

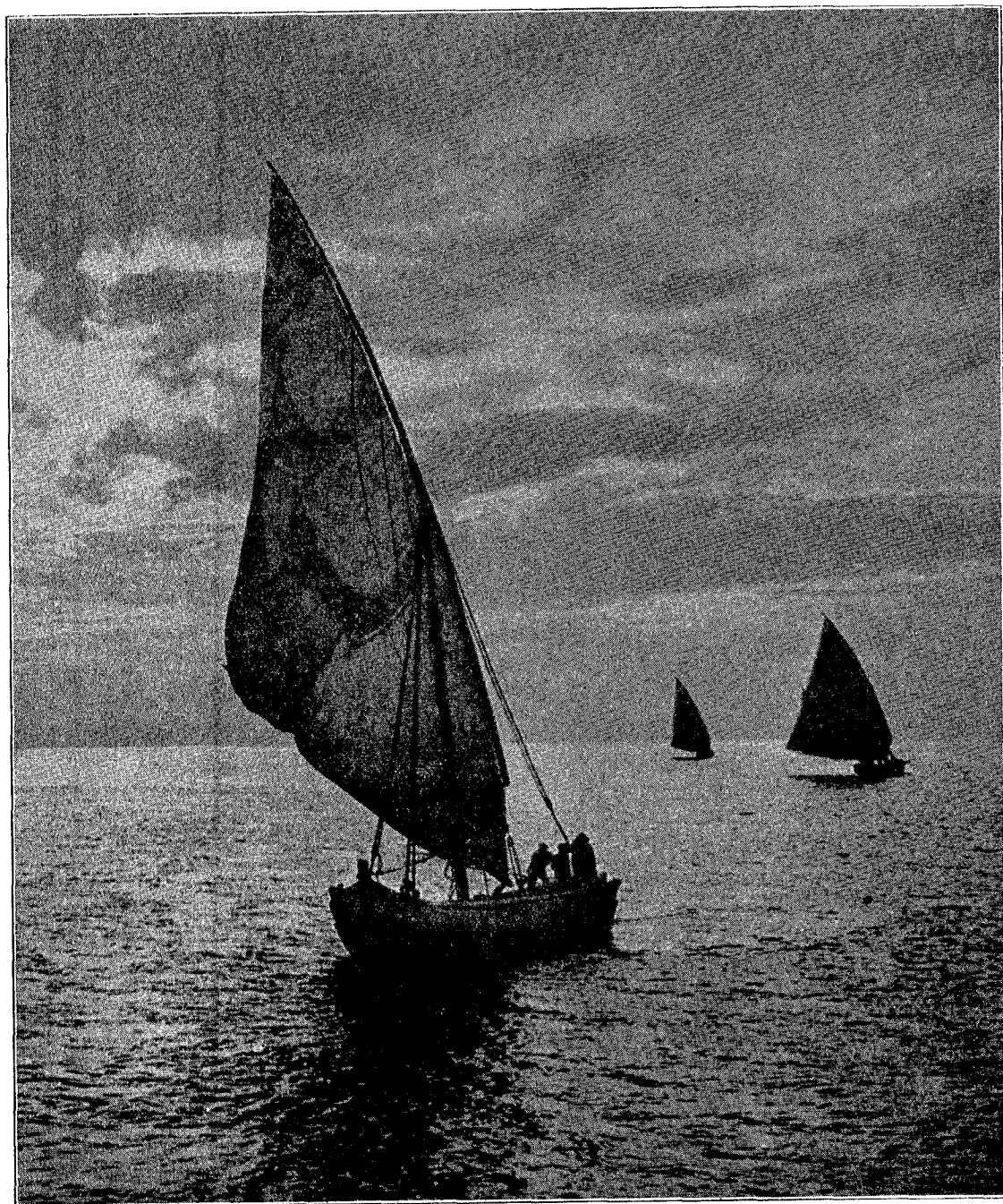
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STENL: BRUS., ZURICH

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Jesus Cares

Does Jesus care for me? Does He care for me as one of the weakest and humblest of His children? Does He care when I am sick and afflicted? Does He care when I am subjected to the fierce temptations and buffetings of the enemy? Does He care when I am hungry and cold? Does He care when I pass through the deep waters of sorrow and affliction?

These questions have come to me many times through the years, and I know that they come in some measure to every child of God. And on the assurance of His word and as the result of my own personal experience, I am glad I can say to every reader of the REVIEW, Jesus does care. He cares for you whoever you are, whatever may be your name, wherever you may live, whatever may be your work, in every trial and temptation and affliction that comes into your life.

