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A MESSAGE TO THE ADVENT BELIEVERS

From the Spring Council of the General Conference Committee

GREETINGS! Our thoughts turn, in the midst of our annual Spring Council, to our faithful membership throughout the world field. We want to share with you, in this way, some of the encouragements and convictions that have been borne home to our own hearts as we have surveyed conditions both in the world and in the church, and have studied our relation thereto in the light of speedily giving to the world the message of our soon-coming Lord.

Unprecedented situations obtain in every sphere of human thought and action. There is a rapid downward trend in human society. Abandonment of the Christian verities in the world around us progresses at an almost unbelievable pace. We are indeed amid the perils foretold for this last hour. The fear of the Lord is surely departing from the masses of mankind, while the blessed Spirit of God is awakening the honest in heart as never before. So, coupled with these sobering conditions, we not only see openings, but hear distinct and insistent calls to advance. And the blending of the two constitutes a challenge utterly beyond anything known to us in the past.

There is, at the same time, a tendency toward carelessness on the part of many within the church that causes us deep concern, and that, too, at a time when God calls to purity of life, and to consecration of time, talent, and means for the finishing of the work. Though problems confront that human wisdom cannot solve, and though a task is before us that human strength cannot compass, thank God, divine power and wisdom await our asking and acceptance!

The present need constitutes a sobering call for humbling of heart, for confession of sin, for consecration of life, to the end that we may finish our divinely appointed task. This is our burden here at the Council, and we invite

every believer in the blessed hope to join in such a rededication of life.

This is truly the hour to advance materially the cause we love. Dollars now may be of greater value than tens or hundreds later, when our work is hindered by increasing restrictions. This is manifestly the time for sacrificial giving, and for breaking with anything that would hold us to things earthly. We must advance; and we appeal to all to covenant solemnly with God by sacrifice for the advancement of the cause to which we have dedicated our lives. With the improvement in economic conditions there should be a corresponding increase in tithes and offerings. An honest tithe will bring Heaven's promised blessings, while means withheld will result in impoverishment of the church.

Opposition and enticement from those who once walked with us bring perplexity to some. We earnestly appeal to our brethren and sisters to give no heed to those who seek to weaken their faith in the truth and work of God, but rather to support the remnant church which, though weak and defective, is the supreme object of God's tender love and leading. Let us stand unitedly against every disintegrating element that seeks to undermine confidence in the advent movement, message, and leadership.

Our hearts go out in concern and loving sympathy to those of our brethren and sisters living in lands where religious oppression and restriction rule. Our prayers ascend constantly in their behalf. Let all pray that God will work out every experience for their good.

This, then, is our fourfold appeal and admonition,—to full consecration, sacrificial giving, unstinted service, and unswerving loyalty.

GENERAL CONFERENCE COMMITTEE.

May 1, 1934,
Washington, D. C. U. S. A.

LONG HAS IT HELD HIGH THE BANNER OF TRUTH



By WILLIAM A. SPICER



Year in, year out, these eighty years and more, the "Advent Review" has held high the standard of the advent message. It was a rallying signal to the pioneer workers and early believers. Its voice was first heard in 1850, calling true hearts to the advent movement of the prophecy. Never wavering, never ceasing, these columns have sounded the keynote of the advent message and echoed the Good Shepherd's call to His scattered sheep; and week after week, all these years, the "Review" pages have told what God hath wrought in old fields and new. Other missionary papers have been established to teach the message to the general public. In areas where thousands of believers have sprung up who do not read the English, many papers in many languages are printed to shepherd the flock. But the "Review" stands now, as in 1850, the one paper surveying this cause in all the world. Only in these pages can we watch the steady onward sweep of the world movement of the prophecy; and only by watching this can we "keep pace with the message"—to use a constant phrase of the old pioneers.

When James White, our first editor, took up his pen to prepare the matter for our first paper, he wrote: "I tremble at the word of the Lord and the importance of this time."

That was in 1849, and the first paper was called "Present Truth" (next year merged into the "Advent Review and Sabbath Herald"). Well might his hand tremble at the word of the Lord as he began the first periodical ever to sound on earth the full message, "Fear God, and give glory to Him; for the hour of His judgment is come." The brethren had felt they could not as yet begin a periodical. The believers were few, and poor, and scattered. In a council in Massachusetts the pioneers had definitely decided to wait. Then came the message by the Spirit of prophecy that launched our periodical publishing work. Sister White (then but a young woman of twenty-one) stood forth saying:

"I have a message for you. You must begin to print a little paper. . . . It will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

That message started the wheels of the printing press turning for this cause in old Middletown, Connecticut; and from that first turning has arisen the responsive sound of whirring presses running at many distributing points in all the continents and in islands of the sea. The streams of light now are indeed flashing "round the world." Thank God for the great truth and the great faith that came to the pioneers in the day of small things.

And now every believer needs the "Review" as much as did those early believers to whom its weekly visits brought hope and instruction and revival. Here sounds the keynote of the ever-brightening message. Here are set forth the plans developed in General Conference councils. In these columns our general officers tell the order of battle by which we keep shoulder to shoulder in service in all lands. How can any English-reading Seventh-day Adventist family get on without this paper? I do not see. When, in traveling, I am cut off from it, I feel I must hurry on to some point where I can catch up the back numbers and see what has been said and done in the work of God in the weeks I have been without the "Review." I have to have it. I believe he needs it most who thinks he can get on without it. And in many lands over the sea the united voice of the church militant is eagerly listened for in these pages.

The other day I received a letter from a city evangelist in Australia, telling how he watches for the articles in the "good old 'Review,'" as he calls it. He adds:

"We all look for them in our home. My two boys in the university gather much help from them as they go to meet the godless influences of a modern seat of learning."

So the "good old 'Review'" has been a golden chain running through these eighty years and more, linking the advent people and their work together in one united world movement. We need this paper in all our homes. It is a means of grace that cannot safely be neglected in a time when we are seeking to stand ready for every call to service and ready in Christ Jesus for that searching moment of the judgment hour that must soon come to each one of us.



The Spirit of Discernment

WHAT should be our attitude toward a brother who claims that he has received new light regarding some Bible truth? Our leaders should listen to him kindly and patiently, comparing the views he presents with the great tester of truth, the word of God. If we find that he has indeed discovered new rays of light, we should welcome them and try to profit by them. On the other hand, if we find that he is advocating error, we should endeavor to recover him from his delusion. To this we are incited by the messenger of the Lord:

"When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the Inspired Word. 'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' 2 Tim. 2:24, 25."—*"Testimonies to Ministers,"* pp. 30, 31.

But this does not mean that our ministers should spend their whole time or even a large part of it in studying the new and strange theories of some one who claims to have new light. Satan would be well pleased if he could thus divert the gospel minister from his holy calling.

The editor of the REVIEW is besieged constantly by those who advocate what they claim to be new light. But in many instances only a cursory examination is sufficient to reveal the fact that the matter is not worthy of serious attention. We might enumerate many demands of this character made upon us. Some have taken a little detail of the truth, and felt that it should be emphasized out of all proportion to its importance. Similar questions come to all our ministers. Surely the minister of Christ must exercise, in the fear of God, the best judgment he has in discriminating between so-called new light worthy of study and theories to which no time or attention should be given.

Nor does this instruction from the messenger of the Lord mean that after we have once considered some theory and definitely settled that it is contrary to the teachings of the word of God, we should sit down

with every brother who comes along, to give investigation to his presentation of the same false doctrine, unless, indeed, it be for the purpose of helping the one in error.

Two Great Dangers

The searcher after truth will oftentimes be confronted with two dangers, and both of supreme importance: first, that he will reject additional light and leading which will come to him by the divine agency of the Holy Spirit; and on the other hand that he will mistake false theories and human philosophizing for light and truth. There are real dangers in these days when as never before evil is rampant and Satan is doing everything in his power to deceive and corrupt the faith and character of Christ's followers. The latter danger may be the greater one. Both should be guarded against.

The word of God warns very distinctly against false teachings. The apostle Paul again and again counseled Timothy to avoid "foolish and unlearned questions," to "hold fast the form of sound words, which thou hast heard of me," to "keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called." And this apostle advises the believers: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

The apostle John was so grounded in the everlasting truths of God's word that he could declare with emphasis, "We know that we are of God, and the whole world lieth in wickedness." And this apostle advises the believers that they should not even receive into their homes those who taught doctrines contrary to the gospel, neither were these disseminators of error to be bidden God-speed, "for he that biddeth him God-speed is partaker of his evil deeds." The apostle evidently believed that there were certain fundamentals of Christian faith which the believers should not question or even discuss with those of the opposition.

The Preaching of New Views

What principle should govern the one who believes he has received new

light? Should he broadcast this to the church? Should he consider that he is commissioned of High Heaven to preach a reformation to the church and reclaim the church from the error of its ways on his own independent judgment and responsibility? Such is not the spirit of the gospel. When certain questions of difference arose in the early church, the apostle Paul considered that it was necessary to take these differences to leading brethren, to the men who had been chosen of God to lead out in His work. He did this in order that the minds of the believers should not be confused. He wrote:

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." Gal. 2:1, 2.

This meeting constituted, so far as we have record, the first general council of the church, as brought to view in the fifteenth chapter of the book of Acts.

The messenger of the Lord has instructed us that the shepherds of the flock, before they advocate new views regarding Bible truth, should consult those who have had long experience in the message. She says:

"I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered without a shepherd."—*"Early Writings,"* pp. 61, 62.

Again we are told that our only safety in receiving new doctrines is to submit them first to brethren of experience who can judge those doctrines, first of all by the divine standard, the word of God, and who can view them in the light of the historical setting of this message and God's leadings in its development:

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of

experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'—*"Testimonies," Vol. V, p. 293.*

If these principles were followed, they would go a long way in promoting harmony in the church of Christ and saving it from division.

Love of Truth Our Only Safeguard

One marked way in which Satan will seek in the last days to hinder the work of God and to draw souls away from their allegiance to the gospel message, will be through false teaching. He will work with all deceivableness of unrighteousness in accomplishing his purpose. The apostle speaks of this in the warning that he gives to Timothy and through him to the church of the last days:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

The apostle Paul said that in his day "the mystery of iniquity" was already working. The early apostasy manifest in the days of Paul, and which through the centuries developed into a mighty system of error, is being revived in these last days. The warning of the apostle is as timely now as in the days of the early church, for the things which were written aforetime were written for our learning, upon whom the ends of the world are come.

Writing of this "mystery of iniquity," this "falling away," the apostle said:

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12.

Some who hold only to the theory of the truth will become ensnared. They will fall a prey to the wiles of Satan, because, as stated by the apostle, "they received not the love of the truth, that they might be saved." Not the theory alone, but the love of the truth will bring salvation to the children of God; and this love of the truth will sanctify their lives and bring them into harmony with the holy principles they profess.

"Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be de-

ceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth."—*"The Great Controversy," p. 528.*

The Saviour prayed for His church, and that prayer is in our behalf today: "Sanctify them through Thy truth: Thy word is truth." John 17:17.

F. M. W.

Standards of Holy Living

To our father Abraham God declared: "I am the Almighty God; walk before Me, and be thou perfect." Gen. 17:1. This command echoes down through the centuries to all the children of Abraham. In variant language the thought is expressed. God commanded the children of Israel through Moses: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." Lev. 20:7. Moses reaffirmed this thought when he exhorted the Israelites: "Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6. In similar language the apostle Peter describes spiritual Israel: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

Paul Speaks of Holiness

Even as Israel was called out to be the special people of God in ancient times, so are we who name the name of Christ in the Christian era called out. Paul writes of Christ, "Who hath saved us, and called us with a holy calling." 2 Tim. 1:9. Our whole manner of life, our "conversation," as the King James Version expresses it, is to be holy. Listen to the exhortation of Peter:

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:13-16.

In his second epistle, Peter describes the very time into which we are moving, the day when God will bring fierce, fiery judgments upon the earth. As a climax to this stirring description, he writes: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of

Him in peace, without spot, and blameless." 2 Peter 3:11-14.

Paul appeals to us to dedicate our whole lives, our very bodies, in holiness to God: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

There is to be nothing about our lives unholy, whether it be in practices that would defile the body, or thoughts and desires that would defile the soul. If we would meet God in peace, there must be holiness in every aspect of our lives, in every feature of our program of living. Christ declared: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Two Qualities Needed

If we would have God dwell in our hearts even while we dwell on this earth, we must be the possessors of two choice qualities, purity and humility; for the great God who dwells in the high and holy place declares that He dwells also with him "that is of a contrite and humble spirit." Isa. 57:15. There are many who feel free of any conscious desires that are impure, but who may be cursed with pride and self-esteem. The Bible standard of holy living, let it be repeated with proper emphasis, calls for both purity and humility.

It is certain if we live in such a way now that God cannot dwell with us, we can be sure that we are not ready for the day when we hope to dwell with Him. And the test of our readiness to dwell with God is whether God now dwells with us. When pride and self-esteem control, they so shrivel the heart that there is no room for God. What a world of troubles would be removed from our churches and our homes if we were possessed of humble and contrite hearts! And what a glorious foretaste of heaven and the fellowship of God would be ours as a result!

