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After the Week of Prayer

BY BURTON CASTLE

THROUGH the years we have been accustomed to look forward for weeks to the annual Week of Prayer, and happily anticipate the blessing which we know it holds in store for those who enter into it wholeheartedly. Our hearts are deeply burdened as we see those who do not seem to sense the importance of such occasions. But is there not danger that those who really take pleasure in anticipation and realization of those seasons may leave to that time much that should be entered into daily? This thought comes to us from "Testimonies," Volume IX, page 107: "There needs to be among us a great deal more of prayer, and much less of unbelief."

The Week of Prayer should not be a time for regaining that which we have lost during the months intervening between it and the previous season of that nature. It should be a time for gaining new revelations of divine import in lines of distinct advancement.

We fall short of the Christian's privilege if each morning does not bring to us new thrills of holy joy as we contemplate the privilege of

service for the Master for another day. "Then with my waking thoughts, bright with Thy praise," will come expressions of thankfulness, and strengthening of purpose that will lead us through, over, or around the difficulties, annoyances, and dangers which ever beset the pathway of the Christian.

"O for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe."

To have such a faith we must have a daily experience in things which pertain to eternal life. When this daily experience is ours, we need not look back upon the Week of Prayer with regret because our good resolutions were like "ropes of sand," which, the more frantically we grasp, the more quickly crumble into dust in our hands. Instead, we shall find that faith is a surety, a "substance," and the resolutions made are binding us closer to the heart of our divine Protector.

"Lord, give me such a faith as this,
And then, whate'er may come,
I'll taste e'en here the hallowed bliss
Of an eternal home."

Wholehearted Service

BY J. F. PIPER

PERSONS who are outstanding in the purpose to which they have set themselves, make a mark in the world, and gain the confidence of those who observe them.

A minister who forges ahead and holds the interest of his audience, is one who believes his own message, and feels in his own heart that those who hear him should be moved by action to conform to his teaching. He will have success as a soul winner. But if he is only a hireling, if he is not stirred to the depths of his own heart, his work will be mediocre, his attitude will be indifferent. People may come to hear him, wondering what this babbling has to say.

In answer to the question once put to Jesus, "What shall I do to inherit eternal life?" the answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." Luke 10:25-28.

Earnestness, devotion, and sincerity have much to do with true Christianity.

"Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead?" James 2:18-20.

The Laodicean message of Revelation 3 expresses a desire for the careless Christian, "I would thou wert cold or hot."

If the church of Christ today would awaken to its real privileges, and become wholehearted in its service to God, it would not take long to have many in the unconverted world sitting in rapt attention, anxious to get what the church has for the world. And if church members would love the Lord with all the heart, and soul, and strength, and mind, the world would soon take notice that the church had something for them.

I have observed that the outstanding musicians of the world are so devoted to their work that it absorbs them. They put all their soul and strength into it, and they get returns by so doing. It is the same with the preacher, the politician, the salesman, or the merchant. Sincerity and devotion are respected. The wise man said, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is

far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

At some time before the end, the

Worldly Colleges Crucifying Christ

BY H. J. KLOOSTER

EDUCATION in America is the child of Christianity. Nearly all the earliest institutions of higher learning in this country were developed by the Christian churches. Of the first one hundred eight colleges in America, one hundred six were founded by the church. For years in these colleges a devout Christian piety was fostered, and students obtained their advanced training in an atmosphere that was permeated by Christian standards and Christian ideals.

Gradually these conditions have changed. Colleges and universities, anxious to avoid the "stigma of sectarianism," have passed from the control of church boards into secular hands. Professors in these institutions have held their "academic freedom" sacrosanct, with the result that some of the educators of our higher schools have, with the greatest of freedom, advocated a decidedly questionable philosophy of life. In nearly all State institutions, therefore, subtle agencies are to be found undermining Christian faith and breaking down the moral standards of students.

people of God will be exceedingly in earnest. "Hundreds and thousands were seen visiting families with their Bibles under their arms." A reformation and revival is promised. Why should it not be, brethren? Let us pray for it, and work as if we were to be a part of it; for God has promised, and we shall see His salvation.

It is distressing that for many students, today, a college or university education means an applied course in spiritual and moral declension. The warden of a large penitentiary recently stated, "In all penal history there is no precedent to the present state of affairs whereby young men by the scores are interrupted in the midst of their university work to serve prison terms for crimes committed while attaining a college education."

Few students are able to meet the influence of the Modernist professor, who poses as a highly trained intellectual, one whose enlightenment far surpasses that of the humble, God-fearing parents who entrust their children to his instruction. Evolution is rarely defended, but is accepted as a fact, and becomes the background for much of the philosophy that is presented day by day in the classrooms of our higher institutions.

The incorrigible Christian who is unwilling to surrender his faith is ridiculed for his "ancient ignorance," and becomes the object of much ridicule and jest, and not infrequently is failed because of his unwillingness to accept teaching which he knows is fundamentally at variance with the Scriptures.

Long before the situation in these institutions became as serious as it now is, God foresaw these conditions, and called upon this people to establish a system of education that would provide an adequate safeguard when the critical closing hours of human history should come.

Whatever may have been the justification in times past for entrusting our youth to secular institutions, it must be emphatically stated that in the present situation God will require at the hands of parents the blood of those children who have been willingly sacrificed to the modern Moloch of secular education.

May God help us all to realize that our Christian schools have been established specifically to guard against the faith wreckage and character destruction of our time.

The Valley of Prayer

BY NELS P. NELSEN

THERE'S a secret valley of silence
Far away from the noisome crowd,
Far away from the hurry and bustle
And the noises of traffic so loud.
'Tis the valley of sacred communion,
Of intimate prayer with God;
There the saints of the ages have lingered,
There the feet of the angels have trod.

In this sacred valley of blessings,
Surrounded by mountains of praise,
The incense of prayer ascendeth
In holy and heavenly lays.
Here innermost secrets, all hidden,
Of penitent souls are unveiled;
And the peace that passeth expression
To sinners has never yet failed.

In this valley of prayers and of praises
The springs of life are renewed,
And the spiritual muscles and tendons
With heavenly strength are imbued.
Then come to this valley, dear reader,
So hidden, yet easily found;
Come, bask in the presence of angels,
Come, join us on God's holy ground.

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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What Temperance Program Should We Stress in This Repeal Era?

IN view of the present liquor situation, what should Seventh-day Adventists do? To stop short of this question is to fail to give a practical value to the whole discussion. Before attempting an answer, we wish to set down three facts:

1. Our historic position as a denomination has been one of active opposition to liquor.

2. Throughout our history, this opposition, generally, has not been a negative one, in which we have contented ourselves with fighting the liquor traffic, but a positive one, in which we have endeavored to set forth the principles of true temperance. In other words, we have viewed the subject in the setting of a larger health message for the world. In turn, we have viewed our health reform truths in the setting of the whole message we have for the world, the preparing of men to meet God.

3. We believe that the real reason for our existence is to preach the second advent. We believe that the advent offers the only hope of permanent world betterment, and that this sublime event is very near. Accordingly, we have never felt it to be the primary purpose of our mission to turn our energies into those various paths of social reform—slum eradication, shorter working hours, world peace, etc.—that so increasingly consume the interest of many churches and other high-minded organizations. It is not that we believe such endeavors are not laudable and will accomplish nothing, but simply that we believe we are not justified in consuming our energies, in any marked way, in activities not vital to the prime objective of this movement. We have reason to feel anew each day that the greatness of our task of proclaiming the gospel of the advent and the needed preparation therefor, in view of the short-

ness of the time, combine to challenge our every energy and resource.

Fading Consciousness of Liquor Dangers

Place alongside these facts concerning our denomination one very important fact concerning the ill-fated prohibition law. Without doubt, one of the chief reasons why prohibition lost the popular support was that there was a fading consciousness of the dangers of liquor to health, morals, and safety. Such forgetfulness was in part inevitable, because to the extent prohibition was enforced, to that extent certain of the evidence of liquor's danger was removed from public attention, and at the same time there was growing up a generation that knew not the old saloon days. But no small part of the forgetfulness resulted from a failure on the part of various temperance organizations to continue, unabated, the program of education that had so definitely characterized the fight against liquor in pre-Volstead days.

There was the general impression, when the Eighteenth Amendment was passed, that the fight was won, that the citizenry would now be protected from the evils of liquor because the strong arm of the law would henceforth prevent the manufacture or sale of drink. But the dry forces apparently failed to realize that no small fraction of the citizenry never desired protection, and that this fraction would continually grow as the new generation grew up, and as others of the older generation were no longer reminded of the dangers to physical, social, and spiritual life that are present in liquor.

It is true that some educational work was done during the prohibition era. But too often the dry forces narrowed down their message to an appeal to the public to obey the law because it is the law, and to a de-

nunciation of various officials because they failed to enforce the law with vigor.

The Question Answered

With these facts before us, we can hope to discover, more successfully, the answer to our question: What should we as Seventh-day Adventists do? In fact, the answer suggests itself: We should launch out in an aggressive campaign of education in behalf of temperance; revive the drive for signers to total abstinence pledges as a climax to rallies and mass meetings; draft the increasing medical talent of this denomination for the presentation of the calm and convincing scientific indictment of liquor; open the Holy Bible and preach to the consciences and the souls of men, setting before them the saving power of the gospel as the way of escape from perverted appetites and passion; preach to them as to those who must give an account to God for the deeds done in the body; circulate our temperance literature far and wide, even as we do other of our denominational literature.

Four Points for Appraisal

In order to appraise rightly this suggested course of action, or to settle the more primary question of whether we should set out on any distinctive program, we believe that four points should be carefully considered:

1. The preaching and promotion of temperance, which implies an educational and spiritual approach, is as vital as any other part of our message. This statement will be questioned by none who have given study to what the Spirit of prophecy has said regarding the subject of health reform in general and temperance in particular. The importance and highly spiritual nature of this task is well set forth in these words from Mrs. E. G. White:

"As we see men going where the liquid poison is dealt out to destroy their reason, as we see their souls imperiled, what are we doing to res-

cue them? Our work for the tempted and fallen will achieve real success only as the grace of Christ reshapes the character, and the man is brought into living connection with the infinite God. This is the purpose of all true temperance effort."—*"Testimonies," Vol. VI, p. 111.*

"Everywhere there is a work to be done for all classes of society. We are to come close to the poor and the depraved, those who have fallen through intemperance. And at the same time we are not to forget the higher classes. . . . We are to leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for."—*Id., Vol. VII, p. 58.*

"We must educate, educate, educate, pleasantly and intelligently. . . . Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related, and show the need of keeping both in the very best condition."—*"Medical Ministry," pp. 262, 263.*

"The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbathkeeper should study and practice the instructions contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors."—*Mrs. E. G. White, in the Review and Herald, June 23, 1903.*

"When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors, and that total abstinence is the only platform on which God's people can conscientiously stand. As this instruction is given, the people will become interested in other lines of Bible study."—*"Testimonies," Vol. VII, page 75.*

What we need today is a new realization of the vital importance of temperance as an integral part of the distinctive message we are commissioned to bear to the world. Such a realization will provide the needed incentive to new activity and enthusiasm in behalf of the temperance cause.

Not Voters, but Souls, Our Objective

2. The fact that prohibition was repealed overwhelmingly, and that possibly there is no chance that such a law will be reenacted in a generation, should not unduly depress us, and certainly should not handicap us or in any way dictate our course of action. This conclusion is evident from the preceding statements, but it needs to be impressed very definitely on many minds. There are too many of us who, bewildered as many others are by the sudden collapse of prohibition, have felt that nothing could be done. We need to keep reminding ourselves, until the truth of it dominates our thinking on the question, that our prime objective in promoting the temperance cause is not to win voters for a new dry law, but to win souls for a new earth wherein dwelleth righteousness.

We do not belong to that large group of religionists who think of moral betterment chiefly in terms of the legislation that can be enacted. That is the philosophy of the National Reformers, for example, who sincerely, though misguidedly, strive to bring in the kingdom of God through the gateway of politics. Political defeat to such persons gives real ground for depression. Not so to us. We look for no kingdom of God to be set up here by reform laws, proper as some of them are. We look to the advent of Christ, that will save out of the wreckage of this world those who have been reformed by the gospel. As long as we can engage in a work of preparing citizens for a heavenly kingdom, we need not be depressed by a lack of legislative support for the dry cause.

Small Numbers No Real Handicap

3. The smallness of our numbers is no barrier to success in this kind of campaign. Some in our ranks who would agree that we should proceed along the lines here suggested, are gripped with a feeling of the futility of any endeavor by such a little peo-

ple as we against so gigantic an enemy as liquor. If we allowed such feelings or fears to dominate our thinking in other areas of our denominational program, we would quickly cease to work at all. Is there any task more staggering than that of preaching the whole body of our distinctive and testing truths to every nation, kindred, tongue, and people in the world? Yet by faith we move forward courageously year by year in this colossal task, gaining great and increasing victories under God.

It seems that the very magnitude of the labors we have undertaken has provided one of the chief incentives to success. The best substitute for numbers is courage based on a conviction that we are called of God to perform a certain work. We do not have the numbers, but we do have the courage of conviction as we approach the task of proclaiming a world-wide message. We need only to sense that the temperance work is a part of this message in order to engage in it with that courage so necessary to success.

