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TRUE GREATNESS

By N. P. NEILSEN

There is a greatness that is greater than that of seeking to be great. It is the greatness of true humility. True greatness reveals itself in humble service for others. It is reached by forgetting ourselves in loving ministry, that others may be served. Nor can there be any greater service than that of serving others, constrained by the love of Christ. In loving service for others selfish aims will disappear. Humbleness of heart will lead to true greatness without seeking for or desiring it.

Christ is the example of true greatness. He "came not to be ministered unto, but to minister, and to give His life a ransom for many." He did not seek to be great, but He sought to be a blessing to others. The joy of His soul and the delight of His life was to seek and to save the lost. He laid aside His divinity that others might share it with Him in glory. He was willing to become nothing that others might become great. He wore a crown of thorns that we might wear a crown of glory. He died that we might live. He humbled Himself to the lowest depth that we might be lifted up from the abyss of sin to sit with Him in heavenly places. This is true greatness, manifested in the pouring out of His soul even unto death, that others might be blessed.

Yea, while He did not seek for greatness, it came to Him. Through His life of abnegation He was lifted up to the highest place in the universe. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." Thus only through humbleness of heart and forgetfulness of self in unstinted service for others can we attain to true greatness. There is no other way. This greatness brings joy to the heart and satisfaction to the soul as nothing else can, for it is a greatness that is far superior to that of seeking to be great.

The Price of Holiness---Separation

WHAT a strange spectacle our world presents in an otherwise perfect universe! Of the many worlds that God has created to glorify His name and obey Him faithfully, only one has rebelled. Everywhere else in the vast expanse of God's great heavens are found perfection, purity, harmony, and peace. In this one little spot are found corruption, rebellion, bloodshed, and death. No such sight has ever been witnessed before, nor ever will be again, when this earth has run its course.

But there is something even more striking than this, more amazing to all the inhabitants of other worlds; and that is that in this little earth, apparently so completely given over to evil, are found men and women who are definitely separated from the corrupt multitude, and whose habits of life are in sharp contrast to those about them. How poor creatures on this earth, who have wallowed in the dark depths of corruption, can be lifted up to walk on the table-lands of light, and can develop, as they walk, characters that will fit them for a better world—this must indeed be the occasion for never-ceasing wonder to the heavenly hosts. For great as may be the intelligence of created beings in other worlds, none can fully understand how the power of God as revealed through the gospel is able to work such mighty miracles.

We who walk in the ways of truth and light amid a world of corruption, are truly "a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. The guiding of mighty suns and solar systems on an undeviating path through trackless space, is rightly said to reveal the glory, the handiwork, and the power of God. But His greatness is even more marvelously displayed when He guides safely through the trackless wastes of this sinful world those believing souls who put their trust in Him.

Christ's Prayer for His Disciples

In behalf of His disciples Christ prayed to His Father: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15. Translation, the taking of us out of this world, may truly be considered a great miracle; but it is an even greater miracle that God, while allowing us to remain in this world, should protect us from its evil. Translation, which will literally separate us from this world, is but the climax to God's plan for us, whereby we are even now to be separate from the world in spirit and practices.

The separation of translation gives

us the key to the program that God has for the lives of all those who are His children on this earth. We do not belong to this world, for it is given over to sin. We are pilgrims and strangers here. We seek a better country, a heavenly. Our thoughts, our conversation, is in heaven. Our allegiance is there.

In untangling the involved tragedy of sin, God has not seen fit, immediately upon the conversion of each man, to lift him out of this world of iniquity. Instead, He has permitted us who have become His loyal subjects to stay on this rebellious earth for a period of time. We cannot here turn aside to explore the reasons why God should have followed this plan. We are concerned with the fact that He has, and with the course of life that should be ours in the light of this fact. While God has left us in this evil world, He has given to us His promises of protection, in fulfillment of the prayer of Christ that His followers should be kept "from the evil." We are assured that where sin abounds, grace does much more abound; that with every temptation there is prepared a way of escape; that when we resist the devil, he will flee from us; and that in every battle we can come off more than conquerors through Jesus Christ.

Our Duty to Follow a Certain Course

But if we are to claim these promises we must follow the course that God marks out for us. For the Bible is filled, not only with the promises of God's protection for His children, but also with admonition and counsel as to the course they should follow in order that His promises may be fulfilled for them. We are not to tempt the Lord by a presumptuous course. His promises of protection apply while we walk along the highroad toward heaven. We forfeit those promises when, contrary to the plain admonitions of His word, we turn down a bypath to join with the sinful multitude below. Separation from the world is the distinctive mark of those who have given their allegiance to God.

It is this word "separation" that explains a very great deal of the Scriptures. When God called Abraham to be the father of the faithful, He commanded him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. Out from Ur of the Chaldees, that populous center of pagan worship; out from relatives, friends, and neighbors who were given over to idolatry and would thus have a strong

hold upon him, Abraham was bidden to depart.

When God called the descendants of Abraham out of Egypt to establish them in the Promised Land, He gave repeated commandment through Moses that they should be separate in every way from the peoples round about them, that they should make no covenant with them nor intermarry with them, lest they be lured away into evil practices. They were to be a separate and a holy people. (See Deut. 7:2-7)

Nadab and Abihu

One of the most fearful judgments of God was that upon Nadab and Abihu. It was intended to show God's strong abhorrence of the mingling of sacred and profane things. The Israelites could not fail to see in this judgment something more than the sin of these two men in respect to one particular feature of divine service, the holy fire. The lesson must have struck home to every heart, that God considers there is a wide gulf fixed between the holy things of heaven and the gross things of this earth.

One of the chief reasons why the Israelites were finally carried into captivity was that they failed to maintain a separation between themselves and the nations about them. They made trade agreements with them, compacts for defensive war, and intermarriages. Even Solomon, the wisest of Israel's kings, was led astray by the heathen wives he married.

When the exiles returned from Babylon, Nehemiah and Ezra emphasized anew the need of separation from the world. And in his characteristically aggressive manner, Nehemiah employed vigorous, direct measures in dealing with the Jews that had allied themselves with the peoples about them.

Spiritual Israel in the Christian era, while not intended to be separated geographically as were ancient Israel, are commanded by God to walk separate from the world. In fact, this command is even more imperative in our Christian age, for we are not of one blood, nor of one country, with such protection as those factors offered to the ancient Jews. We are of all races and all climes, and must move about hither and yon over the earth amid every kind of surroundings. It is to us that the promise most directly comes, that where sin abounds, grace does much more abound. Temptations and allurements are the more real for spiritual Israel, but the measure of God's grace and

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No Time to Turn Aside

WE are nearing the journey's end, as all signs show us. The call of the hour is to lay aside every weight, and the sin that easily besets, and press straight on.

It is easy for any one now to see that God led the ancient exodus movement. Yet all the way from the Red Sea to Jordan there were murmurings and doubters. It looked to such that things were going wrong. They were ready to follow any cry into separation from the movement. We can see the unreasonableness of it all now, in view of the fact that the movement entered the Land of Promise at last. The faithful in Israel of old knew that the voices of faction and murmuring were not of God, and that invitations to separation and the following of self-appointed leaders were but inspirations of the evil one.

Picture, for example, the vast congregation of Israel on the thirty-eighth year of the movement. They are nearing the journey's end. Elements rise up, finding fault with the way in which the movement is being led, and calling for a new movement. Any child of faith in Israel would have said:

"This is no time, after these thirty-eight years, to start something new, and this wilderness is no place for the starting of a new movement. The prophecy to Abraham fixed the time for the beginning of this movement in the land of Egypt. And when the time of the prophecy came, after 430 years, the movement foretold began. God led the movement out, and He is leading it in according to the promise."

The meaning of the voice of separation would have been clear to all the faithful as the voice of apostasy. Any talk of calling the Lord's people out of the movement begun and led of God by mighty workings of His power all those years, would have been seen as the height of presumption. Except for God's inauguration of the movement as the time of the prophecy came, and for His leadership in it, those disaffected ones would not have known so much as that there was an exodus movement. They would have been back in Egypt instead.

It is a parable for our time. Over eighty years ago the Lord brought the

advent movement out of the world, as the hour of His judgment came in 1844. We have seen His mighty hand in leading this movement on into all nations, very nearly. The world has looked on with wonder to see the fruitage of this gospel message springing up in so many lands. And hundreds of thousands of believers rejoice.

All along the way we have seen disaffected elements rise, repudiating the movement organized and led of God, seeking to call away followers after this and that idea of a proper movement. We have seen these variously led factions pass out into the wilderness these many years. And all the time the work of God has been pressing on in the pathway set by the prophecy. The same message that has built up the work will finish the work.

It is too late to start new advent movements now. This is not the time. The time of the prophecy came in the days of 1844. Then, as the 2300-year

period of Daniel's prophecy came to its end, the cleansing of the sanctuary was to begin in heaven. The judgment hour was to open. The prophet was given a vision of the opening of that judgment hour. "The judgment was set, and the books were opened." Dan. 7:9, 10. And the prophecy of Revelation 14 pictured the rise of a gospel movement on earth as the hour of God's judgment began in heaven. The prophet saw the advent movement rise, bearing the message, "The hour of His judgment is come," warning against the great apostasy and its mark, and calling men to "keep the commandments of God, and the faith of Jesus."

When the time came, in the days of 1844, the advent movement of the prophecy rose. It is spreading swiftly to the goal set in the prophecy—"to every nation, and kindred."

Not a word has failed, save as we have been slow in following God's true and undeviating lead. No one with open eyes and a steadfast faith can turn aside or fall away now.

W. A. S.

True and False Reformations

A False Time Movement

THE spirit of the Master is the spirit of the true reformer. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:17, 18.

This is not the spirit that has always accompanied some who have attempted to reform the church of Christ through the centuries. It is not the spirit of some who have sought to institute reforms in the Seventh-day Adventist Church.

Two prominent characteristics have marked the efforts of these would-be reformers through the years: First, they have declared that the church has fallen from God's grace and favor and because of this has been rejected of the Lord; second, they have held the leadership of the church responsible for this apostasy, and have endeavored to weaken faith in leadership and in organization. Even in our own experience and knowledge of various movements, these characteristics have been particularly marked.

We well recall some years ago a misguided man arose whose burden was that a spirit of backsliding had taken possession of the church, and that its leaders had lost their vision. He claimed to have received great light from the types of the Old Testament, and argued that as ancient Israel wandered forty years in the wilderness, so there would be forty years from the disappointment in 1844 to the coming of the Lord, and that 1884 would mark the close of probation. He published a tract setting forth this so-called new light. A copy of the mailing list of our church paper was surreptitiously secured, and this tract was sent out to thousands of the readers of the REVIEW. He sought to fortify his charges by quotations from the Testimonies, and claimed that one of his own family had been given dreams and revelations supporting his claims. A few misguided brethren and sisters were entrapped by this snare, but we are glad that for the most part they soon fully recovered their bearings. The messenger of the Lord bore definite testimony against

this false reformation and perversion of the instruction she had given the church:

"I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884.

"I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God."—Mrs. E. G. White, in *"An Exposure of Fanaticism and Wickedness,"* pp. 9, 10.

Another False Cry

A little later another agitation was started by a misguided brother. He printed a pamphlet setting forth his views. He claimed that the Seventh-day Adventist Church had become Babylon, and his call to those who received his message was to come out of the church, to separate from their former brethren, and take their stand as the advance heralds of a great message which God was to send to the world through their ministry. He charged that the leadership of the church had missed the mark, had failed to measure up to God's requirements, and therefore they were to be set aside and other leaders were to take their place.

This pamphlet was filled with numerous quotations from the Testimonies, in supposed proof of his claims. The messenger of the Lord lost no time in meeting this false charge. As to the claim that the Seventh-day Adventist Church had become Babylon, she bore this very definite testimony:

"For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. . . . Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress."—*"Testimonies to Ministers,"* pp. 36, 37.

"When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God

has not spoken by him, neither has He given a message to him, but he has run before he was sent.

"The message contained in the pamphlet called the 'Loud Cry,' is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to His people, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.'"—*Id.*, pp. 41, 42.

The work of this misguided brother resulted in bringing confusion to a few unfortunate people. One or two brethren of means furnished him with money to send out his publications. One or two workers were drawn off and united with him in his denunciation of the church, but the impetus of this so-called reform was soon lost and it remains today only a sad incident of history.

A Third False Alarm

Later years have witnessed other and similar uprisings. Many of the readers of this paper know of the false reformation of a few years ago which traveled over the same road as the ones we have already described. It claimed the church had fallen. There was a little inner circle to be created whose members were to take their stand as disciples of the new cause, and these, as a result of their influence, were to transform the entire church and call others to the same experience into which they had entered. There was the same attack upon the leadership of the church, the same effort to weaken organization. There was the same reference to statements in the Testimonies in support of the claims put forth. This uprising also had a prophet of its own; indeed, it was based largely upon so-called divine revelations given to its promoter. Unfortunately for the good of their cause, these agitators overreached the mark and predicted the close of probation in 1925 and the coming of the Lord in 1926, in absolute defiance of the plain instruction of the Bible and against the definite warnings sounded through the years from the messenger of the Lord. Needless to say, this spurious reformation soon passed into obscurity, and, so far as we know, only the memory of it remains.

Moved by the Same Spirit

We might extend the list and enumerate other reformers who have arisen with the same general objective, their work marked with the same

characteristics. As we have already said, these false reformations have certain characteristics in common. They proclaim the fall of the church, the apostasy of the leaders, make a false use of the Testimonies to fortify their claims, and proclaim themselves the inner circle, the chosen of God, to reclaim the church and lead it back into divine favor. A close study of the first great rebellion in heaven will reveal a striking analogy, and explain the origin of the methods of attack employed by these accusers of the brethren through the centuries.

A Work of Deception

The use these false leaders make of the writings of the messenger of the Lord is well described by her in the following words:

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the 'Testimonies' of Sister White, and use her name to give influence to their work. They make such selections from the 'Testimonies' as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the 'Testimonies' as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. . . . By this misusing of the 'Testimonies,' souls are placed in perplexity, because they cannot understand the relation of the 'Testimonies' to such a position as is taken by those in error; for God intended that the 'Testimonies' should always have a setting in the framework of truth."—*Id.*, pp. 42, 43.