When our brethren and sisters see us day by day, can they say of us, as the Shunammite woman said of Elisha, "I perceive that this is a holy man of God"? 2 Kings 4:9. Others can often see defects in our lives to which we are blind. Especially can they see whether we possess humility.

Would we not be dealing with a matter of primary importance in our spiritual lives if we prayed more for humility and purity, for holiness, without which no man shall see God? Indeed, ought we not to pray that our lives day by day may be such that others will be constrained to holy living by our very example?

The Final Edict

When the final destiny of all has been sealed, there goes forth the edict: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

In that day there will be no middle class. There will be no halfway holy people; at least the Lord has no separate classification for them. They must be numbered with the "unjust" and the "filthy." There are many today who would be shocked to be considered as belonging in such evil company. They have done nothing strik-

ingly evil or vile, it may be true. Yet they are numbered with the wicked, the corrupt, who are lost. If we were called upon to pass judgment, we might, perhaps, do otherwise, for man looks on the outward appearance. But God, who looks on the heart, judges differently. David realized the need of holiness within when he prayed: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

If we would be accounted holy when that irrevocable edict goes forth, not only must we be free from overt acts that are unholy, from words that are impure, but there must also be fulfilled for us the prayer of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14. The God with whom we hope to dwell is of purer eyes than to behold iniquity. Our eyes must have the same abhorrence of evil.

F. D. N.

The Ministry of Trials

It is only natural for frail human beings to shrink from trials, and it may seem visionary even to suggest that there is or can be any such thing as a helpful ministry of trial; but there is such a ministry, and strange as it may seem, trials minister to our salvation. Says the apostle James:

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

We sometimes hear these words spoken, "I am so tired I don't know what to do." In all such cases, David tells one exactly what to do: "What time I am afraid, I will trust in Thee. In God I will praise His word, in God I have put my trust; I will not fear what flesh can do unto me." Ps. 56:3, 4.

Peter, an apostle of Jesus Christ, writing to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," gives this counsel:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with

exceeding joy." 1 Peter 1:1, 2; 4:12, 13.

Observe that not only are we to expect trials, but we are counseled to rejoice under them, inasmuch as by them we are made "partakers of Christ's sufferings," that is, of course, if the suffering is for His sake; for sometimes trials come to us through our own fault. But even then they may bring rich blessing, for they teach us our weakness, and turn our thoughts to God, the source of all strength and victory.

As we have already learned from James 1:2, 3, we are to meet trials with "all joy," for, as the apostle Paul tells us in Romans 5:3, we are to "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not

ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

In that wonderful prayer for His disciples on the evening of His betrayal, in committing them to the Father's care, Jesus said:

"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:14-18.

Note that Jesus sent His disciples into the world as the Father had sent Him into the world, and they were to enter into "the fellowship of His sufferings." Phil. 3:10. And this the apostles all did, even to suffering martyrdom, with the single exception of John, whose whole life of service was a continual sacrifice even down to old age.

And so the Christian life is a life of sacrifice. So far many of us have known little of such trials as are referred to in 1 Peter 4:12. It may be that we are given to repining at small trials. If so, should we not seriously consider the question propounded in Jeremiah 12:5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Perilous times long foretold are just before us. Are we day by day gaining an experience that will enable us to endure fiery trials, even counting them all joy for Christ's sake? If not, have we any assurance of a more convenient season than the present moment to make full surrender to God?

In Hebrews 5:8, it is declared of Christ Himself that He "learned obedience by the things which He suffered." Is it not "enough for the disciple that he be as his Master, and the servant as his Lord"? Matt. 10:25.

C. P. B.

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"We cannot reach Christ through a mere intellectual training; but through Him we can reach the highest round of the ladder of intellectual greatness."

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JESUS was a great worker, and his disciples must not be afraid of hard work.—C. H. Spurgeon.

A New Song

BY C. P. BOLLMAN

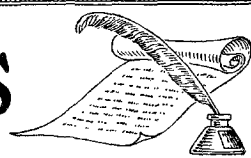
(Suggested by Psalms 40:1-3.)

I CRIED unto God, and He heard me;
My prayer entered into His ear;
From horrible mire He saved me,
And bade me to cast away fear.

My feet on a rock He established,
My goings are by His command;
A new song of joy He has taught me,
'Tis a song of the heavenly land.

There with angels I ever shall praise Him,
And bask in the gifts of His grace.
I'll sing a new song in His presence,
And joy in the smiles of His face.

GENERAL ARTICLES



Kept by God's Grace

BY ALLEN WALKER

THE entrance of Christ into the life means the crucifixion of the flesh with its lusts. "They that are Christ's have crucified the flesh with its affections and lusts." Gal. 5:24. Regeneration may not immediately destroy the perverted "desires of the flesh and of the mind." Eph. 2:3. But there is introduced into the life a supernatural power that holds in subjection and subdues these sinful impulses which have hitherto been given loose rein. There is no inherent power in man to hold these in subjection or control them. This must be recognized at the very outset. We must know that it is only "through the Spirit" that we can "mortify the deeds of the body." Rom. 8:13.

Only Christ can deal victoriously with temptation and sin. It must become a settled fact in the mind that we can be kept only "by the power of God" (1 Peter 1:5), and that Christ is "the power of God." 1 Cor. 1:24. This is the same fact that is stated in Matthew 1:21: "He [Christ] shall save His people from their sins." God has never made any other provision or way of escape. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. How very slow we are to know experimentally the truth of this verse!

Regeneration does not render man incapable of being tempted through the perverted senses of the mind and body. But the sinful desires of the flesh "are rendered powerless" (Emphatic Diaglott) and subdued by the indwelling Christ, and gradually they are neutralized and lose their power of appeal. A man immediately after regeneration may crave tobacco. But he trusts in Christ to keep him from indulging this appetite. Day by day, if he trusts steadfastly, the desire becomes less and less intense, and eventually is entirely gone, and the devil can no longer even engage his mind with reference to the matter.

This process of becoming "dead to sin" is called a crucifixion. "Our old man is crucified." Rom. 6:6. There is nothing pleasant about being crucified. A crucifixion means pain and suffering to the flesh; but if the "old

man" (sinful impulses) remains on the cross, he will die. In the crucifixion of Christ on the cross, He remained there until He was pronounced and indeed was dead. The devil taunted Him, saying, "Come down from the cross," at the time He was in greatest agony; but our Lord remained there until death came. How many there are in the spiritual crucifixion who accept the challenge of the devil, and take the "old man" down from the cross!

When the "old man" is denied and begins to suffer from lack of indulgence, he clamors to be released from the cross and his suffering. Sometimes the tempted one yields to the particular desire which happens to be the temptation of the moment. If this "old man" were forced to remain on the cross, he would die. But the tragedy is, that when the suffering comes, this "old man" is taken down from the cross by the one who yields to the temptation, and thus he lives. Very likely if he is crucified again he will have less trouble getting down from the cross than he did the first time. The devil is fighting a winning battle.

This process of nailing the "old

man" to the cross and letting him down before he has remained there long enough to die, will in time lead to his not being nailed there any more. Christ then takes His departure from the soul temple, the devil again takes possession, and the latter end is worse than the first; "for if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Peter 2:20.

What a tragedy that such things too often happen, and all because the tempted one does not trust Christ steadfastly for deliverance! The devil succeeds in getting the mind off Christ, and engages it with the momentary satisfaction of indulging the forbidden sin. This only serves to strengthen the appeal, just as it did when Eve contemplated the desirability of eating the forbidden fruit. If such would only watch and pray, if they would let Christ keep the "old man" from coming down from the cross, He would give them complete and permanent victory. He would thus remain King on the throne of the heart. We must learn that "the battle is the Lord's," and if the battle is left with Him, the victory will always be sure, and every time the enemy will be overthrown.

Medical Missionary Work

BY MRS. I. D. RICHARDSON

IN the minds of some the idea prevails that unless one is employed in some capacity in a sanitarium or medical institution, or has an education obtained in a medical school, he is not fitted to engage in medical missionary effort. This we find is not in accordance with the plan taught by the Great Physician.

"Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced."—*Ministry of Healing*, p. 144.

The Master's Method

The One authorizing the original plan of work for the lost is surely capable of devising the most effective methods for all time, from the beginning to the close of earth's history,

while it remains under the bondage of sin. So, very early in the record of God's instructions to His people we find stressed the importance of caring for the unfortunate members of the human family, those who have lost home, friends, or a means of livelihood, or who are ill. The Lord says to the children of Israel in Deuteronomy 24:19-21:

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for

the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow."

Many other similar texts are found in the Old Testament, showing God's care for the helpless.

A similar obligation is presented by the prophet Isaiah in the fifty-eighth chapter, where it is clearly indicated that the Lord will hear only those who are willing to engage in this work of relieving the distressed:

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? . . .

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually."

When our Saviour left His glorious home for a time, to demonstrate to man how a life might be spent here on the earth in perfect obedience to the Father and in service to His fellow men, we find that the greater part of His earthly ministry was spent in what we now call "medical missionary work," and that more was done in this line than in publicly preaching the gospel.

Prophecy Fulfilled

Further, we learn from His own testimony that His life here was a fulfillment of the prophecies given in the Old Testament by Isaiah and others. In Matthew 8:17 we read: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." This testimony was given when John the Baptist sent two of his disciples to ask Christ if He was the one who was to come.

Jesus answered, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4, 5.

And again in Luke 4:16-18, 21, we have this record: "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. . . The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to

preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And He began to say unto them, This day is this scripture fulfilled in your ears."

While one trained in a medical school has a decided advantage over others who have not had this training, yet the great Organizer of missionary work did not exclude the most humble believer from having a part in both presenting the gospel and relieving distress among his fellow men.

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the re-

Absent Footsteps

BY MARY VALLIANT-NOWLIN

WE have listened, watched, and waited,

While we've wrought amid our care,
For the music of the footstep

We used to hear upon the stair.

We have waited in the gloaming

As we've sobbed our evening prayer,

Sadly waited for the sounding

Of that footstep on the stair.

Long we've waited in the silence

That of absence does declare;

Never broken by an echo

Of the footstep on the stair.

Absent footsteps—how we loved them;

But the joy seemed ne'er so rare

Of the music of their falling,

Till we missed them from the stair.

Had we known—O Jesus, keep us!

O life, O love, that was so fair—

What a welcome we'd have given

That dear footstep on the stair.

But 'tis hushed; the flowers are faded

Of the summers sweet and rare

We meant to give. Only memory

Hears that footstep on the stair.

Only in our hearts we hold it,

Like some lost Æolian strain

That we catch for one brief moment,

And the next 'tis gone again.

O the mystery of loving;

Sweeter mystery of pain;

In the scarred hands is the hiding

Of the power that makes it plain.

quirement of the gospel."—"Ministry of Healing," p. 147.

Work Assigned the Apostles

Among the chosen twelve, whom the Master ordained for this combined service of medical missionary and evangelistic work, not one was a physician. But we are glad for the statement later that all "had been with Jesus and had learned of Him." This, then, we must observe, is the

essential training for all workers at the present time, as it was in the early church.

In sending out into the field the twelve and also the seventy, Jesus assigned to all the duty of acting as medical missionaries and of preaching the gospel, as will be seen by reading Matthew 10:1, 7, 8; Mark 6:7, 12, 13; Luke 9:2, 6. In many instances the healing of the sick preceded the preaching of the gospel, indicating that a person first relieved of physical suffering is better prepared for, and more susceptible to, the reception of the gospel.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*Id.*, p. 141.

We learn from the record in the book of Acts that this instruction was carried out fully by the disciples in their personal work for the people.

"Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." Acts 3:6-8.

"Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts 9:17, 18. (See also Acts 9:34, 40, 41; 14:3, 10, etc.)

Philip, who was chosen as a deacon to look after the temporal needs of the people, "went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." Acts 8:5-7.

These followed the example of the Master, of whom it was said: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

The Good Samaritan

And not only did Christ instruct His followers in a very definite way

to heal the sick, but, to still further impress the thought upon their minds, He gave a parable to the people, in which practical Christianity was forcibly illustrated, as found in Luke 10:30-37, where we find the story of the good Samaritan. As related here, the opportunity of helping an injured man was first given to the priest, then to the Levite, and lastly to a man belonging to a nation much despised by the haughty Jews of that day.

The Samaritan, "as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds." Note, it was his compassion which caused the Samaritan to pause in his journey and care for this injured man,—the same compassion, love, or pity which is revealed in the statement in John 3:16 that says, "God so loved the world that He gave;" and it is only as we have in our hearts that same love or pity for our fellow men that we shall be led to do for the suffering a similar work as that done by the good Samaritan for the relief of the man who fell among the thieves.

A True Medical Missionary

In this narrative we have the picture of this traveler dismounting from his beast and tenderly placing the wounded man thereon, after administering the necessary first aid treatment. And we are led to believe, from the presentation of this story, that he also spent the night with the sufferer, placing him comfortably in bed, and waiting upon him during the restless hours of the night, bringing water to quench his thirst, changing his position, and giving the care of a gentle nurse. "On the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

On ending the story Jesus asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" And the reply was, "He that showed mercy on him." It should be remembered that the "certain lawyer" to whom this question was addressed had made the inquiry which brought forth this illustration, "Master, what shall I do to inherit eternal life?" And the Master had said to him in reply, "Go, and do thou likewise."

