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## GOD'S PROMISE OF SINS FORGIVEN

BY A. R. OGDEN

**E**XCEEDINGLY great are the promises of God to the sinner, and since "all have sinned, and come short of the glory of God," these promises are to every human being. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Our part is to confess, and it is God's part to forgive. If we do our part in confessing, God will surely do His in forgiving. What more gracious provision could the sinner wish than that which has been made in his behalf through Jesus Christ?

### *As Far as the East Is From the West*

"As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103:12. How far is it from the east to the west? Did any one ever catch the east by going west, or vice versa? No. That is an impossibility. Go west, and as long as you keep going ahead it is west all the time. Turn about to catch the east, and you are going east. No one ever caught the opposite direction. Just so impossible it is for us to catch up with our past sins if the Lord has forgiven them. He has promised to remove them from us "as far as the east is from the west."

### *Other Promises*

"I, even I, am He that blotteth out thy transgressions for Mine own sake; and I will not remember thy sins." Isa. 43:25. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee." Isa. 44:22.

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50:20.

These and many other similar assurances the Lord gives to His people who accept Him as their God and Saviour. What greater promises and assurances could the believing, trusting child of God wish?

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### "Preach the Word"

THE gospel ministry is a high and holy calling. The minister of Christ stands as God's ambassador to mankind. He is set apart to preach the word of life to perishing man. Not alone should he preach that word from the sacred desk and in his personal ministry, but he himself, as far as is humanly possible, should represent in his own life the gospel principles he preaches to others. In the words of the apostle Paul, he should be a living epistle, "known and read of all men." Indeed, if his life belies his preaching, his message will have little effect.

The character of this call to the ministry is clearly set forth in the third chapter of the first epistle to Timothy, and in the first chapter of the epistle to Titus. It is well for every minister of Christ to read frequently this instruction and seek anew to gauge his life by this divine measuring rod.

#### *Character of the Work*

As to the character of the work of the gospel minister, much is said in the Scriptures. There is space to cite only a few of the many references. Christ's representative is to preach Christ's word. He stands between God and those to whom he ministers. He is to receive the divine message and faithfully impart it to others. This was the word given to Ezekiel, and it is none the less the word to the gospel messenger at the present time:

"He said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him that spake unto me. And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak My words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." Eze. 2:1-7.

To this instruction we may add that given by the great apostle to the Gentiles to Timothy, ordained to the gospel ministry:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

#### *Meat in Due Season*

The minister of Christ is to recognize the conditions that exist, the needs of the occasion, and then give the message of God suited to the time and the circumstances. To the ministry of the Seventh-day Adventist Church has been committed the everlasting gospel. This gospel was preached by Noah, by Abraham, by Daniel, by Paul and Peter, and by all the prophets and apostles of past ages. It was preached in the setting appropriate to their day and to the conditions surrounding them.

We cannot preach this gospel message today as Noah preached it, or as Paul or Luther gave it. It is for us to preach it in the setting of God's great threefold message of Revelation 14. Luther preached righteousness by faith in the setting of the gospel message for the sixteenth century. We must preach righteousness by faith in the setting of God's message for today. The apostle Paul preached of righteousness and temperance and of a judgment to come. We cannot preach the judgment as did the apostle. We must preach the "hour of God's judgment is come." That judgment is now going forward. The great underlying principles of these truths are the same, but in our preaching their application must be made to present-day conditions.

And the everlasting gospel message is to go to every kindred, tongue, and people. God is gathering out of the nations a people to stand in the hour of final crisis. Faithfully, courageously, pointedly we must preach this message of life to lost mankind. We must never lessen its force by compromise. We must not soften its

plain utterance by any personal consideration. We must neither add to it our own vain imaginings, nor take from it one iota of its solemn specifications.

#### *Shepherds of the Flock*

God has called us not alone to preach the gospel message to the nations of men in its broad and far-reaching application, but He has made us also the shepherds of the flock, and this is logical and consistent. It is not enough for us to win the wanderers from God back to His fold; we have an equal duty to conserve that which we gain. We are to build up the church of Christ in the most holy faith, that we may present them blameless in the day of the Lord Jesus. We must warn, admonish, instruct, and comfort as the needs of the flock may require.

We still have to deal with weak, fallible humanity, with men and women who are still the prey of Satan's temptations. We must therefore, in the church as well as in our message to the world, cry out against sin, and point the way of deliverance from its power. To Isaiah of old there came this solemn admonition:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1.

We may well believe that this message applied not only to Israel of old, but that it is prophetic in its character, and has application to the times in which we live, as is suggested in the closing verses of the chapter. We, as did the prophet of old, are to cry aloud and spare not, pointing out sins that are still cherished in the lives of the members of the church. Indeed, if we do not do this, God will hold us responsible. This is clearly taught in the word of the Lord to Ezekiel:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:7-9.

#### *"Like People, Like Priest"*

In every age the gospel minister has been in danger of lowering his message to meet the lowered standard of the people. "Like people, like priest." This is the danger facing the ministry of the Seventh-day Adventist Church. I thank God for the large number of earnest, consecrated men and women making up our

(Continued on page 5)



## Seven Points of Separation From the World

In Three Parts—Part I

### Marriage With Unbelievers—Business Partnerships—Dress

WE have learned from Scripture that the price of holiness is separation. We must be separate from the world if we would develop and maintain those qualities necessary for fellowship with God. Now, it is one thing to discuss the general principle of separation; it is quite another to discuss its specific application to our daily life.

We grant that there is always danger that in setting forth rules for the application of a divine principle, finite beings may sometimes err. The Bible itself deplores a zeal not according to knowledge, and rebukes those who are overmuch righteous with a righteousness that misses the real essence of true religion. Yet the mistakes of some who are extreme in their application should not deter us from a prayerful and resolute endeavor to apply to our daily living the divine principles revealed in the Scriptures. While ever displaying Christian charity toward others in the church who may not see eye to eye with us as to how a truth is to be applied, we should maintain for our own lives a program of spiritual discipline that will bring every act and deed and thought into conformity with the divine will as God has revealed it to our hearts.

Certainly we but make mockery of religion if we give assent to the Bible principles set forth by the minister on the Sabbath day, but make no sincere move on Sunday morning to apply those truths to the routine acts and associations of the week. For the great majority of us there is no petition that could more properly be voiced in prayer to God, than that for courage—courage to examine squarely the relation of a Bible teaching to our personal living, and courage to act upon that examination.

Coming directly now to the question of separation from the world, we may ask, In what ways should this principle be reflected in our lives? Without attempting to dogmatize on fine details, we believe there are certain quite well-defined areas where this truth should make contact with our daily living.

#### Marriage With Unbelievers

There is scarcely any one in the church who would challenge the general statement that marriage with unbelievers is a clear violation of God's rule of separation from the world. Yet how often in specific cases is such a practice condoned, if not defended. In this matter parents surely have a solemn duty to impress upon their children, as they become of age, that God condemns marriage with unbelievers. It is true, of course, that finally the youth must decide the matter and be held responsible for their course. But might there not be less of these unscriptural unions if every parent sensed as he should the grave importance of impressing his children that God's commands in respect to marriage are just as binding as any other command in the Bible?

There are young people who at times endeavor to justify their plans for an unscriptural alliance by declaring that they believe that in this way they can win their future companion to Christ and the church. Now, winning some one to God calls for God's aid, for it is He alone who brings repentance and conviction to hearts. But in the name of honest spiritual thinking, how can any one believe that taking a step that God condemns is following a course that will be most effective in winning some one to God? True it is that the Lord is gracious and long-suffering, and stands ready to forgive our mistakes and violation of His laws, overruling sometimes the most distressing situations to His glory and to the salvation of many. But such victories for God as may finally result, despite violations of God's command, provide no justification for violation on the part of others. That is equivalent to making God's long-suffering and grace an occasion for sin. It is presumption—nothing else. There are ways, tried and true, to work for the salvation of unbelievers. But *marrying* them is not one of these ways.

#### Business Partnership With Unbelievers

Not infrequently, when persons accept the advent message, they are

tied up in some close business relationship, such as a partnership with unbelievers. The evil of this is generally evident at once, from the fact that the business concern operates on God's holy Sabbath, and that therefore to maintain partnership in such a concern would be to deny the Sabbath truth. The dispatch with which the great majority of such new believers break these connections, is heartening proof of the power that this message has to change men's lives.

But at times there are those who for one reason or another do not break off such partnerships. Surely this is altogether contrary to the principle of separation. How can a brother hope to be a daily witness before others of the advent truths in general and the Sabbath in particular, while retaining a partnership in a concern that violates the Sabbath? To continue such a relationship is to deny the faith.

#### Dress

The apostle Peter appeals to believers to be separate from the world in the matter of dress, and offers as an incentive that this difference in dress may be the occasion of winning others to God. We read:

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:1-4.

Satan has made dress the handmaid of pride. And in this fact is found the essence of the evil of fashionable dress. It is true that there are other related evils, such as the danger to physical health which results from certain fashions, and the temptation to immorality that resides in still other modes of dress. But fashions may be free from physical harm, and they may so clothe the person as to be justly exempt from

any charge of contributing to lowered moral standards, and yet be evil because they pander to vanity. This fact needs to be remembered, lest members in the church endeavor to defend their slavish following of various changing fashions on the ground that there is nothing that is unhealthful or immodest involved. There is something as blighting to the soul as immodesty, and even more disastrous than unhealthful practices, and that is a program of living that puts the constant emphasis on our selfish selves. We never get so near to the stuff of which sin is made, as when we are dealing with the pride, the vanity, the conceit, of the human heart. These have brought forth a world of iniquity since the day that Lucifer fell. To meet the terrible results that have grown out of this fall, Christ humbled Himself, first to be born in a manger; then to move among men as a servant, with no place where He might lay His head; then finally, stripped of His meager garments by greedy soldiers, to submit to the shameful death of the cross. All about Him was pride. The chief priests were too proud to accept Him. His disciples were too concerned as to who should be chief in the kingdom to understand His rich truths for them, in the very shadow of Gethsemane. The story of the cross is the story of the contrast between pride and humility.

How natural it is to think of ourselves, to fill up our horizon with a picture of our own importance, to lavish all our thoughts and interest on ourselves. Expending our first energies and funds upon our clothes is but one evidence of self-centered living. The matter of dress is not primarily a question of sex, but of selfishness. It simply happens that in our age the opportunities for the manifestation of pride and vanity are greater, perhaps, for women than for men. In past ages this was not always so.

#### *Question Often Obscured*

The matter of simplicity in dress is only obscured when brethren on the one hand make it an occasion for belaboring our sisters exclusively, and the sisters on the other hand endeavor to minimize it by declaring that the brethren should be dealing with other and more important subjects. It is possible for a brother to be as vain about his appearance and dress as a woman. And the lengths to which some men might go if fashion presented the temptation would be difficult to say.

On the other hand, our sisters cannot honestly dismiss the question of dress as being unimportant. There

is a divine principle involved. This fact is plain from the Scriptures. It is an aspect of the broader principle of separation from the world; separation from that which would lead us on and on in ways of vanity and pride; into paths that would fill our mind so completely with thoughts of ourselves that there would be no room for thoughts of God or of the needs of our fellow man; into avenues that would make such a large and constant drain upon our resources as to prevent our contributing to God's needy cause in sacrificial gifts as we should.

When we think of the matter in this light, we lift the whole discussion above the level of petty disputes over this or that minor feature in the realm of dress and fashion, and discern in the question a broad and vital spiritual problem. We cannot hope to be separate from the vain, self-centered world when we slavishly follow practices that quicken our vanity. No words of extenuation or defense of fashion can blur this fact. And let the one who endeavors to defend conformity to every changing whim of fashion ask himself the question, "Are my first thoughts on God or on myself, on the enlarging of His kingdom or on the beautifying of myself?"

#### *A Happy Mean*

It may not be amiss to add, in contrast, that God does not desire us to go about garbed in a dowdy manner, uncouth and unkempt. This is an extreme which some earnest but misguided souls are tempted to adopt.

There is no piety inherent in holding onto the styles of yesteryear. There was a time when they were fashionable. They are simply ludicrous now.

There is a golden mean in this matter of dress, as there is also in the matter of speech. Our language changes constantly. On one border are the archaic forms of a bygone day; on the other fringe, the slang. Some with a love for puritanical English, would hold onto archaic words and constructions until their language sounds strange to the ear, and attracts curious attention. Some, on the other hand, feverishly strive to add to their vocabulary every new slang term or recently coined phrase. But good usage suggests that we do not hold on forever to styles in words that have seen their day, and that we do not rush avidly to devour every new and untried term, but that we follow a middle path. To a certain degree this suggests the path we should follow on the difficult question of changing styles. There is a golden mean somewhere.

We have many sisters—thank God for their living example—whose attire looks neither antiquated nor ultrafashionable. As we see them, we think neither of a bygone day nor of the latest fashion plates. Such examples are a living proof that one may be modern, in the right sense of the word, modest, well dressed, and yet not a slave to fashion; a proof that one may be attired in such a way as to maintain proper self-respect and poise without pandering to vanity.

F. D. N.

## *Power in the Message*

THE evangelist enters a new field, where our work is unknown. It may be a land far remote. Our numbers and our institutions and material organization in the old fields have no influence in the new place; for they are all unknown.

All that the evangelist has is the word of God. He preaches the word, the gospel of Christ for this hour. Men and women repent of sin and turn to Christ. They begin to keep the Sabbath. Then they find they are part of a great gospel movement that was to come to prepare a people for the second advent of Christ.

These new believers begin to take up the very same activities that have marked our work in older fields. The Sabbath school, the church, the missionary society, are all functioning. Schools are opened, and the youth begin to receive a training for service. The printed page comes into

their hands, and the literature ministry begins.

It is all in the gospel message that we bear. The same fruitage is seen in every land. As the word of truth has brought fruit in the older fields, so "it is in all the world," as the apostle says, "and bringeth forth fruit, as it doth also in you." Col. 1:6.