I know that some who read these words are suffering even for life's necessities during these trying winter days. Jesus cares for you. I have always thanked God that when Jesus was born into this world He came of poor parents, because my parents were poor; it was a struggle for them to make ends meet and to feed the hungry mouths of their sons and daughters. And as we come to Jesus in prayer, it is comforting to know that He was poor and that He labored for His daily bread. He mingled with the poor around Him, and sympathized with them in all their struggles and difficulties. He is the same sympathizing Jesus today.

If He has placed you in the school of adversity, or even of destitution, do not repine. Believe that in some way He will mold and shape your life under those circumstances in harmony with His divine purpose. The Bible says of those who come off triumphant at the last and have a home in the kingdom of God: "These shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat." This shows that at one time in their lives they did hunger and they did thirst, but God wrought out that experience for their eternal good.

Pray to Him to give you wisdom so to plan and labor that you may be able to make the little, with His

blessing, go a long way. Pray Jesus to open the way before you whereby you can earn means for the support of your family, and to assist those around you who are more needy than you.

Are you suffering bodily pain; are you sick, discouraged? Jesus cares for you. Of Israel of old it was said: "In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old." Isa. 63:9.

It may be that your physical suffering comes through violation of the laws of your being, and that the remedy for your ills lies largely in your own hands. Study to see how you can cooperate with God in regaining health. You may be dressing unwisely, eating wrong food, or violating the laws of health in other ways. Do the very best you know in obeying His moral and natural laws, and then with confidence you can kneel before Him and pray for His divine healing, for new strength to use in His service.

But if the Lord, in His great wisdom, does not bring healing, then believe that He permits it for some great good that the experience will bring into your life. By faith you may say with the apostle Paul: "All things work together for good to them that love God."

The Master once assumed the nature of mankind and lived upon this earth. In the days of His flesh He "was in all points tempted like as we are, yet without sin." He knew what it was to be hungry, to be weary. He knew what it was to meet the powers of darkness and depression. See Him in the garden of Gethsemane, pleading with the Father: "If it be possible, let this cup pass from Me," but pleading with such divine resignation that He added: "Not as I will, but as Thou wilt." Behold Him on the cross, crying out from the darkness that enshrouded Him: "My God, My God, why hast Thou forsaken Me?"

Because of this human experience, this kinship with us in our trials and difficulties, we are told by the apostle: "We have not a High Priest which cannot be touched with the

feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Some who read these words may be facing severe trial and temptation. The trial may come from various causes,—the unkindness of others, criticism, misunderstanding. Jesus feels for you. He knew what it was to be maligned. He was the object of slanderous reproach. He was hated of those whom He sought to save. He can feel for you in your distress of mind and anxiety of heart. And He will not suffer you to be tempted above that you are able to bear. Read this blessed assurance in 1 Corinthians, the tenth chapter: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

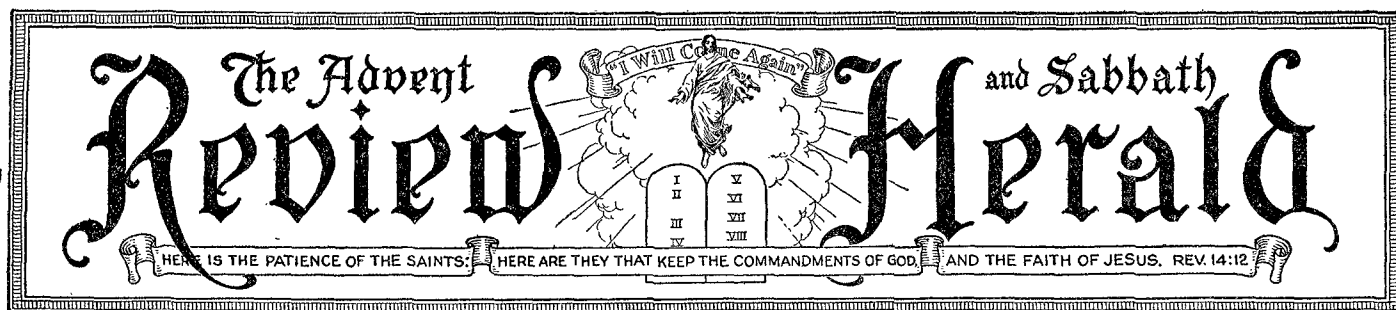
Please observe the manner in which God provides a way of escape. It is not in the removal of temptation. In His love He permits that for your testing and proving. The way of escape is provided in giving you strength to bear the trial.