We shall be compelled to meet such agitations as this until the end of time. God permits them to arise in order to test His people, to drive them to a deeper Bible study, to a clearer knowledge of the foundations of truth contained in the word of God. This study is too greatly lacking today, and because of this we are told that the Lord will permit heresies to arise in the church in order that God's people may be forced to a more thorough study of His word.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are

not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear."—*"Testimonies,"* Vol. V, pp. 707, 708.

"Strengthen the Things That Remain"

God calls upon His standard bearers to strengthen the things that remain, to contend for the faith once delivered to the saints, to bear in mind the leadings of God in connection with His work, the Scriptural foundation for the doctrines we hold, the historical development of those doctrines.

If I Were a Pastor Again

GEORGE WILLIAM BROWN is the very efficient secretary of the American Bible Society. For many years he was an active and successful pastor. In a recent article in the *Presbyterian Advance* he reviews his pastoral experience, and tells how he would do differently if he were again to take up pastoral work. Some of the suggestions he gives are well worthy of consideration:

"I know that I would be more appreciative of the service rendered by officers and church members. I am afraid I never sufficiently valued the time and energy given by my parishioners who voluntarily assisted me in carrying the responsibilities of the church. As a pastor I would be more appreciative, much more expressive, and perhaps less harsh when heavily burdened officers and members hesitated to assume new tasks of my devising.

"I think I would give members of the church occasional opportunities to express their evaluations of the various phases and factors of the church's life and ministry. The preacher's ideas, as well as those of the officers, are not always right, and in many counselors there is much wisdom.

"I certainly would pay more attention to children. I underestimated what the church means to them. Alexander Whyte counseled a young Scotch preacher at the time of his installation, 'Remember, when you lay your hand on a child's head, you lay it on its mother's heart.' Seeing in my own family how much the church and ministry means to boys and girls, I most certainly would lay my hand often on the heads of children, for their sakes as well as for their parents'.

"I would greatly magnify the Sunday morning worship service. It is unquestionably the pastor's great hour. I would refuse to teach a Sunday school class either before or after. I would go up the pulpit stairs with humbleness of heart but with exaltation of spirit, feeling that here was my great chance. Sitting in the pew, I know the meaning of hungry sheep looking up. I know the joy of being fed, and I know the bitter disappointment of going away hungry. Too often have I coveted 'a fresh vision of God' while sitting in the pew, ever again

There are voices sounding from every quarter. The truth of God is being assailed at every turn. Men are gathering disciples unto themselves. As never before God calls upon the standard bearers to be loyal to the solemn trust committed to them. And they can be loyal to this trust as public teachers only as they are loyal in their own heart and life experience. We cannot teach others with assurance that which we do not believe ourselves. We cannot cherish doubt in our own lives without that doubt being unconsciously imparted to our associates. May God sanctify us by His truth and make us true ministers of His word.

F. M. W.

There are those who think of this passage simply in the restricted sense of a warning against mixed marriages. True, this is included in Paul's thoughts, but he is setting forth the whole broad principle that the children of God must be separate from the world. As he states the matter tersely in the Roman epistle: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

The Final Call

The call that came to our father Abraham in the dim centuries ago, which has been taken up and echoed by prophets and apostles through the intervening years, sounds again in the last hours of earth's history. A final call goes forth to all who find in their hearts any longing for God, any desires for righteousness, any determinations to do the will of God: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. While this applies primarily in the religious realm, we believe that the warning properly relates to the whole life program of those who desire to be known by God as "My people."

In a sense it is true that the wheat and the tares must grow together until the harvest, that complete separation from all association with evil doers is neither practical nor possible until the day when Christ shall come and set one group on His right hand and the other group on His left. In every age the children of God are confronted with the necessity of prayerfully applying to their daily life and practices this divine principle of separation.

Next week we shall endeavor to set forth what we believe are certain applications of this principle for our present day.

F. D. N.

The Price of Holiness— Separation

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power in behalf of His children has been poured out sufficient to meet these greater temptations.

Paul's Words to the Corinthians

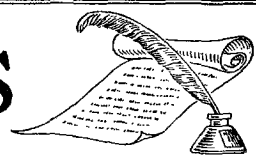
To the church living in the vile city of Corinth, and through them to all Christian believers, Paul wrote:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

No Dependence on Self

THERE are conscientious souls that trust partly to God and partly to themselves. They do not look to God to be kept by His power, but depend upon watchfulness and performance of certain duties for acceptance with Him. There are no victories in this kind of faith. . . . There is need of constant watchfulness, and of earnestness, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to recommend ourselves to the divine favor. We must not trust at all in ourselves nor in our good works; but when as erring sinful beings we come to Jesus, we may find rest in His love.—*Review and Herald*, June 17, 1884.

GENERAL ARTICLES



What Is Christ to You?

BY I. H. EVANS

THE question, "What is Christ to you?" is a personal question, raised for the purpose of awakening thought. Every Christian ought to ask himself, "What is Christ to me?" Is He merely a historical personage who lived and died as set forth in the Scriptures? Is His divinity conceded as taught by John, Peter, Matthew, Luke, Mark, and Paul? If this is admitted, of what benefit is Christ to me?

Out of all that Christ stands for there is one thing most prominent, and that is that He is a Saviour. Now what does the word "saviour" mean? The answer is simple,—one who saves. But in the Bible use of the word it generally refers to Christ as the one who saves men from death, which is the penalty for sin.

The prophet Isaiah spoke of Christ when he said: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength?" The answer is, "I that speak in righteousness, mighty to save." Isa. 63:1. What does the Lord mean when, speaking of Christ, He announces that He is "mighty to save"? Evidently He means that Christ has power to save. He is fully capable, willing, and can save to the uttermost any sinner who will seek salvation. Paul put the thought thus: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Most of us understand that Christ has power to save. Any one may believe that, and much more, and still doubt his own salvation. The most difficult thing that my faith has to do is to believe that Christ saves *me*. He can save—that is not hard; He is willing to save sinners—that is not difficult; but to believe that I am saved—not *to be* saved, but *saved*—requires the utmost stretch of faith.

Now if Christ can save me, and salvation comes through faith, when shall I believe He saves? at death? in some revival meeting, or during some great sickness? No, it is just now, where I am, while I live, eating, working, sleeping, thinking, planning, buying, and selling. "Today is the day

of salvation," not tomorrow. If Christ does not save now, He never saves. Do you believe this? If so, then has Christ not saved you? If He has saved you, then is not Christ your Saviour, your present Saviour? His salvation is for the present and now. Your faith must take Christ as your present salvation.

When you thus take Him as your all; when you repudiate your good works and merits because of what you have done; when you feel that Christ must save you or you are hopelessly

lost; when from the depths of your wretchedness you can truly say,

Christ is my only hope of heaven,
My Saviour from all sin:

He washed and cleansed me in His blood
And now He reigns within,
then you can know that you are saved.

Of course you must continue faithful to Him. At any time you may relapse into sin. You may fall from grace if you allow yourself to think sinful thoughts or to do wrong. But none of this is necessary, and will not be if you watch unto prayer. But your faith saves you now so that you rejoice in Christ as your Saviour from sin.

The Measuring of Values

BY L. FLORA PLUMMER

THESE are times when men and women are in the last degree earnest about their own affairs. The tenseness, the activity, the strain, are marked. In these uncertain times we can hardly think of any one's living in a condition of lukewarmness. The struggle to secure work whereby the bare necessities of life may be maintained is a supreme problem with many. How to get along with some degree of comfort occupies the attention of multitudes. The savings of others are hoarded with scrupulous care against a future that looms as even more precarious than the present.

The world is like a great ship, broken from her moorings and adrift, without any chart or compass in which all men have faith. The unrest, the confusion, the strife, the uproar, are causing men's hearts to fail them "for fear, and for looking after those things which are coming on the earth." This "fear" is not confined to the hearts of worldlings. It has invaded the church, and it is kept out of a heart only by surrendering that heart to the Lord, and developing a faith that can be daunted by no difficulty, dismayed by no experience, and overcome by no power of the enemy.

In this time of stress and strain, the church of God is warned against a condition described as "lukewarm." In what respect are they lukewarm? Not in activity; for in these days the hurry-up mania has seized us all. Alas! the lukewarmness of the church

of the Laodiceans may be accompanied by a degree of activity which has the effect of making it almost unnoticeable. To change an experience of this kind requires time spent in unhurried devotion, in study of the Scriptures, in communion with God. Biographers tell us that Luther spent three hours a day in prayer. If he were among us now, could he find time for it? Can we rest secure in the enjoyment of heavenly leadership so long as we are "hard at it," even though we can find no time for personal communion with God? Has any one outgrown the need for Bible study and prayer? In these days is it possible to find short cuts to spiritual blessings?

Some one has said, "Lukewarmness stands in the same relation to man's achievement as lukewarm water does to a locomotive boiler." Is 212 degrees of heat really necessary to make water boil? Would it boil if the heat stood for a long time at 150 degrees? Lukewarm Christians cannot remain lukewarm long enough to reach the boiling point in fervor and devotion.

In these days we should carefully measure values in the use of our time. What is really worth while? Shall we spend the larger portion of our time in thinking, planning, and doing that which has no connection with spiritual life? We need, above everything else, to get a correct idea of values at the present time.

In the travels of Christian's wife toward the city of God, as portrayed by Bunyan, an interesting experience

is described as taking place in the house of the Interpreter. Christiana saw in one of the rooms "a man that could look no way but downward, with a muckrake in his hand. There stood also One over his head, and a celestial crown in His hand, and proffered to give him that crown for his muckrake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor." The figure of the man was such as to arouse pity in the tender heart of Christiana, and she made inquiries concerning him. When the meaning of his condition had been explained to her, she exclaimed fervently, "Oh! deliver me from this muckrake!"

We have need for this prayer even in these latter days. We usually apply the lesson of the muckrake to the worldling, who, unmindful of the riches of heaven and his own great need, spends his life seeking for money or pleasure or fame or any of the not-worth-while things. But in truth, not only are the worldly-minded using the muckrake in these days, but he who is serving the Lord and is enlisted in His cause may be led by his very zeal for what he deems right principles, to spend much time and very much energy in merely raking the straws and sticks and dust—the litter that constantly accumulates whenever and wherever real work is being done. It takes real grace to let the muckrake entirely alone, and to busy oneself with that which pertains only to the "celestial crown."

We may well ask ourselves if this statement is true of us, "We are tempted continually to turn from the crown, that we may scratch with the rake." Is there not real danger that we may become absorbed in that which is of minor importance, in details of small value, and thus lose our vision of the higher essentials, the greater experiences? Some one said of a certain brother in a church, "He is always tremendously busy, but mostly about nothing." Is not that illustrative of the idea of raking in the litter? We who realize that these are the last days should not waste our energies, nor spend time and strength in doing that which is not worth while. There is a fine distinction to be made between painstaking care with the details that are necessary for the accomplishment of a great purpose, and the frittering away of time upon trifles that are nonessential and contribute nothing to the perfection of any great plan.

If all the time that is worse than wasted in frivolous talk, in criticizing others, in dawdling over trivial matters, and in arguing against progres-

sive plans, were used in unselfish service for others, there would be a tremendous change in many homes and in many churches.

Sabbath school workers sometimes become weary looking upward, and permit themselves to look downward. But the downward look is often fatal. When nothing goes right, and we feel that the superintendent is to blame for this, the parents for that, the elder or pastor for the other, and the brethren and sisters for everything, we are certainly in danger of stirring up the dust by moving the rake among the straws and sticks. We should not permit ourselves this seeming satisfaction. The whole situation is changed by the upward look. The handle of the rake drops to the floor, the mind sees clearly the great object to be accomplished, the spirit rises in response, and faithful, loving service brings us nearer to the One who is holding the "celestial crown" above our heads. Let us pray with Christiana, "Lord, deliver me from all muckraking."

How are the people of God now measuring values? Jesus is coming soon. Probation will close before He comes. These are the facts we face. In the light of these facts, what is the one thing of greatest value to us personally? A chorus of voices make reply, "The cause." Yes, the cause of God is of great value to all who believe in it. Responding to every

call in the spirit of sacrifice, we work, we give, we go ourselves, we send others, that the message may be carried to the ends of the earth. But, dear friends, even in so doing, it is possible that we fail to measure properly that which is of supreme value. More important than preaching or teaching, more necessary than giving or going, more vital than all else, is our personal relation to the Lord Jesus, day by day, hour by hour, moment by moment.

This is not gained or sustained merely by ministry for others. Of little avail is the day's hurry from place to place, from one sacred task to another, if we ourselves have not tarried at His feet, looked up into His face, heard His gentle voice speaking to us through His word, and poured our heart's desires into His ear. This blessed hour of communion must be to us the most dearly prized, the supreme hour, the one unhurried hour of all the twenty-four.

Oh, how we lose our way! How we wander about! How we pass Him by, running at swift pace, but often as one without a message! It is only in letting go of everything unworthy of Him—pretense, discontent, envy, worry, self-seeking, criticism, unloving thoughts and words and deeds—and in taking Him in all His fullness into the very center of our heart's affections, that we possess that which is of measureless value.

His Abiding Presence

BY S. M. COBB

IN the gloom of shadows cast by a distressed and alarmed world, amid the darkness, the suffering, and the sin, how cheering and blessed is the abiding presence of Christ our Lord. There is no companionship on earth so dear, no personal friendship on earth so sweet and comforting, as the personal friendship of Jesus Christ. To have close and constant "fellowship with the Father, and with His Son Jesus Christ," makes our joy full. 1 John 1:3.

But this blessed privilege is based upon certain conditions. "Come out from among them [sin and the world], and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters." 2 Cor. 6:17, 18.

Jesus abides in us through the agency of the Holy Spirit. Forgiveness and cleansing must be followed by receiving the Holy Spirit, or the cleansing is in vain; and the Holy Spirit's presence must be recognized

and cherished, His counsel heeded, His most tender promptings obeyed, or He will not remain. The choice is ours. We must decide whether we will have Him or the world. As a being of free choice and intelligence, man is lord of his own thoughts, and master of his own destinies. We may, if we will, have the divine presence and fellowship constantly.

