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Love's Alabaster

by R. Hare

*The perfume filled that ancient hall in Israel's land,
With incense soft and strangely sweet,
And one Great Heart within rejoiced to breathe
A fragrant offering so complete,
And one glad heart in love rejoiced to pour
Its spikenard on His feet!*

*Love's alabaster broken, tells to all its tale,
And startled eyes in question see
That precious ointment poured on tired feet;
But yet its sweetness crossed the sea
To distant lands and o'er a weary world
To time's eternity!*

*Poured on the tomb, love's alabaster incense dies,
No heart receives its mystic flow,
No throbbing pulse beat answers to its call,
And slumbering clay will never know
That sacrifice was ever offered there
In sorrow's deepest woe!*

*Go, then, unseal love's perfumed alabaster now,
In offering for a living shrine;
Wait not till death has chilled the weary heart,
And robbed it of its flame divine.
Anoint the living with its perfumed flow,
Make some heart glad as thine.*

*Too late to praise, when silent lips are cold and dumb,
When sparkling eyes have lost their light,
When suns have set, and twinkling stars are hid
By shadows deeper than the night.
Go, and unseal love's alabaster now,
Give living hearts delight.*

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

"This Same Jesus"

It was a comforting word which the two angels brought to the disciples as Jesus disappeared from their view. The resurrection was forty days in the past. Christ, during this time, had associated with His chosen ones, instructing them more perfectly as to the work committed to their hands. It must have been a great joy to be in His company once more.

They had witnessed His agonizing death upon the cross, following His base betrayal by Judas, when His most intimate companions had forsaken Him and fled. He was left to tread the wine press alone, and of the people there was none to help. He died in the sinner's stead, the divine sacrifice of Heaven for lost mankind. And dying as a sinner, it seemed to Him during the death struggle that He was forsaken, not only by men, but by the Father Himself. This led to His agonizing cry on the cross, "My God, My God, why hast Thou forsaken Me?"

And then the sorrowing disciples bore Him to the tomb. Later the tomb was sealed and the Roman sentries were posted to guard it. It seemed to Christ's followers that every earthly hope had vanished. They looked into the future with gloomy forebodings. And then suddenly there burst upon them the revelation of the resurrection morning, the testimony of two women to whom the angel appeared and announced the resurrection of the Lord, the testimony of Peter and John, who found the tomb vacant, and then the appearance of Christ Himself, first to Mary, then to Peter, then to the eleven, as they were assembled behind locked doors, through fear of the Jews. And then the forty days of renewed association in which their great disappointment was made plain. The prophecies relating to the Messiah were doubtless studied. Christ enlightened their minds as to the character of the kingdom and its establishment.

Then one day He led them out to Bethany, where they had often been before, "and while they beheld, He was taken up; and a cloud received Him out of their sight." What must have been their bewilderment! And this they manifested as they stood there and gazed wonderingly into the heavens. But "while they looked

steadfastly toward heaven as He went up, behold, two men stood by them in white apparel." And these men brought to the disciples this message of comfort and assurance: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

This same Jesus was to return. This was indeed a comforting assurance. In His departure they had lost their dearest earthly friend, one who had entered into all the experiences of their lives. He had cheered them in discouragement, He had comforted them in their sorrows, He had instructed them in their ignorance. As a loving father He had settled for them their quarrels and misunderstandings. He had fed them, as well as the great multitude, by His miracle-working power. They had seen Him heal the leper, raise the dead, cast out devils, still the tempest, cause the lame to walk, the deaf to hear, and the blind to see. When they returned from strenuous labor, He had said to them in loving sympathy, "Come ye yourselves apart into a desert place, and rest awhile." How could one enter more fully into their lives or more deeply into their experiences?

And now the One to whom they had looked for instruction, to whom they had deferred for guidance, upon whom they had leaned for support, was gone, and they were left behind, orphans in a dark, cold, criticizing, persecuting world. But to their hearts the assurance of the angels bore great joy. This same Jesus was to return and take them to Himself. The One with whom they had lived and labored, with whom they had traversed the hills and valleys of Galilee and Judea, who had been to them more than any earthly friend or closest relative could possibly be, —He was coming back.

And we may well believe that because of this assurance they turned their faces toward the field of service, and began active preparation for their lifework, not with tears of sadness, but with feelings of exultant hope and joy.

This same assurance is for us, and the promise given to the disciples two

thousand years ago is just as definitely for the church at the present time. The comforting promise that Jesus will come again and associate personally with His disciples, is a promise to every individual believer. What a blessed meeting that will be! If we have learned to love the Lord here during our earthly experience, what joy will come to us as we grasp His hand and look into His eyes, and fall at His feet in praise and adoration for the great salvation He has wrought for us!

We find joy in communion with the Lord in this world. We come in touch with Him through the ministry of the Holy Spirit, through reading His word, through viewing His works, in prayer, in communion, in ministry to others; but the grand climax of this will be reached in the hour when this same Jesus returns again to earth. What joy will come to us in personal communion with Him!

We love our friends in this life. When absent from them, we love to communicate with them by letter, by telephone, by telegram. But above this we love personal communion. While we appreciate during our absence their words of cheer, conveyed to us in various ways, we love more than all else their personal presence. We love to sit down and talk with them of our experiences while we have been separated. We compare notes and arrive at a better understanding of events that have occurred while we were apart.

And this is the joy of personal communion which we shall find with this same Jesus as He returns to take us to the mansions He has gone to prepare. He will explain to us many things that we could not understand in life's sad experiences,—the loss of property, the death of loved ones, severe trials, great temptations, our own weakness and failure. How we have grieved over these, how we have tried to reason them out, and understand why they were permitted by the loving Father. And then we have reached the place again and again where we were forced to stop reasoning, for fear we would be driven to distraction; and we have said, "It is unfathomable, I cannot understand it, I can only leave it in the hands of the infinite God, who permitted it, trusting that in the world to come, if not in this one, all things will be made plain."

And Jesus will make it all plain, and we shall see then, perhaps, that the road we traveled in trial and in affliction, was the road of His choosing, that the chastening was by His rod, in order to drive us to Himself,

(Continued on page 7)

Report of the Autumn Council

The Autumn Council for 1934---No. 1

BY M. E. KERN,

Secretary of the General Conference

THE recent Autumn Council at Battle Creek, Michigan, November 6 to 14, was one of the most important councils in our history. The marvelous ingathering of souls in several of our mission fields, making the proper caring for the fruitage a most difficult problem; the increase of our membership in all the world; the unprecedented calls for help in hitherto closed lands, together with our straitened financial circumstances; and also the persecutions and legal restrictions in some countries, brought us face to face with unusually difficult problems.

These extraordinary times call for an experience on the part of God's people which is more than ordinary, and we rejoice to say that our Autumn Council was one of the very best meetings which the leaders of this movement have ever held. The following statement from "Testimonies," Volume IX, pages 196-198, which was read at the first business meeting, met a marked fulfillment in the Council:

"It should be understood that perfect unity among the laborers is necessary to the successful accomplishment of the work of God. In order to preserve peace, all must seek wisdom from the great Teacher. Let all be careful how they introduce ambitious propositions that will create dissension. We are to be subject one to another. No man, in himself, is a complete whole. Through submission of the mind and will to the Holy Spirit, we are ever to be learners of the great Teacher. . . . Then let us remove every barrier, and come into unity in the service of the Master. . . . Brethren, unify; draw close together, laying aside every human invention, and following closely in the footsteps of Jesus, your great Example."

Through those days of wrestling with difficult problems, although there was keen disappointment because urgent requests for financial help could not be granted, not one word of complaint or impatience was heard. We praise God for this "unity of the Spirit," and for the

courage and confidence of the leaders of the movement to press forward to finish the work.

Devotional Meetings

The devotional meetings held each morning were especially helpful. It has sometimes happened that as the pressure of work increased during our councils, some subcommittee meetings and personal interviews have been held during the devotional hour. Not so this year. Nothing was allowed to interfere with these meetings. There was a full attendance to the last.

The first of these meetings was conducted by Elder C. H. Watson, president of the General Conference, his study being based on Psalms 1:1-3. Commenting on the phrase, "His delight is in the law of the Lord; and in His law doth he meditate day and night," Elder Watson said: "We live in an age of bustle and confusion, which does not lend itself to meditation, but there is a calmness and quietness suggested in this verse that we should seek for our soul's sake. . . . We live too much in public nowadays to realize that blessing in our lives in all of its fullness. . . . We bring too much of the public into our homes to allow that blessing to come fully into our hearts and homes. . . . Speaking with all kindness, I affirm we cannot get the blessing that comes from meditation upon the law of God while we continually allow the public to crowd into our homes through the radio. Let us give the radio its rightful place, that it may be a blessing, and not a curse to us. Let us shut out from our program the things that make it impossible for us to enjoy the fullness of the blessing that comes through continual meditation upon the law of God."

Referring to the fruit in season mentioned in verse three, the speaker said that primarily this refers to the fruits of character. When these fruits appear in the life, then follow in their season the blessed fruits of service. Great damage has often been done in the cause of God by

trying to make the fruits of service appear in the place of the fruits of character.

This thought of fruit in the life was further emphasized by Elder A. G. Daniells in the second devotional meeting. He spoke with great earnestness on the finishing of God's work in the earth. His study led to the conclusion that the great essential for the finishing of the work is not more workers and more money, but that the church shall have the indwelling presence of the Holy Spirit, that Christ shall be reproduced in the hearts and lives of His followers. "It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—"Christ's Object Lessons," p. 69.

The third devotional meeting was led by Elder F. M. Wilcox, editor of the REVIEW AND HERALD, who gave a study on "The Doctrines of the Church and the Ministry." He emphasized the great doctrines that have made us a people, and the necessity of unity of belief in the church. Those who have the responsibility of ministers and leaders should in common honesty not accept credentials from the denomination if they find themselves out of harmony with any of the fundamental tenets of the faith. Workers must beware of speculations on nonessentials. Any worker who believes himself to have new light should follow the course outlined in the Spirit of prophecy, first presenting the supposed new light to the leading brethren, and then following the counsel given. He read excerpts from the Spirit of prophecy, warning against the teaching of error in an effort to make our preaching new or startling. The study was a very earnest warning against spiritual declension, and an urgent admonition to do faithful work in holding up the standards of truth and in keeping the church free from worldly influences. The service was closed with an earnest prayer of supplication for the grace of God to save us from sin and mistakes, and for the Holy Spirit to guide the church in the fulfillment of its mission.

The devotional meeting of Friday morning, November 9, was conducted by Elder N. P. Neilsen, president of the South American Division. The study was based on Ezekiel 10:11: "They turned not as they went, but to the place whither the head looked they followed it; they turned not as they went;" and a statement from "Gospel Workers," page 470: "Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord." Lessons were drawn from the triple expressions used in the symbolism of Ezekiel 1 and 10, as follows:

"They turned not when they went."

"They went every one straight forward."

"The spirit . . . was in the wheels."

From Ezekiel 10:2, "Go in between the wheels, even under the cherub, and fill thine hands with coals of fire from between the cherubims, and scatter them over the city," the lesson was drawn that it is within the organization that we receive God's richest blessings to bestow upon the world. Elder Neilsen, in closing, spoke of how the advent message is going as "a flash of lightning" (Eze. 1:14) into all the world, and read the following poem:

They Are Gathering to the Message

There's blessed saving truth in the call of
God today,
'Tis the everlasting gospel, the life, the
truth, the way,
And every tribe and kindred are hasten-
ing to obey;
They are gathering to the message of the
Lord.

To many a darkened land where the truth
was never heard
God's witnesses have gone in obedience to
His word.
They preach the blessed advent till hearts
are greatly stirred:
They are gathering to the message of the
Lord.

From tumult and confusion, from unbe-
lief and pride;
From every blind deception, where fears
and passions ride;
To freedom, peace, and hope—heirs of all
that shall abide—
They are gathering to the message of the
Lord.

They are gathering to the message, the
message of the Lord,
They are gathering from all lands in obe-
dience to His word.
Nought can stem the onward flow of the
multitudes below
Who are gathering to the message of the
Lord.

—J. Harker.

The next devotional hour was very appropriately given to a study on "The Faith of Jesus," by Elder O.

Montgomery, vice-president of the General Conference. "Justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as He is revealed in the gospel to be our Saviour, our Prophet, our Priest, our King, and we learn to trust in and rely upon Him and His righteousness alone for justification and salvation."

The devotional hour on Monday, November 12, was occupied by Elder L. E. Fromm, of the Ministerial Association, in a presentation of facts regarding the beginnings of the advent movement. The General Conference has during the last two years made quite a remarkable collection of source material covering this early period, and Elder Fromm, with the use of a large chart, presented very clearly the story of the second advent movement, before 1844, the great disappointment of that year, and the rise of the third angel's message following the passing of the time which had been set for the Lord to come. The hand of Providence is clearly seen in the guidance into the full truth of this last-day message of those who held fast their confidence in God's leadership. The hand that so surely guided His people out of the confusion that resulted from the disappointment is with His people still. We have not followed "cunningly devised fables," but have abundant evidence from the word and from the experiences of the past that God is leading this movement to a glorious triumph. As stated by the Spirit of prophecy, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

On Tuesday morning, November 13, Elder E. E. Andross, president of the Inter-American Division, led us in a study based on the third chapter of Zechariah, especially verse 7: "Thus saith the Lord of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by;" and the sixth verse of the fourth chapter: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." An earnest plea was made for that intimate relationship between the worker and God that is the only way to success in God's work. As ministers, we must speak in sincerity and deep earnestness.

The devotional meeting on the closing day of the Council was a prayer and praise service, led by Elder E. D. Dick, secretary of the Northern European Division. Selections from the

fifteenth chapter of John and the fifth chapter of Galatians were read, and the thought of fruit bearing and joy in service was emphasized. Many testimonies were borne of appreciation of the blessings of the Council. The service closed with singing, "O there'll be joy when the work is done."

Aside from these large devotional meetings, there were smaller groups that met for prayer from day to day.

Statistical Report

Statistics of the progress of the message are not merely dry figures to those who wait for the coming of our Lord. The very full report submitted by the statistical secretary, H. E. Rogers, cannot of course be given here, but the following summary of his report will give to the readers of the REVIEW the outstanding facts for the year ending December 31, 1933:

The membership of the 7,640 churches of the denomination throughout the world, December 31, 1933, was 384,151. This is a gain of 269,594 during the last twenty years, or a net gain during the last five years of 19,771 annually. The net gain during the last year was 22,050.

The number added during 1933 by baptism was 37,824, and on profession of faith, 3,128, a total of new members received during the year, of 40,952.

This work is now conducted in 295 countries and islands, by 22,254 evangelistic and institutional laborers (an increase of 1,539 during 1933), who are using in their work 504 languages and dialects. The increase in languages during the last seven years is 248, or one new language added on an average of every ten days. This is an increase of twenty countries and islands in which we began work during 1933, and of nineteen new languages in which laborers are conducting work.

Denominational literature is now produced in 161 languages, in the form of 6,902 books, periodicals, pamphlets, and tracts, containing 510,952 pages, one copy of each costing \$2,004.87. The number of persons employed by the 69 publishing houses producing this literature is 1,060; and the number of persons employed in its circulation is 3,107. The value of denominational literature sold in 1933 was \$3,387,682.66; since 1863, \$99,362,717.42.