The preaching revolutionizes the habits of life. People who had perhaps never given a thought to the religious duty of caring for health, learn that strength and physical and mental vigor are talents given of God for service. They turn abruptly from lifelong customs that are harmful. Intoxicating drinks, tobacco, opium, cocaine,—these two latter to be reckoned with very commonly in some lands,—and the flesh foods forbidden by the Scripture as unclean, are all dropped immediately. And beyond these things there is a general move

toward the better and more healthful ways of life that bring wondrous changes in hearts and homes and communities.

All these things are in this advent

message. And the fruitage means a distinctive people in all lands. It is the people of the prophecy, called out to "prepare the way of the Lord."

W. A. S.

## "Preach the Word"

(Continued from page 2)

church membership. I deplore the spirit of worldliness and indifference which is taking possession of the lives of far too many. We are in danger of lowering the divine standard to meet the standard of this careless, worldly class.

No selfish consideration must tempt us to hold back the straight testimony. I must not refrain from declaring the whole counsel of God because I sense the sinfulness of my own natural heart. I need to cry mightily to God to sanctify me through His truth and make my life tally with my preaching. I must not refrain from declaring the whole counsel of God because that counsel will condemn practices in my own family or will strike against the doings of my dearest personal friends. My wife may fail to represent in her life the principles of the gospel as relates to plainness of attire; my children may be ensnared by the pleasures of the world. Sad, indeed, it is when the message of the gospel minister is nullified in any measure by the influences existing in his own home. He should cry mightily to God for the conversion of his own loved ones; but having done all that he can do to bring them to Christ, he must give his message faithfully and uncompromisingly.

The gospel minister may number among his close personal friends men and women in the church whose lives are worldly, some perhaps wealthy and influential. But no fear of man, no ties of personal friendship, must lead him to abate one iota from the solemn message God has given to him to bear to the church. He must rebuke sin without partiality, fear, or favor.

The responsibility of the ministers of Christ and their close relation to obedience on the part of the people are illustrated many times in the teachings of the Scriptures. Of some who claimed to be prophets in the days of old, the Lord says: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Then the Lord adds this: "But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil

way, and from the evil of their doings." Jer. 23:21, 22.

God recognized in the days of ancient Israel the influence of leadership, and we may well believe that He recognizes that same influence today, and that He takes account of where the influence of that leadership is cast. And the leader who fails to stand in the counsel of God and call the church up to His high and holy standard, must meet a solemn responsibility at the judgment bar.

How solemn is the responsibility thrown upon the ministry of this church at the present time! We are amid the perils of the last days. Satan is making a supreme effort to deceive, if possible, the very elect.

While we thank God for the evangelistic success attending our work, both at home and abroad, we must sadly confess that too many are dropping out by the way. This throws upon our leaders, especially upon the elders and other officers of our local churches, a great responsibility. Have we as church officers failed to sense this responsibility? Have our eyes become so blinded that we cannot see clearly? Have we lowered the standards of God in our own lives? Have we held up these standards before the people as earnestly as is required? Have we been faithful in crying out against sin? These are questions we may well consider in such an hour as this.

### "Spare Thy People"

If there ever was a time when the ministers of Christ should follow the instruction given in the second chapter of Joel, to cry between the porch and the altar for God to spare His people and give not His heritage to reproach, that time is now. Read this solemn message:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assem-

ble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:12-17.

And God gives the assurance that when His ministers do this, when in their utter helplessness, in their own soul's need, and in the need of the people, they cry mightily unto Him for deliverance, He will hear their cry. The promise is:

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Verses 18, 19, 23.

And the people of God will respond to this intercession. When Jacob of old prevailed with God in mighty intercession, when in the agony of his soul he cried out, "I will not let Thee go, except Thou bless me," God gave him the blessing he desired. His name was changed from Jacob, "supplanter," to Israel, one who has power to prevail with God and man. The victory in prevailing with God gave him victory in prevailing with Esau, who was coming against him to take his life. And power to prevail with God in our ministry will give us power to prevail with the church of God today.

This vital, pulsating, energizing personal connection with God is our first great need. Then will our message be accompanied with holy power. Before it sin will be revealed in its true and hideous character; the righteous character of Christ the Lord will be seen in its entrancing beauty, and the remnant church will arise to meet and fulfill God's call and holy purpose in the speedy finishing of His work in all the world. That this experience may be one of quick realization, should be our prayer.

F. M. W.

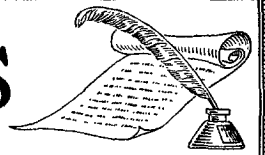
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THE best of men and the most earnest workers will make enough mistakes to keep them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes. —D. L. Moody.

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ONLY what we have wrought into our characters during life can we take away with us.—Humboldt.

# GENERAL ARTICLES



## *Our Eternal Destiny* *Decided by Our Own Course of Action*

BY MRS. E. G. WHITE

WE have but one probation in which to form character, and our destiny depends upon the manner of character we form. Those who on earth have formed characters that through the grace of Christ bear the heavenly mold, will be ripened through the gracious influence of the Holy Spirit for the eternal reward. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. It is a realization of the fact that our characters are Christlike that calls forth the song of praise and thanksgiving to God and to the Lamb. Those who appreciate the goodness, mercy, and love of Christ, and by beholding Him become changed into His image, will be partakers of eternal life. The attributes of their character are like those of Christ, and they cannot fail of the rest that remains for the people of God.

But those who have developed a character after the satanic order would not be at home in heaven. The sinful, selfish, passionate accuser and criticizer would be miserable in heaven; and even in the counsels of the court of God, because of his lack of wisdom, he would reveal his uncourteous, unsympathizing, harsh disposition. If he were placed upon the very loftiest pinnacle, and held supremacy in angelic councils, he would still want to be in a higher position, and even covet the throne of God. There would be no happiness for such a man in heaven. He could not practice evil thinking, evil speaking, be boisterous, critical, and condemnatory, amid the peaceful hosts of the redeemed. Could such a one enter heaven, he would find that he had brought his untamable, unmanageable self along, and heaven itself could not afford him relief from his innate disposition. Heaven begins in the soul, and as heavenly-mindedness increases, Christ is more and more appreciated, and finally becomes the chiefest among ten thousand, the one altogether lovely. But as Satan is allowed to control the mind, his attributes become a part of the character of the one whom he controls,

and the sinner exercises himself unto more and more ungodliness.

If we would see heaven, we must have heaven below. We must have a heaven to go to heaven in. We must have heaven in our families, through Christ continually approaching unto God. Christ is the great center of attraction, and the child of God, hid in Christ, meets with God, and is lost in the divine being.

Prayer is the life of the soul; it is feeding on Christ; it is turning our faces fully toward the Sun of Righteousness. As we turn our faces toward Him, He turns His face toward us. He longs to give us divine grace; and as we draw nigh to God with full assurance of faith, our spiritual conceptions are quickened. We do not then walk in blindness, bemoaning our spiritual barrenness; for by diligent, prayerful searching of the word of God we apply His rich promises unto our souls. Angels draw close to our side, and the enemy with his manifold devices is driven back.

Prayer is the strength of the soul, and yet this exercise has been sadly neglected. By simple, earnest, contrite prayer, heavenly-mindedness is greatly increased. No other means of grace can be substituted and the health of the soul be preserved. Prayer brings the soul into immediate contact with the wellspring of life, and strengthens the spiritual sinew and muscle of our religious experience; for we live by faith, seeing Him who is invisible. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as it is deemed convenient, and you lose your connection with God. The Christian life becomes dry, and the spiritual faculties have no vitality. The religious experience lacks health and vigor. There is a growing tendency to substitute the writings and sayings of men for the word of God.

It is because of a neglect of prayer and of searching the Bible that the multitudes accept men-made theories, vain philosophies, or the flashing speculation of the human mind. God never designed that the soul should

be nourished with the traditions and speculations of human invention. The imagination must plume for a higher flight than human ability can originate; for the mind must ascend to the Source of all wisdom. Souls all about us are starving for the bread of life, famishing for the living water, clear as crystal, that flows from the throne of God and of the Lamb. But the bread of life is denied these poor souls, and even from the pulpits discourses on science and vain philosophy are substituted for the word of God. It is the word of God that is as pure provender, thoroughly winnowed from all the chaff of human uncertainties and suppositions.

It is the grace of God alone which can vitalize and refresh the soul. The precious, sure word of prophecy reveals to him who is a searcher for truth, the riches of the grace of Christ. The word of God is a spiritual granary whence the soul may receive that which will nourish its life. In perusing the word of God we find doctrines, precepts, promises, admonitions, exhortations, and words of encouragement that will meet the case of emergency in every human mind. Here the man of God may be thoroughly furnished unto all good works; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:



from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And without controversy, great is the mystery of godliness."

This instruction is vital, and may be considered with profit. We are to rely upon the word of God, and not upon the assertion or speculation of human philosophy. The soul is to be nourished by the pure, unadulterated

word of God; and by persevering search the Bible student will find a "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Then the language of the heart will be, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."—*Signs of the Times*, July 31, 1893.

purified, and every vestige of sin and sinners will be destroyed. 2 Peter 3:10-12; Mal. 4:1, 3. This purified, beautified new earth will be the eternal home of all God's children who have been gathered out of all the generations from Adam to the last Christian who shall accept Christ. Matt. 5:5; Ps. 37:11; 115:16. Then and then only will there be world peace, for there will be no one on the earth who is out of harmony with the word of God.

## World Peace

BY MRS. MAUD TALMADGE

IN these days of international stress and strain, consideration of the subject of world peace is very timely. What is peace? When will it come? How will it come? Through whom will it come?

Some one has said, "Peace is the natural by-product of doing right." Genuine peace is much more than that. In the highest sense of the term it means being in harmony with God and His word. In Isaiah 48:18 we read, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Ephesians 2:14 tells us that Christ "is our peace."

"Peace, peace, sweet peace,  
Wonderful gift from above;  
Oh, wonderful, wonderful peace!  
Sweet peace, the gift of God's love."

World peace will come when every individual in the world has acknowledged and accepted Jesus as a personal Saviour. Then shall righteousness cover the earth as the waters cover the sea.

In my Bible work, as I come in contact with people of all denominations, I find great diversity of thought on the subject of the millennium. Since this is almost invariably coupled with the subject of world peace, let us gather up and present a few facts of vital importance to us.

The word "millennium" is not in the Bible. It comes from two Latin words, *mille*, meaning thousand, and *annus*, meaning year—one thousand years. In studying the subject we shall permit the word of God to be our court of final appeal.

The millennium opens with the resurrection of the righteous at the second coming of Christ, and closes with the resurrection of the wicked one thousand years later. 1 Thess. 4:16, 17; Rev. 20:4, 5.

During the millennium all the righteous are with Christ in heaven. Rev. 20:6. All the wicked are dead, either in their graves or lying on the earth. 2 Thess. 2:8; Jer. 25:33. The

only living things on the earth will be Satan, the evil angels cast out of heaven with him, and the scavenger birds and animals who will live for a time upon the flesh of the dead. Rev. 19:17, 18. The prophet Jeremiah tells us that there will be no light, no song of birds. The cities are broken down, all is confusion and chaos. Jer. 4:23-26.

This Bible picture of the millennium is at variance with the one which is quite generally taught and accepted, but we must not disregard the plain teachings of God's word.

After the one thousand years, Christ and the righteous will return to this earth. Zech. 14:4, 5. The wicked will be raised, and suffer the second death, and in this final destruction by fire the earth will be

In Isaiah 2:1-5 we find many people preaching peace. In Micah 4:1, 2, we find many nations preaching peace. In 1 Thessalonians 5:1-6 we find Paul's warning. In Joel 3:9-14 we find God's forecast of the last battle of this planet—Armageddon. Please note that these are last-day prophecies. The unparalleled peace and war talk of today is a sign of the nearness of the second coming of Christ.

World peace will never come to this earth until after the millennium, when Christ sets up His eternal kingdom on this earth. "He maketh wars to cease unto the end of the earth." Ps. 46:9.

Shall we not give the Prince of Peace right of way in our hearts and lives just now, in order that we may have a part in His eternal kingdom of peace, soon to be set up on this earth?

## "Show Us the Father"

BY A. W. ORTNER

BECAUSE of His contemplated departure to His Father, Jesus tried to console His disciples by telling them that He would soon go to the Father and prepare a place for them in the heavenly mansions. In spite of His tender consolation, they failed to understand Him.

Jesus had been with the disciples for about three and a half years. During this time He constantly revealed the Father. In every act performed, in every word spoken, the character of the Father was shown. When Jesus spoke of the Father, Philip did not understand Him. Philip then said, "Lord, show us the Father, and it sufficeth us." John 14:8. Sadly Jesus replied, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" Verse 9. The enemy had kept these disciples from seeing the Father.

It has been the studied purpose of Satan from the time of his fall to

the present day to hide and misrepresent the Father. He has succeeded remarkably in his endeavor. From the time of the first temptation the true character of the Father has been hidden from the majority of the human family. Satan has tried to make man believe that God is a merciless tyrant whose chief pleasure consists in punishing human beings whenever they disobey Him. The motive behind his deceit is to separate man from God, his Creator.

The purpose of Christ's advent was to reveal the true character of the Father, and thus prove that Satan is a liar. When Christ had finished His work, He said, "I have manifested Thy name unto the men which Thou gavest Me out of the world." John 17:6. Christ vindicated and justified the Father among men. Through His works He proved that God is merciful, loving, and long-suffering.

Before Jesus returned to the Father, He commissioned His disciples and followers to do the same work

of revealing the Father that He had done. We have been called to vindicate the Father among men. "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, who hath called you out of darkness into His marvelous light." 1 Peter 2:9, Douay Version. Paul says that we are ambassadors of Christ. If this work of declaring the virtues of God unto men is not done through our lives, we have missed the great purpose of our calling.