True Christianity is the indwelling of Christ by His Holy Spirit in the human soul. This is the "mystery of godliness;" "Christ in you the hope of glory," the full surrender of all we have and are to Him, to be wholly His, that He may have His way in us, and the fullest control of all our ransomed powers in winning souls for the kingdom of God. This is Christianity. Anything short of this falls below the standard. Matt. 10:24, 25. Christianity should not be reduced to a mere system of teaching; if it is, it becomes only a form without the power of the gospel; and to the extent that Christianity is reduced to a mere system of teaching, just in that

proportion it degenerates toward heathenism. This was the case with the Jews in the time of Christ's earthly life. True Christians will believe and practice the principles of the message; they will keep the Sabbath, they will pay tithe, they will be liberal in the support of the gospel in home and foreign fields. But back of all this there must be something else; there must be a divine power molding the life and shaping the character. Christ must be "all and in all" to

every true disciple of the Lord Jesus.

It is Christ that saves, and not Christianity. It is not our righteous doing, but our righteous being, through grace, that counts with God. The shades of a sorrowing world may be falling, the gloom be deepening; but the darker the prospect, the brighter are the promises of God. Let us rest in His abiding presence, and rejoice in the fact that the "blood of Jesus Christ His Son cleanseth us from all sin."

The Bible in Literature

BY MARION E. CADY

The Poetry of the Bible

ALONG with sacred Scripture and sacred history, sacred literature (poetry) was one of the chief studies in the schools of the prophets. While the Scriptures then, as now, were not entirely composed of historical matter, yet the Bible in its entirety is and always has been a literary book composed of prose and poetry. It was the poetical portions of the Old Testament Scriptures that were given special study in the schools of ancient Israel. The poetical books of the Bible are five in number: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. A number of poems are scattered through the remaining books of the Bible (the "Song of Moses," the "Song of Deborah," etc.), and much of the prose is poetic in spirit if not in form, because of the lofty and dignified themes considered, and the beautiful and striking imagery employed in giving expression to the thought.

The Bible the Masterpiece of All Literature

In both prose and poetry the Bible is the masterpiece of all literature in all languages of all time.

David extols the word of God in nearly every verse of psalm 119, which contains 176 verses. Speaking of the word of God in psalm 19, he says:

"The law of the Lord is perfect."

"The testimony of the Lord is sure."

"The statutes of the Lord are right."

"The commandment of the Lord is pure."

"The judgments of the Lord are true and righteous."

The apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

"The word of God is quick [living], and powerful." Heb. 4:12.

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. . . . It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and

the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered."—"Education," p. 125.

The Testimonies of Literary Masters

It is interesting to note that many modern masters of literature have recognized the superior literary value of the Bible. A few of their testimonies are here given.

The eminent Biblical scholar, Dr. Kitto, says:

"The literature of the Bible as such is by no means adequately appreciated in the minds of many. . . .

"The Bible is a book—a literary production as well as a religious repository and charter; and ought in consequence to be regarded in its literary character as well as its religious bearings alike by those who cultivate literature, and by those who study religion. And when men regard and contemplate it as it is, rather than as fancy or ignorance makes it, then it will be found to present the loftiest and most precious truths enshrined in the noblest language. Its poetry is one continual illustration of this fact."—Kitto's *"Cyclopedia of Biblical Literature,"* art. "Poetry."

"The Scriptures contain more sublimity, more exquisite beauty, and finer strains of poetry and eloquence than could be collected from all other books that were ever composed in any age or any idiom."—Sir William Jones.

"It is the grandest group of writings in the world, put into the grandest languages of the world [Hebrew and Greek], translated afterward into every language in the Christian world, and is the guide of all arts and acts of that world which have been noble, fortunate, and happy."—Ruskin.

"There are no songs to be compared with the song of Zion, no orations equal to those of the prophets, and no politics equal to that the Scriptures can teach us."—John Milton.

"After perusing the book of Psalms, let a judge of the beauties of poetry read a literal translation of Homer or Pindar, and he will find in these last two such an absurdity and confusion of style, with such a comparative poverty of imagination as will make him sensible of the vast superiority of the Scripture style."—John Addison.

Speaking of the book of Job, James Anthony Froude says:

"An extraordinary book,—a book of which it is to say little to call it unequaled of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far away above all the poetry of the world."

"Follow the linked logic of St. Paul, the glowing fervor of St. John, the brilliant fancy of the Hebrew poets, the majestic eloquence of Amos, Micah, and Isaiah, especially the unapproachable simplicity, directness, and profundity of Jesus, and you will have such a mental awakening as neither Homer nor Virgil, Plato nor Seneca, Goethe nor Shakespeare, Macaulay nor Emerson, can ever give."—Dr. Ferris Hamilton.

Literary Excellencies of the Bible

After reading the testimonies of these literary masters as to the superior literary excellence of the Bible, it may be of interest to note a few of the elements that contribute to its charm and power. The principal elements that characterize the literature of the Sacred Scriptures are:

- | | |
|----------------|--------------|
| 1. Originality | 6. Solemnity |
| 2. Simplicity | 7. Dignity |
| 3. Sincerity | 8. Authority |
| 4. Purity | 9. Sublimity |
| 5. Veracity | 10. Majesty |

The originality, spontaneity, and simplicity of the Scriptures are beautifully portrayed by Kitto:

"Connected with its originality, as in part its cause, is the fact that the Hebrew muse stood nearer than any other to the first days and the earlier aspects of creation, 'when the morning stars sang together, and all the sons of God shouted for joy.' Job 28:37. . . .

"Hence there is a spontaneousness in its poetry. Open the psalter at any place; you find streams pouring forth, like the brook and waterfalls that trickle and gush down the hills of Palestine after the latter rain. Nature you behold at work. All therefore is ease, and as ease, so grace. There is no constraint, no effort, no affectation. The heart itself speaks, and speaks because it is overflowing."

"If we add that simplicity is another marked characteristic of Hebrew poetry, we do little more than state that which is already implied. . . . Hebrew poetry was the voice of man communing with God. . . . It was, indeed, wholly unconscious of anything but the satisfaction of a high and urgent want which made worship a necessity and devotion a delight."—Kitto's *"Cyclopedia of Biblical Literature,"* art. "Poetry."

The Influence of Biblical Literature

"It is in the main owing to the religious and devotional qualities of Hebrew poetry that the book of Psalms still, after the lapse of so many centuries, and the rise and fall of so many modes of thought and forms of social life, holds an empire over the heart of man, far wider, deeper, and more influential than what any other influence has possessed, save only that which is and will ever be exercised by 'David's greater Son.'"—*Ibid.*

Not only has the Biblical literature directly influenced mankind, but authors and journalists have consciously or unconsciously allowed it

to permeate and affect their style of writing. Public speakers and orators have found the Bible an invaluable aid in subject matter and manner of delivery. Mr. Eckman in his book, "The Literary Primacy of the Bible," after giving a long list of authors whose writings contain Scriptural quotations or allusions, says:

"A careful student of Tennyson has asserted that there are nearly three hundred direct references to the Bible in his poems. By actual count upward of three hundred and thirty references to the Bible have been found in the works of Longfellow. An industrious man has reckoned that about five thousand Scripture quotations and allusions are to be found in the writings of Ruskin, who says that to the discipline of his early years in the Bible he owes 'the best part of my taste in literature, and once knowing the Bible, it was not possible for me to write superficial and formal English.' Numerous writers who seldom quote or make direct allusions to the Scriptures, obviously have been greatly affected by them. Of such is Thomas Carlyle, who, in many passages, writes like a Hebrew prophet, showing unmistakable evidences of deep study of the Bible."—*Pages 38, 39.*

Charles A. Dana, one of America's greatest journalists, said:

"Of all books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is, perhaps, no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence, and lay down with such reverence."

It is reassuring that what this journalist expressed in theory has been worked out by Dr. Charles Sears Baldwin in his book, "How to Write, A Handbook Based on the English Bible." In the preface the purpose of the author is thus stated:

"The importance of the English Bible as a model of style, has been often felt, often expressed, but never apparently realized in systematic, practical application. Thus to apply it to the practical end of learning to write, cannot obscure or belittle its importance for other ends."

The orator as well as the journalist and writer acknowledges his indebtedness to the Bible. Daniel Webster said:

"If there is anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love for the Scriptures."

It is authoritatively stated that Daniel Webster did not think himself prepared to appear before Congress to deliver his orations "until he had

taken as a tonic the eighth psalm and the fortieth chapter of Isaiah."

Edmund Burke, the greatest philosophical statesman and orator of England, made a habit of reading a chapter in Isaiah before going to speak in the House of Commons; "for," said he, "Isaiah possesses both the blaze of eloquence and the light of truth."

The Bible the Standard in Literature

While the Bible is not a treatise on natural science, yet all science is to

Since Jesus I Found

G. J. ILES

I WAS so tired until Jesus I found,
Tired of life's turmoil and sin;
Tired till I heard His dear, loving voice
Bidding me come unto Him.

Now I am resting, since Jesus I found,
Resting in His boundless love;
Resting in hope of His coming again,
And of the mansions above.

I was unhappy till Jesus I found,
Sad and despondent, depressed;
Full of despair, till I heard that dear voice,
"Come unto Me, find sweet rest."

Now I am happy since Jesus I found,
Happiness fills all my soul;
Raptures the world neither takes nor can give
O'er me like sea billows roll.

I was so weak until Jesus I found,
Helpless, no power to do right;
Helpless to put away all of my sins
And stand without spot in His sight.

Now I am strong since Jesus I found,
Strong in the strength that He gives;
Strong to do right, overcome all my sins,
Be victorious in Him who now lives.

I was complaining until Jesus I found,
Fretful, rebellious of mind,
Feeling that God, in His dealings with me,
Was often unjust and unkind.

Now I'm contented since Jesus I found,
No more repining or care;
Peace reigns supreme in my heart and my life,
Peace far beyond all compare.

Fearful was I until Jesus I found,—
Fearful of all in this life,
Fearful to meet all the wiles of the foe,
Fearful to stand in the strife.

Now I am brave since Jesus I found,
Courage and strength fill my breast,
Knowing that He, in His power and might,
Strength will supply for each test.

Doubtful was I until Jesus I found,
Doubtful of all He has said;
Walking by sight instead of by faith,
My heart filled with fear and with dread.

Faith holds me fast since Jesus I found,
Faith in my dear Saviour's word;
All of my waverings and falterings are
O'er,
Since His dear voice I have heard.

be tested by the unerring word. There is enough of science in the Bible—a sufficient statement of its fundamental principles—to enable one readily to detect what is "science falsely so called." The Bible stands in a different relation to history and literature. It is history the most comprehensive and the most authentic that has ever been recorded. It is literature, the most beautiful, the most sublime, the most impassioned, that has ever been penned.

When one becomes thoroughly conversant with the literature of the Bible, he is prepared to evaluate all literature outside of the Bible, for it is the standard. His power of discrimination will be so keenly developed that he will readily discern between profitable and unprofitable literature.

We have seen that the Bible as a literary book has been the greatest factor in developing the latent powers of writers and speakers. That this fact is supported by their voluntary testimony ought to cause the educators of children and youth to see that the Bible has its rightful place in the home and in the courses of study in the elementary, secondary, and advanced schools.

The Study of Sacred Literature in the Home and School

The following are a few suggestions as to the place and use of the Bible in the study of language and literature in the home and the school:

1. An early acquaintance with the Bible, following a program similar to that carried out by the mother of John Ruskin, as described in later years by her son:

"My mother forced me by steady daily toil to learn long chapters of the Bible by heart, as well as to read it, every syllable, aloud, hard names and all, from Genesis to the Apocalypse [Revelation] about once a year; and to that discipline—patient, accurate, and resolute—I owe not only a knowledge of the Book, . . . but much of my general power of taking pains, and the best part of my taste in literature."—*Ruskin's "Prælerita," chap. 1.*

2. The biographical and much of the historical portions of the Bible, will be covered in the Bible classes in our elementary schools. Not only should the excellent spiritual lessons be impressed on the mind and heart of the pupil, but attention should be frequently called to the simplicity, beauty, and dignity of the language conveying these spiritual lessons. The first history the child will study is Bible history, and consequently the first literature the child should know is Bible literature.

3. In the secondary school the student should become acquainted with Biblical authors before studying the writings of English and American authors. It is better to learn simplicity, beauty, and sublimity in the writings of Moses, David, Solomon, and Isaiah, before trying to discover them in the writings of Milton, Addison, Ruskin, and Tennyson. All these writers have borrowed much from the Bible, and their works can be better appreciated after one has gained an acquaintance with the Biblical authors. All the fields of literature should be entered through the gateway of the Bible. The student in this way will be prepared to decide intelligently what is worth while and what can be passed by as unworthy of his attention and study. The study of Biblical literature provides the student with a measuring standard by which he can measure all literature outside of the Bible.

4. In the advanced schools, the more difficult literature of the Bible, as the book of Job, the epistles of Paul, and the writings of the prophets, will be studied. After knowing what the Bible authors have written on themes that lay on their hearts, and which were indited by the Holy Spirit, students can better judge of the merits of the productions of those who later have written on the same themes. "Paradise Lost" written by Moses, stimulated Milton to write on the same theme. He also wrote "Samson Agonistes" after reading of the real Samson in the book of Judges. "The Burial of Moses," by Alexander; the "Ode to Absalom," by Willis; the "Destruction of Sennacherib," by Byron; "A Death in the Desert," by Browning, were all first written in the Bible, and it was the Bible records that gave to these authors their first thoughts and inspiration to write their beautiful poems.

The following timely instruction and cautions have been sent to our teachers of literature regarding the study of books by literary authors:

"The teachers in our school have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning, and asking you, What is the chaff to the wheat? . . . It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve respect, even if the authors are regarded as being wise men? Have they taken their lessons from the greatest Teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible their chief book of study."—*Fundamentals of Christian Education*, p. 381.

"In the place of bringing into our schools books containing the suppositions of the world's great authors, they will say, Tempt me not to disregard the greatest Author and the greatest Teacher, through whom I have everlasting life.

He never mistakes. He is the great Fountainhead whence all wisdom flows. Then let every teacher sow the seeds of truth in the minds of students. Christ is the standard Teacher."—*Testimonies*, Vol. IV, p. 160.

For Our Encouragement

BY R. E. CRAWFORD

"ALL such words were written of old for our instruction, that by remaining steadfast and drawing encouragement from the Scriptures we may cherish hope." Rom. 15:4, Moffatt's translation.