The number of primary schools is now 2,064, with 2,807 teachers, and an enrollment of 71,579. There are 207 advanced schools, employing 2,325 teachers, with an enrollment of 23,481; or a total of 2,271 schools, with 5,132 teachers, having an en-

rollment in all the schools conducted by the denomination throughout the world of 95,060. In other words, the total enrollment is equivalent to one fourth of the total membership of churches. The value of buildings and equipment thus used is \$10,380,-323.60.

There are 66 sanitariums, 57 treatment rooms and dispensaries, a total of 123 institutions where the sick are cared for, employing a total of 4,466 physicians and nurses, treating during the year 423,576 persons, and giving charity to the extent of \$440,-967.10. The value of the institutions thus engaged is in excess of \$10,-000,000.

The total income for evangelistic work during 1933 was \$8,642,652.43, which was \$614,385 less than the amount raised in 1932, or a decrease of 6.64 per cent. The amount raised in 1933 was \$22.50 per capita for the world field. The amount raised in North America was \$5,312,506.17, or \$36.95 per capita; in all other fields the amount raised was \$3,330,146.26, or \$13.85 per capita.

The Financial Statement for the year 1933, of Seventh-day Adventist organizations throughout the world, was also presented by Brother Rogers. The report includes returns from 878 organizations. It shows total assets of \$42,951,033.52; liabilities of \$13,-633,327.56; and a net worth of \$29,-317,705.96. The total valuation of all denominational properties, including church buildings and church school buildings, is \$53,979,143.72, while in 1919 the value was \$25,432,-582.52; thus showing an increase during the past fourteen years of \$28,-546,561.20, or 112.24 per cent.

Evangelism in North America

Aside from the wonderful reports from our foreign divisions, our hearts were cheered by the report of progress in soul winning in North America, which was presented by W. H. Branson, vice-president of the General Conference for the North American Division. At the Autumn Council of 1930 a call was sounded to our ministers to lay upon strong laymen more of the burden for the churches already established, while they should give the principal part of their time to bringing new believers into the message. This movement has gained momentum, until today there is perhaps the greatest activity that has ever been seen on the part of ministers and people in soul-winning efforts. Last year five hundred different efforts were conducted for those not of our faith. Conference presidents, union conference presidents, and department secretaries joined with the evangelists in this work.

Our evangelists are baptizing from one hundred to four hundred new believers every year. One evangelist in a part of the field that has always been considered most conservative, baptized 350 new converts during the last twelve months. The radio is being used, and reports are received of people accepting the truth from listening to broadcasts of sermons and talks by our evangelists.

The gain in membership in North America in 1931 was 7,227; in 1932 it was 8,050; 1933, 7,940; and for the first six months of 1934 it was 5,429, or a total gain for the three and one-half years since the General Conference, of 28,646. This is a few hundred more than the entire world membership in 1889.

The Bureau of Home Missions is helping the conferences to foster work in twenty-two languages in North America, and today we have as many Italian Sabbath keepers in the United States as there are in Italy; as many Portuguese believers in America as there are in Portugal; a thousand more Swedish members than in the three Swedish conferences in the East Nordic Union, and more Spanish-speaking believers than in all of Spain.

A part of the call in 1930 was for laymen to engage in soul-winning efforts. We now have scores of laymen who are joining forces with the ministers in preaching the message in a public way. About one hundred public efforts a year are being conducted by men who support themselves.

Every department of the work has rallied to the call for greater evangelism,—Sabbath School, Home Missionary, Publishing, Missionary Volunteer,—and all are studying how to make the departmental work more effective in bringing people to a decision for the truth. This should be the fundamental purpose of every department of our work.

Resolutions on Evangelism

Early in the Council the following resolutions were passed, calling for still greater efforts in evangelism all around the world:

WHEREAS, It is evident that the movement toward greater evangelism which received renewed impetus at the 1930 Autumn Council, and which has since spread to all divisions of our world-wide work, has resulted in unprecedented gains in our membership, and has brought new hope and courage to our believers in all lands, be it

Resolved, 1. That during 1935 we redouble our efforts in public evangelism, throwing our entire forces into a mighty endeavor to reach the unsaved and to work those portions of our territory where as yet the message has not been proclaimed, and where millions are still unwarned.

2. That due emphasis be placed upon the work in the great cities.

3. That every institution and church organization be urged to give special study during the months of December, 1934, and January, 1935, to the question of how to make 1935 the greatest soul-winning year in our history:

a. By holding special meetings for counsel and prayer for the purpose of soul winning.

b. By special organization of institutional staffs, student bodies, Missionary Volunteer Societies, and church memberships.

c. By compiling prayer lists of the unsaved in their midst.

d. By planning for public evangelistic efforts to be conducted by the members of the staffs, student bodies, or church members.

e. By the systematic distribution of our literature, Bible studies, cottage meetings, and other kindred activities.

4. That all our departmental leaders be urged to give special study to their plans of work, with a view to making soul winning the dominant purpose of all their activities.

5. That where feasible and without expense to the conference, we encourage those who are consecrated and qualified, to represent our cause before public school, college, and university assemblies, service clubs, and civic organizations, thus making contacts for future Bible study.

Grateful Thanks

It will be fitting to close this first installment of the Autumn Council report with the statement of thanksgiving passed by the Council:

As we gather in Autumn Council for 1934, our hearts first of all turn to our heavenly Father in gratitude and praise.

We thank Him for the mercies and blessings showered upon our brethren and sisters in the churches and upon the laborers in the cause in all continents. In trying times we have seen the believers standing faithful, and growing in experience and devotion. We thank God for this grace upon the church, into which He is bringing new believers by tens of thousands every year.

Already in this Council we have heard reports of such ingatherings of souls as we have never known before. It is in our eyes a joyful sign that the Spirit is being poured out according to the promise for the last days, awakening hearts to give attention to the message of salvation. We thank God for these showers of blessing, while with humbled hearts we confess our need of deeper experiences in Christ's grace and power to save and keep.

We thank God also for the providences and deliverances attending the work in places where serious perils have at times threatened the cause. We are thankful for the opening of doors of access to regions hitherto beyond our reach.

We mourn the loss of devoted fellow laborers in evangelistic and institutional work in various divisions. We miss their helpful fellowship. But we acknowledge the goodness of God that has spared so many of our army of workers, and given them life and physical strength to lead the soul-winning work in conferences and mission fields.

For these things, and for mercies more than can be numbered, with grateful and humble hearts we praise God from whom all blessings flow, as we take up the work of this Autumn Council.



Impressive Figures

IN one of the last volumes of the Spirit of prophecy the statement was made:

"The day of deliverance is at hand." "No longer are the heathen to be wrapped in midnight darkness." —*Prophets and Kings*, pp. 376, 719.

None of us who were working for the mission fields would have dared to write thus in those years. But the pen of the Spirit of prophecy spoke plainly of the soon-coming day when the light of this message would flash through lands lying in darkness.

Now think of the news that comes. The impressive figures fairly startle us. Writing from South Africa, Elder J. F. Wright, of the Southern African Division, said of last summer's camp meetings in Nyasaland:

"When Pastor C. H. Watson and I were in Nyasaland a few weeks ago,

he spoke to 5,995 people on the Sabbath at Malamulo, while at the same time a meeting for children was attended by over a thousand. At another gathering at the same time in the Mlange district, just thirty-five miles away, I spoke to 6,050 people. Next day we exchanged places, Elder Watson coming to the Mlange meeting and I returning to Malamulo. I estimate that the attendance at all meetings this year in Nyasaland alone will exceed the 30,000 mark."

Surely this is the day when Providence is opening wide the doors for us to enter. Years ago we had no thought of such uprisings of these people in the search for truth. Only God could have brought such changes. Truly "the day of deliverance" that was at hand when the book "Prophets and Kings" was written, is now with us.

W. A. S.

Studies in the Book of Daniel

Introduction to the Eleventh Chapter

It was in 534 B. C., the third year of the reign of Cyrus, that Daniel was given the remarkable vision by the river Hiddekel. This was four years after the interpretation of the seventy weeks of chapter 9. Daniel was about ninety years of age. Though many scenes of the future had been opened to him, yet the prophet sought for further light on the events to come. That he might better understand the revelations of Inspiration, he gave himself to prayer and fasting. Concerning this he writes:

"In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10:2-4.

In response to the earnest intercession of the prophet, the angel Gabriel appeared to Daniel and assured him that his prayers were heard. He said:

"O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I

stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." "But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." Verses 11, 12, 21.

It is a wonderful fact that the man Daniel should be taken into the sole counsel of the prophet angel Gabriel, and Michael, who is Christ. Jude 9; 1 Thess. 4:16. And it is a yet more marvelous privilege that the remnant church should share in the prophetic counsels of these three at the Hiddekel. How appreciatively should the remnant people treasure the truths revealed in this important revelation.

Think of how comprehensive is this prophecy. It begins with the Persian kings; it traces the events of the reign of Alexander and his successors; it chronicles the rise of the Roman Empire, noting the outstanding struggles of that ancient kingdom; it predicts the establishment of

the Papacy, as well as the exploits of the saints persecuted by her; it definitely pictures the events clustering around the time of the end; and, finally, this prophecy climaxes the events of human history with a description of the time of trouble, the partial resurrection, and the final deliverance of God's people. What a pity that more time and study is not given to this the crowning line of prophecy in the book of Daniel. Surely the Lord would have His people trace these waymarks of history again and again in the march to the final deliverance from oppression, persecution, and the chaos of the reign of sin.

A New Prophecy Is Here Given

There is presented to Daniel a new literal prophecy in the eleventh chapter of Daniel. We may well dismiss the idea that the angel is here giving a still further explanation of the eighth chapter; for that prophecy was fully explained. Furthermore, five years elapsed between the vision of the eighth and that of the eleventh chapter. It would seem strange indeed that Gabriel should wait these years, with no apparent reason for such a delay, before completing the explanation of a vision whose interpretation had already been presented. The fact is that a new literal prophecy was given, as will be seen by the following:

"In the third year of Cyrus king of Persia a thing [Hebrew, *dabar*, word] was revealed unto Daniel, whose name was called Belteshazzar; and the thing [word] was true, even a great warfare: and he understood the thing [word], and had understanding of the vision." Dan. 10:1, A. R. V.

"I Daniel alone saw the vision. . . . Therefore I was left alone, and saw this great vision." Verses 7, 8, A. V.

The prophecy plainly states that Daniel saw the vision. A new vision, then, is here given to him. It was a vision of a great warfare. The American Revised Version is well supported by the Hebrew text. The Hebrew word *tsaba*, here used, is repeatedly translated "war" or "warfare" throughout the Old Testament.

A Literal Prophecy

Daniel states that a word was revealed to him. The Hebrew word translated "thing" in verse 1, is *da-*

bar. This term is usually translated "word" in the Old Testament. It is rendered *logos* in the Septuagint, or Greek version. The Greek term also means "word." Now this expression, "word," does not refer to merely a single word. It is the term used many times of a whole line of prophecy. For instance, Joel (1:1) says: "The *word* of the Lord that came to Joel the son of Pethuel." Then follows the whole prophecy of Joel. Again, we have the use of *dabar*, word, in Ezekiel 28:11, 12: "Moreover the *word* of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty."

So we would conclude from these and many other similar instances, that the term *dabar*, word, used in Daniel 10:1, refers to the line of prophecy in the eleventh chapter. Furthermore, observe the repetition of this term in the following verses:

"He said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee." Dan. 10:11.

"When he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." Verse 19.

"Thou, O Daniel, shut up the words, and seal the book." Dan. 12:4.

"He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Verse 9.

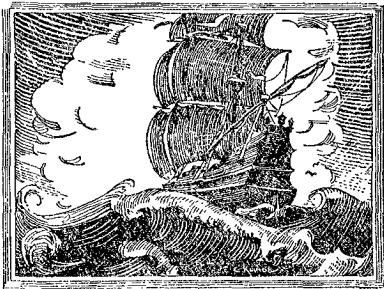
The literal prophecy of the eleventh chapter deals with a great warfare. In other words, the predictions are of great international struggles, which mark the rise and fall of great empires. The prophecy is comparable to the seven trumpets of Revelation, though beginning centuries earlier, but converging into the same mighty struggle in Palestine, where the last great battle of human history will be fought. Here and there the people of God are mentioned, but the great mass of events pertains to national or international history.

With this picture before us, and realizing that we are rapidly approaching that "time of trouble, such as never was since there was a nation even to that same time," and sensing that the time is drawing near when God's "people shall be delivered, every one that shall be found written in the book," we should turn with deep and intense interest to the vision given at the Hiddekel for the meaning of events occurring today. We invite your consideration of this prophecy in the succeeding studies.

T. M. F.

Measured by a Lifetime

THE Home Missionary Department, promoting the 1934 Harvest Ingathering work, fairly startled us with the announcement that our world-wide missions extension had taken place within sixty years. They called our attention to the fact that Septem-



Our Gospel Ship

BY EVA MILLER HANKINS

SOME fourscore years ago and more
A gospel ship set sail;
'Twas planned to voyage many seas
To lands both near and far,
And bear a threefold message, due
To every nation, kindred, tongue,
And jungle tribe beneath the sun.

The years have come and gone,
And still that ship sails on.
Most truly has it proved its worth
In every trial of its strength.
Though storms have risen and tempests
blown,
Nought could delay its marvellous speed,
Nor change its onward course.

Well-manned has been this gospel ship
With captains brave and crews most bold;
They've followed chart and compass true,
And trusted God to rule the sea.

But now when nearing the home port,
New dangers rise, unknown, unseen,
Uncharted rocks and hidden reefs,
Dense fogs and mists, obscuring sight,
And alien sea craft "standing off"
To challenge all desired approach
Into the harbor now so near.

Still on it sails, this stanch old ship,
Till now, in sight of land ahead,
The favoring breeze seems to abate,
And our good ship lies helpless quite,
Mid all the dangers that surround.

Some doubting souls begin to fear
The ship will ne'er make port,
And so they board some other craft,
To seek safe entrance there.

But others see by faith's clear light
A Pilot nearing through the gloom;
To Him is given full command.
He knows the course our ship must take,
The many dangers that surround;
And as His hand lays hold the wheel,
All hindrances give way;
For is not He the one who stilled
The waves on Galilee?

So fear we not. Our gospel ship
Will surely reach the port.
Its voyage o'er, its message given,
Captains and crews, their duty done,
All praise we'll give its Pilot true,
The one to whom all praise is due.

ber 15 last was the diamond jubilee date of our foreign missions. On that day in 1874 J. N. Andrews sailed for Europe as our first representative to cross the sea.

It is almost unbelievable that from the little beginning of those days, this work has so spread through the earth. One of the leading religious journals of the country has remarked of Seventh-day Adventists: "Small though the denomination is, their missionaries are found in every corner of the earth."

While people looking on are surprised at the vitality shown in this spreading work and in the fruitage it brings forth, we ourselves are surprised at it. The Lord is fulfilling the prophecy of those angels flying in the midst of heaven with the message of the judgment hour to preach to every nation and kindred and tongue and people.