Then turn and read the eleventh chapter of Hebrews, and see the many trials and tribulations and persecutions suffered by the children of faith in years gone by. God worked all these experiences for their good. He strengthened them to stand true, and they became examples of faith to all who will live godly in Christ Jesus.

Some of the readers of the REVIEW may be passing through the deep valley of sorrow. There has come to them the loss of loved ones. Perhaps the father and husband, the mainstay of the family, the breadwinner, has been taken away. Perhaps the ministry of the tender mother has been cut short by death. Or an idolized son or daughter has been laid low. The load of anguish seems greater than can be borne, and the question suggests itself, Is this God's will? And if He ordered this, why did He do it?

We cannot understand in this world His wise designs and purposes. We cannot see the end from the beginning. We judge of our good by present pleasure and desire and caprice. But the eye of Infinite Wisdom sees not only the present, but the future, the end of every purpose; and He may see that the load of sorrow so hard to bear will bring rich

(Continued on page 11)



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The Secret of Success

BY D. H. KRESS, M. D.

"THIS one thing I do." The great good accomplished by the apostle Paul may be ascribed to the fact that he refused to be sidetracked. He had but one objective, and would not permit himself to be turned aside to the right hand or to the left. "I determined not to know anything among you, save Jesus Christ, and Him crucified," he said, in addressing the people of Corinth.

"A double-minded man is unstable in all his ways." Men who succeed in life are those who give themselves unreservedly to the doing of one thing.

The Reward of Diligence

Not long ago a man informed me that he had spent \$70,000 in his study and research work in connection with the perfecting of cement for building purposes. It is needless to say he has made a success of his work. He has over ninety different patents on cement construction. His counsel is sought for, everywhere. It is true in business that no one succeeds unless he gives himself wholly and unreservedly to it. This is well understood by businessmen. It is held out as the great secret of success by those who train young men for business activities.

"The children of this world are in their generation wiser than the children of light." This principle applied to business applies with equal force to the doing of God's work. No man is crowned except he strive lawfully and recognize this fundamental law.

Peter a Good Fisherman

Peter was called from the fish nets to become a fisher of men. He was undoubtedly a good fisherman. He gave himself to the doing of that one thing, and he made a success of his work. Had he not, I doubt whether he would have received the

call to become a fisher of men. Men who fail in temporal matters are most likely to fail if they attempt to do God's work. Jesus called men to follow Him who were doing things.

The time came in the experience of Peter, as it will in the experience of all who engage in religious work, when things went hard and looked unpromising and disappointing. Naturally, he began to think of his former occupation and the success he had had in it. He reasoned, as others since have done, that he could carry forward his work of fishing, and at the same time do the work to which he had a divine call. He thought he might do this as a side line, to aid him in his work of soul saving.

No doubt others could have engaged in the fishing business, and used it as an aid in doing spiritual work, but not Peter. Peter had been called away from that work, and sacredly set apart to another. In mercy the Lord did not give him success in his fishing business. All night he toiled, and "caught nothing." Jesus appeared to him and his discouraged companions and said, "Children, have ye any meat?" They answered Him, "No." Then He said to them, "Cast the net on the right side of the ship, and ye shall find." They cast, therefore, and "now they were not able to draw it for the multitude of fishes."

When they came ashore, Jesus said to them, "Come and dine," for there before them were bread and fish sufficient for their needs.

Christ Was Able to Supply Their Needs

Evidently the lesson Christ designed to teach them was that He was able to supply their needs, and therefore there was no excuse for them to turn away from the work to which they had been called. To it

they were to give their undivided attention. They were to make first things first, or to seek first the kingdom of God and His righteousness, believing that all these temporal necessities would be added. To Peter Jesus said, "Simon, son of Jonas, lovest thou Me?" He said unto Him, "Yea, Lord, Thou knowest that I love Thee." He said unto him, "Feed My sheep," "Feed My lambs." Peter never forgot this lesson. Ever after, he gave himself to the doing of the one thing, and wonderful were the results he obtained. A power now attended his message which led men to cry, "Men and brethren, what shall we do?"

Conditions arose after believers had multiplied which threatened to draw him away from his work of ministry to looking after temporal matters, a work important for some one to do, but not for Peter. He saw how circumstances were shaping up, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:2-4.

Even the Lord's business was to be left for others to do. Such work could be conducted to the glory of God by some men, but not by Peter. To engage in speculative business was unthinkable. This decision on the part of the apostles marked a new era in the work of God, and marvelous were the results that followed the ministry of the word.