To draw encouragement from the Sacred Writings is a Christian practice hoary with age. When burdened with trial and discouragement, we naturally turn to the Book that is filled with an endless array of promises, thus encouraging the heart to cherish hope. "Spiritless captives, sinking with the chain, have read these pages, and taken heart again."

We as a people have received from God the Spirit of prophecy, which is for our instruction. From it we may also draw encouragement and cherish hope. The following quotations should bring hope and courage to every heart:

"The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by

our past experience."—*Testimonies*, Vol. V, p. 215.

"To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way."—*The Desire of Ages*, p. 528.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—*Id.*, p. 225.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*Ministry of Healing*, p. 417.

In view of the above statements why should we fear or be discouraged? Why should we allow perplexities to drive us to despair? Should we not in every trial await expectantly the promised blessing?

"That Man Is a Christian"

BY ERNEST LLOYD

HE is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations are to be depended upon. "He that speaketh truth showeth forth righteousness."

He is a Christian! Then he is an honest man. He would rather wrong himself than his neighbor. In whatever business he may be engaged, you may be sure his dealings will be honorable and upright. "Provide things honest in the sight of all men."

He is a Christian! Then he is a humble man. He thinks of his own dependence upon God. He is modest in his speech. He is thankful when admonished. "God . . . giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a kind man. He feels interested for his neighbors, and has ever a pleasant word for all he meets. He strives to

promote joy and peace. His generous heart delights in diffusing true happiness. "In her tongue is the law of kindness."

He is a Christian! Then he is charitable. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfill the law of Christ." "Charity suffereth long and is kind."

He is a Christian! Then he is forgiving. Wrong does not rankle in his heart. The forgiving word is ready upon his lips. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his

heart and open his hand. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The Christian is a benevolent man.

He is a Christian! Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be preserved in the soul. "In everything by prayer

. . . let your requests be made known unto God."

He is a Christian! Then he will cherish and cultivate his relations to God, and in all his associations with men he will think upon whatsoever things are true, honest, just, pure, lovely, and of good report.

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics.

Then he is not a Christian.

psalm left on record for God's children of today, where we read: "Thou shalt not be afraid," "No evil shall befall thee," "I will deliver him, . . . and show him My salvation."

Blessed words of love to those who have set their love upon God. Love has planted the seeds of love in the hearts of the saints, and then rewards the saints for cherishing the divine gift.

Thank God for love. Thank Him that "love never faileth." Thank Him for the word which reveals this love to us, and for the spirit of love which abides in the hearts of His waiting people. Soon love will accomplish its final victory, and we shall go home to dwell in the blissful atmosphere of Love's presence forevermore. We shall be with God, "for God is love."

The Power of Love

BY THOMAS E. HIRST

Love is the most marvelous thing in the world. All the treasures of the ages cannot equal the purchasing power of this divine attribute of God.

When the world was morally bankrupt, and the woes of humanity had no healing balm to relieve them, Love stepped in and gave to man the curative remedy in the cross of Christ.

Measured by human standards, Love gives more, asks less, and leaves richer blessings in its train than any other agency that man can employ.

No circumstance of life is too severe for Love to meet, no transgression of ignorance so vile but Love has a covering robe to hide it from the prying eyes of condemnation, when asked to do so by a repentant sinner.

Love invites when man refuses. Love prepares when man neglects. Love suffers long when man reviles; and lifts the soul that man would destroy.

Not the ransom of a king, nor all the wealth of the Indies could ever equal the jewels which Love wears in its diadem of beauty, and which it longs to bestow upon whomsoever will receive the crown of glory that is offered impartially to the children of men.

The darkness of sin's bitter night is sweetened and lightened by the wonders of redeeming love, and all eternity will reecho with the praises of those who have shared the gracious gifts which Love gives to those who will accept them.

When hope had died in the human breast, then Love stood by to whisper of a new and better way to glory than through the old works of the flesh.

The portals of the tomb are illuminated by the bright rays of Love's shining promises, and the doors of the dusty graves of old Mother Earth will burst open on the glad morning of the resurrection by the power of Love's triumph over death.

As the clouds of the world's last great storm gather about the heads of God's remnant people, Love antici-

pates the terrible scenes of a dying world's dissolution, and speaks the blessed promise of healing, keeping, delivering grace in the words of the

WE are told that the sunbeams stream through space for ninety million miles before they touch our earth to warm up the roots, grass, and flowers, quickening them into life and beauty, that they may bless and make glad the heart and life of man.

From measureless distance and from the days of eternity, rays of light, love, and power have shone forth from the great heart of the infinite God; for six thousand years it has been the privilege of man to know and revel in the warm, gracious light emanating from the Sun of Righteousness, that causes new life and holy joy to spring forth in the heart of man.

Before the mountains were brought forth, before the earth was formed, from the days of eternity, the love of God shone out, which now touches and lightens and warms the hard, cold, proud heart of man, filling him with divine tenderness and a sincere desire for purity, holy living, and willing obedience.

God's love is not created, governed, or affected by our love for Him. He loved before Christ left heaven. He so loved that He gave. Jesus came to demonstrate His love for the undone and lost. He "died for the undone"—loved all mankind. "Greater love hath no man than this, that a man lay down his life for his friends."

The uplifted Christ is the only remedy for sin. Bless His name! He is the deliverer. No sin is so dark, no wound so deep, no separation from God so great, but that He, when received, can dispel the darkness, heal

the wound, bridge the chasm. Thus through divine grace, man is brought into touch with infinite life, light, and power, into sweet fellowship with the mighty God, the everlasting Father, the Prince of Peace.

The rays of light streaming from Calvary's cross cause the sinner to realize the exceeding sinfulness of sin, and reveal the depths of God's infinite compassion. In this light the sinner beholds the Saviour's unchanging love that enriches his faith and experience and transforms his life, and he is sent forth as a cleansed channel to reflect the gracious light streaming from the days of eternity and from Calvary, that lightens, gladdens, enriches, transforms, and beautifies the hearts and lives of men and women.

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"If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19:33, 34.

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In censure, never say the worst, nor ever punish to the uttermost; abate something of extremity for thy own sake. All offend.—*Benjamin Whichcote.*

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"If you cannot cross the ocean
And the heathen lands explore,
You can find the strangers nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all."

Our Church Paper in Pioneer

A Great Teacher

By A. G. DANIELLS

*For Twenty-one Years President of the
General Conference*

THE ADVENT REVIEW AND SABBATH HERALD dated December 16, 1862, contains a report from Elder M. E. Cornell, telling of a series of lectures on the great threefold message of Revelation 14:6-14 he had held in West Union, Iowa. My mother attended those meetings, embraced the truths presented, and joined the Seventh-day Adventist Church. She remained in that church without wavering until her death, a period of seventy-one years.

It may be of interest to our friends to know that the mother of J. L. Shaw, the treasurer of our General Conference, embraced the message and joined the church with my mother. She too remained loyal to the close of her life.

This much is a preface to the subject of the statement that follows:

In those pioneer days the ADVENT REVIEW AND SABBATH HERALD was the weekly silent, efficient preacher for the great majority of our people. We had but few preachers, and none of them were settled pastors. All were traveling evangelists. We were all under the impression that "the King's business required haste." The preachers hastened from place to place. Their courses of lectures, as they called them, were stirring and brief. They organized those who accepted the message into what they called a "company," and hastened on to a new place.

But before leaving them they endeavored to have every family subscribe for the REVIEW AND HERALD. In this they were very successful. Thus the REVIEW became the weekly preacher for every family of believers in the advent message. It took the place of the minister who brought the message to them, and it was cherished next to him by them.

The REVIEW came into my home at that time, and has remained with us these seventy-one years. When it came to us, Elders James White, Uriah Smith, and J. N. Andrews were its editors. They were supported by such able contributors as Elders J. H. Waggoner, J. N. Loughborough,

George I. Butler, R. F. Cottrell, and H. A. St. John.

These writers expounded the doctrines, explained the prophecies, reviewed the signs of the times, unfolded the principles of church organization, set forth the high standard of the Christian life we should live, urged missionary service and the life of sacrifice. And in addition, the REVIEW abounded with short, fresh, inspiring reports from all the preachers who were engaged in evangelistic work. This was a very interesting and encouraging part of the paper to our people in pioneer days. These reports won my interest at an early period in my life.

The REVIEW was and is still a great teacher. From the first number to the latest it has been the greatest single factor in our movement for the instruction and stabilizing of our people. It has come to them every seven days laden with the information they have needed. Those who have read the REVIEW with care have greatly appreciated its contents. They have been more firmly established in the truths of the message; they have been helped to keep pace with its onward progress around the world; they have been stirred to greater diligence and activity in missionary endeavor and giving for the support of the work in its various lines. And above all they have been built up in this most holy faith to meet the Saviour who is soon to come for His people.

The need of a live, spiritual, gripping church paper is still most essential to believers in this message the world over. And that our people should take and read the church paper is as imperative now as at any time in our history.

To my fellow believers let me say, Do not fail to secure the great help the REVIEW AND HERALD is prepared to give you.

As has been stated by others, a special effort is now being put forth to increase the circulation of our church paper. During this campaign a special subscription price is made on the REVIEW. From May 19 to June 2 a year's subscription may be obtained for only \$2. I earnestly urge our brethren and sisters to avail themselves of this opportunity, and see that the REVIEW goes not only into their own homes, but into the home of every English-speaking Seventh-day Adventist.

Days and at the Present Time

The Church Newspaper

By W. H. BRANSON

Vice-President North American Division

THE REVIEW AND HERALD is the great newspaper of the Seventh-day Adventist Church. The threefold message of Revelation 14 is going today to every nation, kindred, tongue, and people. The REVIEW chronicles the progress of this message from week to week. It records the triumphs of the cross in the homeland and in the fields abroad. In this the position of our church paper is unique. No other paper published by the denomination attempts to do this. The REVIEW occupies a field distinctively its own.

The REVIEW, as no other paper published among us, sets forth the plans and policies of the General Conference. Its officers speak through its columns. They tell of the results already accomplished by the plans in operation. They tell of new plans which have been adopted for the furtherance of the work.

The REVIEW publishes yearly reports of the meetings of the General Conference Committee. This committee deals with many important matters. The plans adopted at the spring meeting of the committee, and particularly at the Autumn Council, are vital and far-reaching in their effect. The REVIEW seeks to present a faithful report of these great gatherings. During the time of the General Conference it presents a full record of this important meeting. Here are delegates from the four quarters of the earth. They come with their reports of progress, with vivid pictures of the needs of their field, with appeals for help. The REVIEW endeavors faithfully and graphically to pass on to its readers the spirit of this meeting.

At the present time there is a great forward movement throughout our ranks for a greater and broader evangelism. Three large regional meetings will be held in the North American Division during the next few months, in which our evangelistic workers will be brought together to report what they are doing in this line of endeavor, and to study methods and plans for a great advance in the near future. This forward movement in evangelism will be featured through the REVIEW.

The REVIEW seeks to build up our dear people in the most holy faith, instructing them in

the cardinal doctrines of the Scriptures, warning them against threatened dangers and delusive errors. It has a fine program of articles of this character to present in the months to come.

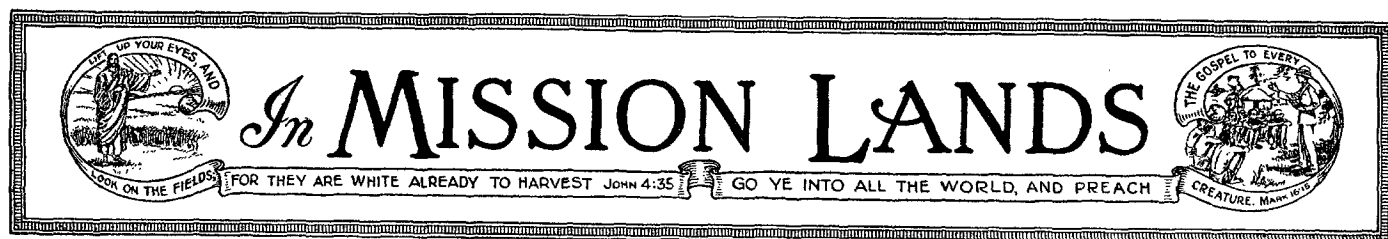
The REVIEW ministers to the practical needs of the home. It emphasizes strongly the doctrine of Christian temperance. It calls our people to faithfulness in rendering to God His own in tithes and offerings. It speaks inspirational messages to our young people. It promotes the cause of Christian education and religious liberty. In fact, there is no phase of our church life that is not emphasized by precept and illustration in its columns.

Surely the REVIEW should find a place in every English-speaking Seventh-day Adventist home. A special effort is being made during the month of May to make this possible. Cheap at the regular price of \$2.50 a year, from May 19 to June 2 a special reduction in the price is being made by the publishers. During this time the paper may be obtained for only \$2. Old subscribers who are now taking the paper may extend the time of their present subscription by renewing at the \$2 rate.

We appeal to our people in the North American Division to give their hearty, active support to this campaign in behalf of our church paper. We appeal especially to our conference workers and to our church elders to put forth earnest effort to see that every English-speaking family in our churches becomes a regular reader of the church paper.

In making such an effort, we believe that these shepherds of the flock will be lightening their own burdens, because the REVIEW will materially assist them in safeguarding the sheep of the fold and building them up in the truths of the word, in promoting in their hearts the spirit of liberality and material support for our work, and in every other way that makes for development of a sound, solid Christian experience.

No worker or church elder can render more efficient service to the cause of present truth than to take upon his heart, during the next few weeks, a definite burden to extend the circulation of our church paper. May God bless every one as he gives serious thought and attention to this question.



In the Wilds of Papua, South Pacific

BY W. N. LOCK

For a number of years we have desired to inspect the country lying west of our Vailala Mission district, known as the Delta Division of Papua. Not having a boat of our own, however, we were unable to visit this district until the "Diari" arrived a few months ago.

It was decided to make the trip at the close of the school year, when we would be going to Vailala to take the students home for the vacation. So in company with J. R. James, C. E. Mitchell, C. J. Howell, and L. I. Howell, we set out at the end of November. Twenty-four hours' running brought us to the Vailala River, 200 miles up the coast, where our mission is situated. We were pleased to spend the week-end at this station, and to meet the mission family there. Brethren James and Mitchell had not visited Vailala before, so were pleased to become acquainted with this part of our work in Papua.