W. A. S.

This Same Jesus

(Continued from page 2)

that He wounded in order that He might heal, that He bruised in order that in the process of binding up the bruise we would be drawn more closely to Him.

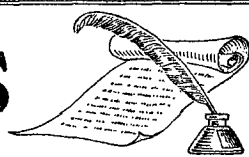
He will sit down with us by the river of life and explain to us the dark chapters in our experience, all will be made clear.

All this is embraced in the promise of the coming of the Lord. "Now," as expressed by the apostle Paul, "we see through a glass, darkly;" but in the coming day we shall be able to see face to face. "Now I know in part," continues the apostle, "but then shall I know even as also I am known." And so with hope, with confidence, with faith, we look forward to the glad day of reunion, to the time when Christ will come to take His children unto Himself. And at that time the tabernacle of God will be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

Truly we may say, in the words of the beloved disciple, who was one of those to whom the promise regarding this same Jesus was directly made, "Even so, come, Lord Jesus."

"CONQUER in the battles with yourself, and the battle of life will come easier."

GENERAL ARTICLES



No Sabbath Without Jesus

BY HUGH WILLIAMS

THERE is no true Sabbath without Jesus, just as there is no real rest apart from Him, for Sabbath means rest. Bare physical rest may be accompanied by worry or anxiety, and such is often the case with those who merely cease from work one day in seven, but fail of having the peace of the One who forgives sin and solves life's problems.

If one may find a mental calm or temporary relaxation apart from the world's Redeemer, is it not similar to what men have behind the gray walls of the penitentiary? There the prisoner may eat with no special concern for the provision of the next meal. He may try to dream of better days, or sometimes even join in a game and spasmodically forget, but always to have his eyes return to the cold bars that forbid his liberty and to the high watchtowers where guards ever stand with guns. In much the same way the worldly, care-free spirit, that ignores the Saviour of mankind, is sure to be returned to the hopeless boundaries of this short span of life, with its painful problems unsolved.

The Sabbath really stands as a sign of the kind of rest unknown by the tired and nervous world, and to it only the Divine Shepherd can lead the way. Only He can lead away from the burden of guilt and the torture of fear, from nerve-racking excitement and enslaving ambition, from a frenzied pursuit of the honor that men give, and from a spirit crushed by their criticisms. He only can lead into the "green pastures" radiant with hope, where one may rest beside the "still waters" that ripple only with forgiveness and love. Here, the one who is weary with disappointment and grief may put on the yoke of Christ, and know at last the joy of being useful in the garden of God. This is indeed "rest unto the soul."

The keeping of the seventh-day Sabbath cannot justly be separated from this kind of spiritual peace. It is truly a sign of this rest; but it is more than a symbol, it should be an actual day in this experience. The toil and duties of other days of the

week will be blessed by wearing the yoke of the Galilean, but with the coming of the Sabbath hours, physical and spiritual rest meet together in the temple of the soul, heralding the heavenly Canaan.

If to you the Sabbath has especially meant a cessation of labor, or if you have failed to find its treasured blessing, it is because Jesus has been left out. When He is left out, pharisaism casts its gloomy shadows of vain profession and unsatisfying forms. Let the Saviour into your Sabbath, and pharisaical darkness will be dispelled by the soft light coming from the presence of the Son of man.

No Useless Talents

BY J. A. STEVENS

THROUGH the sacrifice of Christ on Calvary, we are His "purchased possession." We are not our own. It is the purpose of God "that they which live should not henceforth live unto themselves, but unto Him which died for them, and arose again." 2 Cor. 5:15.

Acceptance of Christ as Saviour has made every believer a steward of God. As such we are brought into close relationship with the Lord. We are His representatives, and are to act in His stead, doing as He would do were He here in our place. And our every capability, every inherited or cultivated talent, is to be used in His service.

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men."—*"Christ's Object Lessons,"* p. 328.

Too many professed followers of Christ neglect this sacred responsibility. This is made clear in the parable of the talents. They do not recognize the solemn fact that they have been "bought with a price," and that the items in God's program for them are to be given first consideration in all their planning.

The parable of the talents gives Christ's reply to all who excuse themselves for neglect of personal soul-winning service. At least one talent has been given to every servant, and

the Lord expects that a faithful use will be made of it.

"Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works."—*Id.*, p. 331.

Again we have been told: "The Lord has a place for every one in His great plan. Talents that are not needed are not bestowed. Supposing that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts."—*"Testimonies,"* Vol. IX, pp. 37, 38.

Secular history cites many cases of men and women who have risen from humble birth and unfavorable environment to positions of great influence. They made use of every opportunity to surmount obstacles and improve their own abilities. The Bible gives numerous instances of glorious achievements by consecrated men who were called from obscure positions to places of great responsibility. Such were Joseph, David, Daniel, and others.

"God will accept only those who are determined to aim high. He places every human agent under obligation to do his best."—*"Christ's Object Lessons,"* p. 330. And that we may be encouraged to aim for the greatest achievement, the promise has been given, "There is no limit to the usefulness of the one who, putting self

aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*"Testimonies," Vol. VIII, page 19.*

Whether our talents are great or small, many or few, we are in duty bound to use them for the glory of God. "Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen

every faculty. By every wholehearted, earnest sacrifice for the Master's service, our powers will increase."—*"Christ's Object Lessons," pp. 353, 354.*

"The Lord at His coming will scrutinize every talent; He will demand interest on the capital He has entrusted. By His own humiliation and agony, by His life of toil and His death of shame, Christ has paid for the service of all who have taken His name and profess to be His servants."—*"Testimonies," Vol. IX, p. 104.*

With what prayerful earnestness, then, should every Seventh-day Adventist go forth to work for the Master, and put forth every legitimate effort to become more efficient in soul-winning work.

great trial which befalls the church or the individual Christian is but the promise of a better day to follow and of ultimate deliverance from all the woes of earth; while obversely, "every catastrophe in human affairs is the premonition of coming doom upon an ungodly world." Evil is temporary. The reign of antichrist is only a short interim.

The spirit of the book of Revelation is optimistic. It looks beyond the present evil day, away to that sun-kissed day when strife and death shall be no more. Not an optimism is it which, born of an irrational disregard of things as they are, manifests itself in hysterical attempts at an artificially induced levity of mind. On the contrary, it does indeed sigh and cry for the evils of the world, and it does bravely bear the brunt of sin's assaults; but it raises its vision above these as mere trivialities in comparison with the glory of that "far-off divine event." A reward awaits the one who endures faithfully, not in the present world, it is true, but in the world to come.

Even deeper than that go the roots of this apocalyptic optimism. Its subsoil is the abiding consciousness of a reigning providence. "However dark the present hour, God is still mindful of His own, and will both vindicate Himself and reward His faithful people." The Christian's hope is manifested in the forward look (active endurance) and in the faithful reliance (obedience and loyalty) on God in the midst of present struggle. Rev. 14:12. Such is the comfort and assurance which the Revelation inspires in times of adversity.

These two elements of the Christian's hope, the forward look to the new earth and the sustaining confidence in present providence, are embodied in the very structure of the book. It is a great drama unfolding in a general onward movement which reaches its grand finale in the magnificent scenes of the Holy City.

And then there is the master note of divine Providence guiding the world's course and protecting the saints of all ages in all circumstances. This providence gives purpose and meaning to history, and thus constitutes its real philosophy.

But more than the rationale of history, it is the source of genuine spiritual confidence and reassurance, even where to the human eye the abyss of despair alone appears. From the opening vision of the Christ, the first and the last, the Lord-Protector of the church; through the messages to the seven churches, in which they are exposed as to the eye of God; through the seven seals, in which the same

The Revelation---A Book of Devotion

BY FREDERICK A. SCHILLING

AMONG the books of the Bible which Christians have used and still use for personal devotions, the Psalter ranks first, followed by the Gospels, and then by the meditative books, like Job, Proverbs, Song of Songs, Ecclesiastes, and others. Not very common, however, is the reading of the book of Revelation for pure worship. Indeed, the majority of Christians today abandon it altogether as a weird and fantastic writing, without clear meaning. Others study it as an esoteric exercise in the occult. We have come to read it largely for its prophetic disclosures of historical events, now either of the past or still to occur.

But rightly read this book speaks a message of spiritual depth and real devotional value quite equal to the Psalter or the Gospels, whether its predictive features are fully understood or not, though doubly so if they are rightly comprehended. To us, certainly, the book of Revelation should be one of the outstanding parts of the Bible for either public or private devotions.

Perfect Literary Structure

When viewed panoramically, as one must gaze upon a large mural painting from the perspective of distance, this book appears as a striking piece of art, a structure with a perfect literary architecture and beauty of articulation which not only impresses but verily inspires and fascinates. It is a kaleidoscopic composition of seven visions (the epistles, seals, trumpets, vials, beasts, dragon, consummation), the first four of which are clearly arranged on a framework of sevens.

This measure of seven, which carries the reader through the first four visions, fills him with the feeling of a rhythmic sequence in history, a purposive progress toward an end. But then this regular beat is interrupted by an irregular, almost chaotic measure in the visions of the beasts and of the dragon, which reproduce in the emotions the dramatic struggles climaxing history just prior to the conclusion of it all in the peaceful scenes of the new earth.

And then, of course, this literary symmetry is but the esthetic and natural vehicle of the real content of the book, the thought of which is a remarkable harmony of a unified progression, as will be seen presently. Comparing the New Testament to a great church building, likening each part to some feature of the edifice, Prof. Adolf Deissmann says, with fine appreciation, "The big windows with the crystal splendor of their richly colored paintings are the Revelation of John."—*"The New Testament in the Light of Modern Research," p. 13.*

A Book for Times of Adversity

The message which this book conveys is one for times of adversity. Its theme is the counterplay of conflict and victory. It was inspired in a time of hardship, and this background of active enmity against the early Christians by pagan Rome and of heroic resistance by Christ's loyal followers, is everywhere projected into the visions of the book and supplies its wealth of imagery. As its visions of conflict and victory recur in constant interchange until final victory is gained, it teaches that every

periods appear in the light of external history; through the seven trumpets which enumerate epochal and critical events of the ages; through the seven plagues, descriptive of visitations upon an unrepentant world; through the scenes of the beasts and of the dragon, which sketch the final marshaling of anti-Christian forces, constantly the reader feels the ever-present hand of God determining the destiny of nations, breaking the full brunt of evil's assaults, and opening ways of escape to His worshippers. So it inspires the undaunted confidence "that goodness is mightier than evil, and that the kingdom of God will at length prevail. It is a pæan born of the faith that, though for the time being truth is on the scaffold and wrong on the throne,

'Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping
watch above His own.'

—George B. Stevens, "Theology of the New Testament," p. 563.

A Messianic Book

Providence to the Christian is not, however, an impersonal principle operating in the universe like the law of cause and effect. In the Revelation, Providence is embodied in the Messiah, the Christ. He is the Lord of all, King of kings. So ever-present is He in the book, so constantly does He loom forth out of the ever-changing scenes, that the book of Revelation really is a heroic portrait of the Christ, composite in its lines, but moving and living in its coloration and shading. While the various historical events serve as the background against which the person of the Christ rises, the divine hero of the drama, each succeeding vision supplies a new and different line to the features of the Messiah. In the prelude (chap. 1:4-8) He appears as the Almighty; in the epistles, as the Lord of the church; in the seals, as the Lion of Judah or the Lamb who purchased men by His blood; in the trumpets, as the Son of man (cf. Daniel 7); in the vials, as the Lamb, the husband of the Holy City, His bride; in the beasts, as the Priest-King (Psalms 110); in the dragon, as the Davidic King (Psalms 2); in the consummation, as the Victor.

But in these descriptions of the Saviour there is a beautiful paradox. While titles and epithets of highest dignity and authority are applied to Him (see e. g. 1:5; 17:14; 19:16; 1:12-15), yet His characteristic feature is that of obedient and self-denying love in redemptive service (see e. g. 1:5; 7:14; 22:14, A. R. V.), as symbolized in the image of "the Lamb of

God." This characterization occurs twenty-nine times in the book, which is more by far than any other one title. That is a thought quite incomprehensible to the human mind: that the King of kings, far from being arbitrary, willful, self-assertive, despotic, should be meek, unresisting, self-sacrificing, and His cause, while subject to great oppressions and violent persecutions, should persist and endure even to ultimate victory.

This is a lesson dear yet essential, especially (as the Revelation certainly intends) to the maltreated, boycotted, and outcast Christians, who might readily yield to their human propensities, and resort to means of force and violence to find relief from their besetting enemies. The human way is to oppose force to force.

Perhaps the most beautiful picture of all in the Revelation, on this particular point at least, is that scene (Revelation 5) of God's throne in the midst of the heavenly beings when the summons is issued to the one able to stand forth and open the sealed scroll. The performance of this deed would signify the person's mastery over history's mysteries. A strong champion was needed, one who was the embodiment of power. When no one answered the challenge, the seer was saddened; but when one of the elders bade him dry his tears and assured him that the Lion of Judah would prove equal to the task, he was relieved. Such a one was needed, and naturally could be expected to assert his mastery. But what a lion it was that stood forth: it was a lamb, and not even able-bodied, but as if slain. "He [the prophet] had looked to see power and force, whereby the foes of his faith should be destroyed; and he saw love and gentleness, by which they should be conquered by being transformed into friends. The might of Christ is the power of love." (Op. cit. p. 542.) And then all the living beings in heaven and on earth joined in the swelling chorus of triumphant acclaim of the King who was a Lamb. Rev. 5:12, 13.

This is He who walked on earth, unassuming, humble, kind, benevolent, bringing heaven's sweetness and light into the hearts of those who attached themselves to Him. And to these He gave His parting promise to return and take them to Himself. Like a melodious refrain this thought recurs and echoes through the message of Revelation. He, this lamblike Lord, will come again in power and glory to judge the world and save His people. (See Rev. 1:7; 14:14-16; 22:20.) And when He comes, it will be like the radiance of the morning star bursting through the shroud of

night, announcing the break of day. Rev. 22:16.

With fluttering hearts the brave saints listen to the reading of this Epic of the Christ Triumphant; and listening with bated breath to the rising crescendo of the lector's voice as through the last scenes of conflict he ascends toward the grand climax, and then with a note of yearning reads of that golden city far away, finally closing with the reassuring promise, "He which testifieth these things saith, Surely I come quickly" (Rev. 22:20),—their own heartfelt longing discharges itself in the spontaneous swelling response: "Even so, come Lord Jesus."