The world today is crying, "Show us the Father." Are we displaying the characteristics of the Father to the world? Thousands upon thousands of people are daily going down to Christless graves. Are we doing everything we can to give the hopeless a true revelation of the Father through our lives? The wise man of ancient times says, "A true witness delivereth souls: but a deceitful witness speaketh lies." Prov. 14:25. We are either true witnesses who deliver souls, or else we are false witnesses who belie the character of Christ and the Father.

When the "Titanic" sank, many of the people could not be put in the lifeboats because the great ship went down too soon. Many of them tried to save their lives by swimming to the lifeboats which were floating near by, but when they came near to the boats, they were beaten back with the oars and fists of those who were in the lifeboats, because they feared that if more people came into the boat, their own lives would be endangered. One man who was fatigued and weak tried to climb into one of the lifeboats. A lady with jeweled fingers beat the man back with her fists, cutting his face with her rings. He was finally drawn in by two other ladies.

About nineteen miles away from the place where the ship sank was another ship. The "Titanic" had repeatedly sent out SOS signals, but the telegraph operator of this near-by ship had fallen asleep, and therefore did not hear the signals. All the people on the sinking ship could have been saved by the neighboring vessel, but the operator was not faithful to his duty, and consequently hundreds of lives were lost that could have been saved.

This tragic picture is a fitting illustration of the world today. This old world is sinking fast. Thousands of people are passing into hopeless graves each day. We have the message that can save them. Many are keeping souls out of the ship of salvation because of their sinful lives.

Others, like the telegraph operator, are asleep at their post of duty. The greatest need of the world today is

true witnesses who reveal Christ and the Father to the world through a Christlike life.

## Our Advocate

BY W. S. HYATT

WHEN men have an important case in an earthly court, they seek for the very best assistance that it is possible to obtain to defend their case. Recently the writer knew of a court case where thousands of dollars were involved, and it meant much to the defendants how the case was decided. If the case should be lost, it would mean great difficulty if not ruin to their business. What was to be done? They were sure they were right, hence were not to blame in the matter.

There seemed to be but one thing to do, and that was to secure the best legal talent possible and fight the case to the finish. They sought the services of an advocate who they knew would be expensive, but a man in whom they had great confidence. Although it would cost them \$500 a day, they decided to secure his services, otherwise they felt sure there was very little hope for them. He was secured and took the matter in hand as if it were his own. The case was won, and they were happy.

It is now court week in heaven. You and I each have a case that will soon be called. Who is to represent us at that court? There is an Advocate ready who never lost a case. Who is this Advocate, and can He take my case as if it were His own? Yes, He can. He is the man Christ Jesus, who is the Mediator between God and man. This Advocate was here on earth as a man, and was tempted in all points the same as we have been, but He did not fail. Heb. 4:15. "Surely He hath borne our griefs, and carried our sorrows." Isa. 53:4. So He knows how to help us. His Father sent Him "to be the Saviour of the world" (1 John 4:14), and He is "able also to save them to the uttermost." Heb. 7:25.

Our Advocate completed the work given Him here on earth, and upon the cross He cried, "It is finished." John 19:30. The Father had said, "Thou art My beloved Son; in Thee I am well pleased." Luke 3:22. The task given Him was completed, and He laid down His precious life, but only to take it again, not to live here upon earth, but with His Father in heaven.

We may properly ask, Does He still have an interest and care for me the same as when here on earth? Yes, He cares. This is the same Jesus that walked in Galilee. He changes

not; He is the same "yesterday, today, and forever." He has entered "into heaven itself, now to appear in the presence of God for us." Heb. 9:24. So we are still the objects of His solicitude and tender care. Therefore we may "come boldly unto the throne of grace," and "find grace to help in every time of need." Heb. 4:16.

If this Advocate is to represent us at the heavenly court, He must have the whole case placed in His hands. There is nothing that we can withhold. Every sin must be confessed (1 John 1:9) and sent beforehand to judgment. 1 Tim. 5:24. When our case is called, our Advocate responds, saying, "Father, I represent that man in this court." Then He confesses his name before His Father and all the holy angels. Rev. 3:5. The sins that are recorded in the books are all forgiven. The precious blood of Christ is applied, and, lo, the scarlet is made white as snow and the crimson like wool. Isa. 1:18. Sins are blotted out, never to be remembered again. Acts 3:19. Our Advocate has won the case, and we are saved, "eternally saved," to serve Him and to enjoy the blessings that await the faithful, blessings that "eye hath not seen, nor ear heard," but now they are to be enjoyed forevermore.

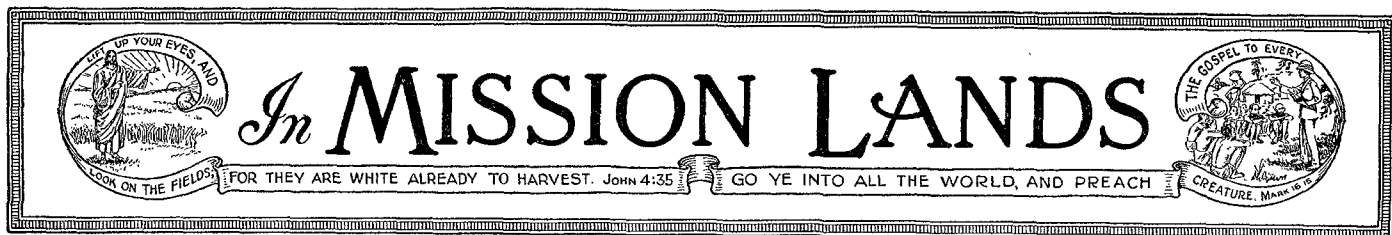
The words of another so clearly depict the work of our Advocate and His relation to His Father that I can do no better than add these in closing:

"God did not deem the principle of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits, to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. . . .

"No sooner does the child of God approach the mercy seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses His case, and makes it His own, presenting the supplication before the Father as His own request."—*Testimonies*, Vol. VI, pp. 363, 364.

Durban, South Africa.





## *The Most Joyous Sound on Pitcairn*

BY ROY P. CLARK

"COME here! Hurry! There's a schooner near Matt's Rock. Call 'Sail-O.'"

I hasten to the side of the speaker, and, sure enough, there is a schooner close in to shore. Taking a deep breath, I give the long-drawn-out call of "Sail-O." As the sound reaches others, they pick up and pass on the call, and soon the village resounds with the most joyous sound on Pitcairn.

After calling "Sail-O," I again call, "Get down to the landing." These words are repeated by others, and shortly afterward the bell rings five strokes with a few seconds between the rings; this is the signal to make all possible speed to the landing place so we can haul down the boat and board the schooner.

On making haste to the landing, we find the public road crowded with men, women, and children, a joyous throng, all headed the same way. The men are commenting on the size and name of the schooner, where it came from, and many other questions. As we move onward through the village, the schooner is seen slowly steaming toward the harbor. The men reach the landing, haul down one of the boats, and into it forty or fifty men and boys are soon crowded. A schooner is a strange sight, and all want to see new faces and hear the news from the islands of Mangareva and Tahiti.

On boarding the schooner we find that it has been three days traveling from Mangareva, and has come here to give us a friendly call. There are thirty on board as passengers and crew. Two of the passengers are Americans, one a colonel and the other a novelist. The latter is writing a story about Pitcairn. His name is Mr. Hall, and he has come for the specific purpose of securing some facts about the island for his book, and taking some pictures.

Many of the natives came ashore from the schooner to see their Pitcairn Island friends. The people enjoyed themselves. Many of the Pitcairners in former days visited Mangareva and made friends with the natives. Through all the inter-

vening years this friendship has lasted, and when a schooner from Mangareva comes to Pitcairn, these native friends bring shells and coconuts up for them. When they return home they have blankets, old coats, and other clothing, potatoes, etc., as a return for their kindness.

Mr. Miller of Tahiti, who is in charge of this schooner, is known to many of the Pitcairn people who some years ago worked for him in Tahiti. He likes the people here and has shown his friendship in many ways.

On board the schooner were over a thousand coconuts, which he sold

to the people for two shillings for fifty. You should have seen the nuts come out of the schooner's hold. Each fifty or hundred was thrown on deck, and bagged by a man standing by; the nuts had their husks on. As soon as he was out of the way, up came another fifty. It was fun for us all. Bag after bag was filled and carried off, until not another nut remained.

Yes, it was a happy day for us all. Coconuts are highly prized by the islanders. Our own supply on the island is low since a hurricane some years ago, followed by a disease in the plants, so when the opportunity comes to increase our supply, it is a delightful time. Twenty good nuts make seven pounds of oil.

## *A Letter From the Jungles of Venezuela*

[The following letter, written to H. E. Baasch, superintendent of the Colombia-Venezuela Union Mission, reveals some of the difficulties under which our missionaries are laboring in the remote regions of the earth. It is truly a heroic soul that can travel and work under such difficulties as are described in this communication; and yet, notwithstanding all the difficulties, Brother Diaz can say, "There is no other field which I love as much, and I want to consume my life here in the service of the Lord." May God bless our faithful missionaries as they carry the gospel message to earth's remotest bounds. —EDITOR.]

MY DEAR BROTHER:

Some time ago I wrote you regarding the effort I have been carrying on since August in this small place of Zamora. Now it gives me much pleasure to tell you that we have a Sabbath school of fifteen members and a Bible class whose attendance fluctuates between twenty and twenty-five. I expect that the majority of these will take their stand for the truth. On Friday night I conduct a Morning Watch service. The believers receive with eagerness a verse which they like to recite on that occasion. We have only two Sabbath School Quarterlies; the majority are copying the lesson from these quarterlies, so that they may have the satisfaction of answering questions on Sabbath.

At a distance of about five days' canoe ride up the river there are twenty-four Sabbath keepers who are calling for help. I regret very much

that I cannot go now; I have promised to visit them in February, and to stay with them until June or even longer if necessary, to prepare a good group of candidates for baptism and leave an efficient Sabbath school.

In spite of the great clouds of mosquitoes, the believers are turning out faithfully, night after night. Next morning I find the room strewn with leaves, fallen off the branches with which the congregation beat against their legs to free themselves from the painful bites. Here we have mosquitoes day and night. Out of seventeen classes of the Anopheles I have been able to discover nine present here. During the summer the plague is somewhat less. I was anxious to come here in June, but found no opportunity of transportation. Owing to the stagnation of business, there is practically no chance for river traveling. I waited thirty-six days in Camaguan for an opportunity. At last I started out in a small canoe in company with some brethren who are engaged in alligator hunting.

The first night we slept in a hut on the bank of the Portuguesa River. The owner of the hut is a believer. He very kindly spread cowhides under our hammocks in order to protect us from the swamp. The next day we entered the Guanare River, whose banks were inundated. At nightfall we arrived at a lonely and inundated house. The brethren boiled some

water with *papelón* (brown native sugar). That, with cassava and cheese, made up our evening meal. A small earthen granary to whose top the water had not reached, served us as kitchen and table. We could not cook more on account of the mosquitoes. We hung our hammocks from the rafters of the house. In the water below we could hear the fishes swimming about; at a short distance we could hear the bellowing of alligators. The darkness was lighted up by glowworms, while innumerable night birds sweetened with their melodies the monotonous buzzing of the mosquitoes. Altogether, a dark night in the inundated jungle is extremely beautiful and interesting.

In this fashion we carried on for five days. Then we arrived at the most thickly wooded part of the river. At the same time it proved to be the most dangerous stretch of our river journey, because, many times, our bodies would be but a few inches from the venomous serpents which sleep in branches that extend over the middle of the river.

Thursday night we slept in a place where there were no houses. The water barely covered the ground. As a result, there was much loose sand, so that we sank up to the knees in it. We hung our hammocks on the trees, and ate our food seated on an old log. Two of our group hung their hammocks in the uppermost branches for fear of tigers; one of the brethren kept me company, hanging his hammock at about one meter's distance (about 3 feet) from the miry ground.

At three o'clock in the morning there came down on us a terrible cloudburst. We were forced to get out in the mud. We took down our hammocks and put them into the canoe under a cowhide. To describe adequately the hours of anguish that followed, I would need the pen of a Dante. We were attacked by millions of mosquitoes. The night was dreadfully dark and stormy. We had no covering, and were drenched to the skin. We were in peril of alligators and in peril of serpents. One of the boys, upon lifting a flannel shirt which he had hung over the branch of a tree, found a serpent in it; he immediately threw the shirt into the water, thus losing it.

At last we continued our march through the dark. On that Friday we had the great pleasure of welcoming the Sabbath in the company of two couples with five sons, all believers, and future members of the Adventist Church, who live on the banks of the river.

This field is somewhat hard, but I love it and feel very happy in looking

upon the faces of and dealing with its simple and humble folks who surrender their hearts to the Lord. There is no other field which I love as much, and I want to consume my life here in the service of the Lord. The only thing I regret is the difficulties of

communication on account of the seclusion and impassability of its roads. I hope you will not forget me in your prayers, the same as I always remember you daily in mine.

Your friend and brother in Christ,  
JULIO GARCIA DIAZ.

## Formosa

BY V. T. ARMSTRONG

FORMOSA is called the treasure island of the Japanese Empire, for its mild climate, its beautiful scenery, and its material resources combine to make it attractive to the tourist and to men of business. On this island 4,500,000 souls appeal to representatives of this message. According to government reports 50,000 of the people of the island profess Christianity. The Presbyterian Church has the largest membership, and has carried on a mission program since the days of Dr. George MacKay.

Our first effort in the island was some years ago, when Chinese colporteurs from South China went there to sell literature. Later two colporteurs from Japan worked in the field and distributed Japanese literature. The younger generation of Formosans read Japanese, as the Japanese government has established schools for them throughout the island, and they are taught the Japanese language.