"None need wait until called to some distant field before beginning to help others. Doors of service are open everywhere. All around us are those who need our help. The widow, the orphan, the sick and the dying, the heart-sick, the discouraged, the

ignorant, and the outcast, are on every hand. We should feel it our special duty to work for those living in our neighborhood."—*"Ministry of Healing,"* p. 152.

The apostle James, in an endeavor to show the importance of both faith and works, says: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15, 16. And in summing up pure religion he says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

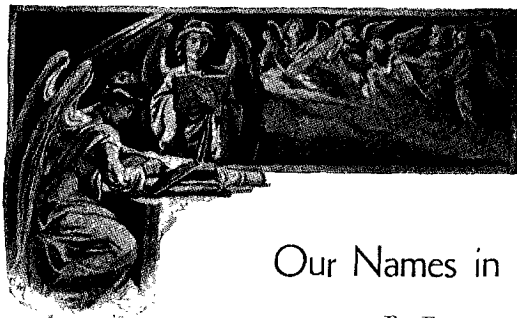
An Essential Duty

Matthew 25 presents the coming of the King "in His glory," with "all the holy angels," and the nations of earth gathered before Him in judgment, the righteous standing on His right hand and the wicked on His left. The King says to those on His right, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;" and giving the reason for this invitation He says, "For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye

came unto Me." And apparently to emphasize the thought, the righteous are represented as asking the question: "Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Then addressing those on His left, the King metes out the disappointing sentence: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." And again emphasis is given to these words by the question the condemned are represented as asking: "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

The expression of surprise on the part of the wicked indicates that some of them, at least, were professed



Our Names in the Book of Life

By PAULINA A. ANDERSON

FAR away in the beautiful city of God

Is a book with its pages so fair;
And they tell us that only the pure
and the true

Will find their names written there.
O how dear to the heart is this glorious hope,

When surrounded by dangers rife,
Of our sins all pardoned, our names
written down

In the beautiful book of life.

There are books which the angels silently keep,

Of the deeds, words, and acts on life's way,

Of the battles we've lost, or the victories gained,

At the close of each swift passing day.

God grant that no sin may mar our life's page,

No record of harshness and strife.
O dear guardian angels, with joy bear away

Our names for the book of life.

Just to think of the robes the righteous will wear,

The harp, and the crown, and the palm,

Of the joys everlasting, forever to share,

As with rapture they follow the Lamb

Through the glorious heights of that home above,

So free from all sorrow and strife,
And find with rejoicing their names

written there

In the beautiful book of life.

followers of the King, and firmly expected to have a place in His kingdom; but it seems that such failed in the matter of doing personal work for others, which work, the King said plainly, He regarded as being done to Himself.

Speaking of the personal work of Jesus among the people, we read on page 24 in "Ministry of Healing" these words: "Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed." So, if we as His representatives are to "follow

His steps," we too will be often found seeking those homes where want and sorrow are the lot of many, to relieve them and bring to them the blessed news that the return of the Saviour is near at hand. This will be regarded not only as a duty, but as a precious privilege.

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

minish, and are finally withdrawn. He who refuses to impart that which he has received, will at last find that he has nothing to give. He is consenting to a process that surely dwarfs and finally destroys the faculties of the soul."—"Christ's Object Lessons," p. 364.

"All are to labor in winning souls to Christ. Donations of money cannot take the place of this. Every moment is freighted with eternal consequences. We are to stand as minutemen, ready for service at a moment's notice."—*Id.*, p. 343.

"Jesus, the dear Saviour, is preparing a home for you; and why will not you in your turn prepare a home for those who need it, and in thus doing imitate the example of your Master? If you are not willing to do this, when you shall feel that you need a habitation in the heavens, none will be awarded you."—"Testimonies," Vol. II, p. 30.

Revelation 20:15

BY A. R. BELL

"WHOSOEVER was not found written in the book of life was cast into the lake of fire."

Is my name written in heaven? This question is the great question of the hour. It transcends every other question. We may have faith to remove a mountain. We may lay our hands on the sick, and heal them. Devils may be subject unto us. We may give our bodies to be burned. But if our names are not written in heaven, our end will be in the lake of fire.

God is long-suffering with all of us. He does not want us to perish. He waited long for us. He worked to save us from the lake of fire. We were all headed in that direction. But the Holy Spirit turned our feet toward the city of God. And our names, once registered in the book of death, are now inscribed in the book of life.

The world is full of lost men and women. Not all of them are willfully lost. There are many honest hearts among them. Comes the commission, "Go ye into all the world, and preach the gospel to every creature." We cannot all go into all the world, but we are all included in the going. It is the question of a finished task. And on that question many will be found wanting. To them it will be said, "Inasmuch as ye did it not," "depart from Me, ye cursed, into everlasting fire." Matt. 25:45, 41.

What a shame and scandal it is that we should consent to be saved by the sacrifice of Christ, and yet utterly refuse to practice the sacrifice of self. On this very matter of work for others our eternal destiny may depend.

"It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ."—"Sacrificial Giving," by J. H. Jowett, p. 10.

We must work, we must pray, we must give. We must sacrifice. We must bind about our wants. We must be in dead earnest. The sea of glass and the lake of fire are the two destinies just ahead. Which shall we reach?

"Activity is the law of life; idleness is death. 'The manifestation of the Spirit is given to every man to profit withal.' Employed to bless others, his gifts increase. Shut up to self-serving, they di-

Our destiny is in our own hands. To have our names retained in the book of life is our privilege. Laboring for others, that calls for sacrifice; giving for others, that calls for sacrifice; strength or time given for others, that calls for sacrifice. Thus our names will find a place in "the book of the living."

"Partakers of the divine nature," that is the beginning; "partakers of the sufferings of Christ," that is the sequence; "partakers of the glory," that is the inconceivable end.

The Bible in History

BY MARION E. CADY

The Bible an Inspired History

THE Bible is not a book devoted to the science of creation, for its central theme is the science of salvation. The Bible is an inspired history, devoted largely to a record of the working out of God's plan for the salvation of the human family.

Concerning the Bible as the greatest of all books of history, we read:

"The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God's word only do we behold the power that laid the foundations of the earth, and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice."—"Education," p. 173.

The Bible the Basis of All History

From the above statement it is plain that the Bible is the only sure foundation for all history study and teaching, as it alone truly and accurately reveals the beginnings, the workings, and the endings of things.

Mr. Lamb, in his book, "The Making of a Man," clearly and strikingly

shows the primal and basic place the Bible should occupy in the study and teaching of history:

"The Bible contains the only complete compendium of this world's history. While not professedly a world history, yet it does three things for history that would be impossible for any merely human book to do:

"1. It tells us how human history began. It gives us the origin of all things pertaining to this world,—the origin of man, of nations, of sin and death, the beginnings of human history before there was any one to write history.

"2. The Bible in the same way is the only authority as to the end of human history. Man can write only about the past and the present. All is guesswork and uncertainty after today. But God can see into the future, the end from the beginning. Future history is as plain to Him as past history; and in the Bible we find a very complete presentation of the future of our race, an outline of the world's history until time shall be no more. . . .

"3. And while the Bible thus reveals two things that it is impossible for human historians to know, the

beginning and the end of human history, it accomplishes another purpose that is equally out of reach of the inspired writers of history. *It traces God's hand in history.* It reveals a divine chain that links together all the important events that have transpired during the past ages, making them work out one grand eternal purpose, whose finale shall be the redemption of this ruined world from the thralldom and dominion of sin."—*Pages 50-52.*

The Study of History in the Schools of the Prophets

The Bible is not only the true basis of all history study, but gives a concrete example of the proper study of history as carried out in the schools of the prophets:

"In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry. In the records of sacred history were traced the footsteps of Jehovah."—*"Education," p. 47.*

Since sacred history was one of the chief studies in the schools of the prophets, there must have been provided a large amount of historical matter for study. This increased as the years passed, while Israel remained in their native land. It was prepared by prophets, and some of them may have been teachers in the schools of the prophets. A study of the Old Testament Scripture indicates that fourteen volumes of sacred history were prepared before the captivity, and all of them were written by prophets. Below is given a list of these fourteen volumes and the names of the writers:

The Sacred History Library of the Schools of the Prophets

Vol. I. "The Book of the Wars of the Lord," by Moses. Ex. 17:14; Num. 21:14.

Vol. II. "The Book of Jasher," by Joshua. Joshua 10:12, 13.

Vol. III. Early Life of David, by Samuel the seer. 1 Chron. 29:29.

Vol. IV. Life and Reign of David, by Nathan the prophet.

Vol. V. Life and Reign of David, by Gad the seer.

Vol. VI. "The Book of the Acts of Solomon," by Nathan the prophet. 1 Kings 11:41-43; 2 Chron. 9:29.

Vol. VII. "The Book of the Acts of Solomon," by Ahijah the prophet.

Vol. VIII. "The Book of the Acts of Solomon," by Iddo the seer.

Vol. IX. Life and Reign of Rehoboam, by Shemaiah the prophet. 2 Chron. 12:15.

Vol. X. Life and Reign of Rehoboam, by Iddo the seer.

Vol. XI. Life and Reign of Abijah, by Iddo the seer. 2 Chron. 13:22.

Vol. XII. Life and Reign of Je-

hoshaphat, by Jehu the prophet. 2 Chron. 20:34.

Vol. XIII. Life and Reign of Uzziah, by Isaiah the prophet. 2 Chron. 26:22.

Vol. XIV. Life and Reign of Hezekiah, by Isaiah. 2 Chron. 32:32.

Volume I contained a record of the battles Israel fought with surrounding nations on their way to the Promised Land; and Volume II was a record of the battles fought in the conquest of Caanan.

Some idea of what the other volumes contained may be gathered from the brief statements of Scripture regarding the volumes that were prepared during the reigns of David and Solomon.

Volumes III to V cover the life and reign of David.

"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his

Christ's Way

BY MRS. LURA LANE-PICHE

Not to tell the gospel only

To the ones who long for rest,

But to give relief in body,

Like the Saviour, is the best.

"Come to Me," His voice still echoes,

As they came then, those who would.

He not only taught of heaven,

But continued doing good.

Tenderly He touched in pity

Pain-racked bodies, sick and weak,

And their souls were lifted heavenward

By the words they heard Him speak.

He'll be with us, He has promised,

If we follow Him, and then

Ask for grace to do His bidding,

We shall fishers be of men.

And another precious promise,

"If My words abide in you,"

Greater works than these, My children,

In My name ye shall yet do.

'Tis for us, then, to be faithful;

Soon He'll come to claim His own.

What reward could e'er be greater

Than to know as we are known?

might, and the times that went over him, and over Israel, and over all the kingdoms of the countries." 1 Chron. 29:29, 30.

These must have been comprehensive volumes, for they covered David's early life as well as the forty years of his reign. They treated also not only of "the times that went over Israel," but also of "the times that went over all the kingdoms of the countries."

Volumes VI to VIII, entitled, "The Book of the Acts of Solomon," written by Nathan, Ahijah, and Iddo, contained a record of "the acts of Solomon, and all that he did, and his

wisdom" (1 Kings 11:41; 2 Chron. 9:29), covering a period of at least forty years.

Nathan the prophet assisted in writing the history of both David and Solomon. These prophet-historians wrote by inspiration. These six volumes, covering the life work of Israel's two greatest kings, a period of eighty years, must have been filled with very interesting and important matter for the study and consideration of the students of sacred history in the schools of the prophets.

God, through His prophets, sent messages not only to the kings of Israel, but also to the kings of the surrounding nations, including Egypt, Assyria, and Babylon. Messages of warning and reproof were sent, and judgment was pronounced upon those whose cup of iniquity was already full.

The students of the schools of the prophets must have studied these messages with intense interest, and eagerly watched the unfolding of events which fulfilled these prophecies. Not only present and future events were matters of supreme interest, but God's past dealings with kings and nations in their relation to His chosen people, formed a considerable part of the course of study in sacred history.

The Bible Contains Central Facts of History

Quoting again from Mr. Lamb, we are assured that the Bible contains the central, crucial, and pivotal facts of history:

"It reveals the central, crucial facts of all past history, the selection of the Jewish nation, and their strange history, their relation to surrounding nations, involving all the great nations of antiquity; the gradual preparation of the world through this chosen people for the advent of the Messiah and Deliverer, the record of whose life and death is not only the central fact in this world's history, but the most important event in the history of God's entire universe.

"All the great pivotal facts, in the estimation of God, so far as individuals or nations have had to do with the carrying out of His plans for the universe, are given in the Bible.

"For instance, the most noted men of antiquity, the men who made this world's history what it is, are largely Bible characters, and fill their conspicuous places because God raised them up and used them as a skillful player manipulates his chessmen. Not only the persons who have wrought with God, and therefore have been the most successful, such as Abraham and Moses and David

and Solomon and Isaiah and Daniel and Peter and Paul, but the men whom God has raised up without their knowledge and consent, and used mightily in the furtherance of His deep-laid plans, such as Pharaoh, Nebuchadnezzar, Cyrus, Alexander the Great, and the leaders of Roman history.