Not Weakening Dry Support

4. By approaching the liquor question from the standpoint here outlined, we are not weakening our support of the dry forces with which we have had more or less close and friendly connection through the years. Instead, we are giving aid and reinforcement of the very first importance. Men with conscience aroused, stirred by God's word and by the evidence of science, and who give expression to conviction by signing the pledge, provide the loyal army to carry on the warfare against drink beyond the range of the voice or the immediate influence of the temperance worker. And it is this kind of army, we believe, that results from the program here outlined.

Next week we shall consider the question of the relation we should bear to the legislative aspect of the temperance work.

F. D. N.

"Gone Selfish"

RECENTLY, in California, Mr. Harvey S. Firestone, the manufacturer, was interviewed by the Los Angeles Times. Pressed to give his opinion as to the chief cause of the depression and dislocation of business, he replied:

"There is something going on in this world that is beyond man's understanding. If you want to pin me down to details, I frankly don't understand it. People have gone selfish."

"Lovers of their own selves," was the prophetic forecast for the last days. 2 Tim. 3:2. "In the last days," wrote the apostle Paul, "perilous times shall come;" and the inspired prophecy pins it down to the same point the modern industrialist mentions. The world has "gone selfish," and the perilous times of the last days have come.

W. A. S.

"BLESSED are the meek: for they shall inherit the earth."

Studies in the Book of Daniel

The Time of Trouble and the Deliverance of God's People

"THE events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."—*"The Great Controversy,"* p. 594.

The Spirit of prophecy declared that the events connected with the close of probation and the time of trouble are clearly presented. There is no need that the church of God be taken unawares when that crucial hour comes to the inhabitants of the world. Prophecy has specifically and definitely pointed out those events which are to usher in that decisive hour. What a pity if Seventh-day Adventists should be among the multitudes who have no understanding of these important truths. Most assuredly it is high time that the remnant church heed the multiplied warnings concerning this time.

Among the events marking the beginning of the time of trouble, we have already studied the prophecy of the eleventh of Daniel. We have traced these prophetic mileposts to the standing up of Michael. In the words of the servant of God, "The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment." Soon, very soon, the scenes of trouble will be witnessed. While the world will be plunged into its death throes, the people of God will be brought into the time of Jacob's trouble.

A Time of International Trouble

The prophet declared that there would be "a time of trouble, such as never was since there was a nation."

Of this time the seers have multiplied their vivid descriptions and their earnest warnings. The prophet Jeremiah wrote:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither

gathered, nor buried; they shall be dung upon the ground." Jer. 25: 31-33.

In vision the prophet saw the wicked given to the sword. Under the symbol of the whirlwind, he witnessed a mighty conflict raised up from the coasts, and as a result the slain were from one end of the earth to the other.

Joel pictures the nations gathering to the valley of Jehoshaphat. He wrote:

"Proclaim ye this among the Gentiles [Hebrew, "nations"]: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9-11.

We see this remarkable prophecy being fulfilled before our very eyes today. The heathen nations have awakened, and are arming for this world conflict. With the cry of peace upon their lips, the rulers of earth are feverishly preparing for war.

The last of the sacred prophets, the Seer of Patmos, saw the drying up of the river Euphrates, and the consequent preparation of the kings of the East. He saw the unclean spirits, the spirits of devils, go forth to the kings of the earth and "gather them to the battle of that great day of God Almighty. . . . And he [they] gathered them together into a place called in the Hebrew tongue Armageddon." (See Rev. 16:12-16.)

The events portrayed here take place during the time of the seven last plagues. The wrath of God is being poured out upon the impenitent world. Probation has closed, and the wrath of a just God is being visited upon a wicked race. The Spirit of God has been withdrawn. The anger of nations has free reins, and all the national malice and animosity are let loose. The world is plunged into scenes unparalleled in the history of earth. Truly this is the time which Daniel depicted so graphically:

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation

even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

A Time of Trouble for the Saints

While sheltered from the wrath of God, the saints will be plunged into a period of persecution and trial. The thirteenth chapter of Revelation describes the conflict between them and the powers of earth. Religious tyranny will reign. The boycott will be enacted against them. Death will be decreed if they do not give up their faith. It will be a time of Jacob's trouble. Said the prophet Jeremiah:

"Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:5-7.

Concerning this time of Jacob's trouble, the servant of God wrote:

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God. . . .

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God."—*"The Great Controversy,"* pp. 621, 622.

(Continued on page 11)

GENERAL ARTICLES



"Ye Have Compassed This Mountain Long Enough: Turn You Northward"

BY J. W. WESTPHAL

THE hosts of Israel were in Egypt. When they were still a small people, circumstances obliged them to take refuge in a strange land. The hope that cheered them while in their exile was the divine promise that they should some day return to their own land.

With the lapse of more than two centuries, much of the time under cruel oppression, the hopes in the hearts of many must have become dim, while the faith of others pierced the surrounding gloom and cheered the weary pilgrims to trust Him who had chosen them as His own, and to believe that they would one day be the glad possessors of their divinely ordained heritage.

Time of Their Deliverance

When Israel's situation had reached the depth of apparent hopelessness, a messenger from God appeared with the assurance that the time for their deliverance had come. A few signs in confirmation of his God-given mission sufficed to fan into a burning flame their severely tested hopes. They may have presumed that Moses would deliver them without delay from the oppressor's yoke.

When, just before the humiliating, desolating plagues that fell upon the Egyptians, Pharaoh made Israel's bondage more unbearable, the people became despondent and faithless because of the delay. They said, "The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." Ex. 5:21.

Their happiness was inexpressible when, soon after the destroying angel had slain all the first-born of what pertained to the Egyptians, they were urged to leave the land of their servitude. "He [God] brought forth His people with joy, and His chosen with gladness." Ps. 105:43.

Israel's Expectation

Certainly, Israel expected to be led by the shortest, easiest, and most frequented route to the land of their fathers—the road, perhaps, by which Jacob and his family had come. In

their imagination they saw themselves, within a few days, the proud possessors of a land flowing with milk and honey. With their trials and afflictions past, they could already, in imagination, feel the joys of a free people, whose God the Lord is, in quiet and peaceful possession of a home where none would molest or make them afraid.

They were disappointed. Instead, they were pursued by a relentless foe; they faced the Red Sea and a forbidding wilderness, with little water or food. They needed correction and discipline and instruction, and tests of their loyalty. They had defects of which they were unaware.

The law, which had largely faded from their minds and hearts, obedience to which must be a condition to their entrance and possession of the goodly land, must first be given. The sanctuary service—the gospel in shadow and type and precept—must be instituted as the means of entering into and enjoying its blessings.

Take Your Journey

When the work of preparation for their entrance into Canaan was completed, the Lord spoke to them in Horeb, saying, "Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them." Deut. 1:6-8.

Greatly disappointed before because they rested on their own suppositions as to just when and how their hopes were to be fulfilled, if indeed they had a definite outline in their minds, now their expectations were to be speedily realized.

Israel Again Disappointed

But they were again disappointed. The fault was their own, as it had been before, but it was of a more

serious character. Because of their unbelief they refused to go up to take possession of the land. As a result the Lord turned them back into the wilderness. They must wander there some thirty-eight years longer. Here was inexcusable rebellion, which must be met with deserved punishment. The carcasses of that host must fall in the wilderness. Only two, besides the youth and children, were to enter the long-hoped-for home.

Apparently without aim they wandered about in the wilderness, but always along the border of Mt. Seir, just beyond which lay the goodly land. On this Promised Land their hearts always remained set and toward it they always looked as the center of all their hopes.

Although destined to sojourn in a desolate wilderness, they suffered no lack of heaven's blessings. In a miraculous way the people were fed from heaven and given water from the rock. They were protected from their enemies. Their sandals and clothing waxed not old, and there was not a feeble one among all their tribes. The pillar of cloud by day and the pillar of fire by night was ever with them to lead and to assure them of God's tender care. The law exalted the righteousness and justice of God, and the sanctuary service assured them of God's love and forgiveness when they repented of their sins.

In judgment, God remembered mercy. "The Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Deut. 2:7. But, excepting in the development of faith and character, they seemed to get no nearer their destination.

"Turn You Northward"

When the long years of the predestined wilderness sojourn were drawing to their close, the Lord again addressed Israel: "Ye have compassed this mountain [Mt. Seir] long enough: turn you northward." Deut. 2:3.

To the north lay the Land of Promise. Now for the first time since they had set their faces again toward the wilderness, they set them definitely toward the land of their fathers.

Henceforth every step would take them nearer home. During all the years of wandering, the hope of final success never entirely forsook them. Nor were these years wasted. They were a preparation for their triumphal march northward and into the Promised Land.

With the command to go northward came a most assuring promise that meant unqualified success. "Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." Deut. 2:24, 25.

Thus in connection with the close of Israel's long pilgrimage God's power would be manifested in a special way, and their faith in this must be their means for the conquest of

Canaan. In their experience the last part of the journey northward was the rapid and complete conquest of the powers mentioned, which lay between them and the Jordan.

This power would have been equally manifested if Israel had only gone forward when they were first told to go up and possess the land. But the failure of their faith and courage was their defeat, and it was a signal for the enemy to take courage and advance. The measure of Israel's faithlessness became the measure of the enemy's hopefulness. But now they had learned the lesson of faith and trust, and as a result fearfulness took possession of the enemy. Their faith placed God between them and the foe.

While these forty years in the wilderness thinned the ranks of those who had left Egypt to two men, the same period gave time for them to be replenished. A host no less large than that which left Egypt crossed the Jordan.

(To be concluded)

Millennial Disaster and Gloom, and the Glory That Shall Follow

BY CARLYLE B. HAYNES

ALL of earth's horizons are dark with menacing storm clouds. It seems the very earth beneath our feet is trembling in terror of an impending shock of titanic force.

The hour of crisis is upon us, a crisis unprecedented in human history. The world's economic structure is collapsing. The world's governmental structure has proved impotent. Civilization, as we know it, seems staggering on the edge of a precipice, and the edge is crumbling.

Bewildering Paradoxes

There are bewildering paradoxes everywhere. There is an oversupply of food, yet starvation stalks the streets. There is overproduction of all commodities, yet destitution is the lot of millions. There is more gold and silver and money than ever before, but distress is found everywhere because there are no buyers. There is much work to be done, and the world of civilization is to be saved, but there are more unemployed than ever before.

All the wisdom and ingenuity of men are futile in finding a solution. Problems grow increasingly and alarmingly worse. Men's hearts everywhere are failing them for fear and for looking after those things which are coming upon the earth. Over the entire race of men the whole

head is sick and the whole heart faint.

It does not require any special enlightenment to discover that human affairs are rapidly moving to a final collapse. The serious literature of the day, the thoughtful pronouncements of world leaders, teem with statements showing that universal catastrophe is upon us. Thoughtful men are talking about the "doom of our civilization," "destruction of life on a colossal scale," "world-wide uprising and revolt," "bloody revolutions," "the complete and irremediable collapse of the world economic system," and "utter and irretrievable ruin." Certainly this time is described with marvelous exactitude by the prophetic word of our Lord—"distress of nations, with perplexity."

Your Redemption Draweth Nigh

Shall we believers in Christ share with the people of the world in this fear? No, our attitude is to be that commanded by our Lord, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Followers of the Lord are bidden to rejoice, not at the distress of the world, but because in these developments that distress, they may discern the approach of a new age of glory,

long promised, and now about to be realized.

This age of glory is not the millennium, nor is it to be brought into existence during the millennium. The popular fancies regarding the millennium as a period of peace and prosperity on earth, have no basis of truth whatever in Bible teaching. They are merely the fancies of men. They are not from the word of God.

The millennium is not, as many suppose, a thousand years of glory and peace on earth. It is not an age of progress. It is not an age of recovery. It does not result from the conversion of the whole world. Nor will the world be converted during that period.

An Age of Darkness

On the contrary, the Bible millennium will be an age of darkness and gloom on this earth. It will be a period when death reigns over all the earth. The day of salvation will then have ended, and the day of the Lord will have begun. And of this day of the Lord, or the millennium, the inspired record is:

"Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2:1, 2.

The Bible nowhere teaches that the whole world will be converted. In the parable of the wheat and tares, recorded in Matthew 13:24-30; 36-43, it is made very plain that both the righteous and the wicked are to "grow together" until the "harvest," which is explained to be the "end of the world." At the end of the world, instead of the wicked all being converted, they are to be cast into a furnace of fire, where there will be "wailing and gnashing of teeth."

Events Connected With the Millennium

The order of events opening and closing the millennium is plainly set forth in the teaching of the Bible.

The millennium will begin with the second coming of Christ. At this time there will be four classes of people,—the righteous dead, the righteous living, the wicked dead, and the wicked living.

At the coming of Christ all the righteous dead will be raised from their graves, and with the righteous living, who are to be translated, will be taken to heaven. 1 Thess. 4:16, 17.

While these two classes will be caught up to meet the Lord in the air, they will not remain in the air, as some teach, but will go with the Lord to heaven. John 14:2, 3.

In heaven all the righteous will remain during the thousand years, or millennium. Said the prophet: "They lived and reigned with Christ a thousand years." Rev. 20:4.

It is plain from this that the righteous will not be on earth, but in heaven, during the thousand years that comprise the millennium.

The wicked dead will not be raised at the second coming of Christ. They are left unmolested in their tombs. Their sleep is not broken at this time, for the inspired record is, "The rest of the dead [the wicked] lived not again until the thousand years were finished." Rev. 20:5.