March 1, N. Wachi and his family entered Formosa to begin evangelistic work for the people. It was my privilege to accompany him, and assist in selecting the location where we could begin work. Taihoku, the capital and largest city, is in the northern part of the island. The Japanese

government has erected many fine government buildings, and made wide streets and beautiful parks. This same work has been carried out to a less degree in all the cities of the island. A railroad runs from the northern tip of the island to the southern port of Takao, and good auto roads are being built throughout the island.

We first thought of opening our work in Taihoku, but after investigation Brother Wachi located in Tainan, a city in the southern part of the island. This is the old capital and the second largest city of the island. This location was selected primarily because there are some Japanese as well as Chinese in that city who are interested in our truth. More literature has been sold there than in other parts of the island, and the people seem more responsive to the message.

Two Christian Chinese doctors, who have a good practice, have offices in this city. One of them has a relative who is a member of our church in Amoy. This doctor has the list of names of those who formerly purchased our literature, and he will be glad to assist us in getting our work started. In Taichu we have two Japanese members who have moved there from Japan.

We have heard from time to time of groups of Christians scattered throughout the island who keep the Sabbath and believe in the soon return of Jesus. Our search for these people brought us to a chapel where a meeting was being conducted. We may be able to reach some of these people, but their present manner of worship is not according to the usages of our church.

The Japanese government is carefully watching all missionary activities in the island. Before meeting halls are opened for public gatherings, applications with detailed information must be submitted to the government office and a permit issued. While there, we called on some of the government officials. One of the leading men had heard of our work through the influence of the sanitarium in Tokio. One of his relatives had been a patient and had been re-



N. Wachi and Family, Workers in Formosa

stored to health. This was all he knew of our work, but we believe it will be of real help to us in getting our permit.

Formosa has waited long for the message, and we believe many will

respond as the message is given in that new field. A little later we plan to send a colporteur to join Brother Wachì in his work. Pray for Formosa and for the workers who are laboring in that needy mission field.

itor that he must depart. "But I must have those tracts to read," he said. "I will just give you one, and when you bring that back, I will give you another one," was the wise answer.

We were glad to meet this neighbor a few days later, and gave him a bundle all for himself, which he accepted with a big "Thank you," and went away as happy as could be.

## *The Literature Ministry in Burma*

BY DOROTHY BAIRD

MY husband had gone itinerating in the villages up on the mountain tops. We stayed in the rest bungalow in the valley and waited for his return. We had heard there was a Bwe Karen village on the crest of the mountain near by. Yes, the next morning we would go and explore, even though we could not speak the Bwe language.

There were the women with their bamboo water pots, wending their way down the mountain side to the rushing stream which flows through the valley close by the resthouse. Some had come for a bath, others to do the family washing; but all, both old and young, were to carry back with them one, two, three, and even four bamboo buckets filled to the brim with water. I thought, Those women look like Sgaw Karens, so I called to the one near by who was already tying up her pots ready for the return journey.

"Mugah er?" (Where do you live?) The old weather-beaten face lighted up with a great smile.

"Er, er, Ma Ma can speak Karen, can she? I live up on the mountain. Come up and visit us." That was just what I wanted to do.

When all were ready, we started up behind the line of water carriers. The headman of the village came out to meet us, and invited us into his humble dwelling. He is a Karen. He knew we were missionaries, but inquired what kind. I had to explain the meaning of Seventh-day Adventist before he understood; he had never heard of them. But as I went on to tell of the nearness of the coming of Christ, and the signs in present-day conditions, he told me that about two years before, while he was walking along one of the streets in the near-by town, a white teacher had given him a tract; and that tract had said the very same things that I was saying. Yes! He believed in Christ's coming. He had studied the tract, every word of it, and had kept it in his Bible for a long time. It was one of his treasures. But a friend came from over the Karenni mountains, and he read that tract, too, and begged to be permitted to take it back with him. He said he would surely return it before

long. But the tract never came back.

And now he was hearing the words of that tract over again. He was so happy, and he has welcomed our visits ever since. Last week we saw this same teacher again, and he said, "Yes, I have been thinking deeply ever since I met you people." He has many of our tracts now, and we trust that he will be among those who will respond to the teachings of these little leaflets.

### *Lent One by One*

We were spending our hill leave in the Karen hills. Among the many who came to our door with fruit and vegetables was a banana seller. She said, "Thara, my husband wants some of your tracts to read." She went away happy with a bundle in her basket and the price of several bunches of bananas tied up in an old rag.

Almost a year later we were patronizing the banana seller again, but this time an old man. He said he had come today, because he knew that tomorrow was Thara's Sabbath, and it was the right Sabbath, too. He had read those tracts, and had argued with the teachers in his village, and now they were all saying, "Why, you are becoming an Adventist." He said he did not mind that, but would Thara please send him more literature? At the very first opportunity we sent him more tracts, also the book, "The Christian Sabbath," and the Sabbath School Lesson Quarterly.

It was a cold night, and through the cracks of the lone bamboo hut on the mountain side could be seen the welcome blaze of a cheery fire. The banana seller was about to retire when from without came the call, "Uncle, are you asleep?" He recognized the voice of a near-by neighbor, and they were soon enjoying a friendly chat before the glowing coals.

"Look, I am disgusted with my religion. What are these tracts that you talk about? Here I have to confess to the priest once a month, and tell everything I do, and then I have to pay to have my sins forgiven. I tell you I am finished with all this nonsense." So they talked, not for one hour nor two hours, but all night until the next day dawned. The gray streaks of sunrise reminded the vis-

### *Tracts in a Pigsty*

While out visiting one Sunday morning, we were invited to rest in the village headman's house. While we talked upstairs, our Karen teacher was engaged in earnest conversation with the old father-in-law in a shed near by. The old man had found a secluded retreat for himself in the pigsty, and had made himself a comfortable platform there on which to rest. On a ledge above his head was a roll of our tracts, and beside his pillow was his well-worn Bible.

Oh, yes! He knew about Adventists. He had many of their tracts, and he greatly loved them, for they had all the Bible texts, and it was easy for him to turn and read them in his Bible.

### *Tracts Worth Binding*

We had occasion to call on the printer in a well-known denominational printing press. Upon mentioning our literature, this printer excused himself and brought back from the binding room a set of our tracts in the process of binding. He had been in the very act of stitching them when we called. He had had a set once before, but some one had taken away several copies, so now he was binding these tracts securely in book form.

Recently a well-to-do and well-educated Karen gentleman told our evangelist that he would like to read some of our books. The result was that he bought "The Great Controversy" and "Daniel and the Revelation." He had known about Adventists before, but is now carefully going through "The Great Controversy," and studying it as he goes.

### *Convinced of God's Sabbath*

An aged Karen pastor who some years ago was thoroughly stirred over our truths, has recently studied the book, "The Christian Sabbath." In the past he had contended earnestly for the support of Sunday observance. But on our last visit to his home he gave us the quiet but sincere acknowledgment, "There is no proof whatsoever in the word of God for Sunday, and so the seventh day is the Sabbath of the Lord."

What joy it was to us to hear these words! We trust that he may have

the courage to go forward and obey God at all costs.

A friend of ours, a minister of another denomination, said to us the other day, "You know we must keep up the bars against your literature."

And so we are convinced more and more that the literature work brings

results. How glad we are that we shall soon have our first large book, "Our Day," in the Sgaw Karen language, and let us pray that through its ministry in preaching Christ many may find an entrance into the kingdom of God.

*Danah Rd., Toungoo, Burma.*

## *The Conflagration in Hakodate, Hokkaido, Japan*

BY A. C. KOCH

ON the morning of March 22, when I was ready to take the train for Hakodate, the message reached me that during the night the greater part of the city had been burned to ashes, 150,000 people being made homeless, and about 1,000 people were dead, besides a great number wounded. The train I took was unusually crowded with business men, laborers, relief workers, soldiers, and policemen. All talked and thought about nothing else than the great disaster. It was an atmosphere as in war time—excited crowds and scarcity of food wherever the train stopped.

Finally the seemingly endless journey brought us closer to Hakodate. Signs of destruction by the terrific gale that had raged that night could be noticed everywhere—broken trees, collapsed houses, ruined roofs, overturned fences. The storm had a speed of 37 meters a second (82½ miles an hour).

When I stepped out of the station in Hakodate, I was used to looking into wide streets, with busy shops on both sides and modern traffic crowding the thoroughfare. This time no electric car could be seen. The telegraph and street car poles were down, the wires were hanging twisted around, and before me there was a vast area of scattered ruins, ashes, broken-down ironwork, with flames and smoke still lingering in the air.

Where were the shops, the banking houses, the playhouses, the mansions of the rich, and the ugly huts of the poor? All gone in the same destruction! In eight hours an area of about two and a half miles from east to west and more than half a mile from north to south had been completely destroyed,—all the work of a single candle which had set some paper doors on fire! Hakodate boasted of a first-class fire-fighting system. Some people, however, put too much trust in it, and, sleeping, lost their lives by their false confidence. Well says the Bible, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

Having secured a place of rest for the night, I started for our meeting place, still hoping it might have been preserved from the fire. In the devastated area every site looked alike. Finally I located our lot by the stoves which had survived the disaster. But where had our pastor with his family of five children found a place of shelter? It was getting dark. With no lights on the streets and broken wires and poles lying around everywhere, it seemed to be unwise to continue searching for friends.

Early the next morning I was out again on the road. This time I chose the opposite direction. Here again, for about a mile and a half, I saw nothing but ruins. On the wayside lay the bodies of people who had been burned to death. We crossed a river, and here and there stood people trying to identify the floating corpses. Most of the people who were killed in the disaster lost their lives because of baggage they had tried to save. How hard it is for man to let loose of earthly things!

Finally I met one of our brethren, the owner of a shoe shop, safe in his house. It was a deeply sympathetic greeting which we exchanged. He told his story at once, and also knew something about the other brethren of the church. By his information I found in the house of a sister another family of believers. Their house had

burned down shortly after midnight on that fateful night. All escaped safely, but they lost everything they had. Altogether the houses of six families of our believers had burned down, but, thank God, there was no loss of life.

On Sabbath morning we had a meeting in the house of our sister for all our believers and friends. Many tears were shed and stirring testimonies given. It was quite difficult to find the proper words of comfort. Who, however, could better soothe our sorrowful hearts than the Master, with such kind assurances of His love as these: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt. 10:29-31.

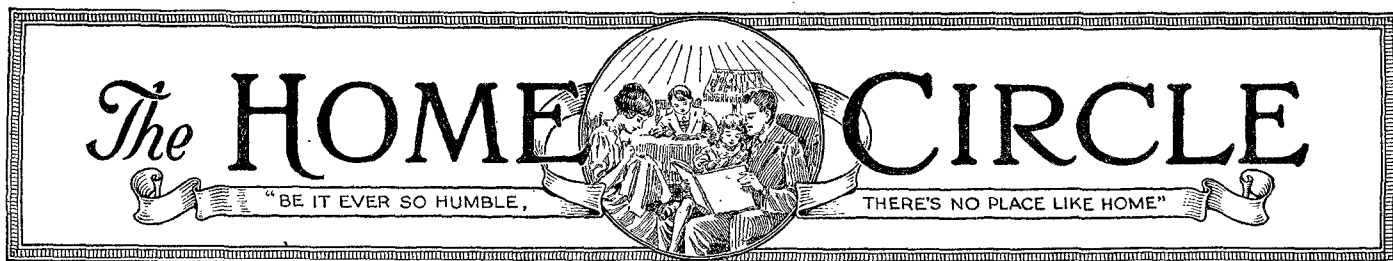
Believing in the nearness of the Lord's coming, we cannot expect anything else than increasing troubles and difficulties, disasters and upheavals. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6. These happenings should not discourage us. Rather they should cause us to lift up our heads and look more earnestly for the coming of the Lord. Whatever material loss we have to suffer, let us bear it in the spirit of Job, who triumphantly exclaimed during the greatest test of his life, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

These were some of the thoughts presented during our study of the Lord's promises. Every one took new courage, and decided to live closer to the Lord, and the Lord faithfully provided for the material needs of His children.

Colporteurs of the Hokkaido Mission, Japan

Two men in the front of the picture lost their houses and everything they had in the conflagration at Hakodate.





Conducted by Promise Kloss

## Mother of Six Finds Time for Daily Rest and Recreation

BY M. E. OLSEN

THE plight of a woman with a large family who has her own work to do, is often regarded as little less than tragical. In general it must be admitted that married women do far more work with their hands than men. Take the large army of clerical workers; their wives are more tired physically when night comes than they. Then consider the wives of the vast number of professional men,—ministers, lawyers, college professors. The men work with their heads, and hardly get enough physical activity to digest their meals properly; yet their wives, if they are fortunate enough to have children, toil with their hands pretty much all the day in spite of modern improvements. When night comes, these women, many of them college graduates, and just as fond of reading and cultural pursuits as are the men, go to bed with muscles so tired that they can scarcely sleep. If one of the children is ill, as often happens, then there is night work without any let-up in the work of the day.

This physical toil on the part of the wives and mothers of the land is perhaps more universal in America than in other parts of the world, because American girls willing to do housework for others are not very numerous, and wages run too high for any but the wives of the financially prosperous. Without servant help, it seems well-nigh impossible, with our present high standards of living for the woman with a family to avoid becoming a household drudge.

Yet there are some women who manage by judicious planning to care for a large family, and at the same time reserve for themselves such hours for rest and mental activity as will keep them abreast of growing young people in cultural knowledge, and not lacking in real zest for living. The experiences of such women certainly are worth reading; because what one woman has done, others can

do, and where there is a willing mind, God opens the way.