Satan's Enticements

Satan is not dead yet. He still presents beautiful pictures to entice men away from the work to which

they have been called. He appears to them as an angel of light. They meet with a measure of success. This encourages them to go on. Satan's enticements are misinterpreted as God's providences. The burden for souls eventually is crowded out of the mind, and planting, building, buying, and selling take its place. Every dollar thus gained to carry forward the work of God represents a loss of ten times that amount to the cause; for men, observing what ministers are doing, lose faith in the message they are called to bear. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt." How easy would it have been for him to reason that the throne had been providentially given him, and that the silver, gold, and influence that were his, he could use in aiding God's cause; but he did not reason thus. The path of God's providence was a thorny one. "The love of money" is still "the root of all evil:

which while some coveted after, they have erred from the faith."

Peter refers to some in his day who had "gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." Jude speaks of a class who "ran greedily after the error of Balaam for reward."

Satan knew on what points to tempt Balaam. He sent his messengers with "the rewards of divination in their hand" and the promise, "I will promote thee unto very great honor." This infatuation crowded out every vestige of good, and Balaam became a tool of the enemy.

We never know how far we may go when we are sidetracked. The only safe course is to keep in the middle of the way, and allow nothing to divert the mind from the work to which we have been called and ordained. "Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing."

disappointed. The Lord did not take them by the shortest route. He led them into a wilderness and to Sinai. They must, like ancient Israel, hear the law proclaimed, which, like them, they had in part forgotten. They must learn the meaning of the sanctuary and its service, which had been given to the children of Israel in their similar wilderness experience, without which they could not fully understand their message, "Then shall the sanctuary be cleansed." Like their typical ancestry, they needed to have their faith tested and their characters developed, to be given an opportunity to establish their integrity, and be fitted for the society in their eternal home. They did not realize their need of all this, but He who led them knew their need, and Him they needed to learn to trust.

The great disappointment had been foretold. The "little book" of Daniel, from which they had proclaimed their message, while "sweet as honey" in their mouths, became bitter after it was eaten. A further work was to be done. Said the angel: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. Into the advent message and experience, the sanctuary and that which pertained to it—the law and the service—was directly to enter.

"There was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. 11:1. The temple here spoken of is the sanctuary. The altar represents the sanctuary service of mercy and forgiveness, and the measuring of the worshipers involves their experience, according to which they will be measured, or judged.

Call to Remembrance the Former Days

What those needed who were passing through this bitter disappointment is told us in the tenth chapter of Hebrews, verse 32 and onward: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

The remarkable, miraculous way in which the Lord had delivered Israel from Egypt, when recalled, should have served to inspire confidence in God's future leading. This was one of its purposes. The almost simultaneous awakening of the servants of God among all Christian

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

(Concluded)

BY J. W. WESTPHAL

For more than a thousand years the Christian church had been in the Egypt of the Dark Ages. The Lord had foretold the apparent triumph of the adversary for a long period of time.

The promise that the Lord would eventually liberate His children from an oppression of which the Egyptian bondage was a miniature representation, ever lived in the hearts of His people and cheered them in their sufferings. Gleams of light often illumined their pathway as heavenly messengers in the person of His messengers proclaimed both a present Saviour and a future Deliverer. While soul freedom was their heritage, their physical sufferings continued and were intensified, as were those of Israel after the first attempts of Moses to deliver them.

The Reformation of the sixteenth century with its effects on Christendom, and in fact on the whole world, brought relief; otherwise the church would have been destroyed from the face of the earth; but it fell far short of the hoped-for deliverance.

Hope of Deliverance

When the church was dreaming with indefiniteness of its hope to be

realized, there came a message as startling and encouraging as was that of Moses to the slaves in Egypt, that the time of its deliverance had come. Throughout the land, by thousands of voices, the words of the Holy One were repeated: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." According to their conception of the prophecy, the sudden and complete triumph of the church would take place at the end of this period, in 1844 A. D., in the appearance of the Deliverer in the clouds of heaven.

This 1844 movement was represented by the mighty angel from heaven who "swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:6. It meant to the people that at the end of this long prophetic period, time would be swallowed up in eternity. The message resounded throughout the world. It was heard wherever there were those who hoped that some day deliverance would come.

But like Israel in Egypt, they were

persuasions and faiths, in all lands, proclaiming that probation was soon to close, and that Jesus, the Captain of the Lord's host, was quickly to appear, has not been paralleled in any movement since Pentecost, if indeed then. Its bountiful fruit in miraculous conversions, in the deepest consecration of heart and life to God, in holy, joyous Christian living, in the unity of heart it produced; its spontaneous world-wide effect, with the word of God and the gospel of Christ as the basis of it all,—these were the incontrovertible evidence that it was of God and under His divine leadership.