There are two resurrections,—a resurrection of the righteous at the second coming of Christ, and a resurrection of the wicked one thousand years later, at the close of the millennium. Thus the millennium opens with a resurrection and closes with a resurrection.

The living wicked will be destroyed at the second coming of Christ. They will remain dead until the second resurrection, at the close of the millennium. It is to the wicked living at the coming of Christ that the apostle refers in 2 Thessalonians 1:7-10: "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

From this plain teaching of the Bible we clearly see what becomes of the four classes on the earth at the second coming of Christ. The righteous dead will be raised, the righteous living will be translated, and these two classes together will be taken to heaven to live and reign with Christ for a thousand years. The wicked

dead are left in their tombs; the wicked living are all destroyed at His coming, and together these two classes will remain in the prison house of death until the close of the millennium.

Clearly, then, during the millennium the world will be in a completely ruined, wrecked, and depopulated condition. It is Armageddon that will begin this slaughter. The fears that men express today in our press are well grounded. Armageddon is not only the self-destruction of a race in rebellion against God, but it is the forerunner of the final overthrow that shall befall all the wicked forces of the earth, a ruin from which there will be no recovery, no return.

During the Millennium

During the time of the millennium there will not be a human being left alive. The earth will be completely

Bethel

BY EDITH SMITH CASEBEER

"The house of God, and I knew it not."

The day was so commonplace;
I had not dreamed it was hallowed ground
Until He revealed His face.
The path was the same as the day before,
To me but a desert land,
Till a stairway flamed to the courts above,
And upon it an angel band.

Too often we go on our pilgrim way,
Forgetting that God is near
In the precious pathway of every day
That we walk with our loved ones dear;
The daily tasks that we have to do,
That so commonplace seem at the time,
If our eyes could see, might reveal God's stair
And the hallway to realms divine.

depopulated. It is to be a great cemetery, its dead scattered over its surface, unlamented, ungathered, unburied. Jer. 25:32, 33.

The prophetic description of the earth is found in Jeremiah 4:23-26 and Isaiah 24:1, 3.

The utter depopulation and ruin of the earth—such is the terrible destiny that overhangs this world. Not since the waters of the flood overwhelmed the human race has such a terrible and widespread destruction been known to man.

The fulfillment of these divine predictions is hurrying on apace. The wrath of God, like a pall of blackness, overhangs the impenitent world. It is the death warrant of a godless and impious race.

"Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword

will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66:15, 16.

This great tempest of the wrath of God will break suddenly upon a surprised world. Like a furious tornado, the storm of the wrath of an offended God will burst upon those who have despised His mercy.

The great and mighty, the nobles and princes, are called upon to howl and mourn over their impending ruin. Jer. 25:34, 35.

It is the final doom of the rebellious race, which will be destroyed from the face of the earth. Ps. 21:8-10.

From the description which the prophets have given of the earth during the millennium, we discover that there will be a waste and desolate wilderness. The righteous will be in heaven. The wicked will all be dead. The cities of earth will be broken down at the presence of the Lord. All the works of men will be destroyed. Darkness will cover the earth. The bodies of the dead will be from one end of the earth to the other end.

It is the earth in this condition that is called "the bottomless pit" into which Satan will be cast and bound. Rev. 20:1-3. Here in this desolate earth, with its cities broken down and its whole expanse become a great ruin, without any of the human race left, Satan will be compelled to stay for a thousand years.

Age of Glory

The age of glory for the people of God will not be during the millennium. It will follow the millennium. This desolate earth is to be made new. We read the glorious truth of the conditions then to prevail in Revelation 21:1-4. Nothing we have seen or heard or thought here can compare with the splendors of this coming kingdom of Christ. They will surpass our highest thought. They will exceed our most extended imaginings. They will go beyond all we know or have heard or even dreamed. The conception of things which God has prepared has not entered into the mind of man.

During the thousand years of the millennium the earth had been desolate. The cities were broken down at the second coming of Christ. Their ruins have been the scenes of Satan's captivity. But now the fires which have destroyed the wicked consume all this wreckage. These flames purify the earth, burning sin and sinners out of it.

The people of God have been in heaven during the millennium. They now come back to the earth with the New Jerusalem. The face of nature

is renewed. Verdure springs forth over all the ruined earth, now to be glorified. Even those places which have been desert and waste and dreary are purified. And this is to be the dwelling place of God's people forever. Their occupancy there is described in Isaiah 65:21, 22.

The infirmities and decay of man will be at an end. The eyes of the blind are to be opened. The ears of the deaf are to be unstopped. Lame men are to leap as the hart, and the dumb are to sing. Isa. 35:5, 6.

There will be no more feebleness of the physical powers. The dreaded on-creeping of old age will not impair the faculties. There will be abounding health, thrilling vigor, unimpaired strength, more abundant life, as the millenniums roll on and on, and there will be an abiding confidence that it will always be so.

The capital of this glorified new earth is to be the New Jerusalem. What a city it is! Nothing that the earth has known can be compared with it. Turn and read the description of it in Revelation 21:9-27—a description there is no reason to un-

derstand in any but a literal way.

And these glorious privileges and pleasures will continue, and increase, and become more enjoyable as the ages roll. They will never be removed, and immortality will enable men to participate in them through the ages.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isa. 66:22, 23.

Not only the new earth, but also God's people will remain. And their chief joy will be in worship. Sabbath after Sabbath they will come from their homes to worship before the Lord, uniting in praise and profound gratitude for His goodness and mercy in bringing them into the peace and safety and gladness of this glorious land.

"Blessed," indeed, "are they that do His commandments," washing their robes in His righteous, precious, and saving blood, "that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

work that they will do."—*Id.*, p. 77. "Then if Christ is dwelling in our hearts, He will work in us 'both to will and to do of His good pleasure.' We shall work as He worked; we shall manifest the same spirit."—*Id.*, page 75.

Two spirits are at work in the earth. One is the Holy Spirit, who is gathering souls out of "every nation, and kindred, and tongue, and people"—those who will be ready to meet the Lord at His second coming. The other spirit in the world is that great adversary of God, and he is working with mighty power to confirm this last generation in rebellion against Christ and His truth. He is on the track of every follower of Christ. "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—*"Testimonies," Vol. VIII*, p. 296.

Many professed followers of Christ are not exercising a gathering influence. "Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to his side. Many who think that though they are doing no actual work for Christ, they are yet on His side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ."—*"Christian Service," p. 38.*

"The principalities and powers of heaven are watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Christians, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in ascribing praise to God and to His Son."—*Id.*, p. 260.

And still the question comes ringing down the ages, "Art thou for us or for our adversaries?" Let every one answer, as did the people in the days of Joshua, "The Lord our God will we serve, and His voice will we obey." Joshua 24:24.



WE plead for the money that is spent on needless things. . . . You may think these little sums do not amount to much, but many littles will make a great whole. Cut off every extravagant expenditure.—*"Testimonies," Vol. IX*, p. 55.

Gathering or Scattering

BY J. A. STEVENS

JOSHUA stood on the plains of Jericho, while Israel was encamped at Gilgal. After forty hard years of wandering, he was entering upon the conquest of the "Land of Promise." The past was a sad history of unbelief, often breaking out into actual rebellion against God. But now, it seemed, Israel was fully prepared to obey God's word. The reproach of Egypt was rolled away.

As Joshua noted the barred gates of Jericho and surveyed the country round about, he saw a Warrior of majestic presence, with a drawn sword. He approached and asked Him this question, "Art Thou for us, or for our adversaries?" Joshua 5:13. This question echoes down the ages to the Israel of God in these last days. How do we stand in our relation to God and His fast-closing work? Are we unquestionably for God, or must we qualify our answer a bit? There can be no middle ground, no neutrality. We are either for God or for His adversaries, on His side or against Him.

Christ clearly emphasized this principle in His own ministry. He said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matt. 12:30. There is no more important issue in the world today than the question of

our attitude toward God and the giving of the glad tidings to all the world. We must meet this issue and give a decisive answer to the question, "Art thou for us, or for our adversaries?"

The answer is a simple one: "Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All that we have and are is consecrated to Him. We long to bear His image, breathe His Spirit, do His will, and please Him in all things."—*"Steps to Christ," p. 58, pocket edition.*

If we are on Christ's side in the warfare against sin, we will be "good soldiers," workers together with Him. "God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. . . . The spirit of Christ's self-sacrificing love is the spirit that pervades heaven, and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the

The Coming of the King

BY ROBERT E. HARTER

THE grandest and most glorious event this world has ever seen or ever will see is the second coming of Jesus Christ. Around it cluster the grandeur and magnificence of the restitution of all things.

The Saviour's parting promise that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrows could not quench or trials dim. On Patmos the beloved disciple heard the promise, "Surely I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus."

The Hope of Sage and Saint

The second coming of Christ has been the polestar for both sage and saint. Many have died in the faith of that promise. The prisoner in his lonely dungeon and the martyr at the stake, had a hope more bright and alluring than all the gilded palaces of earth. Human hopes are bright, but like the ignis fatuus, the glow light in the dismal swamp, they lead us on and on, deeper and deeper, until the traveler is lost in hopeless midnight darkness.

The second coming of Christ is the great cardinal truth of the Bible. If it should fail to materialize, God's people would be left in their graves. The fulfillment of every need of humanity centers in Christ. He is the hope of the world. He is the great restorer. He is heaven's appointed leader and commander for the people. His return to the earth is a necessary consummation of the divine program for "the restitution of all things."

"The relief of the present degradation and desolation of the world lies in the coming of this divinely appointed Leader. Whether men realize it or not, the coming of this Promised One is the only arrangement that can fulfill the world's needs."

Relative Importance of the Event

Baptism is mentioned in the Bible nineteen times, the Lord's supper six times, but the second coming of Christ is mentioned more than three hundred times.

At an early period of the world's history, Enoch, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. Job declared: "I know that My Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25. Likewise the psalmist felt a surety in the return of the Master, for he acclaimed: "Our God shall

come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3. Isaiah voices the same sentiment in his message to the people: "Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire." Isa. 66:15.

Let us look at this important subject from five viewpoints. It is a subject of infinite importance to us who are living at the present time, more than to the people of any other period of the world's history, because at this time there is a falling away from divine things. There is need of a great Master Builder who can reconstruct the world in righteousness and peace.

Jesus Will Come Again

The first point is that Jesus Christ is coming to this earth again. Many would have us discard this belief as an obsolete theory, something not consistent with our status of civilization.

But closely interwoven in the Scriptures is the hope of the second coming of Jesus Christ to this earth. It is as indispensable a part of the plan of redemption as was His first advent. Without the cross, there could be no atonement; without the second advent, there could be no resurrection.

To the doubting, perturbed heart the Saviour speaks the comforting message through His servant John: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." In Acts 1:10, 11, is the reiteration of the promise made by the Saviour.

Paul, in his letters to the Thessalonians, emphasizes the truth of the Lord's return. He says: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels."

A Personal, Visible Coming

The second point is that His coming will be personal and visible. While Christ was opening the Scriptures to the understanding of the disciples, they questioned Him as to the time when the kingdom would be re-

stored to Israel. During this discussion Christ began His ascent to heaven. The apostles were gazing after Him, when two men in white apparel said to them: "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." Note the expression, "this same Jesus."

At one time, to prove to His disciples that He was not a mere spirit, but a real tangible being, He said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39.

It is this same Jesus that will return to claim His people. It is the same Jesus who will come in like manner. Just as many of my readers might be greatly disturbed at the appearance of the Saviour, so were the disciples. They could scarcely trust their own eyes and ears, thinking they must be seeing a spirit; but the kind, loving Jesus asked them to test His claim! "Behold My hands and My feet; . . . handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

When Christ was on trial, He was asked by the high priest concerning the things of which He was accused. For a time He remained silent, but when further pressed, He replied: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

Again, John the revelator says: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man."

In Acts 1:9 we are told that He was received up into a cloud, and in a later verse that He will come in like manner.

"Behold, He cometh with clouds; and every eye shall see Him." Surely this is a clear, positive utterance as to whether His coming will be secret or open, visible or unobserved. There can be no misunderstanding here. Every eye shall see Him. Even those who pierced Him will join in the cry for the rocks and mountains to fall upon them as they see His approach.

Unto Them That Look for Him

The third point: There will be a people looking for Him, while scoffers are walking abroad, claiming that things will continue in the same state they always have been; for history repeats itself.

Isaiah asserts: "It shall be said in that day, Lo, this is our God; we have

waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Peter was impressed with this fact when he affirmed: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. . . . Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." 2 Peter 3:11-14.

Paul, in his letter to the Hebrews, affirms that "it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

As a Thief to the Unsaved

Our fourth point is that He will come as a thief in the night. Peter, in his second epistle, verifies this statement. Paul writes to the Thessalonians and further illuminates this thought: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5:1, 2. His coming as a thief applies only to those who have rocked themselves in the cradle of carnal security, whose minds have been veiled by unbelief, modern thinking, false theories, misapplied conceptions of God's word, and to those who have no realization of the great objective of the Master in returning to this earth to save His faithful people.

Christ, through the revelator, admonishes: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

The Purpose of Christ's Coming

The last and fifth point is the object of His coming. According to Matthew 16:27, Christ will come to reward every man according to his works. Were it not for this promise, our faith would indeed be very vague. For generations the church has looked forward to a consummation of earthly experiences, to the eternal inheritance where love, purity, and happiness shall permeate the atmosphere, to a golden era in which God will rule supreme, when the promises of the Saviour will be fulfilled.