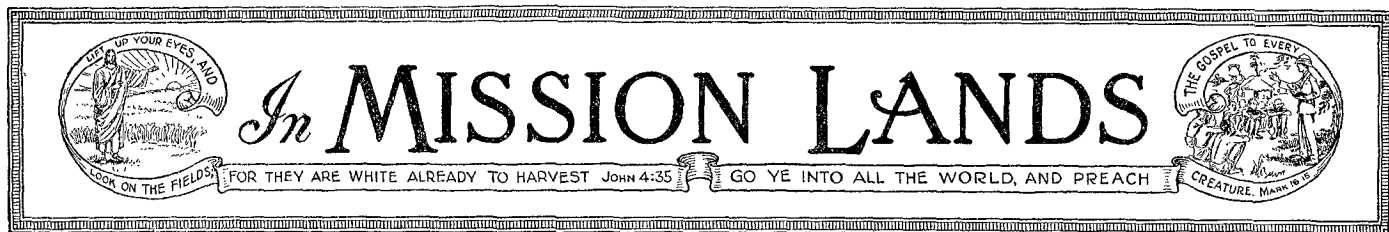
The Mission of the Book

Until our day the historical predictions of this wonderful prophecy could not be fully understood. Yet through the centuries of heroic Christian struggle the book has fulfilled its mission and borne its spiritual message. For in it each successive age mirrored itself, drawing from it strength for courageous resistance, confidence in reigning Providence, hope in the promise of the Lord's return. Especially true was this in times of critical conflict, as in the days of the German Reformation, when not the least source of inspiration to the Lutheran followers was found in Albrecht Dürer's edition of the Apocalypse, with reproductions of its great scenes, placed of course in sixteenth century German settings and forms.

In our own day, when history's pages have recorded the fulfillment of the Revelation's prophecies down to where "there should be time no more" (Rev. 10:6), and the last acts of this drama are being enacted, may the book of Revelation again take its honored place in the devotions of the church, even as a connected, unbroken reading in public worship, as it must have been used originally, infusing into its readers the strength for active resistance against the realm of this world, a conscious reliance upon the Lord for the responsibilities of the present, and the uplifting, worshipful hope in the return of Him who said, "Yea, I come quickly."



I USED to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character, the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.—F. B. Meyer.



Deliverance in North Fukien

BY V. J. MALONEY

THE expression, "in the last days perilous times shall come," is apt to become a more or less set phrase with some, who do not actually realize its true meaning. Living in the quiet of an American small town, or even in the greater rush of a city, it is difficult to picture the citizens fleeing for their lives from their own countrymen, hiding in chicken coops, in the mountains, sleeping in caves, suffering torture, and throwing silver and gold away as a thing unwanted. It is difficult to realize that such a thing could happen in America or anywhere in this so-called modern world. Yet just such things have been happening to men and women of the Adventist faith, and also with those not of the faith, in north Fukien.

Within the last twelve months hundreds, and part of the time thousands, have fled from their homes, or have had their things ready to flee. On two occasions, for a period lasting about a month each, the danger was from communists. One other occasion, lasting for about two months, was the time of the rebellion of the 19th Army with its short-lived republic, and the consequent bombing from the air by the government planes. Thus for a period of about four months during the last twelve, we have kept suitcases partially packed, ready to flee at any time.

My object in writing these lines today is not to go over these experiences in detail, but to give a brief account of the deliverance of God's people during the communist raids of the last few weeks.

On August 12, 1934, Mrs. Ho, wife of Evangelist Ho of Ciong-Hu-Bang, and her children, with Mrs. Kong, Bible worker, arrived in Foochow, worn and sick from their five days' experience of a communist raid and from daily fear of their return or of a visit from bandits. The pastor continued to stay by the chapel and the members there until yesterday, when he came to Foochow. As I looked on his wasted form and worn features, the severity of the terrible strain through which he had passed was

very evident. Scarcely was he able to stand, with face worn and haggard, voice weak and trembling, yet thanking God for the preservation of their lives and for sparing the church. He was particularly thankful that the raid had happened in the middle of the week, so that the Sabbath services were not interrupted, although some members could not attend on account of bad conditions.

The looting of the city, taking of people captive, etc., was very thorough. Every place above the poverty line was entered, floors were dug up and walls torn out in many places, in their search for valuables. Some of the people fled to the mountains, where they suffered hunger and thirst, some even unto death. One woman, a church member, hid for three days in the grass. At last, driven out by hunger and thirst, and seeing the communists still around, she began to make the sound of calling pigs, as though she were looking for them, and passed by without harm. A young man, whose father was killed by bandits about two years ago, fled dressed as a poor farmer, and thus escaped. Another brother, a tailor by trade, had his shop raided and his machine carried off. Feeling sad about his loss, wondering how it could ever be replaced, he walked over to the house of another member to see how he was faring. Some communists were there, and he was stopped and asked his name and occupation. He told them his name, and that he was a tailor. They told him he could prove to them he was a tailor by making some clothes. He replied that he had no machine, as it had been taken by their men. They sent out to where the loot was collected, located his machine, and returned it to him. How thankful he was for this quick return of his machine, which he thought was gone forever.

The local elder of the church fled to the mountains with his Bible and song book, where he remained two days. He then returned to see how his house and things were faring. He was caught and searched and

questioned, and kept in prison for one night. Ten dollars that he had hidden in his Bible was not taken. He redeemed some of the members of his family by paying twenty dollars.

Another brother, who suffered a greater loss than any other church member, was fleeing to the mountains with a man who was not a church member. They were fired upon, and this man was killed and the brother was shot through the foot. He was caught and held for ransom, to pay which took all he had,—his shop, furniture, everything. He said if he had not been fleeing with this unbeliever, he would not have suffered so.

The son of a member was caught and held prisoner. His grandfather was the missionary band leader. The term for this office in Chinese corresponds to a military title. In searching through his things, they came across some correspondence from the missionary secretary, addressing him by this title. This put him under grave suspicion, as they said he must be the son of a military official and have money, so must pay \$3,000. It took him some time to explain and convince them that this was only a church title, and not a military office at all. Some other members fled, and had not been heard from when the evangelist left.

The communists came to the chapel more than ten times, searching it thoroughly, and threatening to bind the evangelist and take him away. He met them with open Bible and read to them, offered them tea and hot water, explained his work, and each time they went off without taking him, and all that was lost from the chapel was a pair of old shoes.

Most of the members suffered quite heavily from the nervous strain and in loss of goods, money, etc. However at the next Sabbath service they came, and out of their suffering and want they brought a special thank offering to God, amounting to about \$10, Mex.

At Lo Nguong the communists, followed later by local communists and bandits, captured the city, looting and killing and spreading fear and destruction. Evangelist Ging Ko Bing, also his son and the school-teacher, together with a few members, were in the chapel. They were in constant prayer or reading of the

Bible. Among the chapters read was Ezekiel 7, especially verse 19, which they saw fulfilled before they escaped from the district. They saw people getting rid of silver and other valuables, for if caught with them, it meant death. In an earlier raid in the upriver districts, thousands of dollars were thrown into the river so it would not be found on the person of the refugees as they fled from the communists. Valuables and silver were cast away as a thing unwanted, unable to help in the day of trouble.

One of the deacons of the Lo Nguong church lives in a village near the city. He tried to get into the city several times to see how the evangelist was getting on. On the second day he succeeded, and advised him to get out at once. He went part of the way to help guide him. Wondering what they would do about the small son of Mr. Ging, who it was feared would not be able to make the long walk over the mountain, they met another member coming up, who said that he felt impressed to come and carry this boy for him, and so they went on. They were stopped on the mountain by bandits. On his telling them he was a preacher, they asked him what kind of doctrine he was preaching in times like these. He showed them his Bible, and explained his work. After some questioning,

and with the help of the deacon, who recognized one of the bandits, they passed on, later arriving in Foochow, where he rejoined his family. A letter from there, since, says the chapel has not been damaged.

The other deacon of this place spent the time of danger in a cave. So far no church member has lost his life in these recent raids. However, some did pay with their lives last summer in the upriver district.

A letter from Sieu Diang states that a fight had taken place between the soldiers and the bandits, and that conditions were not good; so they would have to postpone the meetings that we had planned for that place.

Of our twenty-one stations, all but four or five were in danger from, or were entered by, communists or bandits; and of these four or five, two were cut off from regular communication, and some still are. One of the members of the Lo Nguong chapel said he had often wondered why the Lord did not bless them more with financial prosperity, but now he understood; these things would not help in the day of trouble, but would more than likely cause their death. And so it is, in these last days our safety will not depend on the amount of silver or gold we may have, but on our nearness to and our dependence upon the Lord.

A Witness

BY PEDRO M. BROUCHY

In one of the most important towns of Uruguay, South America, we have a brother who is a lawyer and a doctor of philosophy. He is also a professor of history and literature in a university, and president of a culture association called "The Athenæum." This association has the most important library in the town. Many times this brother has had the privilege of testifying for the truth before persons of high rank in political and official life.

On a certain occasion the dean of the faculty demanded that he attend his classes on Sabbath, the same as the other professors did; but he determined that he would give up his post as professor before he would do this. It was explained in the presence of other professors, that, as an Adventist, he could not do any work outside of that in connection with the service of the Lord. As he is professor of history and literature, he has the opportunity of explaining clearly to his students the Bible prophecies, especially those of the

four beasts and the little horn of Daniel 7. In this way he is calling the attention of the youth in the university to the truth of God for this time.

One day a diplomatic agent from one of the other countries visited the town where this brother lives for the purpose of conducting a conference in the Athenæum, of which our brother was president. This man arrived on Sabbath. When our brother was notified of his arrival, he excused himself, telling the visitor that he could not interview him until after sunset, as it was the Sabbath. This gave occasion for the diplomat to ask questions in regard to our brother's religion, and he improved the opportunity to explain fully the Adventist faith and what the denomination is doing in the world.

Our Lord said to His disciples, "Ye are My witnesses," and this brother is a witness of the truth of the third angel's message before the highest class of people in the community where he lives.

Heathen Conceptions in Religious Worship

BY O. B. KUHN

RECENTLY I took a trip on a Yangtze River steamer owned by a company of Catholic church members who operate several vessels which daily ply between Shanghai and Yangchow and are manned largely by Catholics.

"Your Jesus doctrine cannot save you," remarked a member of the crew as I gave him a tract. "Why do you think that?" I asked. "Because you have no 'Sheng-mu' [holy mother]," he replied, handing back the tract.

The steward was more reasonable, and he gladly read the literature that I offered him, and desiring more, he gave me his name and address.

Later I visited the great city of Soochow, and when passing along the street one day, I saw a large Taoist temple, over the main entrance of which were written the characters, "Tien Hu Ssu" (heavenly queen temple). Behind the central altar was a large, gold-colored image of a queen, and written above her head was the title, "Sheng-mu" (holy mother.)

The Taoist religion was established by the priestly followers of the Chinese sage, Lao-Tse, who was born about 550 B. C. Incorporated into their religious imagery and system of worship, were the conceptions of "Tien Lao Yeh" (heavenly venerable gentleman, God), and "Tien Hu Sheng-mu" (heavenly queen, holy mother).

One has but to visit the large heathen temples of the Orient in order to realize that the Roman Catholic Church has united with Christian teachings and worship much that has been taken from the heathen religious systems of ancient Babylon, Persia, India, and China, such as altars, images, incense, candles, beads, holy water, gorgeously robed priests, religious phraseology, doctrines of the immortality of the soul, purgatory, hell-fire, et cetera.

CHRIST is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.—"Christ's Object Lessons," p. 67.

COULD a man while on earth be wholly quit of self-will and ownership, and stand up free and at large in God's true light and continue therein, he would be sure of the kingdom of heaven.—*Theologia Germanica*.



Conducted by Promise Kloss

Preparing Our Children to Meet the Judgment

BY H. G. LUCAS

"SOME men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5:24.

All parents in the Seventh-day Adventist Church are, I believe, conscious to some degree of what the salvation or loss of a soul means; but it is so easy to become careless and forgetful. The value of the soul is expressed thus: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

With what diligence are efforts made to find a child lost to its parents. Every facility is employed to recover the lost one. Likewise we should think of the child who is lost to God, and make every effort to reclaim that one. If the lost one is in your home, examine your heart and see why such a one is lost and what can be done to reclaim him. We should know whether our children are walking with God, and should perform our whole Christian duty toward them.

The parable of the lost coin is a lesson to families. In "Christ's Object Lessons," page 195, we read:

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property."

We are living in a solemn hour. It is now that our sins and the sins of our children can be sent beforehand to the judgment. Each night we should cover our sinful record with a white page of Christ's perfect life.

Our schools are organized to help parents in this work of saving their children. It is a nice work to deal with these youthful minds, and to turn their thoughts to God and to

the home to which they are going. Our teachers are able assistants to the parents, and they strive to do

their part. Satan is working in so many ways to bring about the loss of our children that we should pray constantly that they may be faithful and successful in the battle against evil. What joy there will be when entire families go through the gates of the New Jerusalem, never to part again!

A Parable

BY MRS. H. CHRISTENSEN

A CERTAIN man had seven sons, who, having come to years of discretion, were one day called to the council room of their father.

When the youngest son was seated, the father looked from one to another of the seven, then in a solemn voice said:

"My sons, I am now in the high noon of life, and ere long shall be nearing yonder Sunset Gate, whither we all must eventually go. You are yet in life's morning, and the day is before you. Now it is for you to choose the manner in which you will spend the golden day called life. It is yours, and yours only, to make the choice.

"You may spend the day in seeking your own pleasure, or you may spend it in useful service for others; but no matter what your choice may be, when you come to the Sunset Gate and pass through to the other side, you will have to give an account

and state the reason for your choice.

"Then rare trophies will be awarded, but upon him who has most wisely chosen will be placed a golden crown glittering with silver stars. Think well before you choose, my sons, for the day flies all too soon, aye, never to return!"

The sons were silent, deep in thought. Then spoke the eldest:

"My father, this is an important matter which we must decide. We must not give a hasty decision, lest we regret our choice and find it impossible to change. Let us have time in which to consider. Then, after due consideration, we will meet again in this council room, and each one shall state his choice. Are we not all agreed upon this plan?"

"Agreed," said the others.

Later, according to this agreement, the sons again assembled in the council room of their father.

"Have you, one and all, pondered on the subject brought to your consideration?" he queried.

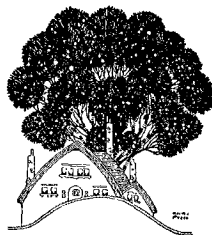
"We have," they answered in one voice.

"And are you, one and all, prepared to give your decisions?"

"We are."

Then, at a signal from his father, the eldest son stepped forward.

"I believe," said he, "that after due counsel together, and much private thought, we have every one of us decided to spend our day in useful service for others. This may, in addition, bring us desired pleasure for ourselves; but whether so or not, we shall at least have the satisfaction of knowing that we have done our best during the brief day called life. This in itself will be a source of priceless pleasure.



The Difference

HOWEVER fine a structure,
However high its walls,
It is, except Love dwell there,
A house, and that is all.

However poor a dwelling,
And humble those who come,
It is, if Love abide there,
That hallowed thing—a home.

—Clarence Edwin Flynn.

"Many of our fellow men are travelers. They follow pursuits of business or of pleasure across the high seas. I shall be the captain of a mighty ship, and pilot them in safety to their destinations."

Then spoke the second son:

"Our fellow men travel mainly for purposes of commerce. I shall assist them in obtaining what they need. I will be a merchant who supplies necessary goods from far lands."

"I," said the third, "perceive that all men must have dwellings. I shall be a builder, a designer of beautiful houses, wherein they may enjoy relaxation from their toils and rest for their spirits, and where they may receive strength to go on with their labors."