It should have inspired that mighty host of God's children to heed the earnest counsel that had been given: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Heb. 10:35-38.

Had they but held on to their God-directed experience in the message they had believed and proclaimed, and had they patiently waited for the Lord to open the way before them, they would soon have been led into all the light of the threefold message of Revelation 14:6-12. Instead, they began to repudiate past positions as erroneous. The evidence of God's power and leading, on the part of the many through unbelief, grew dim and vanished from their vision. Some began to set new dates for the Lord to come; others returned to the arms of those they had left to follow Him who was enshrouded in the pillar leading the way.

How different it might have been! Had they patiently waited and accepted the divine guidance to the law and the sanctuary, with what they have meant to God's further developing truth and work, how very different would have been the history of the years since. There would have been only a lull, as it were, in the work they had done. With greater power and the natural accompaniment of greater light, the message would have quickly swelled to a loud cry, the earth would soon have been filled with its glory, and long ere this the faithful children of God would have been in possession of the goodly land.

Experience of Ancient Israel Repeated

Another chapter in the experience of ancient Israel was thus repeated.

Instead of moving forward against the apparent giants and obstacles, they must return to the wilderness. Their unbelief was their ruin. They too must fall in the desert when they were on the very borders of the Promised Land.

While all must turn their faces toward the wilderness to wander about for an indefinite period, not all, thank God, had become the victims of unbelief and rebellion, and not all would die there. Although few, there were Calebs and Joshuas in that host. Of them Paul said, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39. Entrance into their eternal home is delayed, but its realization remains certain. It must take long years to replace those who fell by the way, much longer, however, than would have been necessary had the new recruits been partakers of an equal zeal and faith and love. But at some time our wanderings must come to an end.

When that time came in the experience of ancient Israel, the Lord said to them: "Ye have compassed this mountain long enough: turn you northward." Deut. 2:3. Will such a time come in the experience of God's people today? Many a time have messages come to this people, urging them to move forward in various lines of work—in publishing, in education, in medical work, for advance into new fields, etc. These

correspond to the various moves of Israel in the wilderness. Will ever a time come in the providence of God for a general move forward to finish the work preparatory to entering our eternal home?

He Will Finish the Work

The Lord has clearly indicated that this will be the case. He recognizes it in these words of the apostle Paul: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

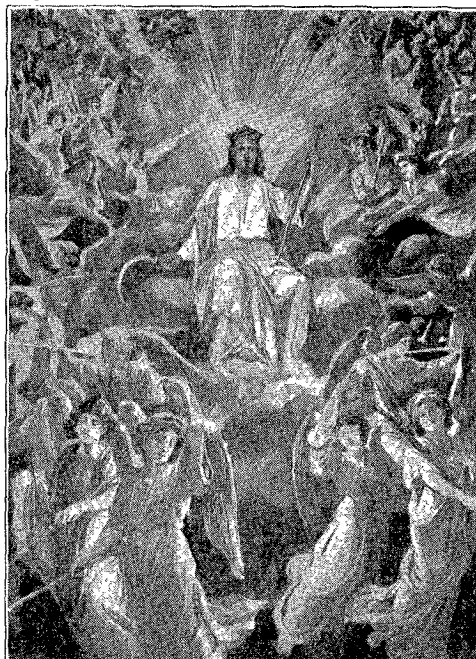
The beloved John portrays it in the clearest terms: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

If Jesus Came Today

BY BEN H. PALMER

If Jesus came to earth today
To take His loved ones home,
Would rapture fill me, or
dismay,
'Neath heaven's blazing
dome?
Could I lift holy hands on
high
And face the judgment
God?
Or would He sentence me to
die,
Who wields the iron rod?

Some day ere long the trump
will sound;
The Judge will swift de-
scend,
With heaven's glory shining
round,
And earthly things will end.
Then with our faces ashen
white
We'll hear each other say,
"Our garments must be clean
and white,
For Jesus comes today!"



To the church at that time the Lord says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee." Isa. 60:1, 2.

We are not left in doubt as to how and when this time came. "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Mrs. E. G. White, in Review and Herald, Nov. 22, 1892.*

"The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."—*Mrs. E. G. White, in the General Conference Bulletin, 1893, p. 16.*

These statements, and others of a similar import, are important and unequivocal. They make plain that, with the message which came to this people in 1888, a new era in God's work on earth began. This cannot be lightly regarded or depreciated. Of some who opposed it at the time, the Lord's servant said that He had a controversy with them. It is the most important milepost along the path of the people of God after the third angel's message began its definite work. It marks the beginning of the end. It is equivalent to the command of God to Israel in the wilderness: "Ye have compassed this mountain long enough: turn you northward." From that time every step was to be a definite advance toward the crossing of the Jordan.