On Sunday we visited the outstation of Koilahu, and gave a lantern lecture. Next morning we made a short trip along the coast to pick up a load of water pipes that had kindly been given to the mission. After unloading these at the mission landing, we set out for our visit through the Delta country.

About three and a half hours' run brought us to the Aivei River, which we entered just before sundown and camped at a large village. We held worship, and the people seemed anxious for us to open a mission among them. Next morning found us under way for the Gopi District, of which we had heard so much from white men who had visited there. Traveling until noon, we reached the Romilly sawmill, where a Mr. McKinnon lives. Mrs. McKinnon happens to be a cousin of Brother Mitchell's, and this was the first time they had ever met. We had lunch with them, and then continued our journey to Gopi. After following several rivers part way and crossing others, we reached our destination about 7 P. M. The people gave us a good welcome. Several canoes came out to greet us.

We went ashore and paid them a visit, going through one of their large

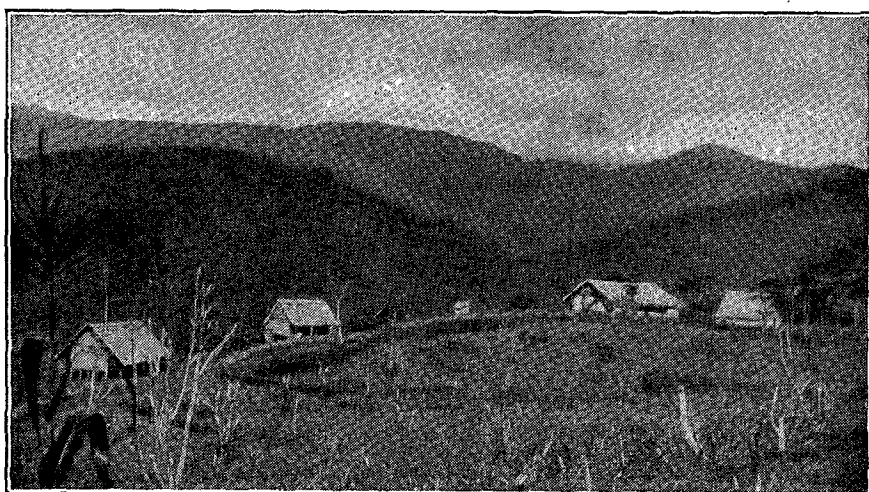
skull houses, where we saw many things of interest. These houses are of great length. One that we measured was about 600 feet long, and others we saw afterward were even longer. A passage runs right down the center, with small rooms or cubicles on either side. In these rooms are racks containing the skulls of victims they have slain, many of whom had been eaten. Some of the skulls did not look very ancient. Although the people say they have given up this evil practice, some of the boys who went with us did not seem very confident that they had really given up head-hunting. As we looked at the great numbers of skulls in these large houses, we thought of the many grim stories connected with them.

The following morning we visited other villages; for there were nine of them along the bank of the river within a distance of about a mile. We held worship with them, and after worship talked with the people, who seemed very definite in wanting a missionary stationed among them. They offered us a piece of land, the best in the district, on which they would like us to build a mission station. This land overlooks a very large river, and is quite a pretty location and, we would judge, fairly healthful. As we looked at these people in their filth, we realized that they stood in great need of the gospel, and we longed to see a mission located among them.

The men appeared rather peculiar, wearing what looks just like a horse's tail stuck in the back of a belt made of bark. The women wear very little covering, probably the most scanty of any we have seen in Papua. Here the people use a single canoe without an outrigger. The men stand up when they row, and are able to make the canoe travel at a rapid pace.

We spent several hours among these people, and then took our departure for the government station at Kikori. About five hours' sailing brought us to this station, where the magistrate and his wife gave us a hearty welcome and seemed anxious for us to begin work in the Delta Division. They thought the Gopi District would be a very suitable place. We stayed overnight at Kikori, and left next morning to visit the historical spot where the Rev. James Chalmers and his companion, the Rev. Oliver Tompkins, were murdered in 1901.

About four hours' sailing brought us to the island of Goaribari, the scene of that terrible tragedy. We visited the village where these two men were killed, and talked with some of the men who were present as eyewitnesses of that fateful event. They showed us the spot where the two missionaries were murdered, and the house into which their bodies were taken and eaten. They also showed us where the ship was at anchor when the two men left it for the last time. They took us through their skull house, and told us that the government rescued the skulls of these white men and gave them a decent burial



A Partial View of Efogi Mission, British New Guinea

on the island of Daru. We tried to picture the scenes of that day, and thought of the many things that have happened since these two men laid down their lives for the cause of Christ.

Leaving the martyr island of Goaribari, we returned to the large village of Karmari, where about 2,000 people live. We could stay only about two hours with them, as we were anxious to spend the Sabbath at Iari, a district from which one of our teachers came.

Arriving at Iari about 4 P. M. Friday, we first of all bought a good supply of sago to take back with us. It can be purchased for a very small price in this district where it is grown and made, and now that we have the "Diari" we were able to deliver it to our mission stations and greatly help our mission budget.

We had a most interesting time visiting this group of five villages, and holding meetings with them on the Sabbath. They are very anxious to have us place a missionary in their district to teach them of the true God. About seventeen young men from these villages are now at our mission at Vailala, and we trust that as they learn the gospel they will in turn help us to make it known to their own people.

Sunday morning we were well under way before sunrise, and by noon were back at Vailala Mission again, enjoying a good meal prepared by the Sisters Howell. We remained overnight, and next day, after visiting an outstation on the coast, took our departure for Port Moresby. The

"Diari" made a good run to Port, reaching there in about twenty hours.

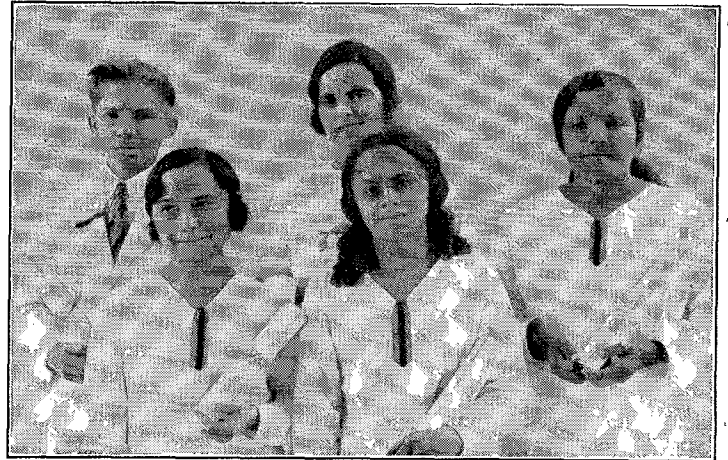
A little hurried shopping completed, we were again under way at 3 P. M., and before the sun went down we were safely home at Mirigeda once more, feeling thankful to a kind heavenly Father for His protecting care during our trip.

The "Diari" behaved herself well throughout the whole tour. The en-

same footing as in the more favored portions, for, after all, education in some respects is a comparative thing, and our school represents higher education for that part of Venezuela.

It is evident that the work of the school has been quite thorough as far as it goes. The teachers have imparted to the students a fund of information and a training that is really of much value. The course of in-

Graduates
of the
Camaguan
School,
Venezuela



gine worked perfectly; I do not think it missed one beat on the entire journey. We appreciate her services, and feel we could never carry on without her. She is not only a welcome visitor to our own stations, but many of the white people living along the coast are pleased to see her come, for we often carry their mail back and forth for them. We are always pleased to be able to carry mail for them, because we know from personal experience what it means to get the mail in these back places.

struction includes those studies found in the elementary grades, and also music, of which most of the students seem to have a very good knowledge. All sing, and some of them play musical instruments.

Our one worker in this part of Venezuela, Julio Garcia, lives in this town, but his work carries him away from home much of the time, up and down the rivers. He has done a good work in this part of the field, and his daughters have been students in the school, one of them having been graduated about two years ago, and another this year, while a third will probably be in the class at the end of this school year. Only a few of the students live in the home provided by Brother and Sister Greenidge, the others being resident in the town. The enrollment averages about sixty, the majority of whom are not Seventh-day Adventists.

The Lord has blessed this school very greatly. Some of the students have gone to other places for further education, and some have begun teaching. The young man who is the colporteur director for Venezuela was reared in this town, and later went to Argentina for more education.

We are thankful to the Lord for the work that has been done in this far-away center. While it is too far removed from the center of influence and is too difficult of access to become a training school for the mission or the union, we believe there is a place for this school, and that it can and will be a great help to those who live in that portion of the field.

School at Camaguan, Venezuela

BY W. L. ADAMS

ABOUT twelve years ago, the brethren thought a center of influence should be built up in that part of Venezuela where we had a few church members, so a school was established. It was very small at first, with only a small enrollment, and there was much prejudice against it. Brother and Sister R. E. Greenidge were chosen to start this enterprise, and except for two years when they were connected with the school formerly conducted on the Panama Canal, and known as the West Caribbean Training School, they have been with the work in Camaguan. While much opposition to their work existed at first, this has gradually broken down under the good work of the teachers and other workers there, until at the present time the school is a very popular one. Two other schools are conducted in the little town, but our school has as many

students as both of the others combined. The larger number of the students come from the homes of our Catholic friends in the town, and this school of ours seems to be about the most important thing of which the place can boast.

It was my privilege to be present at the graduation exercises, which were held the second week in February. They had delayed this program until our arrival, for they had heard that we were coming. While I did not see the school in session, I was much impressed with the manner in which its work was represented in this program. This is not a training school in the sense that we recognize our other schools of the division, for it gives only the elementary grades, while the others go up to the twelfth and fourteenth grades. Education in that part of the field is not on the



Conducted by Promise Kloss

"Beautiology"

BY MRS. E. C. C.

WHILE I was traveling on the highway one day my attention was attracted to a big sign on the end of a large vehicle which read, "Beautiology." I was interested to know what the contents of the truck might be, and soon discovered it was bottled water.

I thought how appropriate such a sign was for such a load, and my respect for the people who made the application mounted considerably, for are we not told that "water is the only possible liquid that can cleanse the tissues"? and without a clean body there can be no real beauty.

Plenty of water on the surface and sufficient taken internally is the surest road to health, which is the foundation of beauty; it cannot be found in a drug store or beauty shop. Nature furnishes an illustration of the value of water, sunshine, and proper food as beauty builders. This procedure is highly recommended, and when it is combined with the Christian graces, it testifies that here indeed is a child of God.

To the Sick and Afflicted

BY MRS. POLLY K. MILLER

DEAR brethren and sisters, you who are fortunate enough to know this message of ours, who are being refined in the Lord's crucible of suffering and affliction, and may even be estranged from those you love, how I wish I could help you! The best help you can have is a stronger hold on God. Do not let discouragement come into your heart. Remember God is love.

I read your requests for prayer, and pray; but I do not know your circumstances as you do, so cannot pray as intelligently as you can. Your prayers are most precious to God. Pray, *pray*, PRAY, until doubt gives way to faith, hope, love, confidence, and joy, and you will be rewarded.

I was a sufferer for many years, and look back to that time as among the most refining years of my life. "The Desire of Ages" was my constant companion then; I read it through

and through, and became more and more acquainted with Jesus. Ask Him to give you courage, strength, and willingness to suffer. He wants burden bearers, witnesses who will comfort others with the comfort where-with they themselves have been comforted. Pray for a spirit of prayer. Make eternal things first, for your friends as well as for yourselves.

Live up to the word of God in all things. Expect nothing from your heavenly Father except through obedience, and then expect all He promises. Commit yourselves into His keeping, to die or live as He wills, and be assured He will do everything

A Letter Is a Little Thing

BY MARY G. DANA

A LETTER is a little thing,
BUT WHAT
A LOT
OF JOY it wakes!
IT takes
AWAY so much
OF WHAT is grief to us,
AND BRINGS
OH, SUCH
A GREAT relief to us!
IT RINGS
THE JOYBELLS in our hearts,
AND starts
NEW LIFE to flowing
IN OUR veins,
LIKE GREEN grass growing
AFTER RAINS.
AND SO,
ALTHOUGH
A LETTER'S but a LITTLE
thing,
IT'S NOT a little thing.
SO WRITE one,
TONIGHT, SON,
TO YOUR LOVING

MOTHER.

as He sees best for your eternal welfare.

"Confess your faults one to another, and pray one for another, that ye may be healed." By every word of God doth man live. O children of the living God, believe and obey. Our Father has done many wonderful things for me as I have taken His counsel in one thing after another. He will do great things for you.

Helping Our Children to Grow Up

BY HELEN GREGG GREEN

"Do you know," complained little Mrs. Mowbray, "I bought Freddie a new bicycle, one I really couldn't afford, so that he would be our family errand boy, and particularly so he could go to the village post office to collect the mail for our roomers; but now that the novelty of it has worn off, he sulks every time I mention an errand or the mail."

"But, my dear," Aunt Emmy Lou expostulated, "why don't you make him feel his responsibility? Now that he has lost his father, why don't you impress upon him that he's the 'big man' of the house, and that there are duties you expect him to take upon his young shoulders?"

"Oh," wearily sighed Freddie's mother, "such strict discipline takes too much out of me. He'll change in time, I suppose. But just now he never does any of those little courteous things his father always did for me. In fact, he doesn't even pick up his own clothes after he has dressed."

"Excuse me if I seem a little emphatic, my dear, but if to discipline a thoughtless, unmanly young son takes too much out of you, what will a self-ish grown man with no sense of responsibilities do to you and others?"

There was enough of a twinkle in Aunt Emmy Lou's eyes to belie the bit of a sting the question held.

"Aunt Emmy Lou," said Mrs. Mowbray thoughtfully, after a little more conversation, "it's fine to have you to help me and to be interested in my problems. I guess I needed to be awakened to my duties; I had been thinking only of Freddie's. After all, life is a profoundly real thing, and helping a healthy, growing boy to realize his responsibilities is the real-est job I can have. I have been evading this. But I won't any more."

And as if eager to get at her task, the mother hurried away with a happy light in her eyes.

A few months later Aunt Emmy Lou said to me. "Have you seen our new paper boy?"

"You mean Freddie Mowbray, who rides a bicycle?" I asked.

"The very one," answered Aunt

Emmy Lou. "Well, he has an advertisement in the paper: 'Do you need a dependable errand boy? Give me the job!'"