Here is the experience, told in her own words, of one such woman who solved the problem of saving her strength for necessary things, and letting her children do a number of things not quite as well to begin with as she could do them, but eventually very well indeed. The experience is in the form of a letter written to the Home Study Institute, and it reads as follows:

"I know that it must seem foolish to you for a woman on a farm who must do the housework for six children, and also help support them by

### The Little Things

BY MARY G. DANA

No wealth have I of gold or store,  
No lands or mansions fine;  
But as I count my blessings o'er,  
Much of true wealth is mine:  
True riches that cannot take wings  
Are given my lot to bless,  
And I give thanks for little things  
That bring me happiness;  
The children's voices at their play;  
A walk at dawn in June,  
Where clover blossoms nod and sway,  
And all the world's in tune;  
My next-door neighbor's friendly call;  
Her baby's soft caress,—  
Yes, truly, 'tis in things so small  
I find my happiness.

A glimpse of blue in skies of gray;  
The evening star so bright;  
A pleasant task on rainy day,  
A bird's song in the night;  
A letter from an absent friend  
(Rare pleasure, unalloyed;  
The pot of gold at rainbow's end  
Were not so much enjoyed);  
A wealth of flowers, gay and bright,  
That in my garden grows;  
A lovely poem to recite,  
A fine, strong bit of prose.

So, though I've neither house nor lands,  
No old nor precious gems,  
And only what my own two hands  
Can earn, have I to spend;  
Yet, even so, my glad heart sings  
A song of thankfulness,  
For I've a wealth of little things  
That bring me happiness.

teaching the rural school, to take any more work on her hands. But I hope to show you that my study of rhetoric does not take one bit of time from my other duties, and is even a benefit from a health standpoint.

"That which enables me to accomplish the amount of work that I do with, perhaps, less than the average amount of strength, is system. There are certain things that must be done every day in the week. There are other certain things which must be done only once in the week. My weekly program is as follows: Sunday, I wash; Monday, I iron; Tuesday, I mend; Wednesday, I am planning to give partly to missionary effort; Thursday, I sweep my whole house; Friday, I mop and prepare food for the Sabbath.

"I rise at five o'clock in the morning, prepare breakfast and dress the two little ones. After breakfast, while the girls wash and wipe the dishes, I do the necessary daily work, and then plunge into the special weekly work for that day. At fifteen minutes to eleven I begin to get dinner. By half past eleven I have the dinner cooking. The girls now set the table and see that the food cooking on the stove does not burn, while I go to my open-air sleeping room and sleep a sleep of utter exhaustion.

"At twelve o'clock the girls call me, and I get up stiff and aching in every muscle, and help them take up the dinner. After dinner I go back to rest while the girls wash and wipe the dinner dishes. I take this after-dinner rest period for correspondence study. Physically, I am very tired, but my mind is alert. My little nap in the fresh air before dinner sees to that. I can do all the work while reclining, for I use a fountain pen.

"Experience has taught me that three o'clock is just the right time to start working at my housework again. I can now work hard at physical labor until eight or nine o'clock, when I am ready for bed. I work for an hour in my garden every day, when the weather is suitable. So you see nothing is neglected, not even rest. I also study while I work. You should see me ironing with my book propped open on the board, or sweeping with



the book on a near-by table. Thus I get plenty of drill and review. I do not believe that I shall ever forget what I learn in this way. . . .

"My first reason for taking this study is that I wish to prepare myself for higher work in teaching. You yourself advised me to do this. The only way I can do it is through correspondence, as I cannot leave my children to go to school. Since taking up this work, I have another reason for keeping it up,—the pleasure it brings into my life.

"Yes, the lessons are practical. I shall go back to my English classes in our little school this fall with a sense of power which I did not have before. The lessons are easy because they are short, and present only one difficulty at a time."

The experience of this mother, it seems to me, is one that should give courage to other mothers who desire to advance intellectually and spirit-

ually, but have felt that circumstances made it impossible. With God all things are possible. The instruction that has come to us is very definite, and it has a wide application:

"The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable."—*"Christ's Object Lessons,"* pp. 329, 330.

## No Loose Ends

LOUISE was spending a week with her great-aunt Hilda, who weaves beautiful rugs. "You work every minute, auntie," she said.

"Not quite that, but I'm doing something most of the time. I don't like to leave anything at loose ends."

The words puzzled Louise a little, but watching the brisk old lady made them clear. Aunt Hilda picked up the rug she had just cut from the loom. At each end there was a fringe about three inches long. Aunt Hilda made these ends even, and then began knotting the warp fringe in groups of six strands. When this was done she rolled up the rug and laid it away.

"Suppose you brush up the litter, and then we'll go into the other room," she said.

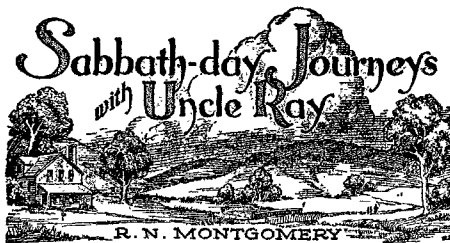
Louise likes to sweep, but sometimes she does not remember to put her broom and dustpan away! This time she did, because she knew just how auntie herself would have done. "I didn't leave any loose ends," she told herself proudly as she went to sit beside Aunt Hilda, who had taken her mending basket now. That made Louise recall that she, too, had stockings to darn.

"It's good for me to visit Aunt Hilda," she thought.

Aunt Hilda is wise enough to see that she has a habit of leaving many things unfinished. What trouble both she and brother Carl have because of the things they "leave at loose ends." Much of their work and even their play has to be done over

because of being left like that scarf the kitten unraveled so easily. Aunt Hilda knows better than to make herself so much extra work. Everything she does counts, because it is finished right.

Fretful hours, shame, and danger still come from leaving things unfinished. Girls and boys are wise to train themselves to better ways. The difference will show quickly, and will also be a help to them their whole lives long.—*Mary S. Stover, in the Lutheran.*



"SUPPOSE we go back in imagination to the days before the flood, as if we were given a vision of the earth as it was then, teeming with animal life and overgrown with rank vegetation. The trees were much larger, palm trees and banana plants flourished where there are now long winters so nothing of that kind can grow. Ironwood and other tropical trees were then as common as oaks, while now they are practically confined to the hot forests of the South near the equator. Over the extensive plains, beautiful with flowers of every description and high, rich grass and

vegetation, millions of animals, great and small, roamed, lived, and died, until the flood took them all away.

"In the stream valleys giant beavers gnawed down large trees for their dams; some of these beavers were five feet long as compared with the present-day beaver of three. Large herds of fierce wild hogs grunted and rooted across the plains, striking terror to smaller animals. Sloths, those lazy, bearlike animals, were common the world around. The insects of today are pygmies compared to their great, ever so great, grandfathers, such as dragon flies with a wing spread of two feet. Others with two sets of wings swarmed in the glory of eternal summer, and flitted over ponds and lakes teeming with giant alligators, lizards, and salamanders. And where we are standing today, hippopotamuses, rhinoceroses, and tapirs were as plentiful as rabbits."

"My, I'm glad they aren't here now!" Alice exclaimed.

"So am I," replied Uncle Ray.

"If they were, we could live in the tall trees," Alvan suggested.

"I am afraid that would not help much, for there were monster bat-winged lizardlike animals twenty or thirty feet long who could pay us very unwelcome visits even in the tree tops," Uncle Ray explained. "Also those wonderful climbers, the gorillas and monkeys, could make things very uncomfortable for us if they desired."

"Were there any elephants before the flood, Uncle Ray?" Alvan asked.

"Elephants! my boy, there were thousands of them! The fossil bones of two kinds alone are much larger than any found on earth today. They are called the Columbian and the Imperial elephants, and were thirteen feet tall at the shoulders—three feet or more taller than the elephant of today. Immense herds of thousands of them lived where now nothing save the polar bear and other arctic animals exist, as well as in the now temperate and hot zones. The earth must have trembled as they moved from place to place."

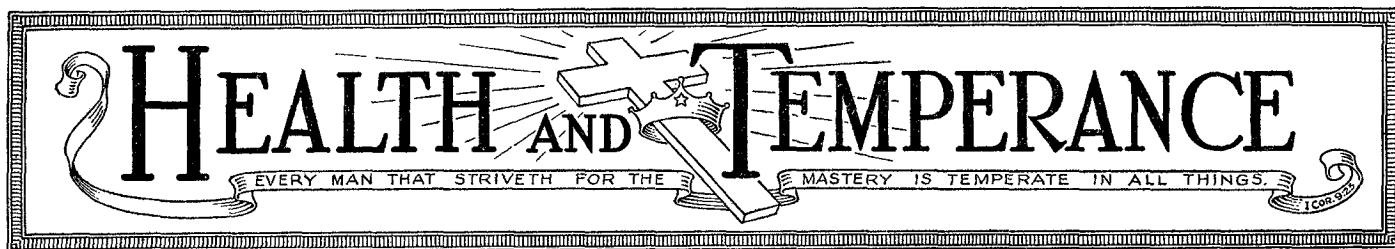
(To be concluded)

♪   ♪   ♪

A KINDLY deed  
Is a little seed  
That groweth all unseen;  
And, lo, when none  
Do look thereon,  
Anew it springeth green.

A friendly look  
Is a better book  
For precept than you'll find  
'Mong the sages wise  
Or the libraries,  
With their priceless wealth of mind.  
—Alexander H. Japp.





## Diabetes and Meat Eating

BY O. S. PARRETT, M. D.

NEED a diabetic patient eat meat? This question was asked me recently by one of our workers who had been told by a doctor who should have known better, that he must eat meat since he was required to eat less starch and sugar. Time was when this was considered almost necessary, but it is no longer even a good excuse for a person who might enjoy such a prescription. However, the good brother asking the question desired to live health reform, but disliked to go contrary to the doctor's advice. Allow me to say here that you do not need to eat meat under any condition so far as improving your health is concerned, except when you cannot get anything else that is reasonably capable of sustaining you.

Two internationally known men have tried to live on meat exclusively as a diet. Both developed diarrhea and fever so quickly that at the end of three days they were forced to abandon the experiment. This does not speak well for a meat diet in health, much less in disease.

While no one would advocate an exclusive diet of one article of food for any given length of time, it is interesting to note that persons may live on potatoes alone, if they eat the whole potato, for many months and keep well. Or, one may use entire-wheat bread for several months and remain in apparently good health. These experiments alone furnish very little evidence of the benefit of a meat diet, for while other exclusive diets of fleshless foods might tend to weaken one in time, few if any of them would make you so sick in three days that you would be forced to abandon them to prevent violent illness.

It is estimated that there are a million persons in the United States who have diabetes. Many persons having it do not know it, unless perchance they happen to have a urine test as a part of a general physical examination. Deaths from diabetes received a temporary setback by the discovery and use of insulin in 1922, reaching a minimum in 1924, since which time the death rate has continued to increase in spite of the use

of insulin. Insulin has proved to be of more value in younger persons than among the aged, as shown by a decreasing death rate among males under forty-five years and females under thirty-five years, although the death rate at older ages has increased so much as to make the total death rate continually higher each year.

Cane sugar is probably more guilty than any other factor in causing this increase. There is a vast difference in sweets. The body will tolerate honey and fruit sugar, which are natural sweets, in quantities that would produce diabetes if cane sugar were used in the same amount. Cane sugar renders the blood sugar high, and the stored liver sugar, or glycogen, correspondingly low. This is an undesirable effect, having a tendency to increase the patient's susceptibility to infections of all kinds. It is not difficult for any practicing physician, by inquiring back into the history of his patients, and especially among children who are fond of candy, to find many an illness dating from a previous candy spree or excessive use of foods containing much sugar a short time previous to the illness.

### More Rational Treatment

Years ago we treated this disease by putting patients on a high protein and fat diet. They were crowded with meat, eggs, cottage cheese, gluten bread, and other proteins, until the body was overloaded with waste material, causing the patient to feel half sick even though the urine remained sugar free, and not infrequently nephritis or Bright's disease of the kidneys was the result. Now we are coming to a more rational viewpoint. We realize the body must be supplied with fuel in the form of carbohydrates rather than proteins. By making the diet high in green vegetables, tomatoes, and other foods rich in vitamins and mineral salts, we allow not only protein but enough of carbohydrates to keep a person feeling good, and maintain his strength. Then we encourage exercise to burn up the fuel, and use insulin only where the diet fails to control the disease reasonably well.

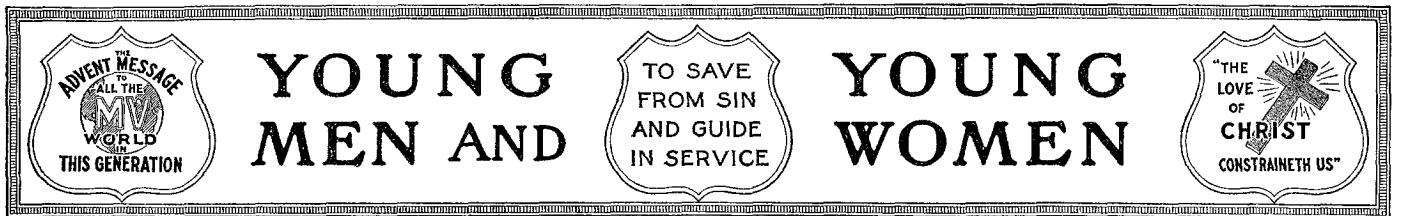
Not only in diabetes but in any disease or all diseases, remember that you need not eat any meat whatsoever, regardless of what any doctor may tell you. Science thoroughly agrees with this. You can safely pick the half dozen leading dietitians of the world as a jury on this point. Dr. Hindhede, of Denmark, would be included in this list. A recent interview with him by Professor Leech, en route to Australia as food research chemist for our Australian food work, might be of interest. This interview was arranged by Dr. Erickson of Denmark, who accompanied Professor Leech.

Our brethren found Dr. Hindhede in his seventy-second year hard at work, doing from one and a half to twice as much work each day as the average man. He is a 100-percent vegetarian, neither he nor his family eating any meat. He is thoroughly a believer in eating whole-grain cereals, and condemns in strong language both America's repeal of prohibition and her use of white-flour products.