The fourth son said:

"All men at various times in life meet with the misfortune of sickness. I shall be a doctor who will heal their ills, and restore their weakened bodies to the vigor of health."

"And I," said the fifth, "will soothe their spirits and enrich their souls by playing beautiful and inspiring melodies. I shall be a musician."

Said the sixth son, "I have perceived that men of all ages love to read. By means of books, childhood is instructed, youth receives guidance, middle age finds relaxation and profit, while one of the last pleasures of old age is the comfort of books. I shall be an author."

"Well said, my sons, well said," agreed the father. "All of these are worthy ways in which to spend the day of life. And now," turning to the youngest, "with body, mind, and spirit cared for, it would seem that there is nought else for which to minister. Have you a yet different choice?"

"Aye, father, it took me long to consider and yet longer to decide. My brothers have offered to help our fellow men as they journeyed, and indeed their decisions are commendable. But I have considered that while all men are traveling toward yonder Sunset Gate, but few of them know of the land beyond. Therefore I have determined to spend my day in telling them of the glories there, and in assisting them to prepare for the delights of that country, which preparation will enable them to pass through the gate easily."

Silence fell on the group. At length the father spoke in solemn manner:

"God bless thee, my son; thine is the wisest choice. I doubt not when thou shalt come to the end of the way and thyself shalt pass through Sunset Gate, thou shalt receive the starry crown whose stars will indeed be liv-

ing jewels in that land of the blest."

"Amen!" said the brothers with one accord.



Would the rain never stop? To the young folk it seemed to have been raining for ages. Mr. Scott said that it was the autumnal rains, and that they might be expected to continue for a week or more.

As the house had become damp and cold from the steady rain, a fire had been built, and was burning brightly in the library fireplace. Alvan sat near it, tired and sleepy, but trying to study geography. The colors on the map before him seemed to melt and run together, the boundary lines disappeared. The heavy book slipped from his hands and—crack!—it fell flat on the floor. Alvan awoke with a start, like a frightened rabbit. "Phew! I went sound asleep!" he exclaimed, as the laughter of Uncle Ray and Alice rang in his ears. "Aw, I like geography, but I can't seem to concentrate on it tonight."

Getting up and joining Alice and Uncle Ray at the table, Alvan said, "By the way, I have a theme to write, and I need ideas. Since we've been talking about ants, I have chosen that subject. Will you give me some more information about them? I remember much you said about their habits and customs, but you didn't tell us how the eggs are hatched and the young ants cared for."

"Well, Alvan, perhaps I'd better give you enough ant history to complete a typical ant life story. Do you have a notebook? All right, take a few notes of what I say, so you will not forget. First of all, ants are social creatures, that is, they live in large families or colonies. They have no yearning for the life of a hermit."

"What is a hermit, Uncle Ray?"

"A hermit is one who lives entirely alone," he answered. "These colonies of ants range in numbers from a small company up to a half million. When for any cause it becomes necessary to found a new colony, a young queen ant fares forth to seek her fortune in a hostile world. She is burdened with no other baggage than a jaw pocket packed with a choice measure of mushroom spawn or seed. The mushroom crop to be produced from this seed will be the 'staff of life' for the new colony.

"When a location satisfying to her majesty's keen instinct is found, she begins immediately to prepare a garden for her precious mushroom spawn. When this is planted, she has prepared a future food supply for the coming generation. In so doing, she is wiser by instinct than some human colonists, who have starved because they sought gold before they planted a crop.

"Next, after shutting herself in the royal nursery, the queen lays a great many eggs, and here she remains for a week until the baby ants are hatched. She eats not a mouthful of food all this time. Really she needs none, for it is provided in her own body. When the queen ant leaves the home colony, she possesses fine, filmy wings with which to fly out into sunshine and life.

"Naturally there must be large muscles to move these wings. When the queen flies earthward to plant her garden, these wings drop off, and while shut up in the nursery, the muscles that supported them are dissolved and absorbed as food by the queen, to keep her strong until she can again come out for fresh food."

"I don't see how it all happens!" exclaimed Alice.

"These wonderful things do not just happen, Alice, but have been planned by the wise Creator, who understands the needs of all His creatures," was the answer.

(To be continued)

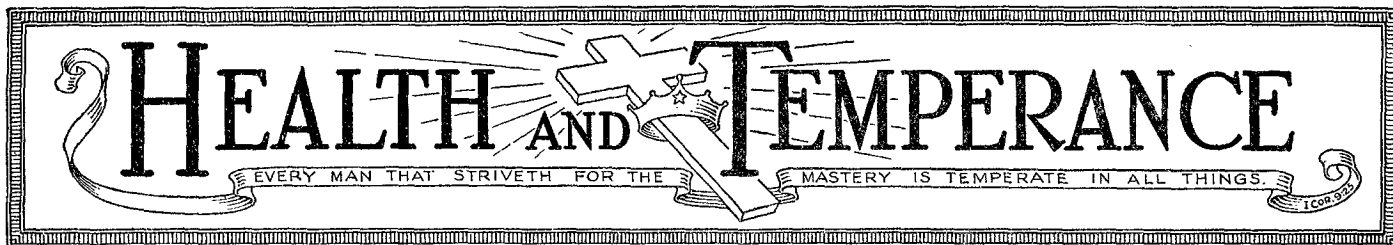
Husband and Wife

PRESERVE the privacies of your house, your marriage state, and your hearts, from father, mother, brother, sister, and all the world. Between you two let no third person come to share the secret joy or grief that belongs to yourselves alone.

Do you two, with God's help, build your own quiet world, not allowing the dearest earthly friend to be the confident of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed and forgotten in after moments and years of faithful, devoted love; but never let the wall of another's confidence be built up between you and your wife's or husband's heart.

Promise this to yourselves, and to each other. Review the vow at every temptation; you will find your account in it; your souls will grow, as it were, together, and at last become as one.

Ah! if many a young pair had, on their wedding day, known this all-important secret, how many marriages would have been happier than, alas! they are.—*Author Unknown.*



The Cancer Problem and Its Relation to Health Reform

(Concluded from last week)

BY O. S. PARRETT, M. D.

WHAT about fish? Are they not fairly safe, especially regarding cancer? In none of my investigations have I been more surprised than in looking up the facts concerning fish from the office of the U. S. Bureau of Fisheries. I have always thought that disease must be rare among fish, especially the fish that inhabit our pure cold mountain streams. It came as a real surprise to me to know that cancer is more common among brook trout or char than any other fish. President Theodore Roosevelt, having his attention called to this fact and learning of the frequency of cancer in fish hatcheries of the country, appointed in 1909 a joint research committee of investigation, the work to be carried out by the U. S. Bureau of Fisheries and the Gratwick Laboratory of New York, the latter being a State laboratory for the study of malignant disease.

Government Report on Fish

This work is reported in the Bulletin of the Bureau of Fisheries, Volume 32, a large work of over 500 pages of textual matter and over 200 pages of illustrations of fish with tumors and microscopical sections of the same. The title of this voluminous report is "Carcinoma [cancer] of the Thyroid in the Salmonoid Fishes." Although it is now out of print, my contact with the Department of Agriculture enabled me to procure a copy from the Bureau of Fisheries, together with a small companion volume entitled, "Thyroid Tumors in Salmonoids," by one of the authors of the larger work. I shall now quote directly from these two authoritative sources:

"The mere fact that this disease [cancer] or its underlying stage is common among domesticated fish is sufficient to challenge the attention of all interested in fish culture. The percentage of fish bearing visible tumors varies greatly. Four per cent has been observed among brook trout yearlings, and 30 per cent among

older ones, and these are not extraordinary cases for this species. In acute outbreaks nearly every fish may show tumors. Hybrids of certain of the Pacific salmon, as the blueback and humpback, in process of rearing seem to be especially susceptible, and the disease runs through them like an epidemic. In one case 16 per cent of visible tumors in April increased to 92 per cent by the following August, with an accompanying heavy mortality.

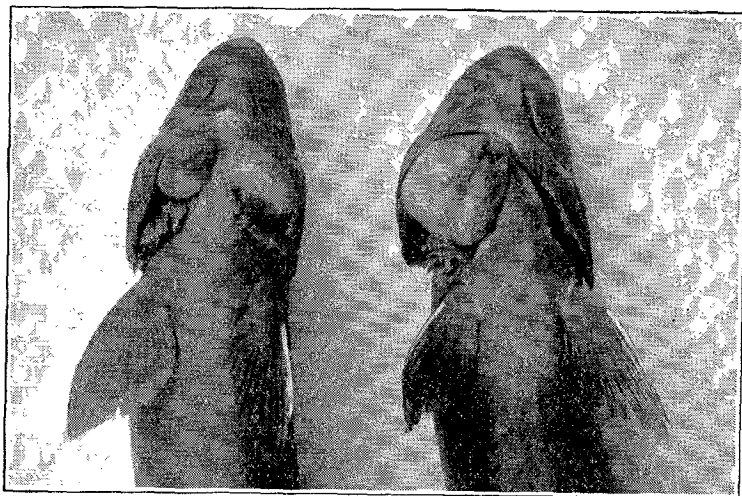
"At the beginning it is a fish goiter, or is analogous to goiter in man. At the end it is fish cancer, or is analogous to thyroid cancer in man. The parasitic theory of the origin of tumors is entirely unproved, but when it is applied to the thyroid disease of fishes as an explanation, it fits rather better than any other.

"Thyroid tumor is chiefly a disease of domestication, like so many other diseases of fishes. It does not add to the attractiveness of fish culture for the public waters that these much sought and widely distributed fish are subject to goiter, but when cancer is added, there is a sentimental if not a real reason for alarm.

"The cause of cancer in any animal is unknown, and therefore a fruitful field is offered for conjecture and disquieting inferences which are as impossible to disprove as to prove. It has been said that a map showing the distribution of the chars and trout in this country would by the same token illustrate the distribution of cancer. The coincidence may be accidental, but the fact is interesting and suggestive. The other general consideration is that the probable increase of cancer during the last few decades has been simultaneous with the development to large proportions of the artificial propagation of the salmonoid."

Dr. H. R. Gaylord, in his report, says (still quoting from the two books mentioned above):

"This is a preliminary report on the investigation of a fish hatchery in which an epidemic of carcinoma [cancer] of the thyroid in two-year-old brook trout and brown trout exists at the present time. Carcinoma of the thyroid was discovered in a fish in the basin on the hillside two years ago. One year ago this basin was emptied and restocked with young fish, and feeding was practiced for the first time in this upper pond. Of the tanks fed from the water passing through this pond, one tank containing 3,700 brook trout two years old, hatched from eggs brought from a hatchery in an adjoining State where the disease is not known to exist, showed 700 fish in various stages of the disease. The outbreak occurred



Adult Female Rainbow Trout, With Advanced Tumors

"At the beginning it is a fish goiter, or is analogous to goiter in man. At the end it is fish cancer, or is analogous to thyroid cancer in man."
—Quoted from "Thyroid Tumors in Salmonoids," by M. C. Marsh.
Courtesy of Millard C. Marsh, formerly of U. S. Bureau of Fisheries.

in the early autumn, and fresh cases are continually developing.

"I believe that this state of affairs found in this fish hatchery points very strongly to the infectious nature of this form of cancer, and that the contagion is water-borne. It is possible that feeding liver into the waters of the fish hatchery has some relation to the outbreak in this case. I know of a second fish hatchery where the disease was endemic for a number of years, and where the feeding of liver has been changed to the feeding of chopped sea fish, and in the last three years the disease has disappeared."

In discussing the cause of fish cancer the authors say again:

"Feeding is probably more important than any other one factor. The removal of feeding or a change to natural food tends toward recovery of affected fishes, or presents or delays the initial process."

I will not quote further from this interesting as well as incriminating government report, but let us consider for a moment the points made: First, that thyroid malignancy disease is common among the fish hatcheries over much of the country, and is often either endemic or may readily assume the proportions of an epidemic; that the incidence of this disease seems to increase as the fish come in contact with civilization; that at the present time nearly all the streams in the United States are stocked from these fish hatcheries where this disease is common. Note also that the authors believe feeding to be a factor, and frequently remark about feeding liver, which seems to be a common stock feed for fish in the hatcheries. Naturally this liver would be a cheap grade, probably coming largely from the refuse of the slaughterhouses, whereas the better grades of liver would be used for human consumption.

Liver Diet and Cancer

Right here it is interesting to note that Feldman, of the Mayo Clinic, on page 66 of his book on tumors among domesticated animals, gives a table by Dr. Trotter, of Glasgow, showing the location of cancer in cattle. In this table, showing 305 cases of cancer in the bovine, liver cancer constitutes 74 per cent, and it may be noted that the next highest incidence is 8 per cent, found in the rumen. Since the authors mention that where the fishes have ceased to be fed liver, the incidence of the disease seems to diminish, may there not be some connection between the high incidence of cancer in the liver of cattle, which are as much affected as humans, and the epidemics found in the fish hatcheries to which liver coming from the slaugh-

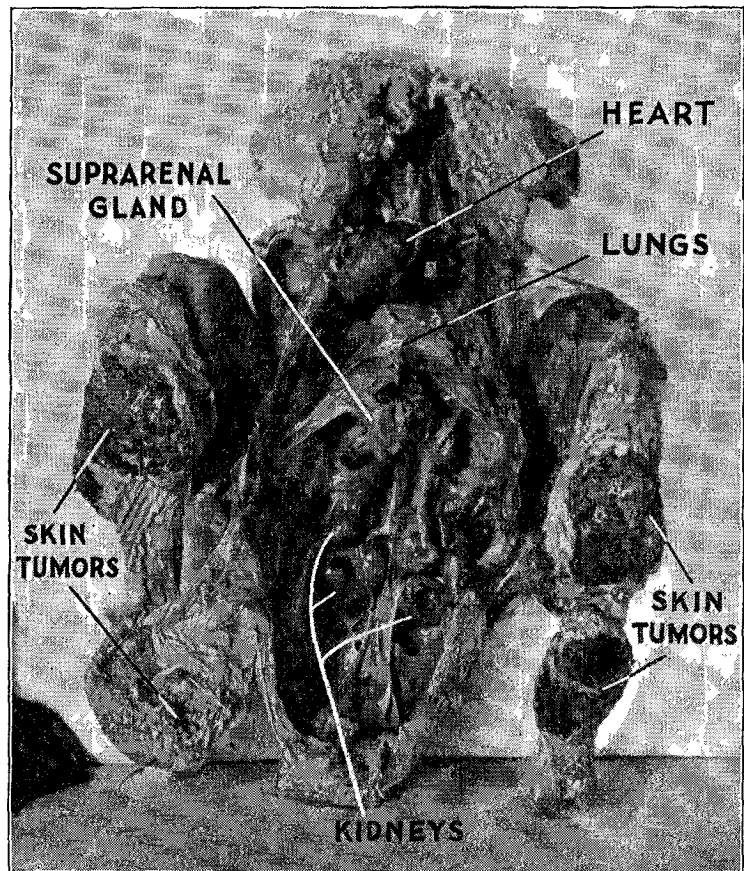
terhouses has been fed? I shall pursue my investigation of this matter further, and may be able to report more detail of this at a later time.