No human language can fully describe the reward of the righteous. It

will be known fully only to those who behold it. "There the heavenly Shepherd leads His flock to the fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, will find a home."—"The Great Controversy," p. 675.

There will be no tears, no funeral trains, no badges of mourning. That time is near. In a little while we shall see the King in His beauty. He will present His faithful ones faultless before the presence of His glory with exceeding joy.

Studies in the Book of Daniel

(Continued from page 5)

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"—*Id.*, pp. 593, 594.

"Thy People Shall Be Delivered"

Daniel declared that God's people shall be delivered, "every one that shall be found written in the book." At that time the investigative judgment will have been completed. The sins of the faithful will have been blotted out, their names retained in the "book of life." There is no careless, haphazard work here. The divine records have been unerringly kept, and now the saints are sheltered from destruction by Omnipotence. Michael (Christ) stands for the children of thy people. Of this deliverance the servant of God wrote:

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow.

Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, 'It is done.'

"That voice shakes the heavens and the earth. There is a mighty earthquake, 'such as was not since men were upon the earth, so mighty an earthquake, and so great.' . . .

"Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' Dan. 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law."—"The Great Controversy," pp. 636, 637.

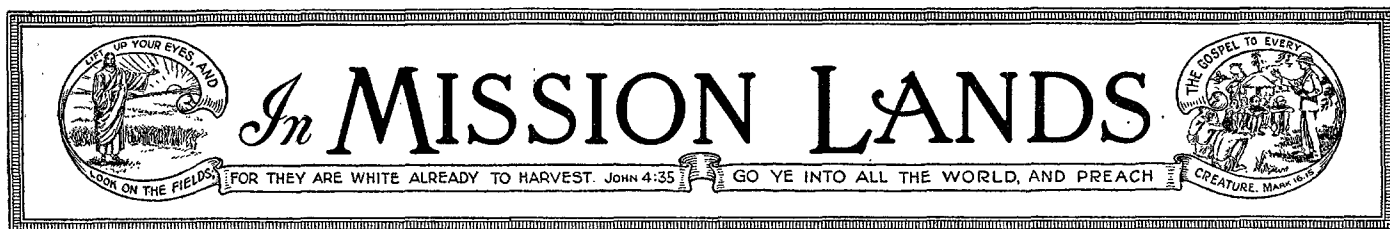
At the time of deliverance those who have died under the third angel's message will come forth to hear God's covenant with His people. This is a partial resurrection of the righteous just before the second coming of Christ. It will be observed that Daniel says that "some," not all, will awake. These, with those who pierced our Lord, will come forth to witness the glorious return of Christ. That this is true will be seen from the following:

"The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder, His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory."—*Id.*, p. 640.

Reader, what would you give to be among those whom God will thus honor? Then treasure these golden hours of human probation and "prepare to meet thy God." T. M. F.



CHRIST'S work is to be our example. Constantly He went about doing good. In the temple and the synagogues, in the streets of the cities, in the market place and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. His tender, pitying love rebukes our selfishness and heartlessness.—"Testimonies," Vol. IX, p. 31.



Among the Tibetan Border Tribes

BY PAUL P. BARTHOLOMEW

ALONG the border of Tibet there are many tribespeople. Most of them are decidedly not Chinese, and usually not Tibetan. However, some of the tribes favor the Chinese in looks, manners, and customs, while others resemble the Tibetans.

There is one of the latter class of tribes situated two days' travel north-east of here. The mission has had favorable contacts with a few of its members for some years. These people are good-natured, friendly, hardy, and hard-working, for their abode is on the side of mountains so steep that it is difficult to produce enough grain to keep them. They speak their own local language, but use the Tibetan characters in writing. They can read the Tibetan Bible and know what it means. But if a Tibetan should hear a tribesman reading aloud, he would not know what was being read. The tribesman gives the Tibetan words an altogether different pronunciation.

Two of these people had for a year or two been asking that we come and preach to them, and finally they asked that we open a chapel there. But we had no one to send. However, last winter, in spite of the depression and the shortage of money, we were able to send a young man and his wife there to open up work.

Not long ago I was glad to be able to take a trip over to see these workers (Brother and Sister Peace) and visit the people. I found the people friendly, but very busy. It had rained, and they were making the most of it, plowing with their Oriental cow plows.

This part of the country is sometimes very dry, and so it had been all the year up to within a few days of my arrival. But what caused the rain after so many weeks of scorching dry weather? They believe it was this: A tribesman was walking along one of the steep, stony trails above the river, when he slipped and fell off the trail down into the rushing river below, and was drowned. That night it began to rain. Such is the cruel ignorance of those "who sit in darkness."

My Chinese teacher and I were greeted heartily. We announced a stereopticon lecture for the evening, and were advised to hold it out of doors, for no stone house in that country would hold the number of people who would desire to see it. Accordingly we set up the lantern in an open court. The crowd began to come. It was soon difficult to keep the way clear between the lantern and the canvas. They were pressing in on me so closely I could hardly change slides, and the noise! We had to stop often and quiet them down, for no sooner was a new picture put on than they with one accord expressed their feelings aloud. It was impossible to hear what Brother Chen was telling them about "The Beginning of Things."

The next night the crowd was even worse, if that were possible. They could not hear the lecture at all, but we hope that some good was accomplished. At the end we announced that we would not be able to stay with them longer, but that we would come back later, and meanwhile they could study with Brother Peace, who was staying to help them.

We had scarcely arrived at our room when in came two men with a "present" for us. They had two dozen eggs. I did not know what to do with them, for our bedding load was already very heavy, and I did

not feel like carrying that many eggs back that two days' journey over the steep footpaths on the mountains. But I had not long to worry about that two dozen eggs. In came another delegation with two dozen more eggs! And before they were gone, in came others with more eggs, and still more eggs. Then came others with eggs, and in addition, a hen, a dried leg of mutton, beans, corn, and more eggs. Before long my camp cot was nearly covered with a layer of eggs, and Brother Chen's cot was nearly as full.

It was a problem. It just meant that we had to hire another man to carry these things for us. But we were extremely happy, not for the eggs, but to see how friendly these people were to us. Surely the Lord has reserved some hearts from among them who will yet hear His words.

I have just received a letter from Brother Peace, who is still there with them. He asks that we pray especially for them, for although the people are friendly, no one has yet accepted the message, not even the men who invited us to come over and open a chapel. Surely Satan is working. But where Satan works, God is also working. What we need out here is the power of the Holy Spirit to break through Satan's barriers. How happy we would be, and what results might follow, if all the people of God in the homeland would unitedly pray that the power of Satan might be really broken in this last great fortress against God's truth, Tibet.

Greater Power for Witnessing

BY E. J. LORNTZ

"ALL that the apostles did, every church member today is to do. And we are to work with so much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—"Testimonies," Vol. VII, page 33.

These words, taken from the Spirit of prophecy, should ring in our ears as we look upon the great ripe fields that are ready to be harvested, especially as we see the fast-fulfilling

signs that indicate clearly the soon-coming Saviour.

The Lord has richly blessed in our soul-winning work here in Cuba, and hundreds of souls are added to the church every year; but somehow, when looking at the above statement, it appears to us that we are doing nothing at all. In one day the apostles added 3,000 souls to the church, and it takes us 365 days to add 300 to 400. We are praying for "much more fervor" in our work, to be accompanied by a "much greater measure"

of the Holy Spirit, so that we may give the last warning to the nearly four million people of our island.

Surely the time has come when we should give the trumpet a more definite sound, and expect greater things from the Lord. It is not so much what we can do as what the Lord can do through us, that really counts. We may be eloquent in our discourses, and use the most convincing arguments in favor of the truth, and yet not win many souls.

The Spirit of prophecy has outlined a way for us in which we may be enabled to increase our soul winning 100 per cent, and as we have been working among our churches to stir them up to a real soul-winning endeavor, we have read and reread these lines to them: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Id.*, Vol. IX, p. 189. What a preparation for successful soul winning! What a wonderful opportunity for every one of our church members to attain the necessary qualifications as a soul winner! Humility before God and our fellow men is the best preparation for soul winning. What a working force we could have in Cuba with over 1,500 competent soul winners increasing our soul harvest more than 100 per cent! This is not a dream or a vision only; it is God's plan for us.

"It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly."—*Id.*, p. 36.

"God will move upon men in humble positions to declare the message of present truth. . . . The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness."—*Id.*, Vol. VII, pp. 26, 27.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service."—*"The Great Controversy,"* p. 606.

We do not belittle literary training and eloquence in our ministry to win souls, but above all we pray God to give us humble men. We praise the Lord for the hundreds of faithful lay members in Cuba, who are filled with this truth "as a fire in their bones." It is this zeal that will enable us to win thousands for Christ in our field. Our Cuban lay members are today winning the majority of the souls baptized, and as ministers

we are kept busy following up their work. It is inspiring to see young men and women who are not even baptized go out to preach the truth. They cannot be kept back. Entire churches have been raised up by the work of these faithful lay members, whose only preparation has been a knowledge of the truth and "a burning desire" to enlighten others concerning present truth.

We are praying for that power which will enable us to do a work similar to that of the apostles, and even go beyond it. Concerning the

preparation for this work, the inspired pen writes:

"The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now."—*"Testimonies to Ministers,"* p. 507.

May this power be ours in this closing work. Nothing else counts.

Evangelism in the Philippines

BY W. H. BERGHERM

DURING the first nine months of 1934 there were 691 baptized in the Philippines as a result of the work of our lay brethren. One director writes as follows: "Out of 200 baptisms to date, 190 are the work of lay members who first interested the candidates in the message."

Our laymen are taking enthusiastically to the plan of conducting tent efforts. In one mission we have an army of twenty-six lay preachers who are active in the work, and report

field, has gone 1,000 pesos over the goal. Two other missions have gained their quota. An increasing number of lay brethren are taking part each year. In the Northern Luzon Mission, forty-two churches gained their objective the first month, and fifty-eight, about 80 per cent of all the churches, met their full quota. Some souls are already reported interested through this year's campaign.

The picture represents a work in soul winning done by our Manila lay

Back Row: Lay Bible Workers and Preachers in Manila.

Front: New Believers Brought in Through Their Efforts in a Recent Baptism.



their labors bimonthly to the mission office much the same as do our paid workers. All our missions are pressing forward in this kind of work. Lay preachers' institutes have been held in all the missions.

One old brother who came to the office but yesterday told us he had just completed a three months' effort, speaking every night, the church helping him. He did not have many facilities at hand, but he possessed a heart overflowing with love. A few bamboos, some old pieces of iron overhead, a box from which to preach, and an oil lantern constituted his equipment. However, hundreds came to hear the message. There is hunger for the gospel these days, and God is surely using very humble instruments to proclaim it.

Our Harvest Ingathering is almost over. One mission, the Central Luzon

Bible workers and preachers. These are some of the 691. They love the Master, and are as happy in the message as people anywhere can be. The work is advancing here.



WHEN the Holy Spirit enters the soul,—and entering, transforms the life by its renewing power,—the possessor cannot but reflect the glory which has risen in his heart; it will reveal itself in his life. It is when this power is thus made manifest that others feel its secret charm, and are drawn to Him who is the life and light of the world.—*John Duxbury.*



"By His own practice of secret prayer Christ told us, once and forever, that that practice is a vital necessity for His disciples."

Know the Lord

BY O. B. KUHN

A FAMILY of believers, members of our Shanghai Central church, some years ago returned to their old home on the Haimen Promontory in Kiangsu Province. There they faithfully witnessed for the Lord, and a number of friends and neighbors became interested in the gospel. Among them was an aged couple, humble farmers, Yao by name, who all their lives had believed in and practiced idolatry and superstition.

Last year Mrs. Yao, without having had the privilege of being baptized, died, but before her death she gave explicit instructions not to allow her relatives to put on her coffin any heathen markings, or to perform any heathen rite during the funeral and

burial. "Draw a cross on my coffin, and bury me the way Christians bury their dead," were her last words.

In answer to Mr. Yao's request for baptism, we recently visited him. He is now seventy-six years old. Appropriate scriptures were read to him, and suitable questions were asked concerning his religious faith and experience. His reply to the first question regarding certain statements of the Saviour, was not a direct answer, but it revealed his simple faith and practical experience in the Lord: "I know the Lord, for in answer to prayer, He miraculously healed my leg, which for a long time had been swollen to twice its normal size, and He forgave my many sins."

A Layman's Cooperation in the Seychelles

BY L. D. IGNACE

EACH time I receive the "good old REVIEW" my heart is filled with joy, especially as I learn what is being accomplished by our lay brethren and sisters in the way of soul winning around the world. Many times I have thanked the Lord for this consecrated missionary spirit which prevails with His people everywhere. Really, this great work is being accomplished, not by might, nor by power, but by the Spirit of the Lord of hosts.

I am sure that our brethren and sisters throughout the world would be pleased to know that the seeds of the layman's soul-winning endeavor have been sown and have grown up in the hearts of our believers here in the Seychelles Islands. As a result, souls have been won to the truth.

Take, for instance, an old brother, a lay worker. He is now about seventy-eight years of age. He has very little education, yet he is a faithful believer and an earnest lay worker. Some time ago he started for our home, and as I looked through my window and saw him making his way straight to me, he looked to me just like an old patriarch. He suffers from rheumatism, so he can hardly walk. I hastened out to meet him, to help him up the steps to our porch.