Dr. Hindhede rises early, eats breakfast, and is at work at 7 A. M. He works until 12 o'clock, his work consisting mostly of writing and collecting the data of his life work, and his laboratory experiments, which he is gathering together for a book, and which he hopes soon to publish. In the afternoon he works three or four hours in his garden, or alternates this with a bicycle ride of thirty English miles, which would be a fairly good appetizer for most men at seventy. Afterward, he eats a light meal, and goes to work again, working until fairly late. He also carries on a heavy correspondence with people all over the world. He uses no tobacco, tea, coffee, alcohol, or meat.

"Ministry of Healing" recommends the two-meal plan for most people, coarse meal, entire-cereal bread, no tea, no coffee, no alcohol, exercise to balance the sedentary indoor work, and the fleshless diet, with abstemiousness as to the amount eaten. Here is a man that is carrying all these out in practice, and with what result? Professor Leech asked Dr. Hindhede how many days a year he spent being sick and unable to work. He could not understand the English term "un-

(Continued on page 22)



## Writing for the Press---No. 3

BY MABLE A. HINKHOUSE

### What to Write About

THERE is a wealth of things to write about, a wide range of subjects that are open to treatment. Indeed, everything men and women do during the four seasons of the year can be converted into printable material.

If a writer writes about things that interest others, he is sure to interest editors, because they naturally want to please their readers. Countless interests fill the world, some much more vital than others. Those who have the urge to write should use their eyes and ears. Keep intellectually keen, alert to new ideas, and open to fresh interests. Listen in on the radio, on the street, in the store—wherever men and women gather.

The writer who succeeds is he who thinks ahead of his day. He must learn to project himself into the future, and sense the pulse, the tone, the temper, of the people who will be forming life's strata then.

He must be ever seeking for suitable subjects and appropriate ideas. They may be found everywhere. Ideas are legion, and they are free. Even a look into as dry and disconnected a thing as the dictionary or an encyclopedia may suggest a theme. In the course of time this idea hunt becomes automatic, and ideas flash into the mind with astonishing frequency. These should be "salted down" and kept on file, and then the well of one's thoughts need not run dry.

To be a successful writer it is necessary to be a student and a reader; to fill the mind by reading and observation with things to write about; and to master the art of expression.

Another source which should not be overlooked in one's search for suitable material is happenings in one's own personal experience. The personal angle always adds to the interest and effectiveness.

An editor advises: "One of the surest ways of making your contributions convincing is to write about things you know first hand, not those you have read about or those you imagine. . . . There's no reason at all to feel that what you have done and what you know from experience is

commonplace, and what some one else has done is romantic. It's always enlightening to reflect that some one else will probably feel the same about you. . . . The voice of authority speaks with conviction, and is born of knowing whereof you speak."

George Matthew Adams says: "I love best to read the writing of others when each writer gets closest to himself, . . . the writers dipping their pens in their own hearts for ink. If the simplest human being would write exactly as he thought, and tell the story of his life and his daily thoughts and feelings, it would be sure to be interesting reading for anybody. The fact is, most of us are afraid to put to paper our true selves."

But whether writers wish to reveal themselves or not, they always do to some extent. A person's personality colors his writings. Whatever he writes is a true picture of the mind that guides the pen or typewriter—a self-revelation of his real nature, his ideals, his outlook, his life.

Do not be ashamed of this self-revelation, but write of what you feel, of what you have seen and understood. It is said that only those who have lived and suffered and understood can write grippingly.

### Originality

Twice-told tales vex the ears of the drowsy man, according to Shakespeare. Do original work. "He who cuts his own firewood is twice warmed at his own fire."

Original work is much in demand, of course. It has a much better chance to receive recognition in writing as well as in any line. But if you are not adept at thinking up original ideas, don't despair. That wise old man, Solomon, told us that there was really nothing new under the sun, you know. So don't become discouraged if you can't be original every time.

Even though there is nothing new, there are infinite possibilities in new arrangements of the old, new relationships, new aspects, new interpretations. A new viewpoint, novelty of treatment, and originality of com-

bination make a new story out of an age-old situation.

### Nothing New?

"There's nothing new under the sun, and never was," says one, "but the designer lives and flourishes by knowing when the old is old enough to be new again, and what manner of ingratiating detail he may attempt as disguise."

Even the old things are new to the people who have just discovered them. Just because a thing is old to some, it may not be generally known to the public, and especially the younger generation. The populace is constantly changing, due to the incoming generation. One speaker asked his audience to remember that two and a half million people are born in this country every year. In ten years, twenty-five million new people come in who know nothing of what the older generation thought was good or bad.

Also, many of the present generation are still living in the nineteenth instead of the twentieth century, as far as their method of thinking and their intellectual advancement are concerned. All in all, there is a fertile field for presenting the things that may be old to a few.

So, don't be afraid to restate old ideas in new words, and use your sayings, not new, but true and to the point. Many old things may become news if hung on a timely peg.

And people like to be told what they already know. Dr. Crane says the greatest writer is one who tells us what we already know. Thomas Edison once said that Elbert Hubbard had been of great service to him in telling him the things he already knew, but which he did not know that he knew until Hubbard told him.

"My best writing is done in the rare moments when I catch a fleeting fancy, a sentiment that has been in my mind a thousand times. It is so obvious that it writes itself, and other people immediately recognize it as their own thought, and are pleased to find it in print."—William Feather.

"Next to the originator of a good sentence is the first quoter of it." So, read with notebook in hand, and pass on choice thoughts to others. But, of course, you will have to be careful not to make use of the other's words, except within quotation marks, or

you will be accused of plagiarizing. If another's exact words are used to any extent, due credit should be given and that part inclosed in quotation marks. Read and re-read the passage that you admire, and make it your own. Absorb and adapt it, reword and rearrange it, but never quote it verbatim as your own.

#### *How Writers Write*

Different writers use different methods of writing. Some can write better with a pencil, others can compose and think as they type. Some can write better in quietude, others do better if surrounded by chatter and clatter. Some write by inspiration, others by the clock, still others by the stomach. Some write better in the morning, some better at night.

Whatever the method or the time, it is well to write for all you are worth at the time the inspiration strikes you, whether it be at dawn, noon, or midnight. It is expedient to force the expanding idea for all it is worth, even at the expense of sleep or meals. These may be made up later, but the idea may be lost if delayed. Dean Briggs says, "When you are on the track of a good subject, run after it as long as you can keep your eyes alert."

Do not try to perfect and shape your thoughts on the first draft. A good mind in motion will always travel faster than a typewriter or pencil. The main thing is to get the idea down on paper, then smooth it up later.

Writing is to some a pain, to others a pleasure, and probably both pain and pleasure to most writers. Let us take a glance into the workshop of some of the great writers.

Anatole France, a master at it, rewrote nearly everything as many as five times. He cut and polished, letting the idea clarify itself in his mind and on his paper. The works of Joseph Conrad, another great stylist, showed words crossed out and phrases written in until the space between lines was all used up. Goethe, in his youth, wrote under inspiration, but after forty he refused to be dominated by moods, and worked mainly like a workman.

"My advice to would-be writers?" replied one who had made a success of it. "Write, write, write! It takes as much time and pains as it takes to become a good carpenter." In some respects, it is as much of a trade as carpentry, plumbing, or printing. It was a source of encouragement to me to learn that some of the great writers worked like carpenters, bricklayers, or bookkeepers, for that's about the way I work at writing. It does not come easy.

"A mass of material, no matter how good that material may be, does not constitute a story any more than a pile of bricks and lumber constitutes a house. The builder must select; he must cut and fit and join together before he has a building. Just so must the writer work; he must assemble his words, his sentences, his paragraphs, and his ideas into a complete unit with the same degree of skill with which the builder transforms his raw materials into a house. The task of organization is to select from the mass of material that comes to the writer the exact amount necessary to make a complete story, and to arrange it in such a way that a single effect is secured."—*Clyde B. Clason, in "How to Tell Stories."* (And the same is equally true in writing articles.)

There must be planning and writing, replanning and rewriting. It is a process of write, correct, and re-write. Let your first effort alone awhile before you go back to it. After a few days have elapsed, get it out and work it over again. Read it aloud to yourself or to some helpful critic. This enables you to eliminate repetitions, detect places where the verb and noun do not agree in number, and make other improvements that you did not think of before. It is surprising how many things you will notice when you read the manuscript aloud.

In order to save endless copying and recopying, one writer says he writes each paragraph on a separate sheet or slip of paper when he first starts out. These slips may then be numbered and arranged in the most logical sequence, and those that are unsatisfactory rewritten.

#### *The Introduction*

The introduction, as well as the title, of a story or article must be interest catching. Extra care should be taken to make this so, because if you do not catch the interest at the start, the reader's attention will wander and leave you. A dull, heavy opening will not lure the reader on. Half the battle is to get his eye, the other half is to have something to say. Do not worry him by leading him through four or five pages of preliminary description before he discovers what it's all about. A long-drawn-out beginning may be the means of having your tale die a-borning.

#### *Simplicity*

"Get down to earth," is a good slogan for writers. Don't try to be flashy and frothy by using big words. Use short, simple, straightforward

words to make your message forceful and appealing.

As Funnyman Will Rogers says: "Of course the Greeks have a word for it, and the dictionary has a word for it, but I believe in using your own for it. . . . The minute you put in a word that everybody don't know, you have just muddled up that many readers. Running onto a word you can't read or understand is just like a detour in the road. . . . You will take a different road the next time. I love words, but I don't like strange ones. You don't understand them and they don't understand you. Old words are like old friends. You know 'em the minute you see 'em."

#### *Brevity*

Lengthy sermons, lengthy prayers, and lengthy articles are tiresome. Life is short. Learn to condense, abridge, intensify. We can better bear boresome exhortations if they are short. Boil down your material. Lop off the unessentials, and stick to the main facts of the case.

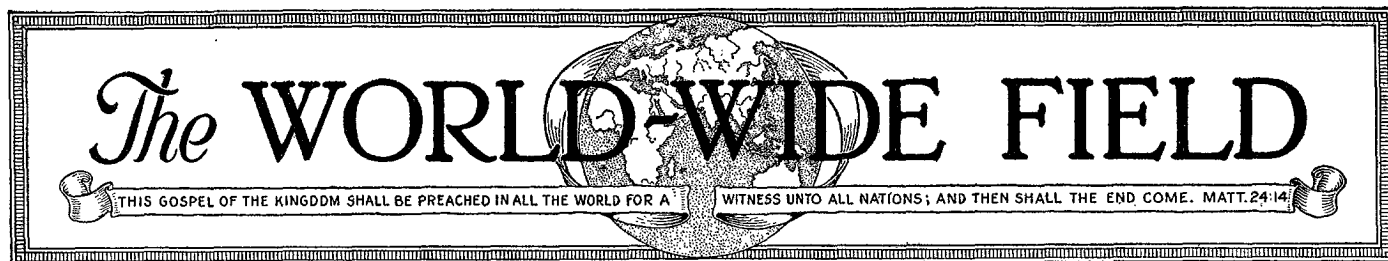
Don't inflate a small idea into a ponderous article. Don't use a gallon of words to express a teaspoonful of thought. Brevity is the soul of wit, according to Shakespeare. And he advises, "'Tis better to be brief than tedious." Of course, too few words leave the skeleton unclothed with flesh, but too many bring obesity.

#### *Timeliness*

One of the surest ways of getting your script in print at a definite time, or soon after submitting it, is to submit something timely, something the editor and his readers are thinking about. This may be centered about a recent news event or something seasonal, such as Mother's Day, New Year's Day, Thanksgiving, etc. However, do not wait until within a week or two of these events before sending your material in, or even a month or two. Most magazine and periodical editors work on schedules long ahead, and like to have seasonal material from four to six months in advance.

#### *Conversation and Illustration*

The use of frequent conversation and illustrations is a help in holding interest. Have you ever caught yourself in the act of skimming over reading material to see if you can catch the quotes? Or looking for anecdotes or illustrations? These are spots of light that illuminate the long, gray stretches of solid text. Dialogue makes it look more interesting. Conversation brings to life the cold, dead skeleton, and makes it glow with animation and life and warmth.



## *The Colored Work in North America*

BY F. L. PETERSEN

At the close of 1933 we had in the Negro department 195 churches and companies, with a membership of 10,276. There were added during the year 1,011 by baptism and profession of faith.

While many of our believers were out of work during the past year, they gave \$122,379.76 in tithes and \$89,181.70 in mission offerings. For this good showing we say, "To God be the glory, great things He hath done."

Surely every Seventh-day Adventist can rejoice in this good accomplishment by these self-sacrificing people.

When we recall that it is through the many gifts that have come to our department from all Seventh-day Adventists, thus making it possible for the General Conference to keep up its annual appropriations to help maintain and advance the work among the colored people of North America, we pause to thank you and to reassure you of our loyalty to the principles of this great message.

Because of the unusual conditions that now exist in the world, there seems to be a great awakening among the colored people, and now is our opportunity to present to them the gospel, which is the power of God unto salvation, and the only thing that will bring peace into their troubled hearts.

With over twelve million colored people in North America to be warned of the world's approaching doom and the coming of the Prince of Peace, there is a great need for more men and more funds with which to do the work that yet remains to be done.

Remember, friends, that there are less than one hundred workers to carry to these millions the gospel of obedience. Even at this late date there is just one training center of academic and junior college grade for the many thousands of youth that grow up in our homes, and not one well-equipped sanitarium to minister to our bodies as well as our souls.

According to God's word, this old world in which we live reaches its climax on the heels of an Armageddon. That which is done for the uplift of humanity must be done now, and done quickly and earnestly.

The General Conference is undertaking to do a larger work for the colored people. We are therefore calling your attention to the time of the annual offering for the colored work. Sabbath, June 9, is the date set for the taking of this offering, and the General Conference is urging all our workers and local church elders to make a special appeal to every believer in behalf of the colored work.

