Object Lessons," p. 332, ed. 1923.

Two Mother's Day Gifts

(Continued from page 16)

to water the tulips and violets each day to hurry them on. And it really seemed as if the sun knew just how eager the children were to have the blooms ready for Mother's Day; for every day it shone, and shone, and shone, until the tulips and violets popped open, one after another.

Mary had learned at kindergarten how to make little baskets, and with some green crêpe paper which Aunt Lucile found, she made the prettiest fringy holder for her violets.

"Just the very thing, Mary!" exclaimed Aunt Lucile when it was finished and taken to her.

Margaret's gay tulips were to be put into a brown wicker basket with a high handle.

"We can take them to the hospital ourselves, can't we, auntie?" begged Margaret.

"Even if we can't see mother?" queried Mary.

"Yes, indeed, you may. We will go down right after Sunday school," she promised.

"Goodie! Goodie!" sang wee Mary.

Mother's Day was just as sunshiny as the other days had been. Margaret and Mary soon had their baskets ready.

"I'll put in a few of these white violets," Mary said. "Mother loves them because they are so sweet."

"I can hardly wait, sister!" she cried as Margaret tied on her bonnet for her.

They all went up to the floor where mother's room was, and there Aunt Lucile had a talk with a big man in a white coat.

When she came back she said, "This is going to be a wonderful Mother's Day, dears. Dr. Northern says you can take your gifts to mother yourselves. Isn't that splendid?"

"O auntie!" breathed the girls. How their eyes shone!

A minute later a nurse said, "Mrs. Morse, here are two Mother's Day gifts for you." Her eyes were crinkly at the corners, too.

As she backed into the corridor, two glad little faces peeped into the room.

"Oh, my precious gifts!" cried mother, stretching out her arms.

With sparkling eyes Margaret and Mary advanced toward the bed, keeping one hand hidden behind them. At the bedside each held her offering up before their mother.

"This is all we had to bring you, mother," said Margaret, softly.

"We made them bloom for you, mother!" added another voice. Their eyes danced.

"I could not want anything more than just you two darlings!" Mother was holding them very, very tightly.

Suddenly she exclaimed, "Why, my nurse cannot count very well. She said there were two Mother's Day gifts, and I have four!"—*Daisy M. Moore, in Child's Gem.*

Mother

BY NELLIE MERICKLE

HAIR as white as whitest snow,
Eyes that shine with love's sweet glow,
That's mother!

Heart as big as heart can be,
Caring, daily, more for me,
That's mother!

Love so tender, and so warm,
Prayers to keep me from all harm,
That's mother!

May God help me day by day
To be in faith and charity
Like mother.

Help me, whatever else I do,
To be more loving, tender, true,
To mother.

Help me, dear Lord, so true to be
That I may dwell in heaven with Thee—
And mother.

The Gift of Speech

How much we desire it! How lost we feel without it! Jesus recognized this human need, and when the Holy Spirit was sent at Pentecost, the gift of tongues was a prominent feature of the apostles' work.

The printing press may be termed "the gift of tongues" to the remnant church. This denomination is greatly blessed with a wealth of literature for missionary purposes. *Present Truth* has drawn from the best of our writing talent. Successful Bible teachers and evangelists of long experience present the doctrines of the third angel's message in ways that have proved effective in soul winning.

Let these Bible teachers and evangelists speak for you when presenting the truth to your friends and neighbors. *Present Truth* may be sent to a list of names of your own choosing twice a month for a year for only 25 cents.

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50 copies	\$.40
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Place an order with your Book and Bible House so your friends and neighbors may hear the message as given by the leading workers of the denomination.

Appointments and Notices

NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

Atlantic Union

Greater New York	May 14-16
Northern New England, Rochester, N. H.	June 3-6
New York, Union Springs	June 29-July 8
Southern New England, So. Lancaster, Mass.	June 22-July 1

Canadian Union

Newfoundland, St. John's	June 11-19
Maritime, Memramcook	June 21-26
Ontario-Quebec	June 29-July 8
Manitoba-Saskatchewan:	
Winnipeg	July 6-10
Saskatoon	July 10-15
Alberta, Lacombe	July 19-29
British Columbia:	
Kelowna	Aug. 2-6
Vancouver	Aug. 8-12

Central Union

Youth's Conference, College View, Nebr.	May 29-June 2
Colorado, Boulder	June 8-17
South Dakota, Huron	June 8-16
Wyoming, Casper	June 13-17
North Dakota, Jamestown	June 15-23
Minnesota, Hutchinson	June 21-30
Iowa Regional Meetings:	
Mason City	June 14-17
Sioux City	June 21-24
Davenport	Aug. 16-19
Des Moines	Aug. 23-26
Nebraska, Lincoln	Aug. 10-18
Kansas	Aug. 16-25
Missouri, Clinton	Aug. 24-Sept. 2