"The Bible is God's history of the world so far as this world is related to His vast universe, so that one who has mastered Bible history is able to view all history from God's standpoint, to get right in at headquarters, to study all history at its base, and therefore become a wiser historian than by any other means."—*"The Making of a Man,"* pp. 52-55.

History in the Modern Schools of the Prophets

Modern Israel, as in the ancient schools of the prophets, has a clear, definite example of how history is to be studied and taught in her schools today:

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy."—*"Counsels to Teachers,"* pp. 379, 380.

The Bible and the light shining through the prophetic gift in our day will be the chart and compass constantly used in the study and teaching of history in our schools. Other books will be used as they serve to make plain the working of God's providence in the affairs of men and nations as related to the plan of redemption.

Suggestions as to History Study

The general plan of history study and teaching should be in accordance with God's plan to redeem a lost world, which has been unfolding through the ages. It should not be an irregular, disconnected study of individuals, nations, and events; but, beginning with man falling from his high plane of purity and innocence, trace the controversy with sin and death until man is restored, and again occupies the high and exalted position belonging to loyal subjects of the kingdom of glory established at Christ's coming.

History in the School of the Hereafter

History as well as science will be studied in the school of the hereafter:

"There will be open to the student, history of infinite scope and of wealth

inexpressible. Here, from the vantage ground of God's word, the student is afforded a view of the vast field of history, and may gain some knowledge of the principles that govern the course of human events. But his vision is still clouded, and his knowledge incomplete. Not until he stands in the light of eternity will he see all things clearly.

"Then will be opened before him the course of the great conflict that had its

birth before time began, and that ends only when time shall cease. The history of the inception of sin; of fatal falsehood in its crooked working; of truth that, swerving not from its own straight lines, has met and conquered error,—all will be made manifest. The veil that interposes between the visible and the invisible world will be drawn aside, and wonderful things will be revealed."—*"Education,"* p. 304.

Forward in Faith

BY L. W. BABCOCK

WE are nearing the climax of this earth's history, and will encounter many difficult problems. Therefore we must put on the whole armor of God, and go forth with courage and faith, knowing our Master has commanded, "Go . . . preach the gospel to every creature." This we can do, for He has never asked us to go any place or do anything but that He has prepared the way and made it possible.

Therefore let us with faith, zeal, and courage go forth at His command, and not put it off till tomorrow. We may not see the glorious sunrise of tomorrow. This day only is ours. Now is the only time assured us.

This is a time for intense thought, faith, and work. We must not give an alibi; we must produce. The Lord will not accept excuses for execution. We must commit ourselves to effective efforts. We must study carefully and plan seriously. We must work purposefully to keep our organization in a condition which will enable us to fulfill the main purpose of its existence, that of winning souls for Christ. We must know the full value of the message we are giving.

New conditions will call for different plans, and we must ever be ready and willing to adjust ourselves to conditions as they arise. But there should be no departure from the rugged moral principles of justice, honesty, and virtue. We must mix charity and faith with good works, and then apply our best judgment to the solution of the recurring problems confronting our organization, at all times recognizing our Lord as leader.

We must not retreat. To retreat means defeat for us, but not for the Lord. His work will go forward, even though we fail. We must push forward more strongly than ever before. Every member must stand behind this program of advancement, and earnestly and zealously endeavor to do his part to hasten the coming of our Lord. We know Jesus will fight for us, and we must fight with Him, and not against Him.

Time marches on to a brighter future for all who are faithful. May our united prayers ascend to God that we may be endowed with wisdom, faith, and courage, ever remembering that we are "a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2.

May God help us to follow the instructions here given, that it may not be said of us, as it was of ancient Israel:

"Oh that My people had hearkened unto me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." Ps. 81:13-16.

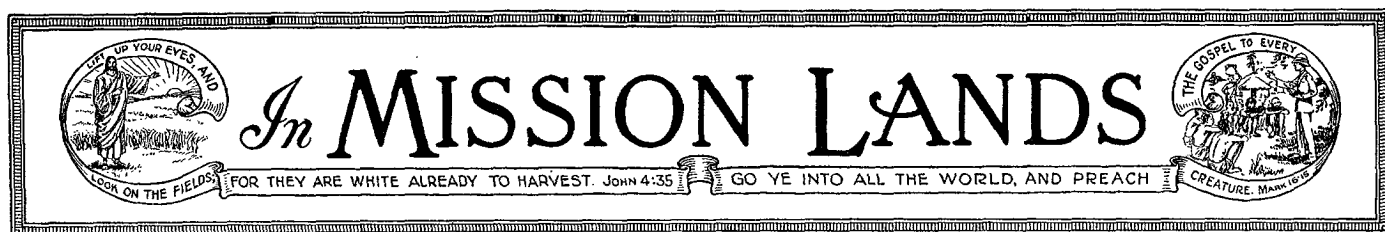
God grant that we may all be faithful in the discharge of every duty unto the Lord, that we may be accounted worthy of the finest wheat and honey from the rock. May our slogan ever be: Go forward.

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JUST as a ray of light from the sun may be passed through a prism and separated into the seven different colors, similarly spiritual light may pass through our hearts and be separated into love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.—*J. R. Fox.*

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If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Beg of God to work in you a thorough reformation, that the fruits of His Spirit may dwell in you, and you shine as lights in the world.—*"Testimonies,"* Vol. I, p. 159.



Evangelism in Trinidad

BY H. J. EDMED

THE response of the islands to the third angel's message is one of the miracles of our time, but it accords with the prophetic promises. Recently G. A. Coon began a series of meetings in Port of Spain, Trinidad. It is the second series in about one year, in a city where the truth has been proclaimed repeatedly for over thirty years. Yet from the first night, with very little advertising, the tabernacle was packed and hundreds were standing in orderly ranks around the sides. From 1,000 to 1,200 have attended every night (except Saturday) for one full month, and last Sunday night, when the vital points of the message were to be expounded, some 1,500 were present.

The local church and choir have rendered valuable aid to the interest of the meetings, and nearly 100 have already applied for covenant cards to sign, most of whom have attended the Sabbath services. Already we are beginning to wonder how we can care for the work in this city, the present place of worship being too small by half to accommodate the worshipers, some of whom are unable to attend the Sabbath services for

want of accommodation. In the present crisis the problem of erecting church buildings without appropriations is bewildering. Our companies grow in number and size, but how to find means to keep pace with the work of the Holy Spirit staggers us.

There are many Portuguese among the cosmopolitan crowds that throng our streets, prosperous vendors of soft goods, etc. Naturally they are closely attached to the Roman Catholic Church, and are difficult to approach with the message. But the Lord has a way of breaking down the walls of prejudice, as is shown by the recent conversion of some of these people. One young man who was booked for a course of study in a local monastery to prepare for the priesthood, borrowed a copy of "The Great Controversy" from one of the brethren. On reading this book, he accepted the truth, canceled his monastic plans, and was baptized by Pastor Wiseman. He has since brought in other members of his family, his father being the first. Now he is arranging to attend our local college to prepare for service in the third angel's message.

A Visit to Ruanda-Urundi

BY A. F. TARR

ONE of the most interesting sections of the Southern African Division is that portion of the Congo Union which comprises the Ruanda-Urundi provinces. Before the war these provinces formed a part of German East Africa, but at the close of the war were placed under the mandate of Belgium. Bounded by the Belgian Congo on the west, by Tanganyika on the south and east, and extending as far as Uganda to the north, they occupy a central position in Africa.

Recently it was my privilege to visit this field in connection with the annual meeting of the union committee and to audit the union books. Arriving by lake steamer at the northern port of Lake Tanganyika, I was met by Elder Bozarth, the union superintendent, and R. L.

Jones, director of Gitwe Mission, and together we proceeded to Buganda Mission, fifty miles to the north, where Brother and Sister Valentine Davies are. Here we found a rapidly growing work, one of the evidences of which was a church with a membership of eighty-seven and a Sabbath school enrollment of 942.

The visitor to Ruanda is struck with many things,—the beautiful fresh-water lakes, the high mountain peaks, many of them extinct volcanoes, one remaining active even yet, the fertility of the soil, the heavy native population and their industriousness, the variety of climate, for although located from one to four degrees from the equator, its highlands offer a climate that throughout the year is cool and bracing. These and many other things impress one

visiting the country for the first time.

But that which strikes one most of all is the awakening of the native people, the stretching out of their hands toward God. There is evident a growing realization that heathenism does not possess the power it was formerly thought to have, and that in some other direction must be sought the comfort and help that are so much needed. And wherever the messenger of truth proclaims his message, there are honest ones to be found whose souls respond to that message and whose lives are transformed by its inherent power. So great is the transformation that from emissaries of Satan they become—every one of them—ambassadors for God.

A noticeable feature of missionary reports in that field is the fact that 100 per cent of the membership reports some line of active missionary endeavor.

Union Headquarters

The union headquarters are located at Gitwe Mission, 150 miles north-east of Lake Tanganyika, and here the union committee had been called to meet. Representatives from most of the mission stations were present at this meeting, and it did our hearts good to listen to the reports of progress that came from every part of the field. These men, separated by great distances, do not often have the opportunity of meeting together, and when they do have this privilege, what a happy occasion it is! There is a social aspect to a committee meeting in the mission field which may not be thoroughly appreciated by those whose social advantages are greater.

The increase in believers for the first three quarters of the year, as reported by Elder Bozarth, was 3,431, bringing the total number of adherents in the union to 9,738. In the schools there are 7,043 pupils, taught by 121 teachers, or an average of fifty-eight pupils to each teacher. Two of the schools, Gitwe and Ngoma, have an average of 92 and 136 pupils per teacher, respectively.

At Gitwe Mission, where we spent several days before and after the committee meeting, the task confronting Brother and Sister R. L. Jones is a heavy one. With a staff struggling to spread itself over a field where are constant evidences of the

triumphs of the message, their feelings are conflicting ones,—concern over the inadequacy of their forces, yet unbounded joy over the power attending the feeble efforts put forth.

Earnest Missionaries

The activities of the Missionary Volunteers here, as elsewhere in Ruanda-Urundi, are a striking testimony to their burning zeal for spreading the message. Much of the evangelism is due to their efforts. With little education, and with but meager natural ability, young and old will go out without salary and sometimes without authorization, and bring in scores of people as a result of a few weeks' effort. The difficulty is not so much how to urge them on, but how to restrain their activities. Recently one Missionary Volunteer went out from Gitwe unbeknown to any one, and made forty converts to this message.

The work done by these young people, as well as by the evangelists, is not superficial. Brother Jones told of a visit he made unexpectedly to one of his teachers. He arrived at the teacher's home at daybreak. It was cold, and out in the early morning air a prayer meeting of forty or fifty people was in progress. These were neither church members nor Bible class members; they were a group of heathen whose hearts had responded to the preaching of the teacher, and who were pleading for victory over their evil habits, that they might be fit to join the baptismal class. Such is the earnestness of both teacher and converts in their efforts for thorough conversion.

Anticipating that the church building, into which about 1,000 people could be crammed, would be too small to accommodate those who would attend the services on the Sabbath of our visit, an outdoor rostrum had been erected on the mission grounds. Before this the people took their places. They came in groups from all directions, each group headed by a teacher, its spiritual leader. They sang songs as they came,—songs that breathed the spirit of the advent message, for these are the songs most loved in Africa. When all the people had assembled, there was a congregation seated before the rostrum numbering over 6,000 persons.

A Medical Missionary Center

Ngoma Mission on Lake Kivu was the place of our next visit, and here we spent a very happy week-end with Brother and Sister Matter, Dr. and Mrs. Sturges, and Miss Matter. We could scarcely believe, when seeing the varied interests of the mission and the large amount of work being

done, that only two years had passed since Dr. Sturges arrived on this spot to establish our work. The busy hospital and dispensary, and the packed church—for over 1,100 persons had gathered into the temporary building that Sabbath morning—told the same story of activity that we found on each one of the stations.

The orderliness of the people, especially the children, was as marked here as in any church, white or colored, that one might visit anywhere. About 300 children occupied the front rows, and not once during Sabbath school or church was one child seen whispering or in any way showing irreverence in the house of God.

Rwankeri Mission, the northernmost mission in Ruanda, within one and a half degrees of the equator, has a climate that is cool and bracing. Morning and evening, all the year round, fires are kept burning in the living room fireplaces, and we soon learned to appreciate their friendly warmth. The Rwankeri Missionary Volunteers are not behind those in any other part of the field in aggressive work. As a result of their activities, converts have been made in larger numbers than can be adequately cared for with the small staff of regular workers, and this has brought much perplexity to H. Monnier, the director. In an apology to the committee for the aggressive program which he had been unable to check, and which had involved him in an additional outlay of funds, Brother Monnier said:

Curtailed Budgets and Large Increases

"When, two years ago, I made appeal to our Missionary Volunteer bands to help finish the work, I did not know where the venture was to take me. I have been, almost against any possibility of control, driven into problems from which I could not shrink,—the opening officially of new work. Our Missionary Volunteers had cared for it, and yet they had to live. Many had to give their full time after some weeks of interest, and as a result I had to give them some support. Had the interests been

smaller, they could have hoed their fields and kept on without salary, but the situation became such that it was necessary in some places to put in full-time teachers. In Bunjuri the teacher, Gedeoni, has a problem in dealing with over 400 converts. How could a Missionary Volunteer look after such crowds?