Remember the date is Sabbath, June 9, 1934.

As the meetings continued only eight weeks, much personal work has been done since in preparing these people for baptism. The expense of the effort was entirely covered by offerings.

"We have carried on a continuous program of evangelism in our field before and since the tent effort, by making the Sabbath services in the churches evangelistic and encouraging the church members to co-operate in soul winning. As a result, forty-seven have been baptized and four received on profession of faith, aside from the tent effort, which with those from the effort makes eighty-seven baptized and six received on profession of faith, or a total of ninety-three from February 1, 1933, to March 24, 1934, a period of a little more than a year."

Brother Cales is now making preparations for an effort in Alhambra.

In the Minnesota Conference the evangelism plan has received unanimous support. V. J. Johns, the president of the conference, describes this as follows:

"At a recent Minnesota institute on evangelism, about seventy-five workers and elders were gathered together. Near the close of the series, when the call was given for those who would return to their local churches with a definite plan to hold Sunday evening meetings in the church, a series of schoolhouse meetings, or cottage meetings, at least twenty-five laymen besides our workers responded.

"At present, assisted by August Anderson and Mr. and Mrs. Melendy, I am conducting a series of meetings in the Moose Temple in Duluth. The fourth night the attendance was about 400 and the offering over \$15. We had a short broadcasting period, and have been given favorable publicity in the newspapers. Our plan is to make this a self-supporting effort.

"Between now and camp meeting time every worker in Minnesota will be connected with an evangelistic effort, and our hope is that the spirit of evangelism may lead many laymen also into the field."

Luther W. Belote recently held an evangelistic series in Shinglehouse, Pennsylvania, a little town of only 1,000 population. Though they had a siege of the coldest weather known

## *Evangelism in North America*

BY W. H. BRANSON

EACH passing week we find that the mail contains a number of letters from our North American evangelists, in which they describe the work they are doing. We are glad to pass on these encouraging reports concerning evangelistic successes.

Raymond Cales has recently closed an effort in Burbank, California. He writes:

"Late in August a tent seating about 500 was pitched in the city of Burbank, a residential suburb of Los Angeles, in which we conducted an eight weeks' evangelistic campaign.

The Glendale Sanitarium gave good help in carrying on the medical missionary work as a prominent part of the effort. Dr. G. K. Abbott gave health lectures which were greatly appreciated. The classes in home nursing and healthful cooking were well attended. The church members gave loyal support in attending the meetings and bringing interested friends, and we had an excellent attendance throughout the entire series of meetings. Since the meetings began, forty have been baptized and two received on profession of faith.

in years, Elder Belote says that the meetings were very well attended and entirely self-supporting, and that they baptized fifteen as the direct result.

Grant Hosford is now engaged in an effort in Cleveland, Ohio. He reports favorable progress:

"We are happy to send on to you an encouraging report of our meetings in Cleveland, Ohio. We have rented a fine auditorium that seats over 1,000 people, in the heart of this city of a million population. There has been a good attendance from the very first. At the present time we have the names of ninety persons whom we are visiting, and last Sunday thirty of these came forward in answer to the call to become Sabbath keepers. Many more are in the valley of decision, and we are trusting the Lord will give a rich harvest of souls."

The British Columbia Conference has made encouraging progress in adding new members during the last few years. The Victoria church, under the leadership of N. C. Ernston, who has held a number of efforts, has increased from twenty-two to 130 during five years. In Vancouver the Sabbath school membership has grown from 180 to nearly 400. H. A. Lukens, the president of the British Columbia Conference, also serves as pastor of the Vancouver church, and carries on almost continuous evangelistic efforts. In both Vancouver and its suburb, New Westminster, new church buildings have been erected. The membership of the entire conference, which up until five years ago had remained almost stationary at 700, is now reported at 1,100.

We have a very interesting report from Orno Follett, who is working for the Indians of Arizona. He says:

"When we began work in southern Arizona, about two years ago, I hoped to be able, with the Lord's blessing,

to raise up a group of twenty-five Indians from our first effort here. We now have that number who have taken a definite stand for the third angel's message—eleven baptized, and fourteen in the baptismal class. We are giving those in the baptismal class plenty of time to demonstrate that they can live consistent, Christian lives in harmony with the standards of the Seventh-day Adventist Church before baptizing them. There are several more who are deeply interested, and we hope they will take their stand for the truth later on. Most of these Indians have come out of great darkness, and will need careful and patient training for some time yet, but they are earnest and sincere in their desire to live up to the new standards brought to them by the third angel's message.

"Arizona has the largest Indian population of any State in the United States except Oklahoma. We already have several calls for meetings at other points among the Mohaves, Mohave-Apaches, Pimas, Papagos, and others, but of course cannot fill them now.

I am convinced more and more as the days go by that the time has come for the message to be carried to these long-neglected tribes, and I am confident that when we do our full duty in carrying it to them, many of these Indians will be won for the Master."

Glenn Morton is engaged in conducting church efforts. He reports that as the result of one recently held in the Eagle Rock (California) church, twenty-three people were baptized, and that the members themselves were spiritually revived and individually strengthened by their active part in the program. Five persons have already been baptized in the similar program he is carrying on now in Hollywood.

There have been times when we have been tempted to turn aside to commercial lines of business in our publishing work. We are constantly subjected to the danger of operating hospitals and sanitariums on the usual plan of institutions of the world. It is possible for us to develop preachers, teachers, doctors, and nurses who may become strong in their particular line of work while failing to become outstanding in soul winning.

We shall be constantly confronted with the danger of coming short of this one great objective in our educational work. The requirement for our having our own educational system, our own schools and teachers, is that we may be prepared to fulfill more effectively the commission which applies here in a very special way in this final gospel endeavor. Our educational work should be a means by which our own children and youth may be given an education that will lead to their salvation, while at the same time our schools should be great training centers for equipping the youth of our denomination for a mighty world-wide, soul-winning work.

This final gospel call is to go to every nation and every people. It is a task that is not to be delayed, and it calls for a definite preparation of the youth of this denomination. It is just as easy to become satisfied, while reaching high scholastic and intellectual standards, to meet the demands and requirements of the world's program, as it is for our publishing houses and medical institutions to lapse to the lower level in their work.

There is also the danger that our young people will have in mind mainly a preparation for a worldly career or profession. The idea of being prepared for employment in the world in some professional line has prevailed to quite an extent. We shall be tempted all the time to conform to what appears to be an approved and successful worldly policy, with worldly standards oftentimes set up as a guide.

While it is true that our schools should provide an efficient preparation for our young people, we are certain of failure if we do not allow this great gospel commission to actuate us and mold and fashion our preparatory work. I believe that the soul-winning spirit should prevail in our schools, and that soul-winning activities should be carried on throughout the school year.

Those significant words of Paul found in 1 Corinthians 8:1, "Knowledge puffeth up, but love buildeth

## Our Schools as Soul-Winning Agencies

BY E. K. SLADE

OUR work is pretty well outlined by the brief commission given by our Lord, "Go ye, . . . and make disciples of all nations." We are custodians of the last gospel message to the world. It is made very clear to us that the world exists and time continues only for the completion of God's plan of winning souls for His eternal kingdom from among the inhabitants of this world. The four mighty angels are commissioned to hold in check the turmoil and strife of the world until such a work can be completed. In the Saviour's prophecy concerning the end we are

given these words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" The end is delayed for the accomplishment of that purpose. When this final gospel work is completed, there will be no necessity for this world to last longer.

Every phase of the work of this final gospel movement should be directed to this one end. Disciple making, I may say, is the only purpose of the work that we are carrying on in the world today in all its divisions and departments.



up" (R. V., margin), are worthy of consideration in our educational program. Intellectualism is important, but without that basic principle which relates to heart preparation having a prominent place, we shall come far short of the mark.

Intellectualism alone does tend to inflate. In order to have the soul-winning work prevail in our educational program, we shall need to know the experience of heart preparation. We shall have as the foundation of our experience the motive of love prompting us and serving as a foundation of the educational structure.

I believe that it is incumbent on managing boards, faculties, and all patrons and supporters of our educational work, to try to maintain this high aim and objective of our work. This is a great soul-winning movement. The world is witnessing the last mighty gospel endeavor by which disciples are to be made throughout the world. No part of our work can be so essentially bound up with that as our educational work. It should be the heart and center of our educational program to prepare workers to carry this gospel message to all the world in this generation.

## Our Work in Peru

BY C. P. CRAGER

It is gratifying to note that the work accomplished by this message is often recognized by those not of our faith. From time to time mention is made by some writer of the special work of Seventh-day Adventists in mission lands. In a recent letter from P. W. Christian, of the history department of Walla Walla College, he brings to our attention an interesting item of this kind. I make the following quotation from his letter:

"Dr. J. Lloyd Mechem, professor of government at the University of Texas, and an authority on Hispanic-American history, is the author of an intensely interesting book based on broad and sound research. It is entitled, 'Church and State in Latin America: A History of Politico-Ecclesiastical Relations,' and was

published by the University of North Carolina Press early this year.

"In his chapter on 'Church and State in Peru,' Dr. Mechem states (p. 213): 'Of the Protestants, the Seventh-day Adventists are generally conceded to be doing the best work. But there is no gainsaying the fact that Protestantism has made little headway in Peru.'

"I believe that this statement should be accepted by us as a congratulation for the success attained as a result of conscientious labor by our workers in Peru, made possible by the abundant outpouring of the blessings of God, and also as a challenge calling our attention to the great work still to be finished."

Truly we should be grateful to God for the power of this message in transforming lives.

When the lesson writer completes his work, carefully preparing the manuscript, questions, references, and notes, the manuscript is forwarded to the secretary of the General Conference Sabbath School Department, and there in the department, after careful revision and editing, the manuscript is duplicated and mailed to the full reading committee of the Sabbath School Department. The members of this committee are scattered widely in this and other countries. Among them are a former General Conference president, a college president, several editors of denominational periodicals, and a number of departmental leaders, home and foreign, of tried experience in Bible teaching and evangelistic service.

The members of the reading committee, after thorough reading of the lessons, send in a digest of their criticisms and suggestions to the secretary of the General Conference Sabbath School Department. At this juncture the resident committee gives careful study to all the suggested changes. There are usually seven or more present around the table during a half day's session, and final decision is made as to the acceptance or rejection of the suggestions and criticisms received from the full reading committee. This is followed by the revision of the manuscript along the lines indicated in the decisions of the resident committee, after which the lessons are duplicated and in their completed form mailed for translation and printing by the various agencies which have this work to perform.

It is almost invariably from one to two years after the assignment of a lesson topic to any given writer before the lessons are studied in the Sabbath schools.

Choice of lesson writers varies greatly. Some individuals, from both experience and training, are especially fitted to prepare acceptable manuscripts for Sabbath school work. But were one to check back over the lessons of the last three decades he would discover among the lesson writers many names which are familiar to every Adventist household. Ministers, Bible teachers, editors, and denominational leaders from all lands have contributed of their supplies of spiritual grace to our Sabbath schools. To their efforts have been added the friendly counsel and criticism of those chosen to aid them in preparing the best possible lessons for our adult Sabbath school membership. Thus the lessons each quarter give to those who carefully and prayerfully study them the mature thought of a large number of the best Bible students in the church.

## How Our Sabbath School Lessons Are Produced

BY A. T. ROBINSON

SABBATH school lessons are not made. They grow. The germ of the lessons must have been born in the mind and heart of some individual who loves the Lord, and has found abounding truth in His holy word. The Sabbath school lessons, as they appear in the Lesson Quarterly, are not merely so many questions and answers on thirteen related lesson topics, prepared for the purpose of filling up the lesson period each Sabbath. Nor are they, as they eventually appear, the product of some one person's thinking. There is a process of development from the time the lesson writer assumes the responsibility of preparing a series of lessons until the Lesson Quarterlies are mailed out to the more than

11,000 Sabbath schools in which the lessons are to be studied in hundreds of languages.

The lesson writer first prepares an outline of the thirteen topics on a general subject which he may have chosen, or upon which he may have been asked to write. This outline, on completion, is sent to the Sabbath school secretary of the General Conference, who submits it to the resident members of the Sabbath school lesson committee appointed for the purpose by the General Conference, who either approve or reject this outline of lessons. If the outline has the approval of this resident committee, the lesson writer is instructed to proceed with the preparation of the lessons.



## West Visayan Academy

BY MRS. W. J. BLAKE

A MOST wonderful Week of Prayer has been enjoyed by teachers and students at the academy. The influence of this meeting will be felt for a long time, not only here, but through the field as students go to their homes. The Spirit of the Lord was manifest in great power from the first meeting to the last.

Pastor Lugenbeal had charge of the meetings during the first part of the week, and his studies on the seal of God, the coming of the Lord, and the word of God were much appreciated. Pastor Mote, the director of the academy, continued the meetings, presenting the importance of confessing every sin and gaining the victory through faith. The Lord impressed hearts at every service.

The students were organized into prayer bands, which met at a regular hour each day, but often at other times groups of students could be seen going out to the beautiful secluded spots where they could sing and pray to God.

On Friday, the last day of the Week of Prayer, the students requested that they be given opportunity to confess sins and testify for Jesus in their Bible class. Other classes became prayer bands before they closed. Earnest, heartfelt con-

fessions were made by every one. They were not afraid to name the sin that had been committed and beg for pardon. Wrongs were made right, doubtings and unkind words were confessed, and hidden things were brought to light. All heartily confessed and forgave one another. The poet has said,

"Love scarce is love that never knows  
The sweetness of forgiving."

It is well to study from books, to store up a fund of knowledge, and to work the problems in mathematics to develop the power of reasoning; but after all, the better part of an education is to know God, His keeping power, and Jesus as a personal Saviour.