"I guess you are responsible for the growing up that Freddie has been doing," I remarked.

"No, it's his mother who has grown up. You see, she had always coddled Freddie—made all his decisions for him. She herself admitted that she hadn't stimulated his initiative or encouraged his sense of responsibility. Yet it was not the thought of her negligence that made her unhappy, but its consequences. But I wish you might see her now. She looks so young and happy, and speaks of 'my son' with great pride, and he certainly has developed remarkably since she took this new attitude toward him."

This is only one example of encouraging and expecting a child to mature and accept his share in the responsibilities of life. As parents we must stop following the lines of least resistance, we must wake up to the realization that our children need to be prepared to meet the shadows of life as well as the sunshine; otherwise, we are interfering with their development. Incidentally, our children will respect us more for encouraging and stimulating the growing-up process. It's something in which they take pride and pleasure. And a boy or girl will develop character much faster when it is understood that a parent looks for cooperation than when treated as "mother's little darling."—*Issued by the National Kindergarten Association.*

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A Doctor's Tribute to His Parents

THE following beautiful tribute was sent by a doctor who has spent many years in mission work in distant lands, to his parents at home. It was published in a recent number of the *Medical Evangelist*, and we feel that it is worth repeating.

"My hope for eternity I owe to you. If you had not brought me up in the truth and supported me always by your prayers, it is very likely that I would have no such hope. Now that this old world is going to pieces so fast and so many have no hope, this is the most precious of all things I have. If my belief of the truth and my future hope lead me to do any good thing in this life, you have a large part of the credit for the good that is done.

"But above all, in a way, is the love you have always shown. Your teachings and financial help would have meant much less if they had not

come along with hearts full of affection for me. Even the keenness of mind I inherited from you has been more fruitful because of your love and prayers. So, while I am thousands of miles away, I want you to remember that I know about your love, that I appreciate it, that I understand what it has done for me and what it means to me, and that I return it as well as I know how. The coming years are likely to be few but hard; but no matter how many and no matter how hard, I feel sure that our love will last and will pull us through together."



"You were going to tell us how oil was made, Uncle Ray," reminded Alice.

"Oh, yes. Well, the oil with which we oil the car, or other machines, was formed in about the same manner as the coal. In the book 'Patriarchs and Prophets' is this statement from the pen of Mrs. E. G. White: 'At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil.'—Page 108. Along with these forests were also buried millions of animals and fish, large and small. As there is a certain amount of natural oil in the trees, as well as in the animals, seeping water carried the oil from trees and animals down into great pools or oil basins, deep in the earth, where the oil floats on top of water, for in many cases beneath the oil there is a quantity of salty water."

"How can the oil be taken from these pools?" Alvan asked.

"It is pumped up through wells drilled deep into the earth. Many oil wells when first drilled are called 'gushers,' as the oil spouts out with great force. These wells are usually two or three thousand feet deep or nearly one-half mile into the earth."

"What makes it gush out, Uncle Ray?"

"Well, Alvan, along with the formation of oil, natural gas is formed, so that the space over an oil pool is charged with high-pressure gas, as usually these great stores of oil are found between two layers of fine-grained, gas-proof rock, sometimes called shale. As soon as the oil well drill breaks through this layer of

shale, the force of the gas drives the oil out through the well with great power, often blowing out the heavy steel drill and spraying oil as high as six hundred feet into the air, until rivers of oil flow from the well. One well in Mexico gushed one hundred and fifty thousand gallons of oil a day for a week after the drill broke into a pool of oil."

"Do the oil wells go dry in a week's time?" Alice asked, remembering how the well at the house had gone dry during a dry spell last summer.

"No," Uncle Ray answered, "when the 'gushers' exhaust their forced flow, pumps are put to work to get the oil, and a well usually lasts for about seven years before it goes dry or is exhausted."

"Is kerosene like that we burn in the lantern from oil wells?"

"Yes, it is, but not as kerosene or coal oil. The dark, heavy oil as it comes from the well must be processed, or distilled, which is simply cooking the oil. As it is distilled it separates into several different oils. First, gasoline is cooked off. Next, naphtha, then benzine, kerosene, and lubricating oils, such as cylinder oil, used on locomotives and other steam engines. These include automobile oils, and the oil with which we lubricate the sewing machine, and the kind which Alvan uses to oil his pocket knife when it is rusty.

"Then there is petroleum residue, or the dark, tar-like material used to pave streets and roads. In fact, there are no less than 300 by-products or materials made from the processing or cooking of oil. Some of these are paraffin to seal jelly glasses and to make wax paper, vaseline for many uses, cymogene used in mechanical refrigerators, rhigolene used to put people to sleep when they are operated on in hospitals. Naphtha is used in moth balls and benzine as a cleaning fluid. Now you can see why kerosene is also called coal oil, for before a way was found to process oil to get kerosene, it was secured from a soft, oily, coal-like shale, from which it received the name 'coal oil.'"

"My! I never dreamed when I read about the flood in the Bible that it did so many wonderful things to the earth!" Alice exclaimed.

"Whenever we put oil in the motor car, burn kerosene, seal jelly glasses, use wax paper or cleaning fluid, walk on asphalt roads, or do a hundred other things we might think of, we should remember that an all-wise Creator prepared them in the earth for our use," added Uncle Ray. "And now let's hunt those fossils we were talking about. We must take our lunch, for we shall be gone all day."



Writing for the Press---No. 1

BY MABLE A. HINKHOUSE

THERE is a never-absent satisfaction in seeing one's name in print. It gives one a thrill just to see his name in the paper in a news item, but there is a much greater thrill which comes from seeing one's name in type as the author of a contribution.

Life's Greatest Moments

Every life has its great moments—the first earned dollar, the first pair of long trousers, a sheepskin diploma just grasped, young love just pledged, a first-born held in the arms. One of the great moments a writer never forgets is when he sees his first book, story, article, or poem published. "A writer has a joy in seeing his work come out in print that I believe no other laborer can possibly feel at sight of his finished job," declares one *hombre de plume*.

Another writer of note tells of her experience in receiving a copy of a daily paper containing her first article: "It seemed almost unbelievable to me at first. I just sat there and read it over until I could have recited it backward. I had mailed it to the editor a few days before in the ordinary way, and there it was in print. Amazing! I carried the paper around with me all day. It was far too precious to let out of my hands."

You will see no lovelier scene anywhere than the long corridors of type that possess the soul of your written words. There is a triumphant pride, an exhilaration, a supreme joy, a culminating thrill that comes from writing when one sees the resplendent vehicle of his thoughts fashioned on the printed page.

The Power of the Press

Is there a single influence so powerful as the printed word? "A drop of ink will make a million think," so 'tis said. A good thought, well expressed, is often a source of inspiration to thousands whom the author never sees. The influence of the written word is far more widespread than of the spoken word. The verbal message reaches its thousands, while the written message reaches its millions. "The pen is mightier than the sword," says Richelieu. Those little alphabet bars of steel of the typewriter, those twenty-six lead soldiers of the print-

ing case, are mightier than a machine gun in battle.

We are told by that veteran writer of our denomination, Mrs. E. G. White, that if there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. ("Colporteur Evangelist," p. 80.) There is a constant demand for truth-filled, attractive, appealing material for these publications. This demand must be met by the writers of this denomination, as our publishers use very little material from non-Seventh-day Adventists.

In writing for our publications, Seventh-day Adventists have a wonderful opportunity to help convert people to this message. Many souls can be reached in this way that could be touched in no other way. The following extract aptly sums up the power of literature:

"Literature can go everywhere. It can go many places you cannot go. It knows no fear, never tires, can be multiplied without end by the press, can travel at little expense, needs no public room to tell its story. It can tell it in the kitchen, parlor, shop, factory, store, or railway car. It takes no note of scoffs, jeers, or taunts. No one can betray it into hasty expressions. It never quarrels, never loses its temper, never answers back. It sticks to its story, and can tell it over and over again.

"The noiseless literature can go into homes where men and women sit in darkness and in the shadow of death. To many it is their only chance to hear and live. Tracts, books, papers—silent messengers—work while we sleep, and will continue their ministry after we have been laid to rest."

The three most powerful means of molding public opinion are said to be the movies, the radio, and the press. Comparatively little use has been made by our people of the first two, but there is scarcely a limit to the possibilities of presenting the message in all languages by means of the third.

Throughout the history of the

world, God has immortalized His messages to His people by means of printing. Spoken messages are soon lost or forgotten, but that which is written may be studied and read over and over again. Printing preserves preaching.

Among Sister White's voluminous writings is found this solemn question: "How have we used our time, our pen, our voice, our money, our influence?"—"The Great Controversy," p. 487. There is need of men and women who can use the pen and press to advantage in speeding our message to the far corners of the earth, both through our own papers and in local newspapers as well. Many do not realize what wonderful opportunities are presented each day in reporting items of interest concerning our work and activities, and the significance of events in the light of Bible prophecy.

One reason why many people do not write is because they think there are already too many writers, and they could not possibly compete with them. There are too many writers, says one of our leading editors, but not too many *good* writers. Editors are overstocked, it is true, but nevertheless they eagerly scan their mail each day for good material.

The world-wide field of our denominational publishing houses, in both the United States and foreign countries, has a wide variety of interests to satisfy, and is in constant need of suitable material of literary merit.

Personal Benefits

There is an enduring satisfaction that comes to the scattered army of people who work with words. They live on and on in the things they write. Success along this line brings with it so steady a stimulus, such constant incentive to higher effort, such inescapable fascination, that nothing will lead a true knight of the pen to forsake it.

Those who travel along the writers' trail are receiving a constant self-education, as writing stimulates growth at every point. The effort to put one's thoughts on paper has a worthwhile reaction on the writer. The intellectual discipline of attempting to organize one's thoughts in a clear, effective manner is highly educational. It is a process full of stimulus, challenge, and adventure. It

toughens the mind, and at the same time makes it supple.

This process of carefully, curiously, and beautifully weaving words together into sentences, or, to change the metaphor, pouring them out into the verbal molds of our own phrasing, brings with it knowledge and assimilation of information. It enriches our vocabularies and makes us notice the value of words. "There is no material with which human beings work which has so much potential energy as words," says Ernest Elmo Calkins. They soar or grovel, slay or make alive, poison or heal, in the hands of a skillful scribbler.

The writing habit keeps one intellectually keen and constantly alert to new ideas and fresh interests. It develops a skill in organization and expression and an increasing resourcefulness and originality. No one can undergo its discipline without some degree of mental awakening and a broadening of his intellectual horizon.

Self-Expression

One of the greatest personal benefits to one who writes is the development that comes from self-expression. Self-expression is the beginning of power. Life is self-expression, and each person must express himself in his own way, in his own language, whether it be in art, music, literature, or science.

Expression always deepens impression. A person hardly learns his own ideas until he has expressed them to some one else. Lord Bacon asserted: "He that converseth learneth best to toss his own thoughts." Also: "Reading maketh the full man, conference the ready man, and writing the exact man." And Sherwin Cody advises: "Bear in mind this important truth: You cannot possibly *impress* others, until you have learned to *express* yourself."

One of the deepest joys in life is to create something beautiful and useful. Beside this joy, the superficial pleasures of life are trivial and unsatisfying. Elizabeth Cook tells us in the *Delineator*: "Any pleasure that grows out of the creative urge within is lots more fun than something ready made and easily obtainable. If we truly enjoy making patchwork quilts, or puttering around the house, or scribbling verses, why not do so? Why the modern idea that the only fun worth having is the kind with a cover charge? or the kind that depends on flocking around with the crowd?"

"If you observe a really happy man, you will find him building a boat, writing a symphony, educating his son, growing double dahlias in his garden, or looking for dinosaur eggs

in the Gobi desert," says one writer. And a similar thought is expressed by another: "The happy man is not one who is leading an effortless life, but one who is creating works on which his personality is impressed. He may be building bridges, raising wheat, tunneling mountains, isolating germs, composing music, or juggling words. If his work is true and honest, it must bring him an exalted sense of satisfaction."

The man who writes puts the imprint of his mind and heart before the public. He puts the vision of his personality on the living page. In a sense, he is a creator, and what he creates is progress.

"I want to talk about the joys of creation because I have just created something," stated one who had been seized with the scribbling mania. "There is no joy equal to this."

Another writer said: "I believe that a lot of crime and other troubles could be avoided if each of us were busy doing the things he loves, even with no financial returns—merely as a hobby."

Writing as a hobby does have its

deep joys and satisfactions outside of monetary awards. Still there is no reason why writers should not be compensated financially occasionally. A few of our denominational publications pay for material used; others do not. In the latter case, the reward is in the writing, and that is enough, and all that is expected.

While our first duty and loyalty is to our own periodicals, we have some writers in our ranks whose writing production is so great that they seek an outlet in outside sources. There are many other clean, high-class magazines in need of material. Our writers could, without compromise to their principles, add to their earnings by the pleasant and profitable occupation of writing for these other journals.

The types of periodicals to which I particularly refer are: Religious (for adult, youth, and children), educational, health, musical, scientific, and trade publications. The prices are not high, it is true; usually around a half cent a word. Nearly all pay at the time of acceptance; a few at the time of publication.

Our Youth and Their Opportunities

BY S. J. RUSKJER

We firmly believe that the vast majority of our young people, as well as their parents, sense the real importance of the plan of Christian education which God has given to His people. Doubtless there are thousands of young men and women who really desire to obtain a Christian education, but who for financial reasons feel that the prospects for such a training are quite impossible of realization. The purpose of this article is to encourage our young people to believe that God does make it possible for us to respond to His leadership.

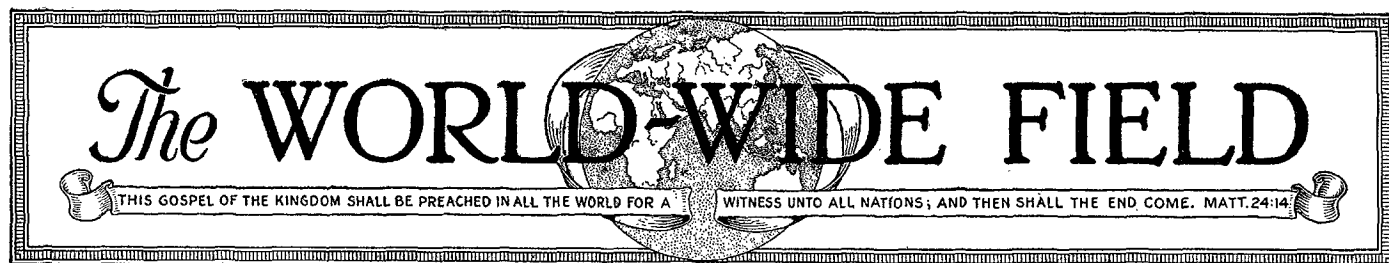
If God expects the youth of this denomination to obtain a Christian training, and we know He does expect that very thing, then surely He will bless with success every effort made by them to respond to the instruction which has been sent to us on this point. The leaders of this denomination are not only urging upon our parents and upon our youth the importance of supporting loyally our system of Christian education, but that same leadership is endeavoring to do everything possible to bring Christian education within the reach of all those who earnestly desire it.