Wonderful Growth in the Work of God

And such it has been. What wonderful growth has this work seen since that time. None will say that this work has made all the advancement it might and should have made. It is an obvious fact that many, very many, have not brought into their lives and work the power of Christ's righteousness. They have not been "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:11. This has not always been due to indifference. Lack of a clear comprehension of the righteousness of Christ in its application to successful experience must carry much of the responsibility. Its outlines have been but dimly discerned. Never has too much human effort been made, never *can* too much human effort be

made; but it is possible to place reliance on human effort instead of on the unseen working of God, on the power of Christ's righteousness received into the life. But despite our shortcomings, God has greatly blessed His people and work, and many definite steps have been taken toward our destination.

There have been delays along the way. It was so with ancient Israel. Their murmurings in the terrible wilderness and the resulting experience with the fiery serpents, and their fall under the spell of Balaam and the Midianitish snare in their idolatrous feast, are two of them. But these did not divert them from their northward journey.

And so there have been, in our advance, evils and apostasies. The message of Christ's righteousness, the central and vital truth in the gospel in every age and in every God-inspired movement, has sometimes been neglected, obscured, and overshadowed, and the pace of the message has been retarded; yet, notwithstanding, the work has gone unremittently forward.

The last advance of Israel before entering the Promised Land was that of conquest. Og, king of Bashan, and Sihon, king of the Amorites, rulers of countries that lay between them and their promised home, must be conquered. This was done with amazing swiftness. There was no power in the kings to resist the Heaven-guided advance. When this was accomplished, there remained only the Jordan to cross.

At the Jordan

Has this time come in the experience of God's people today? The conquests of the message during the last few years, since the beginning of the present prolonged depression, seem clearly to indicate it. It is during this time that more urgent calls and greater efforts have been made

to advance, with remarkable results. But even in this there has been a lingering thought simply to hold what we have in our world-wide work till the depression is past.

The recent Autumn Council of the General Conference Committee, held at Battle Creek, Michigan, sounded a significant note of advance. This was particularly emphasized in the sermon of the president of the General Conference on the last Sabbath of the Council. Its import was to press forward in a new advance for the finishing of the work, despite the depression. It proposed to make the depression the favoring gale for the conclusion of our work. It set the sail to the apparently adverse winds of present conditions to move triumphantly forward. It accepted the universal experience of all the past in the work of God, that the walls of Jerusalem are built in "troubled times." If better times come, it accepts them, not as a thing to be looked forward to and depended upon, but as a kind providence to spare us. It plans on possibly and probably worse conditions in the near future.

This call is a solemn challenge to this people to lay larger plans and put forth more decided efforts to make the necessary conquests amid the awful darkness of our world, which lies just between us and our heavenly home. It is more than a challenge; it is a test of our faith and love and loyalty, as much as the test was to Israel when they were told to move against Bashan and the Amorites. It means a more implicit faith in God's unseen working, a deeper consecration of heart, more active service in every line, greater abnegation in personal needs, and more liberal gifts to enlarge greatly the work in all lands.

Shall we unitedly accept the challenge and stand the test?

Only a Lad

BY KARL PANSEGRAU

FIVE thousand men had gathered near the Sea of Galilee and listened to the wonderful teachings of Jesus. Christ had healed many who were sick, and had revealed Himself as the Great Physician to the multitude. Now evening had come, and the people were hungry and exhausted. The disciples then said to Jesus: "Send the multitude away, that they may go into the villages, and buy themselves victuals." Matt. 14:15. But Jesus commanded them: "Give ye them to eat."

Then Jesus fed the five thousand with five barley loaves and two small fishes. He who with manna had nourished the children of Israel in the wilderness could multiply the little in this desert place to suffice for all. This was one of the most striking miracles that Jesus performed.

The wonder of the people at the marvelous miracle of Jesus caused them to overlook the smaller factors in the feeding of the five thousand. All four evangelists report the miraculous feeding, but only one of them

tells us from where the loaves and fishes came. John relates that Andrew said: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" John 6:9.

I desire to call special attention to this lad. If no details are related about this boy, if we know nothing about his name, his parents, or his later destiny, this we do know, that it was he who gave the five loaves and the two fishes to the Lord.