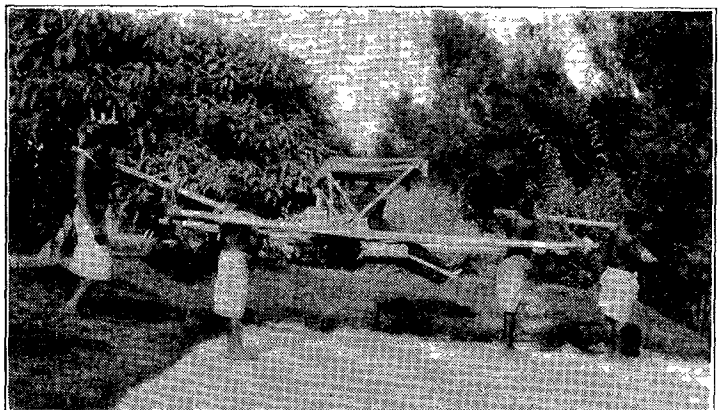
"So all the work thus started in various directions has brought about a problem which I am unable to cope with except funds be forthcoming without delay. We have had huge increases in souls, with a budget curtailed year after year."

And with an earnestness which cut to the quick, he stated, "I am here, not to beg, but to put a bare situation before you. . . . I cannot carry on the work with our actual budget. . . . I am responsible to a certain extent for the situation, but I sincerely believe that the Lord has directed in it."

We were the more impressed by the significance of Brother Monnier's appeal when, on the Sabbath of our visit to his mission, we saw the vast congregation assembled for Sabbath school and morning service. The number present was 7,157, the largest attendance at any Sabbath school or church service ever held in the Southern African Division. As I stood before that vast assembly, I felt that there, before our very eyes, were evidences of the outpouring of the latter rain. What else could account for the thousands of people who were turning toward the light? How else could be explained the fortitude and courage with which these new believers meet persecution and trial, and face unflinchingly the taunts of their enemies?

But more than this: The spirit of evangelism has swept like a wave over the people, and they are straining at the leash to respond to the calls for help; yet because they cannot indefinitely care for the interests they arouse, but must after a few weeks return to their fields, leaving their converts uncared for, the leaders are faced with two alternatives,—they must, without financial provision, em-

Off on a Medical
Call in Ruanda,
Belgian Congo.
Africa



ploy new workers to care for the work, or they must leave the company of unbaptized believers without any help whatever.

Thus the spirit of evangelism must be held in check. The natural response of newborn members to the call of God to service, has to be restrained, due to lack of funds. It is a condition not often met with in Seventh-day Adventist work, and it hardly seems consistent with the spirit of this movement. But what else can the workers do? Said one of the men: "Brethren, I feel ashamed to have to say that we must

put the brake on our people because we cannot care for new work. It is a dangerous proposition to keep the work in check; it brings discouragement and indifference."

The doors of Ruanda-Urundi stand wide open today. We believe they have been opened by God. That He has a solution of the problem we feel confident, and our prayers are that in His wisdom, and by the help which His people shall be moved upon to give, this mighty awakening may meet with the response on the part of this denomination which the Lord of the harvest intends it should.

the church as a result of the faithful work of our colporteurs in Brazil than through any other agency, or perhaps all the other agencies put together.

I have just returned from attending the biennial conference and camp meeting in the state of Rio Grande do Sul, and while there I heard from the lips of the field secretary that they had received information with regard to more than 150 people who have become interested within the last two years through the work of the colporteurs. To most of these interested people tracts have been sent systematically from the conference office. About fifty of them have been baptized, and many others are preparing for baptism. He said that there are entire churches in that field that are the direct fruit of the colporteur work. More than twenty-five groups of interested people are awaiting the visit of the preacher to instruct them further in the light that has been brought to them by the colporteur.

We verily believe that Revelation 18:1 is being fulfilled before our eyes, and that this work will go on with ever-increasing success. To this end we rededicate ourselves as humble instruments in the hands of the Lord of the harvest. Remember Brazil and her millions when you approach the throne of grace.

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Faithful Under Persecution

BY O. B. KUHN

IN times of political upheavals and national movements, Christians in China have been severely persecuted by those who were falsely influenced by supposedly patriotic motives and purposes. And in normal times the Christian convert has been subjected to much annoyance and even persecution by his superstitious and idolatrous relatives and neighbors. Indeed, in joining the Christian church, the convert expects to meet with unpleasant experiences, to encounter opposition, and to suffer persecution.

Before his marriage to a young lady who is studying the gospel and preparing for baptism, we explained to the bridegroom, who is a member of our church, the Christian marriage contract and ceremony. In order that both might the more readily understand the importance of the contract and realize the duties involved therein, we wrote out the questions applying to them. After reading this, the young man said, "In addition to the questions addressed to the fiancée, please ask her if she will remain loyal to the gospel and to me in times of persecution."

God's Blessings in the Brazil Publishing House

BY J. BERGER JOHNSON

As we cast a backward glance over the work of the institution during 1933, we are thankful for the manifest blessing of God that attended us through the twelvemonth period. No serious accident happened to our workers, and all enjoyed good health. Last year was the best we have had since the crisis overtook us some years ago. We had an abundance of work through the whole year in all the departments of the plant, and many times we were perplexed to know how to get out the literature in time for the field. One edition after another disappeared from our shelves, seemingly as if by magic, and with the two large Miehle presses at work constantly there was always some job waiting its turn on the press.

Our missionary magazine, *O Atalaia*, had the best year in its history. It enjoyed an average monthly circulation of over 20,000, and nearly a quarter of a million copies found their way into the homes of the people. At the close of December we had 15,330 paid subscriptions, and during that one month nearly 2,500 new subscriptions came in. Last year was the first year in the history of the paper that we did not suffer a heavy loss in its production and sale. In 1933 a gain, howbeit a small one, was registered, but nevertheless a gain.

The press department was busy all the year. Eleven editions of books were printed, totaling nearly 75,000 books, the largest edition being 13,600 and the smallest 2,000. Besides these books that were printed, this department put out over a quarter of a million Present Truth Series tracts, a quarter of a million *Atalaia*s, 113,500 tracts for the Harvest Ingathering campaign, 31,558 Harvest Ingathering magazines in Portuguese and German, 43,450 *Appeals* for the Harvest Ingathering campaign, 20,000 tracts

for the Missionary Volunteer department, 3,500 Morning Watch Calendars, besides the current work on the church papers in two languages, the Sabbath school lessons, and the Missions Quarterly, and printing of all sorts for the house and the various departments of conference activities.

One extra person was added to the editorial force because of the accumulated jobs. Two new books were translated during the year, in addition to the current activities.

The house enjoyed an increase of \$13,600 over the sales of the previous year, and we netted a neat little gain in operations on the business of the year, from which we helped one of our most needy Book and Bible Houses in the northern part of the republic, where there has been a five-year drouth. Our working capital is intact, and the institution has no outstanding obligations. Our Book and Bible Societies have been paying their bills to the house punctually every month, a rare thing, we believe, in our publishing department around the world. It is the goal toward which all our institutions are striving, but to which few have attained. We appreciate the faithful, persistent efforts of our Book and Bible House men in maintaining their societies free from debt.

We face the new year with courage and faith, and the outlook is bright. We have only one work in life. If I know the personnel of this institution (and I think I know them after working intimately with them for more than eleven years consecutively), I would say that their only aim in life is to furnish the message-filled literature for this great republic as fast as the colporteurs need it to scatter far and wide.

Fruits are not lacking as we scatter the seed. More souls have come into



Conducted by Promise Kloss

Training an Army

BY ARTHUR W. SPALDING

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

An army, to be successful in war, must have received training. For the wars of God our youth must be trained. This training must begin in earliest childhood, and continue through adolescence to maturity.

Who shall train them? Our teachers? Yes, to the fullest degree of which they are capable. But first and foremost in the work of training them, are their parents. Before the teachers come in contact with their pupils, those pupils have already had their tendencies established, their basic characters formed. And it is the parents who, by their heritage and the environment and the teaching they give to their children, have in chief part determined the natures, careers, and destinies of their children. Can parents rightly train their children unless they themselves are trained?

"The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his education is to a great degree in her hands. To her first is given opportunity to mold the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account. Yet there is no other to whose training so little thought is given. The one whose influence in education is most potent and far-reaching is the one for whose assistance there is the least systematic effort."—*Id.*, p. 275.

"Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. . . .

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and

they receive a training for its sacred responsibilities."—*Id.*, p. 276.

Our church provides this training for parents, but it depends upon the initiative of individual parents whether or not they receive it. If they do not receive it, and if they have not otherwise been fitted for their duties, it is practically certain that their children will not be in the army of the Lord. A few are salvaged from the wreck and ruin of the world, but the vast majority will continue to serve in the legion of the lost until the sorrowful end. But how great is the joy, how glorious the reward, of those parents who from the beginning sense the importance of their responsibilities, set themselves diligently to study, and exert all their energies and love in the work of training their children for Christ.

The Course

What is the training required by this army of youth who shall speedily

Dedicated

EAGER little Samuel, left among strange faces,
Learning tasks of helpfulness in wide temple spaces,
Schooled in keeping silence lest boisterous sounds annoy,
Taught to burnish golden lamps, but not to hold a toy—
Do you find it hard to be God's little boy?

Household ways and mother ways, all grown remote,
Dwindled to a yearly kiss, a new little coat;
Breathing smoke from incense and sacrificial beasts,
Giving swift obedience to kind old priests—
What should God's boy know of homes or hearths or feasts?

None to tuck you in tonight, where the shadows lurk;
Tired as older folk are tired, with the day's work,
Wondering at life perhaps, that gives no choice.
Yet another hour and how you will rejoice—
Thrilling to the mystery of God's own voice!

—*Dorothy Brown Thompson,*
in the Sunday School Times.

carry the message to the whole world? It is such as will make them self-governed, intelligent upon all law, physical, social, and spiritual, equipped with knowledge that will supply the wants of themselves and their fellow men, capable of ministering to their full capacity to the needs of humanity, and filled with the love of Christ, which is the highest and most compelling incentive. Such training does not come by merely wishing for it; no, neither by only praying for it. We must let God answer our prayers by taking our whole beings and putting them actively into study and service.

It is the greatest science in the world, this science of spiritual war. It compasses more than all the war colleges of the world have to teach, or all its universities. Parents, who are the first teachers, have to master the elements of this science, that they may lay the foundation upon which later and perhaps better equipped teachers may build. But let no parents think their work is unimportant because it is elementary. Equally of the father it may be said as it is said of the mother:

"No other work can equal hers in importance. She 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.

Home Government

Home government is at the base of all government. The kind of parental government which the child receives determines his future government in home, community, church, and nation. The child's government should begin in the cradle, and should progress with his years and increasing powers. The government of the child is not compassed by "making him mind." He must be progressively taught to be self-governing; and this government goes into every phase of his life—his appetite, his passions, his ambitions, his love. To know how to govern the child and to transfer

gradually to his own shoulders the responsibility for such government, so that he will be fit for the army of Christ, involves more science and art of government than most statesmen know. It will not come to parents by intuition; it requires to be studied and worked for.

Physical Health

The body of the Christian is the temple of the Holy Spirit. To honor God and to bring happiness to man, its laws must be learned and kept. This involves a much greater knowledge of physiology and hygiene than most parents have, yet not more than every parent can get. It involves more than physical science; for the maintenance of the laws of health requires a mental attitude and a spirit which are in harmony with God. Most parents realize all too little the importance of knowing and obeying the laws of health; and in consequence they are allowing their children to fall into evil habits in diet, in dress, in exercise, in recreation, in cleanliness, in sex. Parents must study to know and to govern; and they must teach their children to know and to be self-governed.

The mind will not remain empty: it will be filled with truth, or it will be filled with trash. Unless we begin to fill the child's mind with truth and continue to feed it with truth as it develops, it will inevitably receive error and evil. Do we expect to have a good garden, or weeds, if we neglect to plow and sow and cultivate? The parent must be a teacher of truth. By what means shall he teach?

He must fill the child's mind with story and song. The parent must train himself to be a story-teller and a singer, and he must select and give the best. Thus will the child be introduced to the best literature,—the Bible, church and mission history, inspirational stories and songs. As he comes to the reading age, the parent must help select and participate in the reading of good literature, and so guide in this important factor of intellectual life.

The parent must teach the child nature knowledge. This illimitable field of science, when rightly taught, leads ever to God, its Author. To neglect it is to neglect the greatest means of acquainting the child with Christ. Is it any wonder that the child whose mind is not filled with the beauties, the wonders, the mysteries of nature, turns to the frivolous amusements which the world is pressing upon him? Parents must fit themselves to open and interpret to the child the pages of the book of nature, from flower to star, from insect to quadruped, from seaside shell to

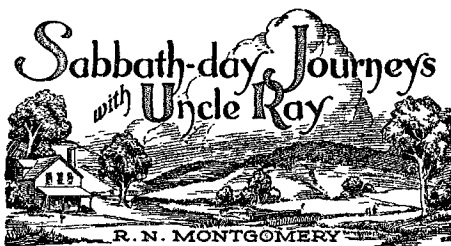
mightiest mountain, and to show him on all these "the image and super-scription of God."