After being seated, he said to me: "Brother Ignace, I come here to ask you to give me a Bible."

Knowing that he could not read properly, on account of his old age and his scanty knowledge of reading, I said, "Brother, may I know what

you are going to do with this Bible?"

He answered, "Well, I feel I must do my part to bring some souls into the truth." As he uttered these words, tears rolled down his cheeks. Perhaps they were tears of joy for having found the truth as it is in Jesus; or they may have been tears of sadness because many of his relatives are still in the darkness of error.

I said to him, "Brother Green, I appreciate your good intention, but how are you to do this work? You cannot read well, for your sight is not good."

"Well," he said, "the Lord will open my eyes and my mouth."

I felt constrained to give him a Bible. He then asked me to underline a number of important verses in it. This I did with my red pencil. He also took the book entitled, "A la Recherche du Vrai" ("The Bible Made Plain"). After we had a word of prayer, he left me and went away.

Now let me tell you about the results of this good old brother's work.



Brother and Sister L. D. Ignace and Their Children. Missionaries in Mahe, Seychelles

He succeeded in interesting a family in the truth. Two weeks after this first incident, I received word that a certain family wanted to see me and to know more of the truth. After several Bible studies, that family accepted the message in its entirety, and last year they were baptized. Now they, in turn, are doing their best to interest others in the truth, and all this through the effort of an aged lay member.

There is another family brought into the truth. This one, too, had been first interested in the truth by some lay member. A young man of the church became a member of my class, and has successfully passed his examinations in Bible doctrines and denominational history. Every Sabbath he or his brother conducts the Sabbath school for this small group.

Young People's Activities in the Seychelles

A number of young people have studied in a special class which I conducted for them; and they are now entitled to the Standard of Attainment Certificate. These young men and women are very enthusiastic. At the time of writing they are toiling hard to reach the goal set for the Harvest Ingathering campaign. They are putting into practice what they have learned in theory, that is, they are trying to interest others in the message.

There are many English people here. Most of them are friends of our work. Miss M. E. Carpenter, from Oregon, sends me occasionally some *Signs of the Times*. These papers are mailed to English people in the colony at the postal expense of the young people. This prepares the way for us to work successfully in the Harvest Ingathering campaign; and who knows but one day some of them may accept the truth?

We are in need of some copies of English *Present Truth* for monthly free distribution. Will some one respond to this request? We thank you in anticipation. Let us know your name, so that we may write to you direct and inform you of the results of the distribution of the magazines you send us.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:7, 8.

"BLESSED are they that keep His testimonies, and that seek Him with the whole heart." Ps. 119:2.



Conducted by Promise Kloss

Darkness and Light

BY AUNT DORA

THE man of the house was called to a distant city on business, and since he was just beginning in his chosen profession, soon after graduation, he had very little money. Three dollars was all he could leave his young wife to care for their baby and her grandmother for the few days' absence.

They lived in a town a half hour by train from Chicago, and their home was a mile or more from the little station. She accompanied her husband to the station for the evening train, and returned in the dark alone. On entering the house, she found her purse had fallen from the shallow pocket of her coat.

Her heart was filled with fear. What could she do? She knelt and asked God to help her find it. Taking a very tiny flashlight, she started

back. The country road was deep with soft dust, and there was no sidewalk, only earth and deep, fine dust. The little light would not last long, and could be flashed only at intervals. About a third of the way back she saw a small dark object, and joyfully picked it up—the missing purse. Was it by mere chance that she found it? Doubt may suggest that it was, but faith says she might have walked that road a score of times that night, and never have flashed the tiny glow at just the right moment.

So cast "your care upon Him; for He careth for you." "At evening time it shall be light," while a description of the new earth is figurative of spiritual light. And when the natural and artificial light is very dim, the lamp of faith illumines the way.

The Lawyer's Story

THE young men had made great preparations for their fishing trip into the Indian Territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go. To make the matter worse, his explanations were very lame and unsatisfactory; he had evidently given up the trip for some reason which he hesitated to name.

As a last resort, the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I shall have to begin with my own boyhood. My father, the best father, I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somehow different from the love which my playmates had from their parents. It was not until I was perhaps fourteen years old that he told me why this was so.

"Although he himself lived a most

exemplary life, his father, his father's father, and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in our family, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit of drink. He pointed out the danger that lay before me, and begged me to give him my promise never, under any circumstances, to touch liquor. 'It is your only safety,' he said. 'Unless you make this resolution, and have the strength to keep it, the odds will be fatally against you; for, like myself, you are easily influenced by others. If I thought that tomorrow you were to take your first drink, I should pray to God that you might die today.'

"Of course I promised. He had never talked to me in that way before, and it made an impression on me. I was frightened, and for several years I kept my promise. Then I went with some other young fellows on an all-day fishing trip. While we were eating our luncheon, one of

our number, a boy whom we all admired, took a bottle of whisky from his pocket, drank from it, and passed it to his next neighbor. The bottle went round the circle, for no one dared refuse to follow George Reitz's lead. When it came to me, I tried to pass it on without drinking; but the others began to tease and ridicule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff, and wanted more of it. My father's warning flashed across my mind: 'If you take one drink, you may be forever lost!'

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house, I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was very anxious to see me alone, and with a breaking heart I entered his room.

"He could not move and could hardly speak; but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer he spoke, although the effort was pitiful to witness: 'Be strong—mother's sake—my sake—kiss me.'

"As I bent down to kiss him, he noticed the odor of liquor in my breath. I shall never forget the look of agony, of despair, in his eyes.

"My poor—lost—boy! he groaned; and these were his last words.

"Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I do not dare to expose myself to temptation, and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whisky. Forgive me, boys; I'm not preaching nor finding fault with you, but you see now why I cannot go."

"You can go, and you shall go," spoke up the judge, who had provided the case of liquor; "for the whisky is going to stay here." So the lawyer went, and a jollier, healthier, happier outing none of the men ever had. —*Youth's Companion.*

Parents' Problems

My thirteen-year-old boy, a baptized member of our church, has joined the Y. M. C. A. He wants to go with them on their hikes and swims on the Sabbath day. I, his mother, know this is wrong, but it is hard to convince a boy of his age. Will you not print a list of the things which a boy can do on the Sabbath?

Dear mother, I sympathize with you in your problem of guiding aright your adolescent boy. It is a difficult task for a mother alone; it is by rights the chief duty of the father. I do not know whether this boy's father is living or whether he is a Christian. In any case, the chief need of an adolescent boy (and to a great extent of an adolescent girl) is a right-minded, competent father. While both parents have always a responsibility, early childhood is preeminently the mother's field, and adolescence is emphatically the father's. O that our fathers might realize this, and prepare themselves in time! It is an inexcusable neglect for fathers to leave the training of the adolescent child chiefly to the mother. But to be successful in that training, both parents must be companions and guides of the child during his early years, and especially prepare themselves to deal with the problems of adolescence.

Sabbathkeeping is much more than the doing of certain things and the refraining from certain other things on the seventh day. Sabbathkeeping is an experience within the heart, of conversion and sanctification. Sabbath (which means rest) is that "rest" of which Jesus speaks when He says, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." When this experience is entered into, the blessed Sabbath day becomes a delight, and will be used profitably. But to make the Sabbath a day of deprivation of the things one wants to do, is not to minister to spirituality or to keep the Sabbath. The whole life must be brought into the field of living, to make the Sabbath a delight.

Your boy, like all other of our boys, needs an inspiring Christian leadership. I do not know how much of a church you have at —, nor whether the Junior Missionary Volunteers are active and have good leadership. I hope so; that would give hope of helping him. The Junior Progressive plans involve all the physical as well as social and spiritual activities of true Christian value

which the "Y" or other organizations give. Of course they may not have all the facilities of the "Y," such as swimming pool and gymnasium, but a well-organized J. M. V. Society will by arrangement get swimming and other privileges, and have the inspiration of the well-knit, well-led group. I sincerely hope you have such opportunities or the possibilities of them in your J. M. V. work in your church.

Young adolescent boys must be active physically and mentally; they must have outlets for their energies, a great goal put before them, accomplishments to be proud of, to make life seem worth while to them and to develop them normally. Unless you can furnish the hikes and the swims and substitutes for the competitive games, unless you can interest and employ the boy in features of nature study or arts of skill, as woodworking, electricity, or gardening, you cannot expect to hold him, especially to a dead routine of religious acts. I sincerely hope you have a man in your church who will feel the burden of helping the Junior boys.

It is unfortunate that because of the absence of Senior interest, initiative, and energy in Junior Missionary Volunteer work, any of our boys



should be induced to join an outside organization. The Y. M. C. A. is a great institution, a valuable influence in the lives of many boys and men; but it cannot answer to the complete needs of our boys in some things, notably Sabbathkeeping and life incentives. Even if you cannot obtain strong leadership in Junior work, get for your boy the "J. M. V. Handbook," which contains all the Progressive plans, describes all the activities and goals, and inspires to Christian adolescent development.

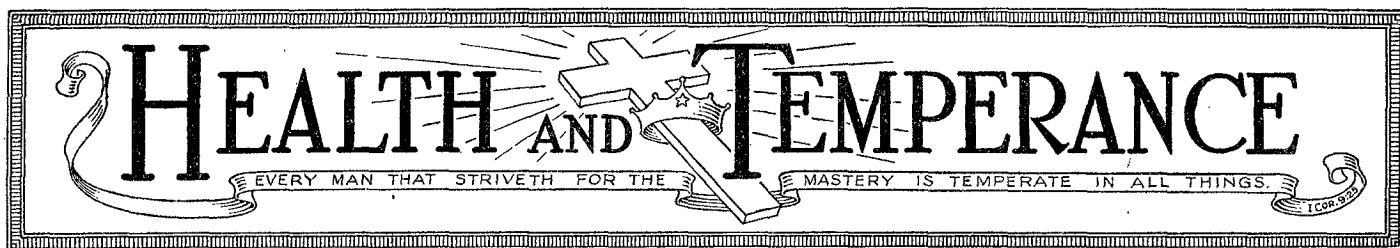
I am sending you a leaflet, "The Blessed Sabbath," which you should study to find the inner spiritual meaning of the Sabbath and the use of the Sabbath day. Boys cannot sit still and read and just be good all the Sabbath day. They must have what will stir their interest and sat-

isfy their longings. Long walks are good, especially in the company of a parent or other leader who can interest and instruct them in nature, and tell interesting stories, and make interesting conversation. While swimming and games should be left to other days, they certainly should be provided for, and the Sabbath should not be the only leisure time, thus making the refusal of such exercises a complete deprivation.

For Sabbathkeeping: (1) A converted heart, that wants to do Jesus' will. (2) A home atmosphere of love, not only on Sabbath, but on every day in the week, a home of good cheer, inspiring plans, happy life. (3) Bible study of a nature to interest the individual boy and girl according to their natures and needs; stories, quizzes, games, recitations, Bible nature memorizing. (4) Vigorous physical exercise for a part of the day; walks—not excluding running at times, and shouting or singing in the proper places, and climbing—cliffs or trees. It is not God's commandment to sit and twiddle thumbs on the Sabbath day. But walks are best which, with a good leader and teacher, take the children and youth into investigating nature's wonders and beauties, and draw the mind and heart to God. In this connection, the Bible nature study is excellent. (5) For stormy or other shut-in days, various house games or exercises, particularly those which have reference to Bible or church history. But don't let a little weather keep in the red-blooded boys; some rain in the face is good for them. Reading, of course, of good and interesting books, suited to their age and temperament, may occupy as much of the time as their minds and nerves will stand. Storytelling suited to the age, by good storytellers, is of great value. The church should organize and plan, and help parents to plan, such activities. (6) The spirit of reverence should be inculcated in the home, and especially on the Sabbath day. The study of the wonders of nature, from the lily of the field to the glory of the sunset, helps in this. And the story. And capping all, the reverent, spiritual worship at the beginning of the Sabbath and at its close. I send you another leaflet, "Family Worship," to help on this.

I pray that you may be blessed of the Lord in relating yourself to your boy in the most winning way. I strongly advise you to get the book, "The Days of Youth," and study it diligently to help you in understanding and planning for and working with your son, whom may God bless and make a man after His own heart.

ARTHUR W. SPALDING.



A Wonderful God and a Wonderful Body

BY CLARA M. SCHUNK, M. D.

"It is impossible for any human mind to exhaust even one truth or promise of the Bible."—"Education," p. 171. This statement from the pen of God's messenger has not a vestige of exaggeration in it.

I have noted its application to Acts 17:27, 28, which records Paul's memorable words to the superstitious Athenians, when he declared to them the "unknown God," who is "not far from every one of us; for in Him we live, and move, and have our being." In these few words there is comprehended all that man has written on the vast ranges of human anatomy (structure of the body), of physiology (function of its parts), of histology (microscopic anatomy), of physiological chemistry (chemistry as applied to the body), of pathology (science of disease), besides the many other "ologies" which are subdivisions of these larger sciences.

David, too, must have sensed the inexhaustibleness of this subject when he exclaimed, "I will praise Thee; for I am fearfully and wonderfully made." Ps. 139:14. We may carry this thought a bit farther and say, "Surely, I was fearfully and wonderfully planned."