As I carefully consider this story, I love that boy more and more. He becomes to me a symbol of all the unimportant and unnoticed men in God's kingdom, who like to be "handy man" to their Lord. It reveals to me that Jesus uses what is at hand, and employs insignificant things to be a blessing to many by His great power. It is an encouragement to me to put my gifts willingly into the service of the Lord.

Never will I think slightly of the less important of my brethren and sisters. It may be that they, like that unnoticed boy, will be the adjutants of the Lord, where Jesus' disciples have nothing but helplessness. For it may be observed that while none of Jesus' disciples had any counsel to give, that boy brought the solution. By this event a little eloquence, small judiciousness, poverty, and simplicity receive encouragement to trust in the power of Jesus.

Surely the Lord caused that boy to take the loaves and fishes with him into that desert place. But the boy did not know that in his basket he had food for all whose souls were refreshed by the word of Jesus. I like to imagine that he afterward praised the Lord, when he experienced the miraculous power of Jesus in using his small offering. The lad was a link in the chain of necessities, and not the smallest link, leading to that wonder. Surely that boy was one who, receiving only one talent, used it to the glory of God.

When a need arose, God has many times had a boy ready to fill that need. For the seven years of famine the Lord chose the young man Joseph to be a savior. In the time of the high priest Eli, when the word of the Lord was precious, a boy stood prepared,—a new prophet and bread giver. At the side of the disheartened and aged Elijah the Lord placed the diligent Elisha. When king Saul had fallen, the eye of the Lord turned not to the outward appearance, but to the shepherd boy, David. In a time of great apostasy the Lord awoke the spirit of Josiah, the royal child. Many of the great in God's work were called to service in their youth.

Now we stand at the close of the history of God's work on earth. Some, seeing the large, ripe harvest in the world of heathenism and the few workers, are embarrassed, as were the disciples, and sigh with them, "What are they among so many?"

In such a time as this we ought to call our youth to the Lord, that they may place all that they have at the disposal of Jesus. Let me urge you to interest yourselves in our boys. They have the five barley loaves and the two small fishes, which, by the power of Jesus, will feed those who are hungry.

As advent people we have already witnessed that this is true. We have seen boys in our churches, plain and little noticed; then we have seen them as pupils in our schools, their names unknown; and later we have rejoiced with them because God had made them a blessing to many.

We have seen small, frail girls attending our kindergartens and our church schools; with observant eyes and hearts they followed the instruction given; and after some time we have seen them assisting the Lord somewhere in the great harvest field.

There are some youth also who have served as apprentices to learn a business or trade, and who, when they devote all their strength to the Lord Jesus, later serve as elders and dea-

cons in our churches. May our young people be earnest and diligent; may they reject the foolish and impious deportment of the world, and, like young Daniel in Babylon, be a light and a guide.

Jesus demanded all the boy had. The lad did not retain even one of the five barley loaves for himself. He also delivered up both fishes to the Lord. So much depends upon the spirit of the sacrifice. Sometimes the offering of the Christian is a matter of covetousness. (See 2 Cor. 9:5.) Where five thousand await nourishment, he only gives one of his five barley loaves and retains all the fishes for himself. Occasionally I have seen the offering of a rich man, and I was ashamed for him as I meditated on the proportion between the offering and his property. Can the Lord perform His wonders where covetousness blinds reason and will?

As the Lord blessed the little quantity of meal given by the widow of Zarephath and saved his messenger Elijah by her faith, so the Lord will help in our difficult days.

Jesus was not dependent on that lad and his gift, nor is He dependent on me or on you; but it pleases the Lord very much to build up His work by the preaching and by the sacrifice of humble instruments.

Loetzen, Germany.

Seven Uses of the Bible

BY LIZZIE M. GREGG

CONSIDER a few things for which David made good use of the word of God. We may follow his example with profit.

For Meditation.—It gave him something to think about. Ps. 119:67. Evidently he was in the habit of reading it daily, meditating on it, and keeping it in his mind. This is a very proper thing to do.

"Where have you been reading this morning, Uncle," asked little Sandy.

"Weel, Sandy," said the old man, "I hae been geeting a wonderful feast yesterday and today out of the last two verses of Romans 8."

"And haven't you read more than those two verses in two days?" asked Sandy in surprise.

"Oh, you see," said the old man, "there's a mine of golden treasure in these verses, and I hae been trying to dig down to the bottom of it. I've been doing with these verses as I do wi' the sugarplums your Aunt Mary makes me when I've a sore throat. Just lay it in my cheek, and let it lie and slowly melt away, and do me good for half a day. There's just the

same difference in the way folks use God's blessed word. Some gallop through a chapter, and turn away and forget it. I like to take a sweet wee bit of a verse, and do wi' it jest as I do wi' the sugarplums, and so it fills my soul with sweetness for a day, or a week, or a month at a time."