In the light of the above facts, coming from the highest authorities on this subject in the United States, it would now seem that delectable trout, which were first discovered to have cancer in 1883 in Germany, have already outdone the domestic hen and cow as sources of malignant disease, and can no longer qualify among the clean meats.

worm diseases, including tapeworm, one variety of which, at least, is transmissible to man, and is larger than either the beef or the pork tapeworm.

Cancer in Persons Who Eat No Meat

The Spirit of prophecy only says that cancer is *largely* caused by meat eating. What about the person who eats no meat, and yet develops cancer? First, let me say that many persons who do not now eat meat have eaten it earlier in their experience. The precancerous condition now rec-



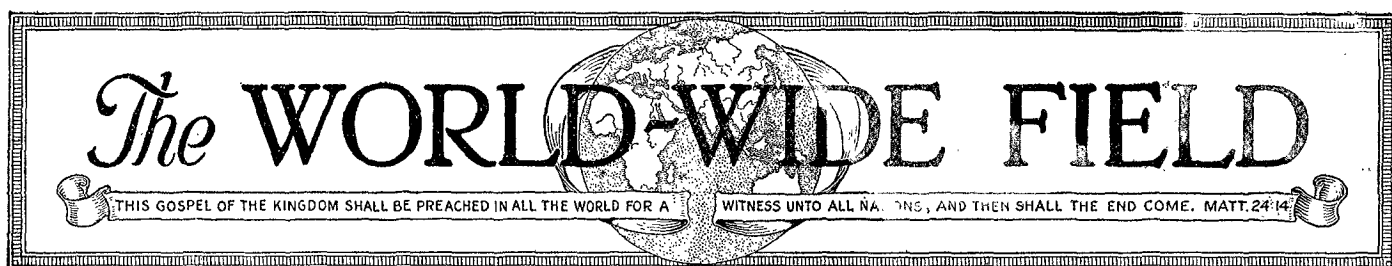
A Chicken Specimen Showing Fowl Lymphomatosis (a form of cancer), Involving the Skin and All Organs Noted Above

The specimen is from the United States Federal Farm, Beltsville, Maryland. Courtesy of Doctors H. W. Schoening and W. J. Hall.

Along the coast lines of the United States, fishing is often most common adjacent to the great cities, where outflow sewers pour into the ocean great amounts of effete material loaded with all manner of human disease germs, which is consumed by the fish inhabiting these waters. The Spirit of prophecy, in "Ministry of Healing," mentions the fact that such fish, becoming diseased, often travel great distances, and are caught far from the source of their infection. That fish have such habits is commonly known to those who understand the nature of salmon, which travel often hundreds of miles in a season. That fish more readily decompose than almost any other form of meat, is commonly known to those who have ever handled them. Fish are also infested with all manner of

ognized by many leading authorities on cancer may represent a stage of the infectious process, requiring in some cases years in which to produce tumors, so that without doubt many persons developing cancers have received the infection years in advance of the tumor formation in their body. Again, "Cancer does not appear in sound tissues" (Dr. William Mayo). Like the mistletoe, which seldom attacks a young, vigorous oak, but rather attacks an old tree growing on worn-out soil, the leaves of which are pale, so that it falls a victim to this parasite; so in like manner, cancer, itself a parasitic disease, seldom succeeds in attacking vigorous, growing young persons. It is at or beyond middle life, when the devitalizing factors of age plus those incident to civ-

(Continued on page 20)



The Week of Prayer

BY A. J. MEIKLEJOHN

ONCE more the church of God is called to the Week of Prayer, and around the circle of the earth loyal hearts will bow in reverence before the throne. There will be prayers of penitence that will rise from contrite hearts. There will be notes of praise to God for victories won. There will be prayers of intercession for those outside the ark. There will be prayers for the onward march of the message.

Many large congregations in every part of the earth will worship God in seasons of prayer and hymns of praise. Many others in smaller groups and humbler places will join this mighty circle of prayer. Still many another will kneel alone, with none of like faith, and in his loneliness will join this invisible throng of worshipers who are lifting their hearts to God this week. How can any child of God refuse to join in this week of worship, and thus lose the blessing God waits to give?

In five hundred different languages these prayers will rise to God. From the wilds of Patagonia to the frozen regions of the North, "from Greenland's icy mountains, from India's coral strand, where Africa's sunny fountains roll down their golden sand; from many an ancient river, from many a palmy plain," humble and reverent worshipers will come to join in this season of prayer.

As the earth turns on its axis, the hour of prayer will sweep around the world, to begin again twenty-four hours later, and continue its onward course. Thus for one week an unbroken wave of devotion and consecration, of prayer and praise, will sweep round and round the world as congregations and groups and individuals join this mighty circle of invisible worshipers—the church of God in a Week of Prayer. And back from the throne of God will flow His grace in continuous streams of blessing and benediction.

investment, he would gain much more and have more tithe to pay; but this was only a temptation of Satan to keep money out of God's treasury. God does not ask us to invest His tithe for Him, but to bring it into the storehouse, where He can use it in His own cause.

A little later I was sent to visit a church in the same conference. Several in this church had not been paying tithe, but I did not know who they were. According to my custom, I visited the homes of the various members in the church. Since this church was made up largely of farmers, I had a chance to help with the milking and other chores, and at the same time to visit with the brethren and sisters who were hard workers.

While I was eating breakfast with one family, the man of the house said he was going to get a load of hay. I asked if I might go along, and he said, "Yes, if you care to go." So I went with him, and we had a good visit together. As we sat on top of the load of hay, he said, "Brother Hartwell, I should like to ask you something." I said, "What is it?" He replied, "I have been an Adventist for many years, and have gotten along very well. I have a good farm, and did have one of the best barns around here, but of late I have had a very hard experience. A few months ago my barn burned down, and I lost my best horse. Then hail came and destroyed a large part of my wheat and corn crop. Now my question is, Why do you suppose these reverses have come to me?"

"Well," I said, "brother, I am not a mind reader, and I know nothing about you and your past life, but this sounds very much like the experience that Sister White said would come to some who withheld their tithes and offerings."

For a few moments he remained silent, and then the tears began to run down his cheeks. He said, "About a year ago I stopped paying tithe because I wanted to have money to build a new barn!" And then he asked, "Did Sister White really say such things would happen if we stopped paying our tithes?"

"Yes," I replied; "and when we get back to the house this evening, we will read it together." That very

Reverses May Be Due to Covetousness

BY R. H. HARTWELL

TEN years ago my conference president in a North American conference asked me to visit some of our isolated brethren and sisters. Many of these visits were a real blessing to me, and I trust that they were also to those visited; but at times I was made sad when I saw how Satan had caused some to become careless in obeying the truth, and they had lost out.

I found one elderly brother smoking, and in many other ways backsliding. In fact, it seemed that he had almost entirely given up the truth. As I talked with him, he seemed to regret the fact that he had gone backward so far. Formerly he had been a leading member in one of our small, active churches, but little by little Satan had led him on and blinded his eyes. Times were very good, and he had sold his farm for \$30,000. He said it was at that time that he made his mistake. "I should

have paid my tithe," he said, "given a liberal gift to missions, and bought a smaller place free from debt. But I yielded to the temptation. I bought a large cattle ranch, paying \$20,000 down and securing a mortgage for another \$20,000. I invested my remaining \$10,000 in horses and cattle to stock the ranch."

He continued: "Then things went from bad to worse. God did not bless me. My stock, instead of increasing in value, quickly decreased. I had to sell livestock at a loss in order to get money to pay the interest on my mortgage. And now it looks as if in a very short time I shall lose all that I have invested. I know that I did not obey God, and so I have given up trying to pretend to be a believer. It is in this way that I have taken to smoking."

He had thought that if he withheld his tithe for a time and made another

evening our brother got out his "Testimonies," and we looked up the subject. We found in Volume IV, page 484, the following:

"There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to Him tithes and offerings, His blessing is withdrawn. 'He which soweth sparingly shall reap also sparingly.'"

Then again in Volume II, pages 661, 662, we read:

"Those who are selfishly withholding their means, need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be entrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means He has lent to His stewards, if they refuse to use it to His glory."

Then we knelt together in prayer, and our brother asked God's forgiveness for his unfaithfulness, and promised to begin paying his tithes again. This promise he carried out.

Sacred history records experiences of men who were covetous, selfish, and greedy, and tells how they suffered loss because of this characteristic. There were Balaam, Achan, Gehazi, Judas, and Ananias and Sapphira, all of whom were visited by judgments because of this covetous spirit. Jesus also told the parable of the foolish rich man who built greater barns to hold his surplus increase rather than use it to bless others. God called this rich man a "fool," and Jesus added, "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

"That which is eating out the vitals of God's people, is the love of money, and friendship with the world."—*Testimonies*, Vol. II, p. 657.

"The greatest sin which now exists in the church is covetousness."—*Id.*, Vol. I, p. 194.

"One of the greatest sins in the Christian world today, is dissembling and covetousness in dealing with God."—*Id.*, Vol. IV, p. 475.

It is well to remember the words of Solomon: "There is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25. Moses also advised God's people, "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:18.

Shanghai, China.

Your Voice and the Message

BY MARION E. CADY

The Ministry of the Spoken Word

WHATEVER the gospel messenger's sphere of activity as a mouthpiece for God, the voice instrument is the medium through which he communicates truth to others. Through the voice he gives utterance to the solemn, saving truths of the message. In evangelistic work the minister and Bible worker, both in the public congregation and in the private home, daily minister the words of life. The colporteur, while distributing truth-filled literature, uses the voice more continuously than any other class of evangelistic workers. In educational work the teacher in the schoolroom uses the voice several hours each day to communicate knowledge to the student. The doctor and the nurse, engaged in medical ministry at the bedside and in public health talks and lectures, use the voice to make known the gospel of life and health. Then there is that larger army of church workers known as elders and deacons, missionary leaders, Sabbath school superintendents, secretaries, and teachers, who each Sabbath use the voice to minister the words of life to those under their instruction.

All these various classes of gospel workers use the voice more or less, depending upon the capacity in which each serves. Without a voice all would be incapacitated to serve; and with inefficient voices inefficient service will be rendered.

Voice Ministry of Priests and Levites

Let us briefly consider the services rendered by the priests and Levites who ministered the words of life to the people of Israel:

"Nehemiah, which is the governor [margin], and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law." Neh. 8:9.

On this occasion the ministry of the voice was very effective; for the peo-

ple's hearts were greatly moved, even to tears. The manner of reading, and the ability to hold the attention for a long period of time, is spoken of as follows:

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." "They stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day." Neh. 8:8; 9:3.

Applying the above scriptures to the priests and Levites of modern Israel, the Spirit of prophecy says:

"By diligent effort all may acquire the power to read intelligently, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."—*Christ's Object Lessons*, pp. 335, 336.

Ability to Minister the Word

When God called Moses to be a mouthpiece for Him, Moses endeavored to excuse himself from responding to God's call:

"O my Lord, I am not eloquent: . . . but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? . . . have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. 4:10-12.

Today, we, as God's chosen messengers, are admonished to offer no excuses when God calls, because of voice and speech defects, but rather to say:

"I will make earnest effort to overcome this God-dishonoring habit of speaking in a low, indistinct tone. I will put myself under discipline until my voice shall be audible to those who are dull of hearing."—*Counsels to Teachers*, pp. 245, 246.

Christ's Manner of Speaking

Christ's manner of teaching was beautiful and attractive, as the following scriptures indicate:

"The common people heard Him gladly." Mark 12:37. "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Luke 4:22.

Concerning Christ's manner and the spirit that pervaded His speaking, we are told:

Ukrainian Baptismal Class (as reported in last week's REVIEW) at Hazeldele, Saskatchewan, Canada. July 29, 1934



"The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed. Old and young, ignorant and learned, could catch the full meaning of His words. This would have been impossible had He spoken in a hurried way, and rushed sentence upon sentence without pause. . . .

"Christ's manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. . . . There were no high-sounding words used, to understand which it was necessary to consult a dictionary."—*Counsels to Teachers*, pp. 239, 240.

Cooperation of the Holy Spirit

In answer to prayer the Holy Spirit is sent to cooperate with us in our efforts to become more efficient in the use of the voice in gospel service:

"If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and cooperate with the Holy Spirit that is working for your perfection."—*Fundamentals of Christian Education*, p. 215.

But the Holy Spirit cooperates only with those who put forth painstaking effort to improve the voice, and who purpose to use this heavenly gift to uplift and enlighten others:

"Some reason that the Lord will by His Spirit qualify a man to speak as He would have him; but the Lord does not propose to do the work which He has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by His Spirit that which we cannot do for ourselves, and we shall ever find in our Saviour power and efficiency."—*Testimonies*, Vol. IV, p. 105.

Voice and Speech Standards for Ministers

High standards of voice and speech efficiency, especially for ministers and evangelists, are called for in all the instruction given:

"Ministers of the gospel should know how to speak with power and expression, making the words of eternal life so expressive and impressive that the hearers cannot but feel their weight. I am pained as I hear the defective voices of many of our ministers. Such ministers rob God of the glory He might have if they had trained themselves to speak the word with power.

"No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost, for he has little power to hold the attention of a congregation."—*Id.*, Vol. VI, p. 381.

The Voice of Bible Workers and Colporteurs

Not only the minister and evangelist, but also the Bible worker and the

colporteur are to improve their voices for gospel ministry:

"The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers."—*Ibid.*

"The canvasser who can speak clearly and distinctly about the merits of the book he wishes to sell, will find this a great help in his work. He may have an opportunity to read, . . . and by the music of his voice and the emphasis placed on the words, he can make the scene presented stand out as clearly before the mind of the listener as if it could actually be seen."—*Id.*, p. 380.

The Voice of Teachers and Students

Teachers and students are also called to earnest endeavor in cultivating the voice and speech powers:

"Ministers and teachers should discipline themselves to clear and distinct articulation, giving the full sound to every word. Those who talk rapidly, from the throat, jumbling the words together and raising their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud."—*Id.*, Vol. IV, p. 405.

"Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good."—*Id.*, Vol. VI, p. 380.

The Voice of Doctors and Nurses

While the doctor and the nurse are not specifically mentioned in connection with the instruction on voice culture, yet they are exhorted to manifest kindness, sympathy, and courtesy in words and manner in dealing with their patients:

"An assuring and hopeful word spoken in season to the sufferer will often relieve his mind and win for the physician a place in his confidence. Kindness and courtesy should be manifested; but the common, cheap talk that is so customary even among some who claim to be Christians, should not be heard in our institutions."—*Counsels on Health*, p. 341.

"No physician or helper should con-

tend with a patient, or use harsh, irritating words, or even words not the most kindly, however provoking the patient may be."—*Testimonies*, Vol. III, p. 170.

"In sanitariums and hospitals, where nurses are constantly associated with large numbers of sick people, it requires a decided effort to be always pleasant and cheerful, and to show thoughtful consideration in every word and act."—*Ministry of Healing*, p. 222.