I like to think on this phase of creation—God's marvelous goodness and incomprehensible wisdom in *planning* man's body so as to fit him into a world later to be invaded and dominated by sin and sinful conditions! Had our Creator failed to make provision for the emergencies and exigencies which the presence of sin was to inflict upon the human organism, it would have been practically impossible for man to exist after sin began. In fact, every individual born into the world would be doomed to die with the very first visitation of any form of accident or disease.

To illustrate: When I prick or cut my finger, it bleeds, the amount of bleeding depending, of course, on the extent of injury. I am not alarmed by so trifling an accident, for I have learned by experience that, even though I do nothing for it, the bleeding stops in a short time. I ask the question, "What makes the bleeding

stop?" Perhaps you know, and perhaps you do not, that a few minutes after blood is exposed to the air, it begins to clot. It is the clotting of the blood which puts an end to the bleeding.

But the next question arises, "What makes the blood clot?" Presumably it has never occurred to you that in this simple process of clotting, to the *modus operandi* of which you have never given a thought, there is invested a striking and infinitely essential property of the blood, which represents one of the mysteries and the wisdom of an all-wise Creator.

The clotting of the blood, or coagulation, as it is properly called, is so complex a process that it takes pages and pages of medical text to explain it. Were it not for this remarkable property of the life stream of our bodies, then *one* and only one injury to a blood vessel would mean death to the individual—he would be drained of all the blood in his system with the *first* prick or cut. Think of it! Life would be so in jeopardy that the slightest accident would result in death!

But the God who foresaw the dangers which would arise, both within and without our bodies, as a consequence of sin in the world, created within us protective forces which would act instantaneously with the approach of danger. This He *planned* while as yet there was no sin! Every disease process is an illustration of this truth.

We will note the pathology of a familiar disease—diphtheria, for example.

The microorganism which causes diphtheria is known as the Klebs-Loeffer bacillus, named after the men who isolated the germ. It is aerobic in nature; that is, it thrives only in oxygen, therefore its predilection for the throat. No sooner has it secured itself in the back of the mouth than defense processes begin in all earnestness. The blood rushes to the scene of conflict, setting up that which seems extremely unpleasant and uncomfortable to the patient—an inflamed throat. The leucocytes, or

white blood cells, which are the standing militia or police force of the body, greatly multiply in numbers. They literally devour the diphtheria germs, working indefatigably, even to the laying down of their lives, in their desperate efforts to save the patient.

At the same time nature loses no moments in forming a membrane over the germ-infected throat—the characteristic membrane noted in diphtheria. This is an airtight covering—a prison, if you please—to lock in the deadly bacteria, so that they cannot escape downward into the lungs nor upward into the delicate brain cavity, either of which would mean sure death to the individual! Nature is so determined to make this wall thick enough, that sometimes it chokes the patient, and the doctor has to make a temporary opening in the trachea and insert a tube into it, so that the patient will not suffocate.

Every infectious disease is associated with an excess of waste matter in the body, and so a fire is started (fever) to oxidize the debris which so quickly accumulates.

In the blood stream wonderful and mysterious antibodies are being formed to counteract the poisons which the diphtheria bacilli are pouring into it. It is these poisons, or toxins, which prostrate the patient in a very short time, from a healthy condition into a seriously poisoned one. It is because diphtheria is such a deadly disease that the doctor cannot, and does not, wait for the patient to make enough antibodies himself to destroy the rapidly forming poisons. He injects antitoxin just as soon as his diagnosis is made. This antitoxin has previously been made and prepared for use from healthy horses; for a horse's blood makes antibodies just like those of human blood. When this antitoxin is injected into the diphtheria patient, he gets the benefit of the vast numbers of antibodies (diphtheria antibodies) which it took six weeks for the horse's blood to develop. This remarkable discovery, by the way, has greatly reduced the mortality of a once-dreaded disease.

The heart, the liver, the lungs—all take on additional burdens, because of the invasion of the body by a deadly enemy, and each tissue and

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A Legacy of Song

BY EUNICE GRAHAM

THE hymn most frequently used in the church service comes to us from the sixteenth century. "Old Hundred" takes its name from the fact that it was an adaptation of psalm 100. The music was written by Wilhelm Franc. In the seventeenth century Thomas Ken wrote the words, "Praise God, from whom all blessings flow," which are usually sung to Franc's music. Both men have made other contributions to sacred music.

Of the familiar hymns, the next in order of time is that which has been called the Battle Hymn of the Reformation, "A Mighty Fortress Is Our God." It is also called "Luther in Song." The great work that the Reformer did in establishing Protestantism to some extent has been dissipated among many sects, but this one work, compressed and bound together by the rigid bands of meter and music, has come to us untouched, save by translation. It retains all the original dignity and stability, not only of its German and Protestant background, but also of the Refuge Psalm. In hours of perplexity and trial, Luther would say to Melancthon, "Come, Philipp, let us sing the forty-sixth psalm," and they would sing it according to his version. It is fitting that Luther should be remembered by this, for his two great ambitions, both of which he realized, were to give to the people in their own tongue the Bible and hymns.

Another great spiritual revival was marked by the presence of a singer. While John Wesley preached untiringly his beliefs, his brother Charles sang his convictions. From his pen flowed a river of poems. The Wesleys constantly suffered persecution, and were often obliged to flee for their lives. Once when a mob attacked Charles, he was sheltered by a woman in the milk house. When the infuriated assailants reached her home, she offered to get them refreshments, and went out to where Wesley was hiding, telling him to go to a safer place. It was while his enemies were all about him, yet he was safely hidden, that he wrote the lines

"Jesus, lover of my soul,
Let me to thy bosom fly."

The tune "Martyn," to which this is sung most often, was composed for other words. Simeon B. Marsh was one day on a weekly circuit of singing schools when the melody came to him. Dismounting from his horse, he wrote it, then resumed his journey. The following Sunday he directed the choir in their singing of it. However, it might have been lost but for Thomas Hastings, who noticed how perfectly it fitted Wesley's words, and so adapted it to them.

Women have written some of the sweetest songs that are found in our hymnals. There come to mind particularly the names of Charlotte Elliott, Sarah Adams, and Fanny Crosby.

Miss Elliott's best known hymn is "Just as I Am." It was written after she became an invalid. At one time a friend, Dr. Caesar Malan, who was visiting her father, asked her if she thought herself an experimental Christian. She said that she did not wish to consider that question. Very graciously he replied that he would not continue a subject displeasing to her, but would pray that she might give her heart to Christ and work for Him. A few days later she apologized for her rudeness, but said, "I do not know how to find Christ."

Dr. Malan replied, "Come just as you are." From his answer she took the inspiration for her poem.

The tune to which it is sung, "Woodworth," by William Bradbury, was, like "Martyn," used at first for an obscure lyric, but later for "Just as I Am."

Many stories could be related of the effectiveness of these simple words; in fact, after Miss Elliott's death, there were found more than a thousand letters thanking her for the help her song had brought. At one time she was visiting a health resort (she lived to be eighty-two years old, though an invalid for half a century), when a leaflet was handed to her by a minister, with the remark that she might enjoy reading it. Their pleasure was mutual, one in discovering the author, the other in learning the wide helpfulness of her production.

"Nearer, My God, to Thee" was written by Sarah Flower Adams, being suggested by Jacob's vision at Bethel. Instead of the hymn's making the music famous, as in the case of "Jesus, Lover of My Soul," the melody rescued the words from possible obscurity. It is an old English tune, "Bethany," harmonized by Lowell Mason, whose contribution to hymnology can hardly be overestimated.

Fanny Crosby (Frances Van Alstyne) is one of the best-loved hymn writers. Her blindness, which occurred at the age of six weeks, naturally caused her great sorrow. But as she grew older she became more reconciled, believing that thereby she could better sing God's praises. She left over 5,000 hymns, many of which are very popular. She gives this story of one of them:

"One day Mr. W. H. Doane, who composed much beautiful music [the two collaborated on several hymns], came to me hurriedly and exclaimed: 'Fanny, I have just forty minutes to catch the train for Cincinnati; during that time you must write me a hymn, and give me a few minutes to catch the train.'

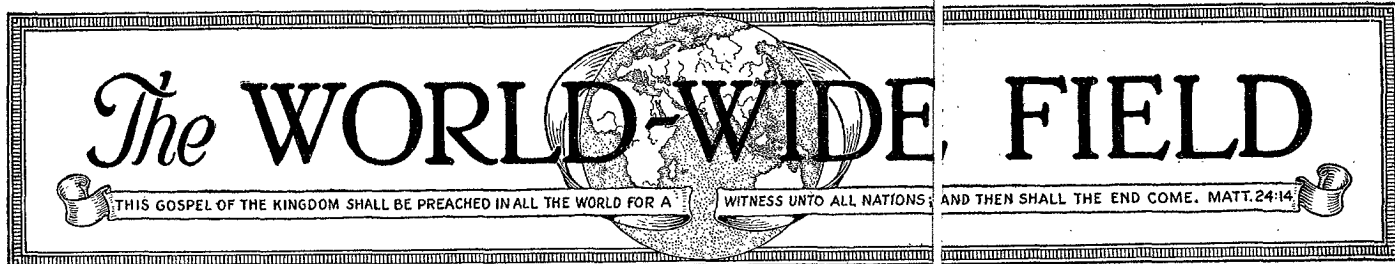
"I happened to be in a good mood for writing. He hummed the melody to which he wanted the words written, and in fifteen minutes I gave them to him and he started away."

That hymn was "Safe in the Arms of Jesus." Others that she wrote are "Rescue the Perishing," "Blessed Assurance," "Pass Me not, O Gentle Saviour," "Redeemed," and "Saved by Grace." She always prayed before writing any sacred verse, that it would be used by God to His glory.

How feeble the effect of words when compared with that of a song! There are only a few theologians who take from their dusty beds on library shelves the sermons of great preachers, yet the songs written by those very same men and others are a legacy to the church of God, sung and loved not only year after year, but oftentimes through the centuries.

At one time Dr. Joseph H. Gilmore delivered a sermon on the twenty-third psalm. He had preached often before, but this particular sermon was being discussed afterward with a friend. Having it in mind, he wrote a few verses of poetry, "He Leadeth

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The Negro Department and the "Message Magazine"

BY F. L. PETERSON

At the time of the recent Autumn Council held in Battle Creek, Michigan, November 6-14, 1934, the following recommendation was passed, which, I am sure, will be of special interest to all our colored believers:

"WHEREAS, There are not less than twelve million colored people in the United States, who must be reached by this message before probation closes; and,

"WHEREAS, At the suggestion of our Negro leaders, a special publication, entitled *Message Magazine*, especially adapted to the colored people, has been printed and thirty thousand copies sold; and,

"WHEREAS, Our colored leaders are requesting that this *Message Magazine* become a regularly published magazine; and,

"WHEREAS, Our denomination has printed no periodical so adapted to reach successfully the colored people as the *Message Magazine*; therefore,

"Resolved, That we authorize the Southern Publishing Association to publish the *Message Magazine* as a quarterly periodical, the size to be sixteen pages and cover, and that the first issue be January, 1935, and that we request our colored churches to promote its circulation among their members and race."

Now with the dawn of the new year the *Message Magazine* has come with us to stay, and its coming is a tangible evidence of the growth and

development of the work of Seventh-day Adventists among the colored people of North America.

As a department of this great movement we have much for which to be thankful, and as the year 1935 is upon us, with new duties, new conflicts, and new trials, we are also conscious of the new opportunity that is ours of carrying the gospel to the millions of our group through the pages of the *Message Magazine*.

Let us all start the year with Jesus—to walk with Him, to work for Him, and to win souls to Him. Every minister, Bible worker, and church company of the department should give wholehearted support to this magazine, and help to make it a success. With the hearty cooperation of all, there can be no failure.

The magazine has already been introduced to the public, and about 30,000 copies have been sold. With the reputation that the magazine now has we should easily sell 60,000 copies of the present number. The price is only 10 cents a single copy or 35 cents for one yearly subscription of four issues. The Lord is counting on you to do your part in making this magazine a success.

Our Literature Ministry

BY E. E. FRANKLIN

"BEHOLD, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." Isa. 40:10.

As we recount some of the wonderful experiences of our colporteurs during the last year, we are led to exclaim: Surely the Lord has come against the strong. It would be an interesting story if we could read a full account of the many providential experiences our colporteurs in all lands have witnessed in recent months. We can present here only a kaleidoscopic view of the work that is being done, and bring in a few

experiences that demonstrate fully that God is giving the colporteur recompense for his work.

One of our colporteurs called on the manager of a gold mine in a certain country. The manager, on learning that the colporteur was a Seventh-day Adventist, objected to the colporteur's canvassing the natives in the compound, on the ground that they might believe that Saturday was the Sabbath and desire to keep it. Such a happening would seriously dislocate the work at the mine. As it was nearly night, however, the manager gave the colporteur a place in which to sleep overnight.

Hours later, and just as the colporteur was about to lie down to sleep, he heard a knocking at the hut door. On opening it he found several natives grouped about the hut. They inquired if he was the man who had the books. The colporteur answered in the affirmative, but said that the manager had refused him permission to show the books. The mine boys replied that they were aware of that fact, but wanted to see the books, and would take all responsibility if anything untoward happened. Eagerly they crowded into the hut, and by the dim light of a candle examined the books. All of them bought books, some three, some two, and others one, and quietly disappeared. At dawn the next day the colporteur took his departure, leaving behind him on "good ground" seeds of the blessed gospel truth.