As the Week of Prayer came to a close on Sabbath, the students gathered on a little hillside near West Hall, where a very neat little baptistry had been built by the students and decorated with waving palms, and there twelve of their number were buried with their Lord in baptism. Pastor Mote officiated. Others will be baptized later.

O may these precious young people be kept climbing heavenward, and one day meet the Saviour whom they have learned to love.

known what it was to worship or pray. They asked us how to do it. While meeting with us, they would watch the actions of the missionaries, and try to kneel and rise when they did. One village up there has been waiting many months for a teacher. The house has been finished and everything is in readiness, but we have not been able to send a worker.

The lower village of Bukabuka has responded well to the influence of the gospel. The Efogi man, Faole, who walked from Efogi to Bisiatabu years ago to carry goods for us and earn his Thirteenth Sabbath Offering, still holds the fort at Bukabuka. The people love him. Every time he comes to visit us it makes our hearts rejoice as we hear the good tidings he brings. We continue to work on, sowing the seed of the gospel, and knowing that in due time we shall reap.

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## An Unusual Dream

BY O. B. KUHN

THE experience of a faithful worker receiving help through an unusual dream was told to us by M. C. Warren, who had personal knowledge concerning it.

The little son of an evangelist, who was stationed in the mountains of Szechwan Province, was dangerously ill, and as they were far away from medical institutions and physicians, it seemed that the child must die.

On a Friday night, Pastor Hwang of Chengtu, who formerly practiced medicine, and who knew nothing of the sickness in the evangelist's family, dreamed that he had been called to see his son, who was very ill. In the dream he examined the child, and then wrote a prescription.

The next morning Pastor Hwang recalled the dream, which impressed him greatly. He thought to wait until after the Sabbath before writing to the evangelist about it, but he was so restless that he could not put it off, so before going to the services he wrote to the evangelist.

When the letter arrived at the mountain station, the worker was having a Bible study with an evangelist of another Protestant mission, who was interested in the message taught by Seventh-day Adventists.

The prescription was followed, and the sick boy was immediately healed. The other evangelist was so greatly influenced by this experience that he decided then and there to obey the truth and keep the Sabbath, and to-day he is preaching the message for our mission.

## A New Interest in Papua, South Pacific

BY MRS. C. E. MITCHELL

As the years have passed, many visits have been made along the coasts of Papua, each time in the hope of sowing some seeds of truth in the hearts of the people. Recently it was our privilege to visit some villages below our mission station at Vilirupu.

These coastal people are very alert and keen-minded. They have always shown an interest in the mission, being attracted to us in their sickness and need. At each place where the mission launch anchors, the people come out and seem much pleased when they hear there are to be pictures and gospel stories. The village is called together, and as soon as it is dark all come to the meeting. Sometimes just as the meeting is finishing a crowd arrives from an inland village and requests it all over again. The pictures are shown again and the story repeated. Then many come to ask questions till midnight. Though sometimes weary, we are always

delighted to do all we can for the people.

Some time ago these villages decided they wanted the mission to come and stay with them, so plans were made to place a teacher at one central place, and have him visit and work along the coast. Good reports have been coming from there, and the people of a large village thirty miles below where our teacher is stationed, are calling for a teacher to come to them. They had begun to erect his house, and begged very hard for us to try to send them a white missionary. This is impossible, but plans are being laid for a Papuan worker to go to live there.

These coastal people have traveled many miles to our dispensary for medicine and treatment, and I feel sure that it is this line of work that has made these new openings, not only on the coast, but right up on the mountains with the bush people.

These heathen people had never

A Tribute of Faithfulness

BY MRS. L. F. PLUMMER

Now and then something touches the depths of one's heart. Two such experiences have recently been mine. I have known our lamented brother, H. H. Hall, for many years as a faithful attendant at the Sabbath school. His voice was often heard in our headquarters Sabbath school, as he conducted the teachers' meeting, gave the general review, or taught a class. His work always gave evidence of close and thorough study of the lesson. The last service he attended was the Sabbath school held in the gymnasium of the Washington Sanitarium. A short time after the service closed he was stricken, and did not recover. We lost a model Sabbath school member of the highest type in the passing of Brother Hall. In darkest Africa Sister Helen Walde Wheeler gave evidence of her love for the Sabbath school. After years of illness, she sleeps in Jesus. Her husband, writing to me, says:

"I received the inclosed letter with Mrs. Wheeler's Perfect Record Card of Honor for the fourth quarter of 1933, and her Sabbath school bookmark for the year 1933. We have always had the daily study of the lesson in our home, and I thought that you would be interested to know that she was faithful in daily study to the last. She usually wrote the answers to the questions in her Quar-

terly, and she kept this up as long as she had strength to write, which was just a few days before her death. Whenever she was strong enough, the European class here on the mission always met in her room for the study of the lesson. On her last Sabbath on earth, she answered in class the first question of the lesson.

"If you can use her example in any way to promote the interests of the Sabbath school, be free to do so. If you wish to keep the bookmark in the Department as a souvenir, you may do so; but if it is of no permanent interest, you may return it to me after it has served its purpose."

The secretary of the Northern Rhodesia Mission field, in sending to Brother Wheeler the Honor Card and bookmark to which Sister Wheeler was entitled, writes:

"The bookmarks from the division came a day or two ago, and Sister Wheeler was entitled to one. I am sorry indeed that it is not my privilege to hand this to her, but I thought you might wish to keep it, and for this reason I pass it on to you at this time."

So we rejoice in the faithfulness of these two members to the Sabbath service which they especially loved. May their example inspire all of us to greater devotion to the Sabbath school and its interests.

Diabetes and Meat Eating

(Continued from page 15)

able to work," so finally Dr. Erickson translated it for him into good Danish. It provoked a broad smile as he answered that he had never lost a day from work in fifty years. He looked the part, and his answer quite satisfied his food research interrogator.

I wonder what would happen to our Seventh-day Adventist denomination if we should undertake seriously to carry out such a program as Dr. Hindhede has lived by for many years. We might expect to see the result in improved health, decreased sustentation and sick benefit, and increased earning power, which would be very helpful from a financial standpoint in balancing the budget and helping with our foreign mission program.

"If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to

the world, to angels, and to men." When we show how little we appreciate our great health truths by eating meat in public places, or by inviting our friends to a chicken dinner, we are acting unworthy of our faith, and retarding the advance of our truths, especially if we are leaders to whom our laymen may rightly look for leadership.

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TWENTY-ONE young people have been baptized at Shelton Academy, Shelton, Nebraska, this year. Sixteen were baptized last fall after our fall Week of Prayer, and five since our spring Week of Prayer.

G. E. HUTCHES.

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C. D. HEIN baptized seven April 14 and six April 21, and opened an effort at Omega, Oklahoma, April 22, with a full house.

J. J. REISWIG.

ON Sabbath, April 28, seventeen were baptized into the faith in the Missouri Conference, seven by Melvin Oss at the Ava church and ten by A. A. Leiske, who since March 10 has been conducting an evangelistic effort in Lancaster, Missouri. We have excellent reports from Flat River, where Brother and Sister Gaitens are conducting an effort.

CHARLES THOMPSON.

Appointments and Notices

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 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	
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	Aug. 23-Sept. 2
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.	
Illinois, Broadview College Campus	June 4-7
Wisconsin, Portage	June 7-17
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.	
Junior College, Arlington	June 14-24
Arizona, Prescott	July 18-22
Southern California Regional Meetings	
Central California, Fresno	Aug. 3-12
Southern Union	
Alabama-Mississippi, Meridian, Miss., June 1-10	
Kentucky-Tennessee:	
Memphis, Tenn.	June 8-14
Louisville, Ky.	June 13-17
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

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OF SPECIAL INTEREST

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

We have just issued the April statement of the Forty-cent-a-week Fund which represents in figures our faith in the missionary movement of this people. In these days of stress, when "men's hearts are failing them for fear," we are encouraged, in our study of this report, to find that in many parts of the North American field our people have been more liberal to the cause of missions than they were last year.

Bermuda	.507*	Colorado	.159*
Alaska	.376*	Ohio	.156*
West Va. (Col.)	.314	Chesapeake	.156*
Potomac	.292	Texico	.153*
S. New England	.282	Wyoming	.152
Ga.-Cumb.	.256*	Idaho	.150*
Nevada-Utah	.255	West Virginia	.138
Gr. New York	.254	Missouri	.136*
Potomac (Col.)	.248	Minnesota	.135*
S. Calif.	.237	Washington	.133
New York	.233	Carolina	.132*
Florida	.228*	Chesapeake (Col.)	.132
New Jersey	.225	Michigan	.132
N. Calif.	.213*	Ontario-Quebec	.128
New Jersey (Col.)	.212	Kentucky-Tenn.	.128*
East Pa.	.207*	Florida (Col.)	.127*
West Pa.	.201*	Indiana	.125*
S. E. Calif.-Ariz.	.199	Montana	.123
Can. Calif.	.186*	Newfoundland	.122
N. New England	.174*	Maritime	.121
E. Pa. (Col.)	.164	Iowa	.121*
Nebraska	.161*	Upper Columbia	.121
Illinois	.159*		

If ever there was a time when we should rally our people to the needs of the hour, it is now. We beg the leaders in this fast-closing work to lay upon the hearts of the constituency the fact that

At the time of the Spring Council more funds from the General Conference treasury were released to our brethren out there beyond the horizon. We urge them to go forward. More souls are being won to the message in these difficult days than during prosperous times.

We list below the several organizations in their relation to mission giving. The gain in 1934 over the same period in 1933 is indicated by a star:

Wisconsin	.120
Oregon	.119
Oklahoma (Col.)	.119
South Dakota	.117
Alabama-Miss.	.115
Kansas	.111*
Ga.-Cumb. (Col.)	.109*
Alabama-Miss. (Col.)	.108
Oklahoma	.107*
Kentucky-Tenn. (Col.)	.104*
Arkansas-La. (Col.)	.099*
Texas	.097
Arkansas-La.	.095*
Ohio (Col.)	.094
North Dakota	.092*
Carolina (Col.)	.091*
Texico (Col.)	.085*
British Columbia	.085
West Pa. (Col.)	.081
Texas (Col.)	.071
Manitoba-Sask.	.069
Alberta	.057

God in such an hour as this makes a supreme bid for our love and loyalty, and asks that we prove Him now.

W. H. WILLIAMS, *Undertreasurer.*

By an unfortunate oversight on the part of the editor it was stated in the first-page article of the *Review* of May 24 that when Christ came to this earth He laid aside His divinity. This, of course, is a misstatement. He laid aside His glory, but not His divinity. He was Emmanuel, "God with us." We have not a human sacrifice, but a divine one.

Telegram From World's Fair

ONE hundred twenty-five thousand visit exposition first day. Twenty-four hundred pass Adventist exhibit hourly. It arouses great interest, especially globe. Lecturer kept busy explaining our work to crowds. Many interesting personal conversations. Unparalleled opportunity for giving message. Sizable staff necessary.

J. C. THOMPSON.

A Macedonian Call  
The West Chosen Mission

THE past year witnessed more literature sold, more tithes gathered, more Sabbath school offerings given, more home missionary work done, and more baptisms administered than in any previous year in the West Chosen Mission. Home missionary reporting members stand for the past year at 160 per cent of the church membership—nearly a world record, I believe.

I am glad to report also bright prospects for continued expansion. However, short budgets, which have compelled us to dismiss several workers, place us in a very critical position indeed. This

can be appreciated when it is known that we have only eleven male workers and five Bible women to look after fifty-five companies and churches and take care of the expanding work.

Our trying position can be better appreciated when I tell you of the situation in just a few places. From Hadi, where we have a small company and some fifteen outside adults attending, two sisters came to my house last week and pleaded with me for half a day to send them a worker, and I had to turn them away disappointed.

At Chungyangni, a church of but two years' standing, with about fifteen baptized believers and some thirty outsiders attending, we have been compelled to take away the worker for more needy fields. Being only two years out of the darkness of heathenism, this church is poorly equipped to foster the work.

In visiting Yopo last week, where the worker is being removed, I found the brethren greatly perplexed over the situation there. Some thirty new believers, mostly young men, are attending our meetings, and there is no one of experience in the church to care for them. There the thirty were before me last Sabbath, and when I asked how many were determined to go on into a full knowledge of the truth and baptism, every hand went up. We can send only a Bible woman here to foster this interest.

We pray that, in spite of shortness of funds, these and other special interests may be fostered unto the saving of many souls. We ask your prayers and solicitude in behalf of the work in this field.

EDWARD J. URQUHART.

Amazon Mission

A FEW weeks ago I had the privilege of baptizing thirty-five well-prepared people at our interior station Yurimaguas, which is situated on the Huallaga, a tributary of the Marañon River, in Peru.

As is our custom, a most thorough examination was given the candidates, in the course of which we placed before them the possibility of their having to suffer persecution for the truth's sake. As I asked this group the final question on this point, their faces lighted up and then they told me of their experiences of the last six months. They had suffered persecution, and many of them had been kept in jail for weeks at a time for keeping the commandments of God, and by their faithfulness they had won over the authorities and were released. I was indeed happy to baptize this group of faithful people.

F. A. STAHL.

A Reader Fifty-five Years

A CARD from Andrew Mead, Arlington, California, dated March 9, 1934, says:

"I have passed my ninety-fourth birthday. I have read the *Review* for more than fifty-five years. It is better all the time. I read it every week, also other periodicals, with my Sabbath school lesson study every day. . . . I love the truth and cause. I have paid 60 cents a week for myself and my wife from the first. My wife passed away over five years ago."

I think that is a wonderful record for a man who has been in the way as long as Brother Mead. May God bless him to the end of his earthly life and receive him into His kingdom.

L. H. EVANS.

A NOTE from Prof. W. W. Prescott, of Emmanuel Missionary College, states that he is returning to Takoma Park, and that his address hereafter will be 412 Carroll Avenue, Takoma Park, Washington, D. C.



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

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