Voice Ministry of Church Leaders

While the various leaders in the local churches are not directly appealed to in the voice instruction given, yet they are included in the following words of instruction:

"We have been pained as we have attended conference meetings, tract society meetings, and meetings of various kinds, where reports were read in an almost inaudible voice, or in a hesitating manner or a muffled tone. One half the interest in a meeting is killed when the participants do their part in an indifferent, spiritless fashion. They should learn to speak in such a way that they can edify those who listen. Let every one connected with missionary work qualify himself to speak in a clear, attractive way, enunciating his words perfectly."—*Counsels to Teachers*, pp. 246, 247.

This is instruction which, if heeded by all church, Sabbath school, and missionary officers, will bring new life and spirit into their work.

Dedication of the Voice

Seventh-day Adventists, of all people in the world, ought to be the most enthusiastic and energetic in the program of voice training. Commissioned by God to give the last saving message to every nation, kindred, tongue, and people, their voices should be fully and efficaciously attuned to the glorious truths they proclaim. The clear, convicting truths of the message should be clearly and convincingly expressed. Yea, more, its beautiful and charming truths must be beautifully and charmingly expressed if souls are captivated and won by the message.

"Honor to Whom Honor"

BY J. A. SALAZAR

AFTER reviewing the many providences of God in my experience, I desire to express, through this means, my appreciation for the great blessing which came to me through my stay at the Arizona Academy.

In September of the year 1920 a department was opened in that institution for the training of Spanish-speaking workers. I was notified of this, and would gladly have responded at once, yet for lack of means I, as well as others, was unable to improve this opportunity. Later, however, the General Conference, by

aiding us with train fare and other incidentals, made it possible for a few of us to attend school.

The ideal held before us at that time was to get a quick preparation to go out and win souls; and I confidently, though of course ignorantly, believed that very shortly I would be ready to enter the ministerial work.

At the end of six weeks' study we were subjected to our first written test, and you may perhaps imagine my deep humiliation on learning that I, a mature man, had failed. But

I determined then and there that such a thing should never happen again, and by dint of much effort it never did.

At the close of school I canvassed in the states of Sonora and Sinaloa, Mexico, with encouraging success, and after three months I was able to join my family again for a second year of study.

Since it took much hard work and self-denial to keep on at school, some of my fellow students failed to return; but ever encouraged by my self-sacrificing wife, I pressed on toward my goal, and at the end of this second year I was invited by the North Texas Conference to work for the Mexican people in Dallas and Fort Worth.

My work there was attended with some success, but I saw that I needed to learn better how to bring my hearers to a definite decision for the truth; so at the end of my fourth year's work in these places, I turned back again to the training school for a third term.

Professor Livingstone was in charge of the Spanish department at that time. He believed in thorough work, and the examinations given were indeed tests in more than one sense of the word.

The following summer, after working a few months for the Arizona Conference, assisting Brethren Bray and Fernandez in a tent effort, I accepted a call to Mexico.

Upon my arrival in Mexico I was greatly surprised to learn that I was to act as pastor of the Mexico City church. That work I carried for four years, and my attachment to the dear people there grew stronger with time. But as the eagle stirs up her nest, so likewise the Lord stirred up mine, and I found myself in charge of a much larger, though more scattered brood.

This district under my care at present contains sixteen churches. During the last twelve months I have had the joy of baptizing fifty-four, as well as fifteen in Mexico City, which was the result of work done there by others.

Whatever success the Lord has given me in my work, I feel to share with those faithful instructors of Arizona Academy, among whom I wish especially to mention Brethren Livingstone and Kellogg, Sisters Coballero, Hall, and Fattebert, as well as K. M. Adams and H. F. Brown.

And when the saved of earth shall stand upon the glassy sea,
My one great joy above all else eternally will be,
To know some darkened soul was saved because of them and me.

Cayman Islands Mission

BY I. G. KNIGHT

WE are able to report victory in the Cayman Islands, and are happy to send in a cheering report. We read of the work done in other places where converts are brought in by large numbers. This is not our experience. They come in by ones, twos, and threes, but they come to stay. We have several ready for baptism now.

The message has permeated the three islands, as we have been able, with the help of our faithful lay members, to scatter our literature in every home, and we find the people glad and willing to read. Our people are very poor, but our donations have been better this year than ever before.

We have at last located a worker and his family on the island of Cayman Brac, so a longfelt need is supplied. Brother and Sister Woods, from Mountain View, California, came down as self-supporting missionaries and are located there. They have taken hold of the work in real earnest. They are a devoted couple, and we look for great results in the near future.

Five years ago, when we came to Grand Cayman, there was no church building. Now we have three and two mission houses. Three church organizations and three Sabbath schools were then the extent of the work. Besides the church organizations, we now have two companies of believers and six Sabbath schools. One of our needs is more papers. The people are great readers, and eagerly await the coming of the mail boat that brings our literature.

We never felt better, and are just as strong as thirty years ago, when we came to the West Indies. God has wonderfully blessed and kept us. Remember us when you pray.

The Cancer Problem and Its Relation to Health Reform

(Continued from page 16)

ilization have left their effect upon the system, that cancer is most frequent. What are these factors?—Anything which deprives the body of needed elements, or causes waste poisons to accumulate. Overrefining our food, such as bolting and bleaching flour, thickly peeling potatoes, parboiling vegetables or throwing out the juice, putting soda in food, overcooking foods, the use of sugar, all tend to rob the body of needed minerals, while the resulting constipation helps to prepare the soil for the inroads of cancer.

Cane Sugar and Cancer

Cane sugar, the extensive use of which is spoken against so decidedly in the Spirit of prophecy, is without doubt a factor of much importance. Dr. Dudley Jackson, of San Antonio, Texas, in a series of many hundreds of cancer cases, has observed that low sugar tolerance tends to run in direct proportion to the virulence or degree of malignancy of the cancer. He claims to have rendered cancer less malignant by improving the patient's sugar tolerance. By low sugar tolerance is meant a condition where the blood sugar is too high and the glycogen, or stored sugar, is often low, while the body does not burn its sugar as rapidly as it does normally, usually due to low pancreatic activity.

At Loma Linda our research workers, experimenting on rats, have proved that cane sugar has this effect, causing blood sugar to reach nearly 180 milligrams, whereas natural dextrose sugar used in the same quantity had no such effect.

It is well known that the body is more susceptible to all infections when this condition prevails. An interesting observation in this connection has been that the germ being studied at the National Health Institute as the cause of cancer, grows best when a little sugar is added to the medium, and at times appears as a hyphae, or a funguslike, stage, resembling a mold, when the medium on which it is grown is altered. Our modern tendency to decrease physical activity, lack of sunshine, and fresh air, are all devitalizing factors and cannot be overlooked; and it has been shown that cancer is nearly twice as frequent among those who follow sedentary occupations as among those who exercise, perspire, and spend much time out of doors. Why do not nurses and others become infected with cancer from patients who have the disease? They probably sometimes do, but the disease is so slow in developing that it is seldom traced to its source.

The late Dr. Ostner, of Chicago, firmly believed cancer to be an infection, slow in developing, and that only under favorable conditions, and many prominent medical men are coming to a similar belief.

Cancer Due to a Germ

To summarize, then, it is my belief that cancer is due to a germ, which enters immature tissue cells, devitalized by injury, age, lack of minerals, or poisoned by toxins, in which the virulence of the infecting microorganism is determined by its source of origin, the most virulent form

coming from animals suffering from cancer in some form, which, though localized as a tumor, carries the germs in the blood and hence throughout the flesh; that in this form it is, as expressed by bacteriologists, adapted more readily to form tumors in the person eating the infected flesh; that while cancer may be derived from other sources, it is much less likely to affect those who avoid meat altogether, since animals are so diseased that even to eat meat occasionally might draw a badly infected specimen capable of introducing this serious and usually fatal malady.

Appointments and Notices

BROADCASTING OVER THE RADIO

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

Los Angeles, California:

KNX, 1050 kilo., Friday, 11 to 11:30 a. m., P. S. T.

Nashville, Tennessee, continuous:

WLAC, 1470 kilo., Thursday, 5:15 p. m., C. S. T.

Fairmont, West Virginia:

WMMN, 890 kilo., Friday, 4 to 4:30 p. m., E. S. T.

White Plains, New York:

WFAS, 1210 kilo., Monday, 4 p. m., E. S. T.

Sioux Falls, South Dakota:

KSOO, 1110 kilo., Sunday p. m., C. S. T.

Columbus, Georgia:

WRBL, 1200 kilo., Sunday, 6:30 to 7 p. m.; and Monday, Wednesday, and Friday, 5 to 5:30 p. m., C. S. T.

Muscle Shoals, Alabama:

WMRA, 1470 kilo., Thursday, 7 to 7:15 p. m., C. S. T.



THE 1935 SUNSET CALENDAR

It will be remembered that the Autumn Council of 1933 passed a resolution recommending that our people in North America use the Sunset Calendar which is published by the Pishgah Press, of the Pishgah Industrial Institute, Asheville, N. C. Nearly one hundred churches availed themselves of the opportunity of procuring scientifically accurate sunset tables for the fifty-two Fridays and Sabbaths of 1934. Many of our conference presidents and church pastors wrote us of the blessing which these calendars have been to our people.

The new 1935 Sunset Calendar is now being published. The sunset for succeeding years is not the same, hence it is necessary to publish a new calendar for each year to furnish accurate sunset information. As the order for the 1935 calendar is received, computations are made for the exact latitude and longitude of the church placing the order, and the table gives sunset time for each Friday and Sabbath. There is no figuring or computing to be done by those using the calendar.

Last year several pastors presented the members of their churches with the Sunset Calendar as a New Year's gift. This year we will print without extra charge the compliments or season's greetings of the church, institution, or individual ordering 100 or more calendars. On smaller orders there will be a charge of 25 cents for this service. This extra printing will be restricted to ten words on two lines.

In the next column is a reduced sample of the 1934 calendar for Rochester, Minn. The actual size of the calendar is 4 1/4 x 7 inches.

SUNSET CALENDAR

Rochester, Minnesota
Fridays and Saturdays --- 1934

"Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many moments are remiss."—"Testimonies," Vol. vi, p. 356.
"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—"Testimonies," Vol. vi, p. 356.
"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours."—"Testimonies," Vol. vi, p. 359.

This table has been corrected for latitude and longitude of Rochester. The time is Central Standard Time.

Date	Friday	Sub.	Date	Friday	Sub.	Date	Friday	Sub.
Jan. 5	4:46	+1	May 4	7:16	+1	Sept. 7	6:36	-2
12	4:54	+1	11	7:24	+1	14	6:23	-2
19	5:02	+1	18	7:31	+2	21	6:10	-2
26	5:11	+2	25	7:39	+1	28	5:57	-2
Feb. 2	5:21	+1	June 1	7:45	+1	Oct. 5	5:44	-2
9	5:30	+2	8	7:50	+1	12	5:32	-2
16	5:40	+1	15	7:54	0	19	5:20	-1
23	5:50	+1	22	7:56	0	26	5:09	-1
			29	7:57	0			
Mar. 2	5:59	+1	July 6	7:55	0	Nov. 2	4:59	-1
9	6:08	+1	13	7:52	-1	9	4:50	-1
16	6:16	+2	20	7:47	-1	16	4:43	-1
23	6:25	+1	27	7:40	-1	23	4:37	0
30	6:34	+1	Aug. 3	7:32	-1	30	4:33	0
Apr. 6	6:42	+1	10	7:22	-1	Dec. 7	4:32	0
13	6:51	+1	17	7:12	-2	14	4:32	0
20	6:59	+1	24	7:00	-1	21	4:34	+1
27	7:07	+2	31	6:48	-2	28	4:39	+1

NOTE: The figures in the Sabbath column are to be added or subtracted from the Friday times, which are to the left of those figures. For instance, sundown Saturday, Feb. 3, is one minute later than for Friday, Feb. 2; for Saturday, Nov. 3, it is one minute earlier than for Friday, Nov. 2. In the date column are dates for Fridays.

PISHGAH INDUSTRIAL INSTITUTE
THE PISHGAH PRESS • ASHEVILLE, N. CAR.

Below is given the schedule of prices for different quantities of the 1935 Sunset Calendar. Do not order less than 25 printed calendars.

25 to 49	-----	10 cents each
50 to 74	-----	7 cents each
75 to 99	-----	6 cents each
100 to 149	-----	5 cents each
150 to 249	-----	4 cents each
250 or more	-----	3 cents each

Sunset schedule computed, and one typewritten copy furnished for one dollar. Orders may be sent through your local Book and Bible House, or to the publishers direct.

The Pishgah Press, Box 6068, Asheville, N. C.



PUBLICATIONS WANTED

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

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

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

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

Mrs. Mattie Smith, Douglas, Ariz.

W. S. North, Box 415, Tyler, Tex.

Mrs. Frank Rollins, Baldwin, Mich.

Mrs. Ella Upton, Route 1, Fyffe, Ala.

J. Gregory, 1046 S. 8th St., Fresno, Calif.

Mrs. Wm. Chester, Box 581, Marion, Mich.

H. G. Bayliss, 2640 Rose St., Victoria, B. C.

P. S. Henry, 14 South Mound, Sapulpa, Okla.

Mrs. R. F. McCarathy, 2 N. 21st St., Temple, Tex.

Mrs. L. W. Myers, 703 E. B Ave., Waurika, Okla.

Mrs. Zelma Soper, Route 1, Medicine Lodge, Kans.

Mrs. G. E. Reid, 2311 Norton Ave., Everett, Wash.

E. Deer, Route 6, Hagersville, Ontario, Canada.

Mrs. Leota Schroeder, 1414 Kelsey Ave., Toledo, Ohio.

W. E. J. Vaughan, Santa Barbara, Isle of Pines, Cuba.

C. B. Fraser, 6040 Princeton Ave., care Geo. R. West, Chicago, Ill.

Jamaica Conference, 112 Tower Street, Kingston, Jamaica, B. W. I.



PORTUGUESE LITERATURE WANTED

We will be pleased to receive a good supply of books, tracts, and Bibles in the Portuguese language. There are nine islands in the Azores group and there is a tremendous work to be done here. We have just arrived on these islands to do pioneer work. House-to-house work with our literature played an important part in the building up and establishment of an excellent work in the Madeira group, several miles to the southeast, where there is now a fine church of forty members and a large interest. All Portuguese literature, whether new or used, will be appreciated and carefully distributed. Please remember this new work in your prayers before the throne of grace.

Address all correspondence to E. P. Mansell, Rua Santa Catarina 78, Ponta Delgada, Azores Islands.



NEW ADDRESSES OF WORKERS

Pastor L. H. Davies, North China Training Institute, Fengtai, Hopei, China.

Mrs. E. F. Coulston, P. O. Box 1281, Shanghai Sanitarium, Shanghai, China.



WANTED—MICHIGAN ADDRESSES

The nearly ten thousand believers in the Michigan Conference with its interesting historical background, are interested in winning many more of the souls throughout this great State, and we invite all who may read this, to send us the names and addresses of friends, relatives, and acquaintances who reside in Michigan for whom we may labor with soul-winning literature and other lines of soul-winning endeavor.

E. R. Potter, Home Missionary Secretary, 115 West Allegan St., Lansing, Michigan.



ADDRESSES WANTED

Any one knowing the address of Mr. Otto Griesbach, R. N., please communicate with David H. Unsell, M. D., Wapato, Wash.