At an institute held in the Shantung Province of China, Brother Chu Feng Sheng told of his work in the city of Anchiu, where one of our colporteurs was killed some years ago while distributing our literature. While he was in this city, bandits came within one English mile of the city gates. However, in spite of this he carried on his work and had good success.

Near the city of Anchiu he met a doctor in charge of a hospital, whom he interested in our special truths. This doctor asked Brother Chu to preach to the people he would invite in from night to night. First there were about ten in attendance, but the number soon grew to fifty. This doctor and others are calling for us to establish permanent work there, and are placing a building at our disposal. They volunteer to help in a financial way as well, if we will send a worker there to instruct them further in the message. Brother Chu said that in the district of Anchiu there were such heavy rains that at times he had to take off his shoes and stockings and roll up his trousers as he went from one place to another.

During the last year a colporteur entered for the first time the republic of San Marino in central Italy.

Far out in the Indian Ocean one of our courageous Mauritian young men has entered the island of Reunion with our literature. Though the

enemy has tried on three occasions to drive our colporteur out, he is still there, sowing the seed of truth.

Far out in the eastern Transvaal, where no Seventh-day Adventist missionary has before set foot, D. H. de Beer is selling "God's Answers." The towns and farms are scattered, and a number of times he has met lions on the way, but he has confidence that no harm can befall him. Many people are asking him to give them Bible studies.

Brother Doehnert, the field missionary secretary of the Rio Grande Conference in Brazil, writes that the colporteurs in that field have come in

contact with more than 400 people interested in our message. Brother Garcia, working in that field, had traveled over stretches of fifty and sixty leagues near the frontier of Paraná and state of São Paulo. In these distant places he found our books in the homes of the people. One family he visited had been keeping the Sabbath for over two years because "Our Day" had brought the message to them.

The colporteurs in all lands are going forth courageously in their work. They are meeting thousands of people and are doing an invaluable work.

The Christian Teacher

BY F. R. ISAAC

I SAT alone and watched the sun complete the span it had begun when I, too, was on my way to begin the task that would for me unfold as I endeavored to instruct the boys and girls. The shadows deepened, and in me there rose a longing to ascend to where there is no need of sun, and where no lonely feelings creep o'er the heart that yearns to be with friends at home.

The sun had set, and darkness had begun when the day with all its toil and care passed in review before me; and I sought to see if some child had missed his share of precious pearls that God would through me to him convey. Did God use me today? Is there a child that may go astray because my heart is not in tune with that of the Master Teacher? Has God called me to this chosen profession; or is it mere curiosity, or a desire to wield the rod, and find delight in commandeering and seeing the youth bow at my knee and in whispering tones plead with me to grant requests that only I can give? Not so. My heart goes out to those for whom God holds me responsible and some day may require at my hand. O that I may teach as the Master Teacher, and lead my class to realms beyond, and lift them from the mire and filth that strew their path and which only God can clear away.

A Solemn Responsibility

To stand in the place of the divine Teacher is a solemn responsibility. It should be filled only by teachers whose aim is to be guided by the same spirit that permeated the work that Jesus developed while here on earth. The attitude He manifested toward His mission is indeed enviable. "His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

Yet, though thorns pierced His brow, He held His peace when false accusations were brought against Him. "Never man spake like this Man." Yet He taught the truth in such simplicity that even a child could understand. He had stood in the councils of the Most High, and had dwelt in the innermost sanctuary of the Eternal, yet He entered the homes of the humble, taught them words of truth, and brought cheer to their broken hearts.

To Him belong honor and glory. The angels of heaven surround His throne, singing, "Holy, holy, holy, Lord God Almighty," yet He has borne our griefs, carried our sorrows, and was stricken, smitten, and afflicted. Although sorrow fills our souls as we meditate upon His sufferings for us, yet we cry with anguish of heart, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

A Divine Appointment

To teach is a divine appointment. Jesus said, "Go, . . . teach all nations," and with this He gives the commission that we are to instruct so that they will observe all things whatsoever He has commanded us. This makes teaching a solemn responsibility. It is to be effective. It is to lead those taught to higher realms of Christian thinking, to higher planes of living, and to a realization that it is our privilege while here on earth to study, live, and serve, so that the gates of pearl may be opened to us and we can enter upon higher and richer fields of study. In the book "Education," page 13, is this sublime thought:

"True education means more than the pursuit of a certain course of

study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers."

Therefore, the teacher's responsibility is threefold. Although the spiritual is the most important, we must also emphasize the other two.

Let us consider the mental phase of the teacher's part in education. We must not accept the general theory that that is the only phase of the development with which the teacher should concern himself. Neither can we accept the idea that there is no Supreme Being who gives wisdom. First of all, we cannot refrain from emphasizing the words of the wise man, who said, "Incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding, . . . then shalt thou . . . find the knowledge of God." Prov. 2:2-5.

As the Lord gave wisdom to Solomon, which was to be used for the promulgation of God's truth upon earth, so the Lord will imbue us with wisdom from on high if we completely surrender our wills to Him, and our ambitions are to serve Him fully. We must impress this fact upon the minds of our students so that their plea to God will be blessed by Him as they search for knowledge and a wider grasp of their possibilities.

Primary Purpose of Education

The true purpose of education, or we may say the main duty of a teacher, today, is not primarily to impart knowledge, or to give information, or to drill pupils to become masters in the profession of their choice. The supreme object is to awaken in them new interests, to stimulate to new educational activity, and to help them to an appreciation of the new possibilities of this life and the life to come.

What we need is to connect the work of the school with the life to be lived here on this earth as well as with the future life. We need to widen the horizon of the ambitious young people, and to help others catch a vision of what God has in store for those who are willing to consecrate their lives to service for Him. We need to stimulate all to develop for themselves larger and better ideals, and to reach out to wider circles of usefulness.

We must awaken in our students guiding moral impulses, and lead them to higher levels of thinking and practice. We must train for effective self-direction, so that our youth may

remain steady and firm in the midst of the complex social life that confronts them, and of the unsettled economic life that unnerves capitalists of today, and of a tumultuous political life that is overturning kingdoms in quick succession.

Educators of today have added to the former mere knowledge aims, the social and citizenship aims. We who are training for eternal life must shoulder the responsibility of lifting our youth above the social levels of today and grounding them in a truth that will endure. O for young men who will cling to the right as did the youth of old, who entered the fiery furnace rather than lose hold on the principles instilled in them before they were taken into bondage. What a challenge to the teacher of today is the steadfastness of young men like Shadrach, Meshach, and Abednego.

The Physical Phase of Training

To make the development complete, we cannot overlook the physical phase of a Christian training. As the Lord ministered unto the physical needs of the people of His time, so must the teacher train for strength of body. "Mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the

development of a strong mind and a well-balanced character. . . . The health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort."—"Education," p. 195. This emphasizes the necessity of devoting a portion of the day to the health program.

In summarizing the work of the Christian teacher, let us compare it with other builders, and note the greatness of it. The physician can mend broken bones, drive germs out of the system, and repair run-down organs of the body; but the Christian teacher develops masterpieces of thought, and trains the mind to direct souls to eternal happiness. The mechanic produces masterpieces of machinery which transport you by land, sea, or air with lightning speed; but the teacher directs the mind to revel in the beauties of nature, in the stars, and in the unbounded universe. While others are concerned about the temporal things of the present life, the Christian teacher carries upon his heart the eternal welfare of every boy and girl for whom God holds him responsible. He seeks to win stars for his crown, that he may enjoy throughout the ceaseless ages the companionship of those for whom he labored.

talents for soul-winning effort. Seeing what Brother Moore and his faithful helpers have done, one is reminded of such words as the following from the servant of the Lord:

"The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to labor for their Master according to their several ability. As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to work more and more successfully for the Master."—"Testimonies," Vol. IX, p. 128.

What has been accomplished at Stamford is especially interesting as demonstrating that a small church with no regular pastor can, with the help of the Home Study Institute, develop a high grade of soul-winning efficiency. When humble men and women apply themselves earnestly to supervised study of the Holy Scriptures, and use the knowledge thus gained in tactful labor for their neighbors and friends, the results are sure to be gratifying.

Studying the Word and Teaching It to Others

BY M. E. OLSEN

THE Spirit of God is working mightily in behalf of our lay brethren. Among the interesting letters that come to our office are those from men and women new in the faith who are taking a Home Study course, and using the knowledge thus gained to teach the truth in an attractive way to their neighbors and friends.

In some cases our colporteurs are leading out in this work. Something over a year ago David Moore, one of the colporteurs in the Southern New England Conference, was able to raise up a company of believers at Stamford, Connecticut. While doing this evangelistic work, he was also carrying on the sale of our literature. It was accordingly a layman's enterprise. While Brother Moore was giving further instruction to this company, and thus getting them fully established in the faith, he received some aid from the conference.

When the twenty-four members were fully instructed and baptized, Brother Moore persuaded a group of them to enroll for our Home Study course in the giving of Bible readings, promising to assist them in the

study of the lessons. Six members of the group finished the course, passed the final examination, and received their certificates from the Home Study Institute. Then they began to work for their neighbors and friends, with the result that in a comparatively short time, six new members were added to the membership of the church, making a present total of thirty.

Brother Moore is going on with his work as a colporteur, at the same time serving as elder of this church which the Lord has helped him raise up. Now he is planning on taking further instruction himself through the Home Study Institute, and hopes also to organize another Home Study group among the members, including some of the new ones. These new members brought in by the Home Study pupils are wide-awake and aggressive. One of the men is keeper of a lighthouse. One of the sisters made her Harvest Ingathering goal in a very short time, and then began to help others to get theirs.

It is a privilege to help these earnest lay members to develop their

A Wonderful God and a Wonderful Body

(Continued from page 17)

organ is doing its utmost to protect the unaffected parts and to restore the crippled parts to normalcy. "When one member suffers, all the members suffer with it," is a principle which is literally demonstrated whenever and wherever injury or disease occurs.

These illustrations could be multiplied times innumerable. The lesson is ever the same—an all-wise, merciful God, Creator, Saviour, "dwelling in the light which no man can approach unto," whose thoughts toward us are "thoughts of peace, and not of evil," who, though He dwells in the "high and holy place," is "not far from every one of us," is ever watching and planning for our welfare. Without Him we could not live, nor move, nor have our being.

Do not do that which you would not have known.—*Franklin's Poor Richard.*

Harvest Ingathering in the Netherlands West Indies

BY LUNNEY ASTLEFORD

LIVING here on the island of Curacao, far removed from the fellowship and companionship of missionaries of "like precious faith," the coming of the REVIEW AND HERALD from week to week is looked to as "our letter from home." We greatly appreciate its godly counsel, and never tire of reading the marvelous story of how the gospel of the kingdom is rapidly going to earth's remotest bounds. Our native believers, too, are learning to love the "good old REVIEW," and its influence is apparent in the lives of those who are able to read. Their faith is deepened and their liability to apostasy is lessened.

I want to write, also, concerning how God has helped us during the recent Harvest Ingathering campaign. Our territory is naturally limited, so we arranged it carefully, distributed our supply of papers and Curacao-made solicitors' cards among the members, and after two weeks of prayer we all went to work. There was much opposition at first, but as we worked and prayed, most of this disappeared, and soon the money began to come in. One brother brought in eighty gulden, another forty-eight gulden, and still others forty-three gulden, etc., making, after the territory had been covered, a total of 377.81 gulden.

From Curacao I went to Aruba and called on the businessmen, government officials, and refinery employees, as in former years. For the past two years the manager of the Arend Petroleum Maatschappij has assisted our work by a contribution of 100 gulden each year. This year he is in New Zealand, and a man from England is in his place; but in answer to prayer the Lord moved upon this man's heart and he gave the customary 100 gulden.

Next I approached a transport company, and was successful in arranging for an interview with the general manager for the following day. At the same time I was informed that no favors would be shown to Seventh-day Adventists, not even to permitting us to solicit money from the employees of the company for the support of our work.

That night we all sought an interview with Jesus, and found that it is easier to talk with the Creator of heaven and earth than to interview the great men of the world. We asked God to work in behalf of His people as He did in the days of old,

and the result of that interview with Jesus was seen the next day when we called on the manager. After a pleasant hour's conversation with him concerning the work God is doing in the earth, he put down his name for 10 gulden, and gave us permission to canvass the company's employees (this permission had just been denied to four Americans), and a written promise to the effect that he will give 3,722 square feet of lumber toward the construction of a chapel in San Nicalaas, Aruba. This lumber, if purchased from the local agent, would cost us 550 gulden.

I count it a real privilege to have been able, under the blessing of God, to gather in 1,285 gulden, thus making a total of 1,663 gulden gathered in this year's campaign. This does not include the gift of 550 gulden given toward our new chapel. Today 1,663 gulden would purchase \$1,131, U. S. money, at the bank, so this is really our best year so far in the Harvest Ingathering work.

In our little mission this year I have baptized ten persons, five more are ready for baptism, and I have organized one new church of seventeen members. Each month over 400 Dutch, English, and Spanish papers are entering the homes of the people in our territory. Some day we believe these seeds of truth, under the blessing of God, will bear a harvest of souls.