Parents must teach their children the joy and the reward of work, and along with it recreation. A very great reason for the crime of today is the idleness, partial or complete, in which the majority of children and youth have come up. And in recreational ideas and practices the world has gone very far astray. To the majority work is drudgery, and its only reward money. But work is meant to be inspirational, and it will be if it is well selected, intelligently studied, and joyously done. While material rewards are right and necessary, greater rewards of work are the satisfaction of accomplishment and the inspiration of artistry. In recreation there is a basic principle to be recognized, and study is to be given to conforming recreation to that principle. Recreation for the baby, the little child, the young adolescent, and the more mature, must vary with the stage of development and the responsibilities. Parents have here a great study.

Life and Love

What is life, and what is love? Before this great mystery we shall ever bow, even throughout the ages of eternity. Here in this kindergarten of earth we may come to know the fringes of the ways of God, but we are privileged to study and to learn all that we can grasp. And it is our responsibility to set ourselves to know all we can, and to teach it to our children. Love and life are inseparable; they come from God. God is life, and God is love. Human life and human love are but investments of the life and love of God. Whatever phase and form of life we study, we must with it study love; and then all our study will lead to God.

And in this science will be found the great dynamic power of Christian service. The love of God in human lives, freed from the evil of devilish perversion, will be consecrated to the salvation and service of our fellow men.



WHILE talking about the formation of the mountains and hills, Alvan remembered that Uncle Ray had promised to tell them about some of the animals that had roamed the earth in Noah's day and were buried by the

flood. When urged to fulfill his promise, as they stood on the hilltop, Uncle Ray said, "Let's go and hunt some fossil remains of life before the flood. I know where we can find some small specimens."

Alice and Alvan shouted with joy, for they dearly loved to search every nook and corner of the great outdoors for nature's buried secrets.

"What are fossils?" Alice questioned.

"Well, the word 'fossil' simply means 'to dig for,' and refers to creatures or things that once lived and have been buried away in the earth. There are fossil remains in existence today of such tiny things as hair, fish-worms, nuts, leaves, and butterfly wings; and large things all the way up to the giant bones of animals fifty and sixty feet long."

"Can any one find fossils?" Alvan eagerly asked. "I'd certainly like to find a big one."

"Yes, any one can find them if he knows where and how to do so. It has been only in recent times that men paid any attention to this scientific field; in fact, very little was known about fossils until about 1825, when Daniel's prophecy that in the last days knowledge should be increased began to be fulfilled. Then men began to study eagerly these remains of animal life of the long ago. These fossils are silent but powerful witnesses to the world today that God destroyed the ancient world by a flood of water, and in so doing prepared in the earth the very materials which will again destroy the earth,—this time by fire."

"But how could the flood of water prepare things with which to burn the earth?" Alice questioned.

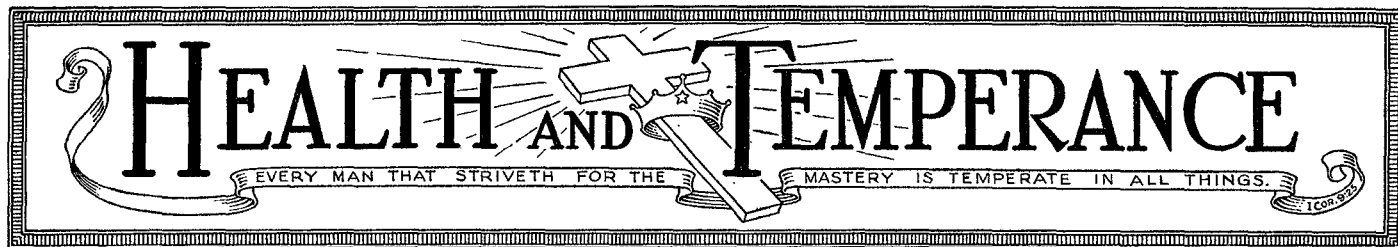
"By the formation of coal and oil," Uncle Ray answered.

"Tell us how it was done."

"Well, the coal was formed in this way: When the flood came, there were terrible storms. These storms tore up trees by the roots, whipping the tops to pieces, and destroyed thousands of acres of dense growths of palm and fern trees, as well as grasses and weeds. These great masses of vegetation were packed together by the action of wind and water, and covered by soil and stones, whose weight pressed them into firm layers. As the years passed, this became rich veins or layers of coal, in which are still found the prints of leaves, grasses, ferns, and tree trunks," Uncle Ray explained.

"My, that's wonderful! But you haven't explained about the oil," Alice urged.

"We will find out about that next week," Uncle Ray replied.



A Strong Testimony

BY J. E. FULTON

A FEW days ago, when I was about to board the train at Oakland for Glendale, California, I fell into conversation with a policeman. We soon got to talking about drink and its effects, and the policeman told me that he had been very strongly in favor of repeal, but now, after a few months' trial, he admitted that he had made a great mistake. He told me that drinking was greatly on the increase, and that one of the appalling conditions in connection with drinking was the part that women were taking in it, some of them just girls. The future, he said, looked dark to him from his viewpoint, and then he again reiterated that he had made a great mistake in thinking that repeal would make things better. He said the speakeasies that existed under prohibition still continue, and seem to be growing worse.

No doubt there are many thousands of policemen today who would testify to the same thing.

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Health Interests in the Northern European Division

BY L. A. HANSEN

At the last council of the Northern European Division, several important actions were taken in behalf of health and medical missionary work. Steps were taken looking toward placing a doctor on the Gold Coast, a mission field of the division, and to establish medical work in Estonia.

Provision was also made for the medical examination of the students of training schools early in each school year. Further action in behalf of health work in schools as well as in churches was covered in the following:

"WHEREAS, The Spirit of prophecy strongly urges that all of our believers and workers have a thorough knowledge of physiology and personal hygiene;

"We recommend, 1. That earnest consideration be given to the teaching of these subjects in the various grades of our schools.

"2. That our workers, whenever possible, avail themselves of our nurses and doctors in connection with their evangelistic campaigns.

"3. That we endeavor to organize home nursing classes in every church.

"4. Where a church can conveniently provide sufficient space, a modest treatment room be established for the benefit of the poor, under the supervision of an experienced nurse, and that our lay members assist in giving treatments."

Such council action is an expression of appreciation of what our health work should mean to us. We can be sure every such action will bring its returns.

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Medical Work in Africa

THE following letter from S. M. Konigmacher, of the Liumba Hill Mission in Northern Rhodesia, written on December 25, 1933, was received in the General Conference Medical Department many weeks later:

"As many people do not know about Christ, they do not have His Spirit. Last night I showed pictures, but the church was not full. Many had gone to try to find food. The hunger is bad, the locusts are eating up some of the new food, and so Christmas in some parts of the world will not be a time of good will and good cheer.

"What a difference the Spirit of Christ makes! Many of these people are putting the spirit sticks and gods in their huts now instead of taking these idols out of their hearts. True, we have burned many idols, but the real test is to take the false gods out of their hearts and enthrone Jesus. But amid the changes and trouble of these last days, amid the unbelief and skepticism of the times, there is still a little of the spirit and cheer of Christmas.

"A man has just come and greeted me 'Lumela.' He was a leper, and claims to have been healed by native medicine. He has a bit of a sore on his leg, and has lifted it up to ask me for a clean dressing. His ribs are showing a bit. His cloth has seen better days, but his face is turned toward the light. I am sorry for these hungry people.

"One of the most interesting cases we had recently was that of a man who was thatching his hut and fell on a stick, receiving a bad abdominal wound. They brought him to me in a machilla, and he was given a mat and a hut to stay in. He made a very good recovery.

"One Sabbath an old woman came to the dispensary with a terrible wound in her chest. I dressed the awful sore, but I could not take her into the dispensary, for the allowance was all used up. We are hoping that the way may open even yet for her to come in.

"Oh, the needs are so great! It will be a really glad day when Jesus comes and puts an end to sin, sorrow, and suffering.

"Greetings from the dispensary in Barotseland."

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San Francisco Health.—The annual message of the mayor of San Francisco, Angelo J. Rossi, gives some interesting facts about the health situation of the city. While most cities and many State departments of health have been forced to carry on their activities with reduced budgets, San Francisco has seen the need and acted upon it, to give better health protection. Its health and welfare activities for the fiscal year 1933-34, according to budget estimates, totals a grand cost of \$4,103,288. The fact that San Francisco has one of the finest health records for 1933 follows in large measure, no doubt, the farsighted and rational attitude of the city in providing funds for its health activities.

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Temperance Educational Material.—The way for intoxicating beverages has been cleared through legal enactment. Liquor interests are doing their utmost to promote drinking. Greater need is seen for sound education against the evils of intemperance. The Scientific Temperance Federation, 400 Boylston Street, Boston, Massachusetts, offers some of the very best material obtainable for scientific education. It deserves the support of every true temperance advocate.

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THE man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself.—"Ministry of Healing," p. 344.



How to Begin Work

BY MEADE MAC GUIRE

THOUSANDS of young people who believe this message have always intended to engage in God's work, and have made no other plans. But as they near the end of school life, they are more and more concerned about how and where to begin. It was not so much a problem a few years ago, when there was money in the conference treasury, and many new recruits were needed each year. But now there is little money for new recruits, and comparatively few are being sent to the mission fields.

From 1888 to 1897, O. A. Olsen was the president of the General Conference. He was one of God's noblemen, for whom all who knew him had a profound respect and admiration. He was a very earnest man, who felt keenly our responsibility to give this message to the world. It was during his administration that many of the most impressive and stirring "Special Testimonies to Ministers" were sent out. Sometimes Elder Olsen sent a message to the workers accompanying the special Testimonies, exhorting them to heed the counsels coming from the Lord, and pointing out weaknesses and errors that should be remedied. From one of these documents, sent out in 1892, I quote some paragraphs that I believe will be of interest to our young people:

"Not many years ago, it was more commonly understood that he who entered this work did so with the financial responsibility of his success or failure resting principally upon himself. It was understood that the question of wages was to be left entirely with the auditing committee at the end of the year. If the president saw fit, under special circumstances, to advance a small sum upon his own judgment, it might be done, but in no case was it considered that the licentiate had any claims upon the conference until his labor had been accepted by that body, and he must trust their judgment as to what that claim was to be.

"In this way the responsibility of success or failure was divided, and a portion of it lay where it belongs, with him who undertook the work. We still believe that this is the better way. Our State conferences are very

desirous of encouraging proper persons to enter the ministry, and this is right; but one thing is certain, our conferences cannot afford to take all the risks involved in what has often proved to be uncertain experiments. Not only that, but the effect of such a course upon a beginner is very unwholesome. In some instances it has come to the point where a young man asks what wages he can expect before he will consent to enter upon the work, thus making the matter of his hire the main condition of his taking up the work of God. We utter an earnest protest against such a spirit and such proceedings. Already our conferences are burdened with those whose chief interest in the work they follow is the fact that the indulgent conference hands out their regular salaries, asking no questions for feeling's sake.

"We recommend a return to the old paths. In most cases where young men have not the money to carry them through the first year of trial, it will be better to advise them kindly to go out and earn it in some useful occupation, and then start out in a way that will be an honor and blessing to themselves, and a relief instead of a burden to the cause.

"Upon this point a word of caution may be necessary, for while the evils pointed out should be guarded against, care must be exercised not to block the way of those who should enter the ministry, and who should receive proper encouragement in doing so."

Probably many of our young people do not know that scores of men who have borne responsibilities in this movement, worked for months and even years with no fixed salary. Their only remuneration from the conference came at the end of the year, when a portion of the funds in the treasury, often pitifully small, was allotted to them by the auditing committee.

It is quite probable that those who enter the work of God with no promise of position or salary will have a real sense of responsibility and a conviction that God expects them to pass on the light they have received. It will encourage a simple, childlike

faith in His guidance and support, which is one of the greatest essentials to successful soul winning.

I have just answered a very interesting letter from a young man who for perhaps two years or more has been engaged in the work under conference direction, but without salary from the conference. Last year he was with another young man and his wife in a fair-sized city. One of them had \$15 when they began working together. They have supported themselves by baking and selling 100-per-cent whole-wheat bread and a few other products. They baked on Sunday, Tuesday, and Thursday, and delivered on Monday, Wednesday, and Friday. This brought them into contact with many, including the mayor and five doctors, who were their customers. This food work took less than half their time, and the remainder was spent in visiting and giving Bible readings.

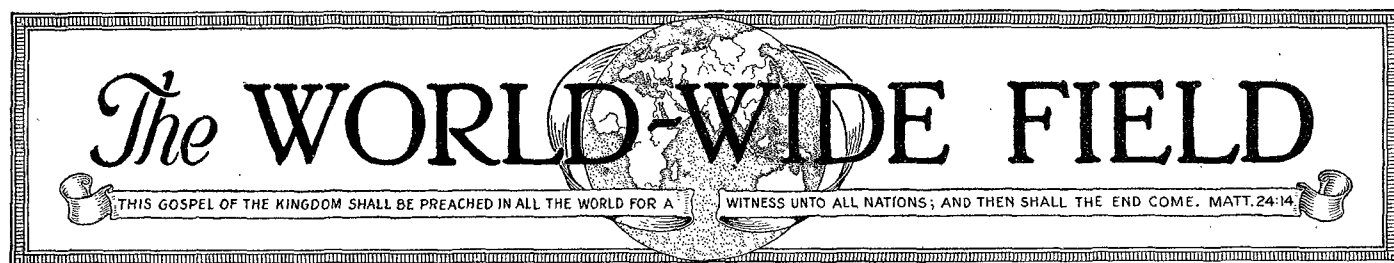
It is really a remarkable fact that a young man may work all his time and barely make a living. He can hardly find time to share in the ordinary activities of the church. But let him resolve to give himself to God for the winning of souls, and soon he is spending half his time in giving the message to others, and is getting along just as well or better financially. It illustrates the fact that a little with the blessing of God goes farther than an abundance that is used selfishly.