Columbia Union

Potomac, Takoma Park, Md.	June 7-17
New Jersey, Trenton	June 28-July 8
East Pennsylvania, Westcoastville	July 5-15
West Pennsylvania	July 12-22
Chesapeake, Catonsville, Md.	July 26-Aug. 5
Ohio, Mount Vernon	Aug. 9-19
West Virginia, Parkersburg	June 14-24

Lake Union

Youth's Conference, Berrien Springs, Mich.	June 4-7
Illinois, Brookfield	June 7-17
Wisconsin	June 14-24
Indiana, Bethany Park, Brooklyn ..	June 14-24
Michigan, Grand Ledge	Aug. 23-Sept. 2

North Pacific Union

Idaho, Caldwell	June 12-18
Upper Columbia, Granger, Wash.	June 14-24
Washington, Auburn	
Oregon, Portland	June 26-Aug. 5
Montana, Bozeman	Aug. 2-12

Pacific Union

Central California Workers	May 21-27
Northern California Workers ..	May 28-June 3
Central California, Fresno ..	May 31-June 9
Northern California, Lodi	June 8-17
Southeastern California-Arizona, So. Calif.	
Junior College, Arlington	June 14-24
Southeastern California-Arizona Workers	June 25-30
Southern California	
Southern California Workers	

Southern Union

Florida, Orlando	May 18-27
Georgia-Cumberland, Collegedale, Tenn.	
Youth's Conference (Colored), Huntsville, Ala.	May 25-June 8
Alabama-Mississippi, Meridian, Miss.	May 25-28
Kentucky-Tennessee:	
Memphis, Tenn.	June 8-13
Louisville, Ky.	June 12-17
Carolina, Charlotte, N. C.	June 15-21
Youth's Conference (White), Orlando, Fla.	July 4-7

Southwestern Union

Youth's Conference, Keene, Tex.	May 19-21
Texas, Keene	July 26-Aug. 5
Arkansas-Louisiana, Shreveport, La., Aug. 2-12	
Union Colored Camp Meeting, Shreveport, La.	Aug. 2-12
Texico	Aug. 16-26
Oklahoma, Guthrie	Aug. 9-19

A New Book

of Great Value

By C. H. WATSON
President of the General Conference

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"Unto Two Thousand and Three Hundred
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OF SPECIAL INTEREST

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

THE March report of mission funds for North America reveals a very pleasant surprise in showing a gain of \$31,238.48 over the same period of 1933.

The increase of mission funds brings great courage to our brethren in mission lands. N. P. Neilsen, of the South American Division, writes: "We are surely thankful for the loyalty of our brethren in these times of depression and for the tremendous effort they put forth to sustain the work in these mission fields. Kindly thank them in our behalf for the effort which they put forth. It means so much."

Again we list the organizations in respect to their position in mission giving. The star indicates that the field shows a gain in 1934 as compared with the same period of last year.

Bermuda	-----	\$ 489*	Wyoming	-----	\$.147	Montana	-----	\$.107
Alaska	-----	.318	Ohio	-----	.147*	Oregon	-----	.107
West Va. (colored)	-----	.304	Florida (colored)	-----	.144*	Georgia-Cumb. (colored)	-----	.105*
Potomac	-----	.263	Texico	-----	.144*	South Dakota	-----	.102
Nevada-Utah	-----	.256	Missouri (colored)	-----	.139	Ark.-La. (colored)	-----	.102*
Florida	-----	.255*	Chesapeake (colored)	-----	.137	Colorado (colored)	-----	.098
Potomac (colored)	-----	.238	Colorado	-----	.132	Ohio (colored)	-----	.098
S. New England	-----	.233	West Virginia	-----	.131	Ky.-Tenn. (colored)	-----	.096
Gr. New York	-----	.226	Washington	-----	.131*	Texico (colored)	-----	.095*
New York	-----	.218	Chesapeake	-----	.130	Kansas	-----	.094*
S. California	-----	.218	Carolina	-----	.130*	Oklahoma	-----	.093*
Georgia-Cumberland	-----	.211	Ontario-Quebec	-----	.129	Texas	-----	.092
New Jersey	-----	.208	Missouri	-----	.128*	Carolina (colored)	-----	.088*
N. Calif.	-----	.199*	Kansas (colored)	-----	.123	Arkansas-Louisiana	-----	.085*
New Jersey (colored)	-----	.196	Michigan	-----	.123	Oklahoma (colored)	-----	.082
East Pa.	-----	.195*	Alabama-Mississippi	-----	.119*	West Pa. (colored)	-----	.081
West Pa.	-----	.187*	Indiana	-----	.117*	North Dakota	-----	.079
S. E. Calif.-Ariz.	-----	.181	Kentucky-Tennessee	-----	.117	British Columbia	-----	.071
East Pa. (colored)	-----	.179	Maritime	-----	.116	Texas (colored)	-----	.065
Central California	-----	.176*	Minnesota	-----	.111*	Manitoba-Sask.	-----	.059
Nebraska	-----	.162*	Upper Columbia	-----	.110*	Newfoundland	-----	.059
N. New England	-----	.158	Wisconsin	-----	.109	Minnesota (colored)	-----	.055
Illinois	-----	.152*	Ala.-Miss. (colored)	-----	.108	Alberta	-----	.047
Idaho	-----	.148*	Iowa	-----	.107*			