A Christian training is worth sacrificing for, it is worth working for, it is worth really enduring hardships for. Because of the great need of

making Christian training available to hundreds and thousands of our young people whose financial resources are limited, many of our centers of training are bringing an industrial program into existence that is opening the way for hundreds to earn their way through school. Thousands of dollars are being spent by managing boards of our various institutions in an endeavor to establish and equip industrial departments in our schools. We know of one of our junior colleges which alone is supplying \$90,000 worth of work to its student body during a nine months' school term.

Creating these industrial departments in our schools and financing the purchase of suitable machinery and building space with which and in which to operate these industrial departments, calls for no little anxiety and careful planning on the part of managing boards. We believe that our young people should show their appreciation of these earnest efforts that are being made, and cooperate heartily in making these industries pay. It is certainly not right for young men and women to enter our schools and reap the benefit of the industries which have been installed in our schools, and at the same time fail

(Continued on page 22)



A Physician's Statement

BY GEORGE THOMASON, M. D., F. A. C. S.

I RECENTLY received from F. M. Wilcox, editor of the REVIEW AND HERALD, the following letter, which will at once make apparent the reason for this statement:

"DEAR DOCTOR THOMASON:

"Since the recent publication of Elder Farnsworth's experience in healing, the question has come to me from the field as to whether after all this was a genuine 'miraculous cure,' and if Brother Farnsworth was actually afflicted with cancer, as he states.

"I understand that you were the surgeon who proposed to operate upon him at the time of his affliction eight years ago. I am wondering, Doctor, if you had sufficient evidence at that time that you would feel free to verify through the columns of the REVIEW the statement of Brother Farnsworth that he was afflicted with cancer and that he was healed of the same. If you could do this, I am sure it would go a long way toward leading some doubters to have faith in the miracle-working power of God.

"Very sincerely your friend and brother,

"F. M. WILCOX."

I, personally, have had numerous inquiries during several years, from both physician friends and lay brethren, regarding certain features connected with Elder Farnsworth's operation. I am very happy to respond to the editor's request for my statement of facts, based upon my connection with the case.

When I was called to see Elder Farnsworth, he was a desperately sick man, very apparently beyond human help from a curative standpoint. He was suffering extreme pain; his abdomen was distended with fluid and with tumor masses; he was unable to digest or absorb what little food he could retain on his stomach; he was anemic. We felt that an operation offered very little hope, but after consultation decided it would be best to take this desperate chance as the only means of bringing any help or relief to the patient.

Not to enter too minutely into the details of the operation, it will suffice to say that on opening the abdomen

we found an apparently hopeless condition. The whole abdomen was involved in the disease, with greatly enlarged glands everywhere, and inflammatory exudate binding the abdominal contents together in a tangled mass. It has fallen to my lot during more than thirty years of surgical practice to open several thousand abdomens, among which have been many cases of malignancy, or cancer, of various abdominal organs. Ordinarily it is our practice in hopeless cases, where no curative operation is attempted, to remove a small portion of the diseased tissue for microscopic pathologic study.

In Elder Farnsworth's case the condition to me seemed so evidently cancer that I considered it unnecessary to remove a specimen, and proceeded to close the abdomen without further effort, feeling confident that from a human standpoint the Elder's case was utterly hopeless, and that at best he could have but a few days to live. I communicated my convictions to the immediate relatives.

A few days later I was invited to participate in a special prayer service in Elder Farnsworth's room at the Glendale Sanitarium, where the operation was performed. I would like to record that it has been my privilege many, many times to be present on occasions of special prayer for the sick, and I have received many very rich blessings at such times. The one experience of this kind that stands out far and away above all others is that evening in the dear old Elder's

room while the prayers for his healing were being offered. It is all as vivid as though it happened just yesterday. The room was truly filled with the divine Presence, and was charged with a heavenly atmosphere that, personally, I have never before nor since seen or experienced.

In all my years of life I have known what it is to have personal contact with God, but never, never have I heard a man literally talk as it were face to face with God as Elder Farnsworth talked with Him that night.

While he prayed, it seemed to me that he was carried far away in his consciousness from his immediate environment, and that he was taken into the immediate presence of God, and there poured out his soul to his heavenly Father.

That night in that sick room something happened. Contact was surely made with heaven, and the healing balm of God's presence entered Elder Farnsworth's body, and from that hour he began to mend. I was a participant in the marvelous experience. I have seen many wonderful manifestations of divine power, healing, and re-creating of diseased bodies. I see this every day, but Elder Farnsworth's healing was a miracle greater than any other I ever witnessed, and in the lapse of years the marvelous beauty and brilliance of the experience have not in the least faded from my mind, and serve ever to keep fresh in memory the sweet assurance, "If we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him."

The St. Helena Sanitarium

BY J. R. FERREN

ENTERING upon its fifty-sixth year of service, the St. Helena (California) Sanitarium and Hospital reports a larger patronage than last year, and a very encouraging outlook. At the annual constituency meeting, held March 26, Dr. H. W. Vollmer, medical superintendent, said that 1,632 patients had been cared for during the past year, an increase of forty-two over the preceding year.

A large amount of health educational work had been done for patients, for our own church people, and for the public in various communities. This included lectures, clinics, and cooking schools.

The institution's income for the year, amounting to approximately \$154,000, was less than for the previous year, according to the report given by the manager, A. C. Larson.

Expenses, however, had been reduced, so that the financial showing at the close of the year seemed to the delegates present to be very favorable, considering the conditions generally. There was a decided increase in patronage for the first three months of this year.

Thirty-six young people are in the nurses' training school. The field work these students are doing, including Bible work as well as medical service, has had a wonderful influence. Nine persons were baptized as a result of their personal evangelism. Miss Franke Cobban, superintendent of nurses, gave some interesting experiences. Likewise the report of A. G. Wearner, the chaplain, told of many spiritual victories.

An impressive ordination service was held following the reports, in which Eugene Crane, a graduate nurse and an evangelist, was ordained to the gospel ministry. Brother Crane and his wife are under appointment for medical missionary work in Burma.

G. A. Calkins, president of the Pacific Union Conference, and members of his committee, with a large number of representatives, were present at this meeting. J. E. Fulton, president on the Northern California Conference, continues as chairman of the sanitarium executive board, with Dr. H. W. Vollmer, medical superintendent, and A. C. Larson, business manager. Dr. C. H. Talmage had been added to the medical staff during the year.

The institution now has the approval of the American Medical Association for the training of interne doctors.

Those present at this meeting were deeply impressed with the reports of the spiritual work that is being done, and with the devotion and consecration of the family of workers. We firmly believe that there are yet still greater opportunities for service for humanity and for God before this our first established health center on the Pacific Coast. Let us pray and labor to this end.

ernacle to the city of Warren. It is ideally located in the heart of the city. V. A. Lidner was called from St. Paul, Minnesota, to join the tabernacle group, and together these brethren have been conducting a good series of evangelistic meetings.

C. W. Weber, our veteran German minister, is conducting a Sunday night effort in our Pittsburgh German church building, and is carrying on Bible studies and cottage meetings throughout the week. Already two persons have made their decision and are preparing for baptism.

In Shinglehouse, Pennsylvania, a Seventh Day Baptist town of about one thousand inhabitants where our work was established over fifty years ago, Luther W. Belote courageously undertook a self-supporting evangelistic effort in our own church building. At the close of a six weeks' effort, with additional weeks allowed for follow-up work, we concluded the effort there with a fifty-year anniversary service. The last portion of the \$1,540.66 mortgage was raised and the mortgage was burned, to the joy of all the believers, especially the two living charter members, so the church was dedicated free from debt.

In the afternoon of this special Sabbath day we met in the large Baptist church, which has a seating capacity of 300 or more, which was taxed to its limit. At this time Elder Belote baptized fifteen. One more awaits baptism, another is to be taken in on profession of faith—a total of seventeen as the result of this self-supporting effort.

Zealous for the cause of God, Elder Belote is scheduled to open another soul-winning effort April 22 in the hitherto unclaimed mountain city of Kane, concluding it by or before the opening of camp meeting.

MILTON G. CONGER.

North American News Notes

SABBATH, April 14, E. G. Crosier baptized twelve people as a result of his meetings in Elgin, Texas. At the time of this writing Elder Crosier is holding a tent effort in Brenham, with a good attendance. Sabbath, March 31, the writer baptized seven for G. E. Leffler at Dallas. We are happy to report that the work in the Texas Conference is advancing.

G. F. EICHMAN.

T. M. ROWE, our able colored minister, is conducting the first large theater evangelistic effort that Pittsburgh has had for this group. It seems to us that the Lord providentially led in the securing of this vacant theater at the unusually small rental price of \$25 a week for a period of six weeks. Six night meetings are being conducted in this place every week. At the end of the first eight days of meetings, over one hundred names of interested listeners had been received requesting literature and personal visits.

In Erie, the second largest city in our field, R. S. Lindsay, a long-experienced city evangelist, is conducting an effort in Erie's popular public auditorium. The opening night, Sunday, April 8, an audience approximating 1,000, attended the service. The week-night meetings are drawing

an average attendance of between 300 and 400 people. On the opening night, nearly 200 names and addresses of interested persons were received, and to date approximately 1,000 names are already in the hands of the Bible worker, Jessie Mayberry. Our appreciated singing evangelist, Leslie Mansell, is assisting the speaker. The brethren and sisters of the Erie church who have long prayed for such an effort, are rendering effective service.

Elder Lindsay and Elder Rowe both seek the prayers of all for the winning, to the praise of the Lord, of at least one hundred souls in each effort.

I. D. Richardson was called to take charge of a large city effort for the eighty thousand and more of the Altoona section. The district leader, A. J. Robbins, is associated with him. A splendid theater in the heart of the city of Altoona was secured for two meetings on Sunday afternoons, and evenings, the combined cost of both meetings being but \$25. The week-night meetings are held in our excellent church building, less than two miles from the heart of the city in which the Sunday theater meetings are conducted.

Russell Quackenbush, carrying out conference plans, arranged for the transportation of our portable tab-

READERS of the REVIEW will be glad to hear of the good work carried on for the Italian people by Elder Calderone, who at present is holding an effort at Santa Rosa, California. There are many Italians in this section. The Lord is blessing Elder Calderone's efforts, and about twenty-five new believers have signified their intention to keep the Lord's holy day. The priests have warned the people against coming to the meetings, but so far it has not materially affected his congregations, notwithstanding the testing truths have been given.

Elder Calderone is doing a good work with the young people in teaching them music, and we were favored with some beautiful selections at a meeting we were invited to take by

Elder Calderone. I spoke to the Italian people on the work in the far-away countries, and showed pictures of native converts in the South Seas. These new believers and others interested seem very much impressed. Pray for the work among these foreign guests of ours, that many of them may come out of the darkness of Romanism into the full light of the third angel's message.

J. E. FULTON.

SABBATH afternoon, April 14, we dedicated a new church at Phoenix, Arizona. This church was dedicated free from debt and is worth about \$20,000. It is a very fine memorial in this capital city. At the close of the dedicatory service it was my privilege to witness the baptism of three Maricopa Indians, who are among the first fruits in this tribe. I understand that two others had been baptized before, so that now we have five from this tribe. We thank God for these evidences of His continued blessing, and believe that the message will continue to go forward and finally reach every kindred, tribe, and people.

E. F. HACKMAN.

FIFTEEN were baptized at Blackfoot, Idaho, April 7. Fred Wagner, our conference interne, has been laboring faithfully in the little town for some time. We rejoice in seeing the new faces in our little church. This addition will greatly strengthen our work in Blackfoot.

J. W. TURNER.

Our Youth and Their Opportunities

(Continued from page 19)

to do their utmost to make those industries self-supporting.

Aside from the increasing number of industries in our schools which enable young men and women largely or entirely to work their way through college, there are many other openings which present themselves to our earnest Christian youth who are really willing to work hard to obtain a Christian training. We know of no more wonderful opportunity placed before the youth of today than the opportunity to engage in Christian colporteur work. The colporteur work itself constitutes a wonderful training. It enables our youth to engage actively in soul winning while they learn to meet men and women and talk with them in an intelligent way concerning the great truths that we stand for as a people; and while

all that is going on they are earning the means so necessary in order to go to school. All other things being equal, we greatly prefer employing Bible workers, church school teachers, nurses, musicians, and preachers who have had actual experience in Christian colporteur work. We believe that thousands of our young people could earn scholarships year by year by engaging earnestly and faithfully in the selling of our large subscription books. We believe that hundreds of our youth could earn their entire way through college by selling our truth-filled magazines. We know by experience that it can be done.

We appeal to our young people to recognize these opportunities, and make use of them, rather than waste time in complaining over the limited financial opportunities they have to obtain a Christian training in one of our schools. All honor to the young men and women who, instead of sitting around mourning over the fact that they are not what they would like to be, go to work with a determination to make good. We believe in that type of young people who have the courage to make a way where there does not appear to be one. It is that kind of material that we look for in the young people we want to employ as workers in God's cause.

There are untold opportunities before the youth of today if we are only willing as young people to roll up our sleeves and grab opportunity by the forelock, and push forward earnestly as hard-working, economizing, and successful young men and women. The young man or young woman who obtains his or her college training as a result of hard work, careful saving,

and self-sacrifice is the one who will always find some opening to work for God.

We appeal to our dear young people to recognize the wonderful opportunities of this hour, and to determine by the help of God to dig their way through, keeping ever in mind the fact that there is always plenty of room at the top.

Appointments and Notices

PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in Spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

An Ohio sister desires prayer for healing from a complication of diseases.