Any one having any information concerning Thomas R. Francis, who in 1909 was elder of the Bayonne church in Jersey City, N. J., please communicate with Carrie M. Dolan, 16 Princeton St., Clifton, N. J.



PRAYER FOR HEALING

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

Prayer for the healing of an abnormal mental condition, is requested by a sister in North Carolina.

A brother in Arizona desires prayer for increased health and strength, that he may labor for souls.

Prayer is requested for an aged doctor, that his health may improve, so that his wife will be able to care for him at home.

A sister in Virginia requests prayer for healing from a serious malady, that she may be back in Sabbath school work again.

A sister in Washington writes: "I request prayer by the Review family for my two daughters and myself. One daughter has a peculiar form of indigestion which threatens her life, and the other is afflicted with constant pain in the back. My trouble is weakness, caused by a recent attack of influenza."

ASLEEP IN JESUS

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

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

Steven.—James Steven, of Palos Park, Ill., died at Miami, Fla., Oct. 12, 1934, at the age of eighty-two.

Anderson.—Alfred Anderson was born in Sweden, Nov. 2, 1872; and died at Colfax, Calif., Oct. 7, 1934.

Alcorn.—John W. Alcorn was born at Burton, Wis., June 9, 1866; and died at Boulder, Colo., Aug. 31, 1934.

Pohlman.—Lewis C. Pohlman died at Medina, Ohio, Oct. 24, 1934, at the age of eighty years. He had been a faithful member of the denomination for over fifty years.

Landess.—Mrs. Lucy Ellen Landess, née Gaines, was born in Grant County, Indiana, Dec. 29, 1856; and died Sept. 18, 1934. Among the surviving children is Mrs. F. L. Harrison, missionary in Balboa, Canal Zone.

Pierce.—Mrs. Lillian Pierce, wife of Elder H. W. Pierce, one of our aged and retired laborers, died at Mountain View, Calif., Nov. 3, 1934, in her seventy-fifth year. She is survived by her husband, four children, and eight grandchildren.

Sorenson.—Chris Sorenson was born at Jutland, Denmark, Nov. 11, 1874; and died at Hutchinson, Minn., Oct. 21, 1934. He is survived by his wife and children. One of his sons is Elder M. J. Sorenson, superintendent of the Ethiopian Union Mission in East Africa.

Patterson.—Mrs. Eliza Patterson, née Wilson, was born in County Down, Ireland, Nov. 4, 1838; and died at Monterey, Mich., Sept. 14, 1934. Embracing the message under Elder J. N. Loughborough, she was a faithful Seventh-day Adventist more than seventy-five years.

Leach.—Mrs. Margaret J. Leach, née Marquis, was born near Leo, Ohio, June 8, 1868; and died at Mount Vernon, Ohio, Oct. 20, 1934. She is survived by her husband, one sister, one brother, and six children, one of whom is Elder C. V. Leach, president of the West Virginia Conference.

Sanborn.—Mrs. Julie E. Sanborn, née Crownhart, was born at Lapeer, Mich., Jan. 12, 1856; and died at Battle Creek, Mich., May 21, 1934. She and her husband did pioneer missionary work in the mountains of North Carolina in the early days, and were for many years connected with Elder D. T. Shireman in school work for the mountain children.

Stephen.—Wallace E. Stephen was born in East Texas, Lehigh Co., Pa., May 28, 1879; and died at Camden, N. J., Nov. 1, 1934, from fatal injuries received in an automobile accident, while on his way to a convention in Atlantic City. He was married to Miss Florence Koch in 1916 and during these eighteen years of happy wedded life, one son was born. Wallace Jr. Brother Stephen was a member of the Reformed Church until fifteen years ago, when he became an ardent member of the North Philadelphia Seventh-day Adventist church, to which he was devoted and faithful until the time of his death. For a number of years he served as one of the local elders of this church. He always took an active part in all branches of church work. He was also chairman of the board of the church day school at Philadelphia and a similar school at Hatboro. He is survived by his wife, son, mother, one sister, and a number of other relatives.

Christensen.—Martin Christensen was born in Denmark, June 4, 1862; and died at Palisade, Colo., Aug. 6, 1934.

Nielson.—Elin Nielson was born at Oby Klippon, Sweden, Oct. 3, 1859; and died at Pomona, Calif., Nov. 3, 1934.

Casky.—Vivian Virginia Casky, four-year-old daughter of Mrs. Fern Casky, of Aberdeen, S. Dak., died Oct. 27, 1934.

Van Pelt.—Mrs. Harriet Van Pelt was born at Hillsboro, Ohio, Oct. 15, 1848; and died at Lodi, Calif., Oct. 27, 1934.

Dunn.—Mrs. Liza Dunn was born at Portsmouth, Ohio, May 29, 1847; and died near Alburnett, Iowa, Oct. 16, 1934.

Beeson.—Mrs. Mary A. Beeson was born at Fort Jones, Calif., Feb. 1, 1859; and died at Pomona, Calif., Oct. 25, 1934.

Cruze.—Mrs. Dora Kirby Cruze was born in Knox County, Tennessee, Dec. 9, 1873; and died at Orlando, Fla., Sept. 29, 1934.

Miller.—Mrs. Rosa Schaupp Miller was born at Syracuse, N. Y., March 7, 1861; and died at St. Charles, Mich., Oct. 19, 1934.

Pinckney.—Mrs. Kathryn Pinckney was born at Onondaga, N. Y., May 10, 1862; and died at Battle Creek, Mich., Nov. 9, 1934.

Denning.—Mrs. Flora A. Denning, née Smith, was born in Pennsylvania, Jan. 17, 1852; and died at Peru, Nebr., Oct. 31, 1934.

Teter.—Mrs. Olive May Teter, née Bringle, was born in Indiana, May 22, 1873; and died near Hutchinson, Kans., Nov. 2, 1934.

Babcock.—Mrs. Alice Babcock, née Edwards, was born at Edwards Corner, N. C., April 8, 1869; and died at Seattle, Wash., Oct. 9, 1934.

Hefty.—Mrs. Caroline Snell Hefty was born in Sylvester Township, Green County, Wisconsin, Sept. 4, 1844; and died at Newport, Oreg., June 20, 1934.

Hutchinson.—Mrs. Frances Augusta Hutchinson, née Spee, was born in Lancaster, N. Y., June 27, 1847; and died at Clarence, N. Y., June 13, 1934.

Dreyer.—Ruth Inez Dreyer was born in Applington, Iowa, Feb. 22, 1914; and died Nov. 2, 1934. She is survived by her father, mother, one sister, and one brother.

Langston.—William B. Langston was born at Joplin, Mo., Aug. 26, 1880; and died at Vienna, Va., Oct. 26, 1934. After his school days at Union College, he spent his life for his Master, serving as colporteur, printer, and self-supporting Bible worker. Eight years of this time was spent in the employ of the Review and Herald Publishing Association, where he worked in the type room. He is survived by his wife and two children.

Our Doors Are Always Open

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

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Present Truth for December

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"Who Made the Devil?"
"The Last Battle Between Christ and Satan."

No. 73. "The Distinguishing Marks of the True Church."

"Safety From Religious Deception."
"Are There Few That Be Saved?"

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Takoma Park, Washington, D. C.



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Planning a Holiday Gift

"As the twig is bent the tree's inclined"

THE thoughtful observer knows that it is the everyday habits of life which determine the usefulness of manhood and womanhood. Of all the habits of daily living, none will place a more rigid or lasting mold on youth than the reading habit.

What can you give to the young person of your acquaintance that will make his manhood more beautiful and more useful? Send him the YOUTH'S INSTRUCTOR. It is true that there are other good gifts, such as clothing, money, etc. The clothing will soon be worn out, the money spent and forgotten; but the things brought to him during a year in the INSTRUCTOR will last throughout his life, and to all eternity.

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A missionary home on furlough expressed his appreciation of the INSTRUCTOR in these words:

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A young woman obliged to forgo college for a year, with the homestead farm to look after, wrote:

"I came out at first with the martyr spirit, but after reading a few of your very encouraging editorials and a few stories in the INSTRUCTOR where the subjects had a really hard time, I realize what a soft snap I have, despite my desire to be in college. It seems as if every one of your editorials 'hits home,' and every INSTRUCTOR gets more interesting, so I could not suppress the desire to write and tell you how much I enjoy it and what a help it is."

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OF SPECIAL INTEREST

UNDER date of October 24, Elder H. Christensen, of Colombo, Ceylon, writes as follows regarding the work in that field:

"The work is moving slowly. We have had three baptisms during the year, and we hope there may be another here in Colombo before Christmas. We have recently completed a small addition to the chapel, and this added space is much appreciated. The house is practically full at the Sunday evening services. Many are deeply interested, and some are troubled to know how they can obey the Lord and at the same time hold their positions.

"Many with whom we meet and study heard the truth years ago under the labors of those who faithfully toiled when the work was first begun. One lady, recently baptized, learned of the truth from the first canvasser sent to the island, and has treasured the message in her heart ever since. Another family with whom we are now studying and who recently began keeping the Sabbath, entertained this same colporteur in their home many years ago. The colporteur and the workers have gone on, but their labors truly follow them. It is a case of Paul sowing, Apollos watering, and then God giving the increase. The labor of love, even in the dark and hard fields, is not lost."

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"Do You Behave Well in Church?"

UNDER the above heading in the *World's Crisis* of July 11, the editor says:

"When a person enters church to attend a service appointed for worship, he should come in a worshipful frame of mind. He should enter the sacred edifice with dignity and the spirit of devotion. Then, all through the service he should show that decorum befitting a true worshiper of the living God.

"But what do you do when you attend church? Do you enter carelessly, and greet your friends with hilarious ejaculations and loud laughter? Do you then sit down and whisper and giggle and write notes and nudge people who sit near you, and thus detract from the sermon and from other parts of the service that might otherwise be helpful to others who are annoyed by your lack of good behavior?"

"Many a service has been made almost fruitless, and many a telling sermon has lost its force, through the lack of good behavior on the part of folks in the congregation, who, had they realized what harm they were doing, would doubtless have refrained from such conduct, and would rather have sat and listened and prayed and helped both the preacher and the hearer to the reaching of heights of blessedness by their own attitude of devotion."

We believe this is good counsel, not alone for the readers of the *World's Crisis*, but for the readers of the *REVIEW* AND *HERALD*. Too many times have we seen our own church congregations disturbed by persons whose deportment in church was most regrettable. They engaged in whispering, laughing, writing notes, and other things that were very unseemly in the house of God. This kind of deportment is not only disrespectful to the preacher and to those who wish to

hear, but to the Lord of the sanctuary. Surely if we recognize as we enter the house of God that it is truly His house, a place that He graces by His presence, that He is there to meet His people, it will make us more careful of our deportment; we would enter the house of prayer in a worshipful, prayerful frame of mind. In this mental state we should take part in all the services. This conception of God and of His sanctuary would keep us from the idle chatter, and sometimes gossip, which we witness in the church following the close of the service.

Let us see to it that we deport ourselves in a dignified and consistent manner in the church of God.

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North China Union Mission

WE are right up to the beginning of our Harvest Ingathering campaign for this year. In North China there has been good success in this endeavor during the last several years, and we hope for still larger things this year. It has been necessary to allot half our estimated income from this source to apply on the current budget to cover the year's operating expenses. The other half we will apply toward the finishing of our union Middle School plant, started last year. But that will not be enough, so it is desired to exceed the estimate by at least one half. Brother Appel, our superintendent, hopes to be able to do this.

The Sabbath school membership has been steadily increasing this year, there having been a gain of 500 during the first two quarters. The offerings have not increased correspondingly, we are sorry to say. We trust there may soon be an upturn. The depression has really only begun in its intensity in China this last eighteen months. Of course our Chinese brethren are always poor, as compared with those in America, but the difficulties of living seem to have increased of late. The per capita in offerings to the Sabbath schools, including the thirteenth Sabbath, based on church membership, ranged from eight mills per Sabbath for the lowest mission to 60 cents per Sabbath for the highest. Our Sabbath school weekly goal is five cents, Mex., for each church member. The average for the union is four cents two mills.

R. M. COSSENTINE.

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Largest Meeting in Australasia

A RECENT letter from Pastor A. H. Piper, secretary of the Australasian Union Conference, gives some very interesting information on the results of camp meeting work. Brother Piper says:

"I have just returned from the Queensland camp meeting, the largest meeting ever held in the state. The offerings for missions on the last Sabbath amounted to £515 [about \$2,575], while the Sabbath school offerings for missions on the two Sabbaths of the camp amounted to £152 [about \$760]. There were approximately 700 in attendance, so you can see what a good average there was in offerings per capita.

"I am now in attendance at the South New South Wales camp meeting. We

have between 300 and 400 tents on the ground. The pavilion is so large that a microphone is used so that the messages can be conveyed to the people in a way that all can hear."

If we put together the two sums given for missions at the Queensland camp meeting, and translate the result into dollars, it amounts to about \$4.64 per capita for the 700 in attendance. The South New South Wales camp meeting had not closed at the time of Brother Piper's writing, but it is reported as the largest camp meeting ever conducted in Australasia.

W. E. HOWELL.

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Holdup on Highway

COLPORTEUR MUNOZ was just getting his good old horse to the point of "stepping in high" on the main road leading away from the town he had just finished canvassing, when rather unexpectedly he was held up. An armed man accosted him with a sharp "*Alto* [hold up], *Senor*." He then demanded to know the colporteur's business and where he was going. Since the colporteur did not know this man from any other man who might be a highway robber, he asked, "And who are you?" This rather excited the gentleman, who retorted in no uncertain tone, "Senor, what does that matter to you? You have to return to the city with me. I am the chief of police of —, and I must know your business." "Well," said the colporteur, "I missed you in your office, and therefore did not recognize you as an officer now."

The holdup on the highway changed into a colporteur's demonstration. The prospectus was presented, and an enthusiastic canvass of the book was given. The chief of police was now "held up" while he listened to the colporteur's message, and to the impelling motives presented, not of "hands up," but of hands down into the pocket to find the price of the book. The order was taken, after the policeman had learned the price.

At this point the colporteur said: "I can deliver the book to you right now, since I am on my way to the next town." But the policeman had brought no money with him. Now it was the colporteur's turn to ask the chief of police to return to headquarters to get the money, and he invited him to step aboard his sulky so they might return together.

They passed a little store at the edge of town, and the chief asked to stop so he might try to borrow the money in the store. This was done, and the 20 Argentine pesos were paid for the book and the *Atalaya*.

This was indeed a double "holdup," but it turned out to be a happy one for both persons. The colporteur made his sale by improving the opportunity, and the chief of police received more than he had bargained for when he started out on his mission of holding up the stranger who had passed through his town.

This incident reminds me of the time when two secret policemen followed Jesus into a place where He was to speak to the people. They had been sent to investigate, and bring Him back, and thus cause a holdup in His work. As they listened to the Man's message, they were profoundly impressed, and reported at headquarters: "Never man spake like this Man."

Should we not try to turn every holdup along life's highway into an opportunity for impressing hearts with the importance of the message of a soon-coming Redeemer?

J. L. BROWN.