J. L. SHAW, Treasurer.

Wilson has had a very, very successful effort thus far in the native location at Bloemfontein. He has had an average attendance of 1,000 people nightly throughout the entire six weeks to date. Seventy-two very fine people are in the baptismal class, having definitely taken their stand for the truth. This is certainly a very encouraging result, coming from such a sin-hardened location as at Bloemfontein."

That all may understand the force of this statement, it may be well to explain that the native people of Africa, who leave their villages and come to work in the mines or factories operated by Europeans, are segregated in native city areas known as "locations." Aside from the breaking down of the old tribal restraints, this brings the natives into direct contact with the white man's vices, and creates conditions that are far worse than existed before they came in contact with "civilization."

It is encouraging, also, to learn that the Sabbath school and other mission offerings in the Southern African Division are increasing. The division went \$3,000 beyond its Harvest Ingathering goal.

M. E. KERN.

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Death of C. E. Kimlin

THE members of the General Conference Committee in annual spring meeting were made sad to learn, Sabbath, April 28, that C. E. Kimlin, the manager of the Glendale Sanitarium, had passed away in the early hours of the day. He had successfully gone through an operation some days ago, and seemed to be making an excellent recovery. The development of pneumonia caused his death.

Brother Kimlin was one of our faithful, efficient sanitarium managers. He was a consecrated man of God. His death brings a great loss to our work in Glendale. We extend to his sorrowing wife and children our sincere sympathy.

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Progress in Mexico

WORD has been received from Mexico of the manifest working of Providence in solving difficulties in connection with the work, also of the great interest of the people in the message of salvation. C. E. Wood, superintendent, writes:

"I have just returned from a trip through the Gulf Mission, where we held eleven church officers' institutes. As the result of the evangelistic phase of these meetings, 117 were added to the baptismal classes of the churches. We find that there is a wonderful response to the message in Mexico today, and it is evident that rapid developments will be seen in the near future.

"Two young girls, one nineteen and the other seventeen, have recently won a company of fifty-two Sabbath keepers as the result of their missionary work."

A Good Report From Africa

Our evangelistic efforts for white people in South Africa are well attended. J. H. Raubenheimer and J. J. Birkenstock have had large successful efforts for Europeans. In an effort conducted by A. W. Staples for colored people, the hall was "packed most every night by a fine class of people." (The "colored" people of South Africa are a mixture between the white and native races.)

J. F. Wright, president of the Southern African Division, writes: "N. C.

ALL will be interested to read the article by J. C. Thompson on page 18, regarding the General Conference exhibit at the world's fair in Chicago the coming summer.

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WE are glad to present such a fine list of camp meetings for 1934. We have endeavored to make this list as accurate as possible, and shall be glad to be promptly notified of any inaccuracies or changes in dates or places of meeting.

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A RECENT word from Europe tells us that Elder Guy Dail, superintendent of the Bulgarian Mission, has been called back to the headquarters of the Central European Division, as office secretary of the division.

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Word From South America

IN the famous depression year of 1933, when every country in the Inca Union was practically at war with its neighbors, when almost every other business house on the main street of Lima, the capital of Peru, was either forced out of business or off the main street, this union exceeded its Harvest Ingathering goal, and every single mission, including war-wracked Bolivia,—and only excepting Ecuador,—did the same.

Business conditions are improving in 1934. Chile is selling nitrate to many foreign countries, an ominous thing; for nitrate is not only used to manufacture fertilizers, but ammunition as well. The price of wool is high, and the price of other staples upon which these countries



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