The Lord has given us some important instruction on this subject, and those who are stepping out by faith in obedience to His word, are having very encouraging results:

"Again and again it has been presented to me that 'there should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.' There is a grand work to be done in relieving suffering humanity, and through the labors of students who are receiving an education and training to become efficient medical missionaries, the people living in many cities may become acquainted with the truths of the third angel's message."—"Counsels on Health," pp. 541, 542.

I have word from one Missionary

(Continued on page 21)



German Department Returns to Union College

BY M. L. ANDREASEN

For some time it has been under advisement to remove the German department to Union College. It is more than twenty years since the German department was transferred from Union College to Clinton and a separate school established. We are glad to welcome the department back again, and pray that God's prospering hand may be in this move.

There are large territories in different States that are populated chiefly by people of German descent. Many of these people still use their mother tongue in daily conversation as well as in their church services. It is therefore necessary that workers be prepared who can minister effectively in these German communities.

While it may be true that the places are fewer where a laborer speaking German exclusively can work to advantage, there are certainly many places where German is the prevailing language, and where it

can be used to greater advantage than the English in reaching the older people. While there are, therefore, some who will wish to labor exclusively in the German tongue, there are a multitude of others who would be better workmen and more efficient ministers if, aside from the English, they could also use the German language.

It is for both of these classes that the German department at Union College will be conducted. We are expecting to carry on a strong work in this new German theological department, which will be headed by M. H. Schuster. We have had many letters from the German constituency, assuring us of their hearty cooperation.

We are thankful that the German department is coming back to Union College, and pray that God's richest blessing may rest upon this important department of God's work.

the recent efforts of the Catholics to secure the enactment of legislation in Ohio which would afford support to the Catholic parochial schools in that State. From an interview with C. S. Longacre, secretary of the Religious Liberty Department, we have gleaned the following information regarding this recent controversy in Ohio:

The Catholics requested an appropriation of two million dollars of the public funds for the support of their parochial schools. They "claimed that because they paid taxes to support the common schools, the State, to be fair to the Catholics, ought to appropriate public funds for the support of Catholic parochial schools." But the contention was made, on the other hand, that "the State must make provision to receive one and all in the public schools, and if parents desire to educate their children privately they must do so at their own expense."

A twelve-page leaflet entitled, "A Church Lobby Seeking Public Funds," was prepared by the Religious Liberty Association and was circulated broadcast throughout the State. The Ohio Council of Protestant Churches united in this effort, and together with the leaflet sent a letter of indorsement of its teachings to more than four thousand Protestant ministers in the State.

Seventh-day Adventists and Religious Liberty

The Religio-Political Controversy in Ohio

SEVENTH-DAY ADVENTISTS throughout their history have been opposed to religious legislation, to anything and everything that savored of a union of church and state. They have held that in the field of civil procedure, civil government should be recognized as one of the higher powers to which a citizen should be subject (Rom. 13:1), but that the government had no right to invade the domain of religion or to give support to any particular church.

Seventh-day Adventists have believed for many years that, in fulfillment of the prophecy found in the thirteenth chapter of Revelation, there would arise a movement in this country having as its objective the enactment of religious laws; that there would be formed here a union of church and state. Believing this, they have considered it their bounden duty to sound the solemn warning given in the fourteenth chapter of

Revelation against the government committing itself to this program.

In carrying on this opposition, Seventh-day Adventists have been moved by principle, not prejudice. Accordingly, we have made no difference between Catholics and Protestants. True, the major part of our opposition has been focused on efforts by members of the Protestant churches in behalf of religious legislation. But we have felt that we should oppose just as strongly any efforts by Catholics looking toward a state-supported church as we have opposed various religio-political efforts of misguided Protestants. We have endeavored in every instance to differentiate between men and principles, and to stand for the right regardless of the personnel or church affiliation of those composing the opposition.

For this reason it was felt necessary by the representatives of the Religious Liberty Association to oppose

Previous to the circulation of the pamphlet the Protestant clergy had not appreciated the danger nor understood the principles involved. But sensing the danger threatening the American principle of the separation of church and state, they were quick to warn their congregations as to their duty to make immediate protest to their State legislators as to their own reaction to the proposed legislation. The members of the legislature were led to ponder seriously their duty, not alone to their Catholic, but to their Protestant constituency. Many new converts were made to the cause of religious freedom and separation of church and state in the State of Ohio.

The final vote was taken by the senate in the first week of April, and the proposed appropriation for parochial schools was defeated by a majority of one vote. Previous to this the senate had passed the bill by a

good majority. "April 10 the final vote was taken in the house of representatives, and instead of being sixty-five in favor and forty-one against as previously voted, the final vote stood fifty-seven against and thirty-six in favor." This was an overwhelming defeat for the bill.

Keen disappointment will be felt by many Catholics who favored this measure. "But we are confident that when they realize that state aid means ultimately state control of their own schools, they will thank us for barring the state from aiding their schools and thus opening the way for later control of their teachers and curriculum of study."

We believe that our brethren and sisters should be quick to throw their

influence against every effort, by whomsoever it may be made, to further a union of church and state, whether that effort is state aid in behalf of all churches or aid for some particular church. Human nature is the same whether it exists in the Catholic or the Protestant church. It is for us, without fear or favor, zealously and courageously, but kindly and in the spirit of Christ, to oppose all legislation of this character. Our effort should not be that of the politician, merely to defeat legislation; but that of ministers of Christ to preach the gospel of religious liberty, to win even those who oppose us to the principles of truth and righteousness for which we stand. The gospel is designed to save, not to condemn.

The gospel colporteur courageously expressed his honest convictions. The man then said, "If God exists, how can you explain all the suffering and sorrow that one sees in the world today?"

Brother Desmet again took out the prospectus and opened to the chapter on "The Problem of Suffering." He explained that the man would find in this chapter the answer to his question.

On hearing this, the man suddenly changed his hostile attitude. He said, "I will take your book, and I will read it."

His wife, who had been listening, drew near, and listened to the colporteur as he told the reason for present-day conditions and their meaning. He said: "All is explained in this new work in French."

The wife said, "I do not know much about the gospel, but I believe what you say is true. I also want to read this book."

They ordered the book and purchased two numbers of the *Life and Health* magazine. And before leaving, our brethren were invited back to tell them more about these things. The man added, "As I read your book, I will tell you what I think of it."

Thus the great city of Paris and the Parisians who dwell in these big apartment houses that resemble mountains of stone, are hearing the truth for today, and the literature evangelist is giving the only message for this troubled world.

In the Southern European Division

BY J. A. P. GREEN

Dear Fellow Comrades in the Book Work:

I have been thinking of you men today, so I shall write you a few lines about the printed page in this section of the world. All along the way the trip has been one thrill after another. And maybe I had better add that I had some chills also. You see, hotels believe in the economy program. We would ask for heat, and they would touch the radiator and say, "*Cela viendra tout de suite*" (It will come in a little while). It was then 10 P. M.

When we arrived in Paris, a real revolution was in progress. It resembled those stormy days of the other French Revolution more than a century ago. It was reported that some twenty were killed and about 2,000 wounded. We were told not to venture out at night. So we made ourselves very scarce. I never saw Paris so dead. People were afraid to venture out. Not a taxi was to be seen.

While the revolution was on in Paris, we were enjoying a feast of spiritual things at our publishing house at Melun. Here we had the Southern European Division bookmen present for a convention. Representatives came from France, Belgium, Italy, Spain, Portugal, German and French Switzerland, and from Algeria, Africa. Every leader seemed to be filled with optimism and enthusiasm. In spite of revolutions, the work is making wonderful progress in Southern Europe.

Following the bookmen's convention we had a colporteurs' institute for the North France Conference. About twenty colporteurs were present. This is the conference where the subscription plan is in use strongly.

F. Guerin, who collected over 10,000 French francs for the Harvest Ingathering, is one of the best colporteurs for the periodical work. In three days he took 170 yearly subscriptions. At present he is doing excellent work in the city of Paris.

Just recently, in company with the union field missionary secretary, our brethren met a business man who would not listen at first. He said, "I never read anything, and especially no religious books. I am an unbeliever and an enemy of religion. The only thing I am interested in is work."

Colored Youth's Conference

BY F. L. PETERSON

FROM March 30 to April 1 there was held in the Berean Seventh-day Adventist church in Houston, Texas, a Missionary Volunteer convention to which all the colored youth of the Texas Conference were invited. Over fifty young people responded to the invitation and faithfully attended every meeting.

On Friday night J. L. Moran, president of Oakwood Junior College, presented the first sermon on the "Problems of Youth." The Sabbath morning sermon on the "Challenge of Youth" was delivered by the writer. In the afternoon, J. A. Tucker, Missionary Volunteer secretary of the Texas Conference, and the one who planned the meeting, gave an outline of the program for the Texas Missionary Volunteers.

Every colored worker in the conference, together with M. M. Young of the union, was present and helped to make the convention a success.

With the present leadership of the Texas Missionary Volunteers and the plans for the future of the young people's work, coupled with the enthusiasm manifested by our youth, the Negro Department can be assured that our young people of this conference are enjoying all the blessings that the Missionary Volunteer Department affords for all youth.

Christian education had its rightful place on the program, and some time was given to the answering of questions.

With this taste of what benefits one receives from such a convention, the young people went home with an inspiration to build up stronger societies in their home churches, and a determination to have Texas well represented at the coming nation-wide Youth's Congress to be held for our colored youth at Oakwood Junior College, Huntsville, Alabama, May 25-28.

A Letter to the Advent Believers

FOR some time I have felt a desire to write a brief letter to the readers of our good old church paper, the *REVIEW*. Having myself been a reader of this excellent paper nearly fifty-nine years, I have with much satisfaction and joy noticed how wonderfully the doctrines it advocates have spread to all parts of the earth, and how the family of its readers have increased in numbers. All these years the *REVIEW* has been true to the principles and doctrines that God has intrusted to His remnant people, and it seems to me that it is getting better all the time. God in His tender mercy and loving-kindness has continually called and qualified editors and writers to give, through the *REVIEW*, meat in due season to His waiting people. This is in harmony with the promise that He has given in His Holy Word, when He says: "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." Jer. 3:15.

It was in the summer of 1875 that Elder J. F. Hansen came to Boone County, Iowa, where I lived. I was at that time twenty-four years old, a licensed minister of the Methodist Church, and superintendent of the Sunday school in that place. One Sunday morning Brother Hansen came to the schoolhouse where the Sunday school was held. I asked him to speak in my place, which he did. He also spoke Tuesday evening and Friday evening of that week. The next day, Saturday, my wife and I decided to begin the observance of the Sabbath. Some may wonder how we could understand and learn the Sabbath truth in so short a time, and I will gladly give the reason.

Two years before, the Lord in His mercy had accepted me in the Beloved, had pardoned all my sins and made me His child, and had given me a new heart filled with a desire to keep all His commandments. Because of this gracious, blessed experience, the present truth seemed so plain, so clear, and so precious to me that I praised the Lord for every ray of light. When I learned about the Spirit of prophecy, that wonderful gift of God to His church, I thanked Him with all my heart for visiting His people in that manner. I could say in the words of Scripture: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The blessed hope of our Saviour's soon coming in glory seemed so real, and the heavenly home so near, I was willing to be what the

Lord wanted me to be and to go where He wanted me to go.

The same Bible doctrines, the same threefold message that fifty-nine years ago made me a strong Seventh-day Adventist, have the same power today and are making true Seventh-day Adventists from "every nation, and kindred, and tongue, and people." It must be preached in all the world. Day by day it becomes clearer and clearer that it is a God-given message, needed at this time, and that it is ripening the earth for harvest. The high, holy standard set by the pioneers must never be lowered, but boldly proclaimed everywhere. God will continue to give more light and more power. We are in the time of the latter rain, and "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

I had expected that our Saviour's coming in glory would have taken place long before this; but we are now fifty-nine years nearer that wonderful event, and God "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. It is very cheering indeed to read in the dear *REVIEW* how people in all parts of the world are brought to a saving knowledge of the truth, by faith in the blessed Saviour, and how they receive power to hate sin and love righteousness. They turn to God from idols to serve the living and true God, and wait for His Son from heaven.

All the ministers that proclaimed the soon coming of our Saviour when I joined God's remnant people, have, as far as I know, been laid to rest, with the exception of Elder E. W. Farnsworth. If God, who knows the end from the beginning, sees that I will give Him opportunity to impart to me the grace that is needed, I will be glad to live till He comes; but if He sees that it is better for me to close my eyes like a little child and go to sleep for a while, I will say: "Amen! Thy will be done!"