A Harvest Ingathering Diary in India

BY ANOTHER MISSIONARY

READING an article in the REVIEW under a similar title some time ago stirred me much. I felt that my life had not yielded such experiences. And yet, perhaps, it was only that I lacked the power to register as keenly and to record in as soul-stirring a manner, equally encouraging and blessing-fraught experiences.

Here in India one's spiritual barometer needs to be daily adjusted and kept sensitive,—as everywhere else,—for apathy is amazing. "Man's inhumanity to man is our greatest sin." We are in danger of becoming inured and hardened, for sights that would prompt and secure vigorous action in another quarter of the globe are still looked at with indifference by the great majority of India's millions, although there are hopeful signs of a different mental attitude.

The self-torturing fakir, lying on a bed of nails or exposing himself to fierce fires under a burning sun, may be an object of awe and of almsgiving, but sights of helpless suffering do not often excite anything like the same degree of attention, much less gain sympathetic help.

Many half-starved curs abound in almost every town and village; overworked, underfed, undersized cattle, often brutally ill-used, are abundant; the sick, the lame, the maimed, and the blind are on every hand; the poor to whom the gospel has not yet been preached are still legion; and a great many are not moved to an act of love-prompted kindness by the sight of any one of this list.

However, there is the other side of the picture. An Indian coal mine proprietor and labor contractor, when asked to double his last year's donation of 20 rupees, immediately agreed, and we talked for half an hour on rural uplift and leprosy relief. This man gives illustrated lectures on health and sanitation to the poor at his own expense. Another subsidizes schools for children and adults among the laborers in his coal mine.

Below are a few notes from my diary of days spent in the uplift campaign this year, as we call the Harvest Ingathering in India:

September 5. Left Ranchi in a thirteen-year-old Ford, with the encouraging send-off of the garage manager, "I had rather you would make the trip than I in that old bus." One hundred miles to a well-kept travelers' bungalow at Dhanbad, with electric light and fans.

September 6. Good donation from an Indian professor in the School of Mines; also a gift of a map of the coal-field area, which was very useful.

September 7. Earnest inquiries by a school headmaster, Hindu, about the second advent, resurrection, etc., and a request for literature.

Moved to a less desirable rest house, and prepared to spend the Sabbath in peace and quiet.

September 8, Sabbath. Lesson study with Munda companion who cooks for both of us, teaches me Mundari language, and is also writing fair copy in Hindi of "Life and Teachings of Mrs. E. G. White," translation of

which I am checking. Rested, read Bible, and wrote family.

September 9. Sought interview with raja of Jharia; not granted. Visited doctors at local hospital with leper clinic. One doctor visits three clinics in different parts of the coal fields, and gives hundreds of injections. Other doctor, a Moslem, is as tender with patients of all ages as any Christian doctor could be.

September 10. Indian coal mine owner gave \$40.

September 11. Friendly garage man entertained to dinner, and gave and fitted old battery and dynamo to my Ford.

September 14. Invited by wife of a coke plant manager to stay in their sumptuously furnished house over the Sabbath. They are Methodists, but attend and support the only services held near, Episcopalian and Presbyterian.

September 15. Sabbath. Conducted around gardens, allotments, and pools constructed around his laborers' cottages by the coke plant manager. Appreciated his stenciled archway motto, "A garden is the best refreshment to the spirit of man." Talked with him of second advent, nature of man (much impressed), and kindred subjects. Visited out-of-work labor overseer, an old British soldier; almost destitute, but confident of the Creator's ever-present care. Sabbath school with Anand Masih. We departed for Katrasgarh, and lodged in railway inspectors' rest room over the station.

September 17. Talked with geologist on creation. He welcomed offer of loan of one of professor Price's books. Supper with a manager and his wife who are very thankful for the spared life of their only child. Appropriate conversation.

September 18. Refreshment with an Indian Christian colliery engineer and his wife in their home. They hold weekly meetings on their veranda, to which they invite their non-Christian neighbors for gospel hymn singing and prayer. Prayed with them at their request.

September 19. Talk with a man just going on leave; wants truth at any price.

September 20. Caught in heavy rain. Stopped, 12:30, at a bungalow, whose closed doors suggested that family were resting after eating. Ate lunch in car. Owner came out and invited me in to partake of lunch from the refrigerator. Long talk with a new convert to "Tongues" movement. Held forth to him the treasures of communion with God through the word and prayer, rather than through spirits.

September 21. Returned to Ranchi. Slight ignition trouble delayed us half an hour, the only trouble on the whole trip.

Total receipts: 210 rupees cash, 45 promises, and inestimably great personal blessings through the ministrations given to souls in need.

A Legacy of Song

(Continued from page 18)

Me." His wife, without his knowledge, sent them away, and they were published under a pen name. A few years later Dr. Gilmore was in another church. As he entered the chapel, he thought, "I wonder what they sing." He opened the hymnbook, and there he found this poem set to music. The composer, William B. Bradbury, had added only the last two verses of the chorus.

Besides the few hymns here mentioned, a vast treasure of sacred song is open to all in hymnbooks over the world. Let us, therefore, "sing unto the Lord . . . praise in the congregation of saints," always looking forward to the day when "the redeemed of the Lord shall return, and come with singing unto Zion."

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the thirty-first annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Review and Herald Publishing Association chapel, Takoma Park, Washington, D. C., at 10 a. m., February 27, 1935, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

TEMPERANCE

THOUSANDS of misguided people consented to give liquor legal sanction because—

they believed bootlegging, with its attendant evils, would cease with the repeal of prohibition. Because of this false reasoning, temperance has been dealt a staggering blow. The increase in the drinking of intoxicating liquor is indicated by the following survey, which appeared in the "Saturday Evening Post" of December 15, 1934:

"Dr. Theron Wendell Kilmer, police surgeon and traffic expert, read a paper the other day before the convention of the International Association of Chiefs of Police. . . . His statistics were gathered by an insurance company of high repute, and are presumably trustworthy. For many States they indicate an increase of drunken drivers ranging from 25 per cent in New York to 77 per cent in Pennsylvania and 100 per cent in Rhode Island. Some of our cities make an even worse showing, the increase in Cincinnati being given as 380 per cent and that in Los Angeles as 479 per cent."

Education concerning the results of liquor drinking is the most effective check to the growing evil of intemperance. This education must not be confined to the privileged few, but must include hundreds of thousands of people who find in liquor their only escape from the misery and despair of poverty. The only effective way to reach these thousands is by means of the printed page.

PRESENT TRUTH No. 74

DEALS WITH THE TEMPERANCE QUESTION from the physical, moral, and spiritual viewpoints. It does not discuss liquor in relation to State or Federal constitutions, but in relation to the human constitution. This is the first of the new series to be published during 1935. The price is only 75 cents per 100, or

\$4.75 per 1,000.

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

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OF SPECIAL INTEREST

Death of J. G. Lamson

WE were made sad by a telegram from W. E. Abernathy, of the Florida Sanitarium, informing us that Elder J. G. Lamson passed away at that institution January 14. Thus another earnest worker goes to his rest. Through the years Brother Lamson has rendered most efficient service in this movement as a teacher and as a minister of the gospel. He was a ready speaker, and his talks within the classroom or from the pulpit made a great appeal to his hearers. He will be greatly missed. We extend to his loved ones our sincere sympathy.

Our Gains Growing

WE have just completed our colporteurs' summary of reported sales for the first eleven months of 1934, and to our joy find that for November we show an improvement over the same month of 1933 of \$23,162.54, bringing our total gain for the eleven-month period to \$367,560.40, or 20.62 per cent. The total value of orders taken for this eleven-month period was \$2,149,412.89. Of our eleven world divisions, nine show an increase over 1933. When we consider world conditions that must continually be faced by our colporteurs, we can only say, "Behold, what hath God wrought!"

Just at present we are in the midst of our annual colporteur institutes in many fields, and reports reaching us indicate that the outlook for 1935 is cheering.

C. E. WEEKS.

Delivered From Bandits

I HAVE here a letter from Brother Crisler. He was to leave Piehillo, our mission in the western part of China, and go a distance of several days' journey through a very dangerous area to reach his next appointment. He says:

"I have been traveling in company with Pastor Hwang. You may recall my telling you that it is not very safe for a foreigner to try to cross the Kweichow border by the Weining route from Piehieh; but you replied that travel nowhere is safe, and that wherever we need to go, there is a way. Well, I ventured forth."

Then he tells how he went through. Following him he heard the firing of guns, and his company did not know but that they were being fired upon. But it seems the local official had sent out a company of soldiers, and they had found and taken captive five bandits who had been following Brother Crisler and his company. Our workers were kept safe, and came through. Our missionaries do not willingly take risks, but many times they know perfectly well that they are taking a chance with their lives if they venture forth. But they love this truth, and long to see it triumph. They are willing, in order that God's cause may go forth to triumph, to sacrifice their lives for it if need be.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." We cannot give our life to a better cause; we cannot give our substance to a better cause. Truly we

have come to a time in the history of our great world work, a time in the history of China with its multiplied problems and with its millions yet to warn, when we need much of the power of God, when we need a complete consecration of life and dedication of all that we have to the finishing of this glorious work.

H. W. MILLER, M. D.

A Simple Experience in Answered Prayer

BROTHER CHOW HSIN MIN told me this experience recently, and thinking it might be of encouragement to other treasurers, I am passing it on. He is treasurer of the Shansi Mission.

"I had spent two solid days looking for one cent in my trial balance on the mission books. It seemed as if every column had been added correctly, every total entered correctly, but still my trial balance was out one cent. Late on the evening of the second day, while I was still looking for the balance, the thought came to me, 'I have a Friend who can help me find that one cent.' Without further delay, I knelt down and prayed to God that He would help locate that balance, and that He would show me just where it was.

"After finishing my prayer, I arose to my feet. Then the conviction came to me, 'Look at Mr. ---'s account.' I turned over to that account, and sure enough, there it was—a mistake in addition."

With a note of earnestness he said, "O, how I do appreciate the help of God in my work. Many times I am alone here in the office, and I must make decisions that affect the Lord's work. What else can I do but pray?" I was very happy for this open expression, revealing to me more of this man's experience.

H. W. CHRISTIAN.

The Gospel of Matthew

SHE was a heathen Chinese woman, who had never heard of Christ or His message of life, as recorded in the Bible. It seemed as if she were soon to go to a Christless grave, for day by day the fever burned her tortured body. All that the old medicine man could do availed nothing. Her husband watched her with sorrow, and felt helpless in the face of this dread sickness, that the medicine man could not cure.

Suddenly his wife beckoned to him. She had just awakened from a troubled sleep, and wanted to speak to him. In a low voice she said, "I have had a dream. I dreamed that if I had a book called 'The Gospel of Matthew,' I would get well. Have you ever heard of such a book?"

He shook his head sadly and replied, "No, I have never heard of such a book. If I knew where to get one, I would gladly go and buy one for you." And then he sat thinking of his wife's dream, and wondering if there was such a book in the world; and if he could find such a book, would it cure his sick wife?

Several miles from this home of sickness lived a faithful Seventh-day Adventist believer. Her heart was open to the promptings of God's Holy Spirit. This

morning the Spirit seemed to say to her, "You ought to do some kind of missionary work, and help spread the knowledge of the gospel, which makes your heart happy and peaceful."

She was a woman of no special talents, and did not know how to begin to work for the Lord. So she went to the evangelist at the chapel, and told him her burden.

"Well," he said, "here are some copies of the Gospel of Matthew. Why not go out and sell them?"

The suggestion pleased her, and she took a number and started out. She walked out of her own village, and on to another, hardly knowing where or why she was going. Almost without realizing it, she came to a house and stopped there to sell her Scripture portions. As soon as the man of the house saw the book, his face lighted with joy, and he took one at once, saying, "My sick wife wants one of these. I will buy one."

The precious Scripture portion was read with joy and interest. As the sick woman read of how Jesus healed the sick when here, her faith grew, and she said to her husband, "Go and find the woman who sold you this book. I must talk with her."

So the husband went and found the faithful church member. She came and told the heathen woman that Jesus is just the same today as He was when here on earth in person.

She prayed for God to heal this sick woman, and that prayer of faith was answered. This is the story of how another member was added to our church.

CELIA R. BRINES.

A Former Enemy Joins Us

RECENTLY Elder Wiseman was conducting a baptism at the beach. A group of visitors gathered, and apparently found much for amusement. "Never mind," said Brother Wiseman, "some day some of them will be in the baptismal class." We were impressed by this courageous statement.

A recent letter from Elder Warner, our laborer on the island of Tobago, indicates that the Lord's arm is not shortened that He cannot save. A portion of his letter reads as follows:

"Nearly three years ago I held a series of meetings in — [a distant city]. My most active opposer was a young man who used his influence to keep many from attending the meetings. Nightly, as the time arrived for the services to begin, he stood at the most popular street corner, and in a very tactful way spoke against the teachings of Seventh-day Adventists, to the pleasure of his listeners. He also did house-to-house work, and was successful in getting many of the people who had signed the covenant cards to recant.

"A few months ago I received a letter from him, a part of which is as follows: 'I now desire to be baptized and become a member of God's church. I do earnestly beg that you will pray for me. I want to be faithful to Jesus for this light of truth.'

"This young man has been keeping the Sabbath now for more than one year. He is also very faithful in paying his tithes and offerings. Recently it was my privilege to baptize him and four others. One of the group is his own twin brother. The truth for which he had such a dislike has now become his delight."

GORDEN OSS.