A daughter in Virginia requests prayer for her mother, who has diabetes.

A mother in Maryland requests prayer for her son, who has heart trouble.

A mother in Arkansas desires prayer for her own and her daughter's healing.

Prayer is requested for a blind girl in Virginia, that she may regain her sight.

A mother and daughter who are alone in the truth and both ill, request prayer for healing.

Prayer is requested for the healing of a sister who was injured in an automobile accident.

A sister in Kansas requests prayer that the thirst for drink may be taken away from her husband.

A Montana sister requests prayer for the healing of her husband, who has been sick several months.

A mother in Indiana desires prayer for the healing of her son, who is suffering with a difficulty in his ankle.

A young mother in Colorado, who is much interested in the message, requests prayer that her life may be spared, for she is in a physical condition which appears hopeless.

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent **postpaid**, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Forrest Roper, Laird, Colo.

Mrs. Nettie Pitts, Route 3, Marietta, Ga.

Lovella Pack, 1009 Lind St., Eldorado, Ill.

Our Doors Are Always Open

Our doors are always open. The Home Study Institute is a school that carries on its work the year round, and is ready on any day to enroll pupils for studies that they need. We offer courses in Bible, English, History, Languages, Shorthand and Typewriting, and many other subjects. We also take pupils in the primary and intermediate grades. Students can pay at the rate of one or two dollars a month, and they can make rapid progress toward higher efficiency.

The work is not only thoroughgoing, but it is interesting and pleasant to carry on. Many of our students write that they find the hour or two given daily to study the most delightful hour of the day.

Our credits are accepted in all our own colleges and in an increasing number of outside institutions who are acquainted with the character of our work. Some of the most efficient workers in our offices today were trained by correspondence. There are also Bible workers and ministers who owe much to the home study plan.

Interested readers of the *Review* are invited to write for catalogue and further particulars. Address:

The Home Study Institute
Takoma Park,
Washington, D. C.

Mrs. Viola Schrock, 338 Cloke St., DeLand, Fla.

Monroe A. Burgess, 2414 Ludlow St., Norfolk, Va.

Mrs. C. B. Fraser, 6040 Princeton Ave., Chicago, Ill.

Henry E. Nipe, Route 8, Box 560, Wauwatosa, Wis.

J. Ellis, Amelia Ave., Sidney, British Columbia, Canada.

Mrs. W. A. Slawson, Route 2, Box 61, Morrisville, N. C.

NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

Atlantic Union

Northern New England, Rochester, N. H. ----- June 18-20
Southern New England, So. Lancaster, Mass. ----- June 21-26
New York, Union Springs ----- June 22-July 1
New York, Union Springs ----- June 29-July 8

Canadian Union

Newfoundland, St. Johns ----- 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 13-17
North Dakota, Jamestown ----- June 15-23
Minnesota, Hutchinson ----- June 21-30
Iowa Regional Meetings: -----
Mason City ----- June 14-17
Sioux City ----- June 21-24
Davenport ----- Aug. 16-19
Des Moines ----- Aug. 23-26
Nebraska, Lincoln ----- Aug. 10-18
Kansas ----- Aug. 16-25
Missouri, Clinton ----- Aug. 24-Sept. 2

Columbia Union

Potomac, Takoma Park, Md. ----- June 7-17
West Virginia, Parkersburg ----- June 14-24
New Jersey, Trenton ----- June 28-July 8
East Pennsylvania, Wescoesville ----- 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. 23-Sept. 2

North Pacific Union

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

Pacific Union

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

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

OBITUARIES

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

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

Friedrichsen.—John Friedrichsen died at Moline, Ill., April 14, 1934, at the age of sixty-five years.

Finch.—Mrs. Mary Jane Finch died at Davenport, Iowa, April 8, 1934, at the age of eighty-three years.

McNeal.—Julia McNeal was born at Louisville, Ga., in 1882; and died at Sanford, Fla., March 11, 1934.

Hawkins.—Mrs. Minnie Myrtle Hawkins was born March 30, 1872; and died at Berkeley, Calif., April 3, 1934.

Coleman.—Mary Katherine Sewell Coleman was born at Rock Hall, Md., Nov. 5, 1856; and died March 28, 1934.

Hardesty.—Mrs. Christina Hardesty was born in Sweden, Aug. 7, 1850; and died at Richmond, Calif., March 26, 1934.

Glatter.—Richard Godlip Glatter was born at Sartoria, Nebr., Jan. 19, 1879; and died at Malabar, Fla., March 22, 1934.

Adams.—James Jacob Adams was born in Chicago, Ill., June 28, 1870; and died near Falls City, Wash., March 4, 1934.

Cobb.—Thomas Benton Cobb was born in Isabella County, Michigan, April 22, 1904; and died in Michigan, April 7, 1934.

Moore.—Samuel Kelsey Moore was born at Dividing Creek, N. J., Feb. 14, 1869; and died at Bridgeton, N. J., March 12, 1934.

Newman.—Mrs. Hortense Newman was born at West Genesee, N. Y., Aug. 30, 1845; and died at Cuba, N. Y., April 11, 1934.

Waterman.—Mrs. Sarah Waterman was born at Bergen, Norway, Aug. 31, 1874; and died in Sioux Falls, S. Dak., March 29, 1934.

Greenleaf.—Mrs. Clara E. Greenleaf, née Higday, was born in Wisconsin, Nov. 21, 1862; and died at Centralia, Wash., April 1, 1934.

Wait.—Mrs. Mollie Wait, née Schiffner, was born in Marion County, Kansas, Sept. 17, 1878; and died at Yakima, Wash., April 2, 1934.

Lazear.—Mrs. Dora A. Lazear, née Hauvakani, was born in New York City, Feb. 5, 1866; and died at the same place, March 16, 1934.

Teller.—Mrs. Susan Grant Teller was born at White Sulphur Springs, N. Y., Jan. 25, 1873; and died at Port Jervis, N. Y., April 2, 1934.

Westermeyer.—Mrs. Jacob Westermeyer, née Eitel, was born in Beldeek, Russia, April 19, 1856; and died near LaCrosse, Kans., March 24, 1934.

Hiett.—Robert Andrew Hiett was born in Hampshire County, West Virginia, Oct. 25, 1850; and died near Hyattsville, Md., April 16, 1934.

Millar.—Mrs. Sarah Jane Millar, née McCormick, was born in Kane County, Illinois, Jan. 4, 1849; and died at Fletcher, N. C., March 30, 1934.

Kimble.—John M. Kimble was born May 9, 1852; and died at Scipioville, N. Y., March 21, 1934. He was elder of the Auburn church for many years.

Christensen.—Mrs. Christina Christensen died at Sioux Falls, S. Dak., March 31, 1934, at the age of eighty-seven years. She was a charter member of the first Seventh-day Adventist church in Denmark. She lived the message for over sixty years.

Tarte.—Mrs. Mary Ann Tarte, née Smith, was born in London, England, Jan. 3, 1861; and died at Ferndale, Wash., March 20, 1934.

Baker.—Leon Walter Baker was born at Ethel, Mo., Dec. 30, 1907; and died at Los Angeles, Calif., April 10, 1934. He was a senior student in the College of Medical Evangelists.

Kidwiler.—Mrs. Annie Florence Kidwiler was born at Martinsburg, W. Va., July 19, 1865; and died at the same place, April 5, 1934. She was a charter member of the Martinsburg church.

St. John.—Wilbur Elliot St. John was born at Rose City, Michigan, September 10, 1893; and died at Chehalis, Washington, March 10, 1934. Brother St. John was one of our faithful church elders.

Dickson.—Mrs. Pearle Ada Dickson, née Hammond, was born at La Porte City, Iowa, Feb. 3, 1895; and died at Rochester, Minn., April 2, 1934. Death came as the result of complications following an operation for relief of a long-standing ailment which had caused her continual suffering for the last five years.

The deceased was united in marriage with Dr. A. R. Dickson, Sept. 19, 1918, in Edinburgh, Scotland, where she served as an overseas nurse in Naval Base Hospital No. 3, on the coast of Scotland.

There are left to mourn besides her husband, two sons, aged fourteen and eleven, and one daughter, aged five. The funeral services were conducted in Battle Creek, Mich., April 5, 1934. Words of comfort and hope were spoken by Carlyle B. Haynes, assisted by A. G. Daniels and the writer. Interment was at Battle Creek, Mich. Louis K. Dickson.



MAY NUMBERS OF "PRESENT TRUTH"

CAN you take your Bible and prove that Jesus of Nazareth was indeed the promised Messiah? Number 58 will be a great help to you on this question.

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OF SPECIAL INTEREST

THOSE who are acquainted with the healing experience of Elder E. W. Farnsworth, eight years ago, and have read recently his articles on "Divine Healing" published in the REVIEW, will be interested in the statement from Dr. George Thomason on page 20.

✽ ✽

THOSE who are writing for the press, as well as many who should be rendering this service, will be interested in the short series of articles by Miss Mable A. Hinkhouse, beginning on page 18 of this number. Sister Hinkhouse does not write as a novice, but from a practical experience of her own.

✽ ✽

WE hardly need call attention to our center spread on pages 12 and 13. We would if we could, however, emphasize the message of these two articles. May we not ask our workers throughout the field and our church elders, to put forth an earnest effort to see that every English-speaking Seventh-day Adventist family becomes a regular subscriber for the REVIEW. From May 19 to June 2 the REVIEW can be obtained for \$2 a year. Not only is this offer to new subscribers, but old subscribers as well may extend the time of their present subscription by renewing at the \$2 rate.

✽ ✽

WE have received from Riga, Latvia, a copy of a paper published in Russian, devoted to the proclamation of the three-fold message of Revelation 14. This magazine, *The Review of World Problems*, is published bimonthly, and the price of a yearly subscription is 90 cents in American money. This is printed by our Latvian Publishing House.

Our brethren over there urge that this paper be used in laboring for those who speak the Russian language in North America. It is a very creditable journal, and we believe it will accomplish much good.

The address of our Latvian Publishing House is Brīvības iela 11, Riga, Latvia.

✽ ✽

Foreign Missionaries Please Note

WE greatly appreciate the excellent reports that you send to the REVIEW, describing the advance of missions. In these articles there is nothing that more definitely reveals the genuineness of the conversion of the heathen than the incidents you relate of their sacrificial giving to the cause. However, in many instances these incidents lose much of their force, because the gifts are recorded only in native currency.

We therefore ask you, please, when writing about native currencies, to give in parentheses the equivalent in English or American money. It would be even more impressive if you would indicate in a brief phrase how this particular amount of money is related to the average wage of the givers. For example, it is one thing for our English-speaking people in the Western world of relatively high

wages to learn that a little company of natives in some mission field brought in \$10 as a mission offering. It is quite another thing when we are informed at the same time that the average wage of these poor people is, say, 25 cents a day.

It is because we appreciate your thrilling mission reports, and wish to have the most complete picture in our minds of what the gospel is doing for these native peoples, that we make this request.

✽ ✽

Fine Resolutions

FROM M. G. Nunez, elder of our church in Evanston, Illinois, there comes this good word under date of May 8:

"I am sending in my subscription to our good old 'Review and Herald.' I have been reading it from boyhood. As elder of our church I shall do all that is humanly possible to get each member to subscribe to our general church paper. Count on me."

A conference president, M. G. Conger, of the West Pennsylvania Conference, writes under date of May 9:

"I wish to state that in West Pennsylvania, as well as elsewhere, the 'Review and Herald' is held in the highest esteem and is greatly appreciated. We will make an earnest effort to increase its circulation within the special period, May 19 to June 2, during which the reduced price is in effect."

We are counting on Brother Nunez and Brother Conger, and on all of our church elders and conference workers to do their utmost to see that the circulation of the REVIEW AND HERALD is extended into the home of every English-speaking Seventh-day Adventist. Will you not, dear brethren, make a special effort to this end during the time when a special discount is made on the subscription price?

✽ ✽

An Excellent Health Journal

THE editors and publishers of the new magazine *Health* are to be congratulated, not only on the fine make-up and attractive appearance of this new journal, but also on the excellent array of helpful articles which this new health exponent carries. The first number brought many favorable comments, but No. 2, which has just reached us, is still better. One home missionary secretary who has been selling *Health* says, "It is put up in such a dignified manner, printed in such an attractive way, that it attracts the attention of the public. I was successful in disposing of one hundred copies in less than four hours."

In the promotion of our magazines through the years we have especially stressed the combination plan for the colporteurs and the single-copy-sale plan for those who handle only magazines. Since the appearance of *Health* the brethren on the Pacific Coast have been making special efforts to secure yearly subscriptions for the magazine alone. In this they have met with good success, one beginner taking twenty-one subscriptions in one day. Two other brethren working together took twenty-four subscriptions in a day. Of the first issue the publishers printed 40,000. We hope this number may more than double before the year closes.

N. Z. TOWN.

Advanced Bible School

THOSE who are planning to attend the Advanced Bible School at Pacific Union College this summer will be interested in the following action taken by the Spring Council:

"Your committee appointed to give study to ways and means for making possible an increased prospective attendance at the Advanced Bible School, respectfully submits the following recommendations:

"1. That each union conference select at least one young minister who gives promise of developing in teaching work and send him to the summer school as a step toward his preparation for this work.

"2. That we urge the boards of academies having Bible teachers to send these teachers to the Bible School, and that those schools not having a full-time Bible teacher send one who is appointed to do the leading work in Bible teaching and in spiritual lines.

"3. That consideration also be given to sending academic history teachers, since the courses offered would be exceedingly helpful to this class of workers.

"4. That we also invite our schools of nursing and our self-supporting schools to send their Bible teachers to the summer school with the understanding that the same courtesies will be extended to them as to those coming from conference-controlled academies and colleges."

It is earnestly desired by the General Conference that the privileges and benefits of the Advanced Bible School shall be made available to the largest possible number of Bible teachers, chaplains, ministers, and others upon whom rests the responsibility of teaching the Word. Bulletins have been mailed to union and local conference presidents, college presidents, and principals of academies, and to all individuals who have made request for them. Others may secure bulletins of the school by addressing the General Conference Department of Education.

On the point of "what to bring" we would suggest that you bear in mind the usual dormitory facilities and bring with you the essential articles of bedding necessary for the summer season, together with other items and personal effects that will serve your convenience.

W. I. SMITH.



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

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