As the years have gone by, the evidences of Christ's soon coming have greatly multiplied. The conditions in the world at the present time tell us very plainly that we have almost reached the "time of trouble such as never was since there was a nation;" and while believers in God's message can look up and lift up their heads, for their redemption draweth nigh, many unbelieving hearts are failing for fear, and for looking after those things that are coming upon the

earth. "It shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God." Isa. 8:21.

I am unable to express in words my gratitude to God for the knowledge of present truth, and my faith in the advent movement grows stronger all the time. My only desire is to triumph with it. May we all heed the admonition given by the apostle Jude: "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Verses 20, 21. And may we ever be comforted by His promise: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

Your humble brother in

Christ Jesus,

L. JOHNSON.

Seattle, Wash.

How to Begin Work

(Continued from page 18)

Volunteer Society which I visited last year, where about eight young men have each been holding meetings. Some go out into the country in various directions, others hold cottage meetings in the city, on Sunday afternoons and week-day evenings. Some have their regular occupations, working every day, and laboring for souls in the evening. Through the efforts of these consecrated young people many are hearing the message, and doubtless a goodly number will unite with the church.

Our young people are now demonstrating that there are various ways in which they can "make expenses" while their main business is saving souls. Some are selling our literature, others are nursing, some are teaching, some are making and selling useful and ornamental articles, others are succeeding well in selling bread and health foods manufactured by themselves. Some who have employment at ordinary work eight hours a day are finding great joy in spending all the time possible in definite work for the Lord.

"What a noble enterprise! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in their crown to shine as a star forever and ever! But even more than one can be brought to turn from error to truth, from sin to holiness. Says the Lord by the prophet, 'And they that

turn many to righteousness shall shine as the stars forever and ever.' Then those who engage with Christ and angels in the work of saving perishing souls are richly rewarded in the kingdom of heaven."—"Messages to Young People," p. 205.

In the home of the redeemed, throughout eternal ages, no one will ever regret having given every talent and energy and resource, while here on earth, to the service of Christ for the salvation of souls.

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An Obedient Boy

A CIRCUS came to town, and everybody knows how the music and the grand tent and horses set all the little boys a-going. Quarters and dimes are in great demand; and many a choice bit of money has the circus rider carried away, which was meant for better purposes.

A little boy was seen looking around the premises with great curiosity. "Hello, Johnny," said a man who knew him, "going to the circus?"

"No, sir," answered the boy. "Father don't like 'em."

"Oh, well, I'll give you money to go, Johnny," said the man.

"Father don't approve of them," answered Johnny.

"Well, go for once, and I'll pay for you."

"No, sir," said Johnny.

"Now, why?" asked the man.

"'Cause," said Johnny, twirling his bare toes in the sand, "after I'd been I could not look my father right in the eye, and I can now."—Selected.

Appointments and Notices

POTOMAC CONFERENCE

The sixth biennial session of the Potomac Conference of Seventh-day Adventists will convene at 9:15 a. m., Friday, June 8, 1934. This meeting will be held in connection with the annual camp meeting of the Potomac Conference on the grounds of the Washington Missionary College at Takoma Park, Maryland. The meeting is called for the election of officers whose terms expire, and for the transaction of any other business that may come before the conference at that time.

J. W. MacNeil, Pres.
E. F. Willett, Sec.

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POTOMAC CONFERENCE CORPORATION

Notice is hereby given that the sixth biennial session of the Potomac Conference Corporation of Seventh-day Adventists will be held in connection with the annual camp meeting of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College at Takoma Park, Maryland, June 7-17, 1934. The first meeting of the corporation will convene at 9:15 a. m., June 11, 1934. The purpose of the meeting is to elect officers and trustees, and for the transaction of any other business that may come before the corporation at that time.

J. W. MacNeil, Pres.
E. F. Willett, Sec.

DISTRICT OF COLUMBIA CONFERENCE CORPORATION

Notice is hereby given that the first meeting of the ninth biennial session of the District of Columbia Conference Corporation of Seventh-day Adventists will convene at 9:15 a. m., Monday, June 11, 1934. This meeting will be held in connection with the annual camp meeting of the Potomac Conference on the grounds of the Washington Missionary College at Takoma Park, Maryland, June 7-17, 1934. The purpose of this meeting is for the election of officers and trustees, and for the transaction of any other business that may come before the corporation at that time.

J. W. MacNeil, Pres.
E. F. Willett, Sec.

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VIRGINIA CONFERENCE AGENCY, INCORPORATED

The seventh biennial session of the Virginia Conference Agency of Seventh-day Adventists will be held in connection with the annual camp meeting of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College at Takoma Park, Maryland, June 7-17, 1934. The first meeting of this session will convene at 9:15 a. m., Monday, June 11, 1934. The purpose of this meeting is for the election of officers and trustees, and for the transaction of any other business that may come before the Agency at that time.

J. W. MacNeil, Pres.
E. F. Willett, Sec.

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NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

Atlantic Union

Greater New York ----- May 14-16
Northern New England, Rochester, N. H. ----- June 18-20
Southern New England, So. Lancaster, Mass. ----- June 22-July 1
New York, Union Springs ----- June 29-July 8

Canadian Union

Newfoundland, St. John's ----- June 11-18
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 8-16
South Dakota, Huron ----- June 8-16
Wyoming, Casper ----- June 18-17
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
West Virginia, Parkersburg ----- June 14-24
New Jersey, Trenton ----- June 28-July 8
East Pennsylvania, Westcoesville ----- July 5-15
West Pennsylvania ----- July 12-22
Chesapeake, Catonsville, Md. ----- July 26-Aug. 5
Ohio, Mount Vernon ----- Aug. 9-19

Lake Union

Youth's Conference, Berrien Springs, Mich. ----- June 4-7
Illinois, Broadview College Campus ----- June 7-17
Wisconsin, Portage ----- June 14-24
Indiana, Bethany Park, Brooklyn ----- June 14-24
Michigan, Grand Ledge ----- Aug. 28-Sept. 2

North Pacific Union

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

Pacific Union

Northern California, Lodi ----- June 1-10
Southeastern California-Arizona, So. Calif. -----
Junior College, Arlington ----- June 14-24

Southeastern California-Arizona Workers ----- June 25-30
Southern California Regional Meetings -----
Central California, Fresno ----- Aug. 3-12

Southern Union

Florida, Orlando ----- May 18-27
Youth's Conference (Colored), Huntsville, Ala. ----- May 25-28
Georgia-Cumberland, Collegedale, Tenn. ----- May 25-June 3
Alabama-Mississippi, Meridian, Miss., June 1-10
Kentucky-Tennessee: -----
Memphis, Tenn ----- June 8-13
Louisville, Ky. ----- June 12-17
Carolina, Charlotte, N. C. ----- June 15-24
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
Oklahoma, Guthrie ----- Aug. 9-19
Texico ----- Aug. 16-26

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What a glorious sight those crowns will be! Some heavy with clusters of stars shining with a brilliance unmatched by anything seen on earth. But their brilliance will not be their chief beauty. The New Jerusalem will be surrounded by walls of precious stone, whose portals will be hung with gates of pearl. Streets of gold among ivory palaces will reflect the glory of God. In comparison with all this splendor, jeweled crowns might be unnoticed if it were not that these stars represent souls won for the kingdom.

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OF SPECIAL INTEREST

UNDER date of April 3, J. L. Christian, of the Burma Mission, writes:

"Brother E. B. Hare and his family are here in Rangoon at present, awaiting their sailings to America after more than eighteen years of enthusiastic and efficient service in Burma. We sincerely regret that ill health in the family makes return necessary."

WE present on the first page of this number an address by the General Conference Committee in Spring Council to our brethren and sisters throughout the world. We hope that this appeal may meet a hearty response in the heart of every reader. We plan in the near future to give a report of this important meeting. Questions of far-reaching import were considered and decisions rendered which we believe will vitally and helpfully affect our work in coming days.

C. R. WEBSTER, of the Hawaiian Mission, writes under date of April 6:

"The Lord has richly blessed our work in Hawaii. During the last four years we have been able to double our membership. The past year our membership has increased 10 per cent. We expect Brother Miyake from Japan in a few weeks. He is to take charge of our Japanese work in the islands. More than half of our population in Hawaii is made up of Japanese people."

The Advanced Bible School

READERS of the REVIEW who are interested in the Advanced Bible School will be pleased to know that the Spring Council has unanimously affirmed the decision to conduct the school at Pacific Union College, beginning June 6 and continuing for twelve weeks. Bulletins have been mailed to union and local conference presidents, to college presidents and academy principals, also to those who have made personal requests. Others may secure information regarding the school from these persons or by addressing the undersigned.

We earnestly solicit your prayers that our Bible teachers may receive an abundant outpouring of God's Spirit during this session.

W. I. SMITH,
General Conf. Dept. of Education.

Death of Elder H. J. Edmed

WE were deeply grieved at the word which came several days ago of the death of Elder H. J. Edmed, president of the South Caribbean Conference. He died following an operation for appendicitis. Brother Edmed had spent long years of service in South Africa and later in the Inter-American Division. He was a faithful and efficient laborer, whose whole heart was given to the cause of his Master. His devoted wife joined with him in this earnest service. We extend to her and to his sorrowing children our sincere sympathy.

Broadcasting Over the Radio

A NUMBER of our workers are now broadcasting gospel messages over the radio. We have decided to publish these broadcasts occasionally in the REVIEW for the benefit particularly of some of our isolated readers who, with their neighbors, may wish to tune in and hear a sermon by one of our own workers. We shall be glad to have reports from ministers who are giving regular addresses in this way. The following has come to us:

Fort Worth, Texas, after May 15:
WBAP, 800 kilo., Tuesday, 9:45 p. m.,
C. S. T.
Los Angeles, California, after June 5:
KFI, 640 kilo., Friday, 4 to 4:30 p. m.,
P. S. T.
KNX, 1050 kilo., Tuesday, 11 to 11:30 a. m.,
P. S. T.

SUBSCRIBE FOR THE "REVIEW"

THE usual price of the REVIEW is \$2.50 a year. From May 19 to June 2 a year's subscription may be obtained for only \$2. Old subscribers who are now taking the REVIEW may extend the time of their subscription by renewing now at the \$2 rate. This means that if you renew at the \$2 rate, when your present subscription has run out, the REVIEW will continue its visits another year. Read Elder Spicer's article on page 2.

ACCOMPANYING a report to the REVIEW on the leper colony in his field, H. M. Sparrow, superintendent of the Southeast African Union Mission, writes under date of March 21:

"Dr. Marcus is doing very fine work, and the leper colony has grown in size and numbers. We now have over one hundred very nice brick huts, all built for lepers, and the little town looks very nice. We are needing a water plant badly. There is plenty of water, but we do not wish the lepers to wash in the stream. The water should be pumped up into a central place for them, where they can have their baths and wash, away from everybody else.

"We have just returned from an interesting trip to Angoniland. The paramount chief there is anxious for us to open work in that country. We have chosen a fine site, but cannot do much until we get more financial help. I have faith to believe that help will come."

An Upward Trend

FOR the first quarter of the year our colporteurs in North America show a gain of 35 per cent in their sales in comparison with the corresponding period of last year. Deliveries are also better. For the month of April the actual gain in subscription book deliveries in the REVIEW and Herald territory is as follows: Lake Union, 145 per cent; Atlantic Union, 40 per cent; Columbia Union, 82 per cent. The ten conferences in North America who took the lead in actual book and magazine deliveries for the first quarter of the year, are: Georgia-Cumberland, East Pennsylvania, Michigan, Southern California, Greater New York, Northern California, Illinois, Wisconsin, New York, and Ontario-Quebec.

It is encouraging to see these substantial gains in sales and deliveries, but a greater source of satisfaction is derived from the fact that more people are being benefited by the helpful ministrations of the colporteurs in their visits to the homes, and that more literature is being left for them to read and study.

E. E. FRANKLIN.

Pioneer Publications Desired

THE General Conference is attempting to gather at headquarters the most complete aggregation of early advent source materials—books, periodicals, pamphlets, tracts, broadsides, charts, letters, diaries, records, etc.—that can be secured, issued prior to 1861. Many have given invaluable materials for this collection; others, not quite willing to relinquish ownership, have placed treasured items with the General Conference as an indefinite loan, subject to recall upon demand. If any have documents of the character described, published either during the Miller movement (1836-44) or in the score of years following the great 1844 disappointment, whether issued by Seventh-day Adventists or First Day Adventists, and are willing to place them as a loan in the General Conference Advent Source Collection vault, subject to recall, or to give or sell them for addition to our collection, kindly communicate with us at once. Special desire is here registered for single copies or a complete file of the *Day Dawn*, 1845-47, edited by O. R. L. Crozier, published at Canandaigua, New York; *The Girdle of Truth*, about 1847-50, edited by Eli Curtis, published at New York City; and the *Day-Star*, 1845-47, edited by Enoch Jacobs, and published at Cincinnati, Ohio.

If in a position to aid, will you kindly communicate with Custodian, Advent Source Collection, General Conference, S. D. A., Takoma Park, Washington, D. C., U. S. A.



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

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