This is what David meant in this verse.

For Light.—Psalms 119:105, 130. We are all in darkness in this world until we come to the Bible; then we are shown the way in which we should walk.

A Christian gentleman traveling alone in the Holy Land became very ill. The wide ocean was rolling between him and his family. While he was feeling lonely and sad, a stranger called to see him. Without giving his name, after a few words in conversation he asked if he might read a short portion of the Bible to him. He then read the 121st psalm—only eight verses, all very beautiful. This short portion of God's word had a wonderful effect upon the sick man. His gloom and sadness disappeared, and

he soon became well and went on his way rejoicing.

A young student in Oxford was leading his class in mathematics. His roommate became a Christian, and was anxious regarding his friend's soul. Coming to their room one day, he said, "John, I have a very important problem, which has occupied my mind a great deal of late. I wish you would help me solve it." He handed him a carefully wrapped piece of paper, and went out.

John eagerly unfolded the paper, but instead of a question in mathematics, he found this question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Angrily he tore up the paper, threw it into the fire, and turned to his studies. But that question kept coming into his mind over and over, and never left him till he settled it right. He finally became a successful minister of the gospel.

For Cleansing.—In the ninth verse of this psalm (119) the writer asks a very important question, and the answer is the same today for every one who sincerely asks and desires this information.

A very successful businessman in New Orleans, though brought up by pious parents in a Christian home, became acquainted with a number of infidel friends. He gave up going to church, and did not have a Bible in his home. He had a very bright little son of seven, an only child, and he was very fond of him.

Coming home from business one evening, he found the child lying on the bed, partly undressed, and the mother told of some things he had done for which he had been punished. The child suddenly broke out crying, and said, "I don't want it there, father, I don't want it there!"

"What is it?" asked the father.

"Oh, I don't want the angels to write down in God's book all the wrong things I have done today. I don't want it there. I want it blotted out!" and he cried out again in agony.

There was nothing in the father's infidel teachings that could meet that situation, and in spite of himself he had to fall back on what he had been taught in childhood; so he said, "You can have it blotted out if you will."

"How, father?" asked the child.

And the answer came, "Get down on your knees, and ask God, for Christ's sake, to blot it all out, and He will do it."

The little fellow instantly fell on his knees, then said, "I don't know what to say, father; won't you come and help me?"

The father had not offered a prayer for years, but the child's distress was so great that he knelt down with his sorrowing boy, and asked God to blot out his sins. The child got up, returned to bed, and in a few minutes looked at his father and said, "Father, are you sure it's all blotted out?"

His father, in spite of his infidelity, replied, "Yes, if from your heart you have asked it."

The child then said, "What did the angels blot it out with?"

Laying aside his unbelief, the father replied, "With the precious blood of Christ."

This businessman told his wife what had happened, and then they knelt together and asked that this same cleansing of heart might be given to them.

The word of God cleanses all who will heed it.

For Strength.—David realized his own weakness. Verse 28 of this psalm (119) records his request. The same thought is repeated in verse 153. God has promised strength in many places throughout his word. In Isaiah 41:10 is one of the most precious promises: "I will strengthen thee; yea, I will help thee." The word of God keeps us from sin, and gives strength to meet temptation.

Some college boys had met in a student's room one evening to drink and riot. One of the most successful students had just failed in an examination. It made him gloomy and sad. His classmates urged him to drink and forget his trouble. A great struggle went on in his mind. "Shall I drink, or shall I not?" he queried. Stretching out his hand to take the glass, the words, "Resist the devil, and he will flee from you," flashed into his mind. He paused, then withdrew his hand, shaking his head, and soon left the room. He finally became a successful college president and helped others to resist this temptation.

For Joy.—David found joy in the word of God. It was worth more to him than great riches. Ps. 119:14, 24, 54, 162. No stronger language could be used to show what joy he received from this study.

A good man visited a house in Germany, and found the inmates very wretched—no fire, no food, no furniture. It showed the greatest poverty. Looking around in a neglected corner, he saw an old dust-covered copy of the Bible. As he was leaving, he said, "There is a treasure in this house that will make you all rich if you find it."

As soon as he had left they began a diligent search, expecting to find a jewel, a bag of gold, or something of great value. Again and again the

search was renewed, but in vain. One day the poor tired mother took up the old Bible, and laid it on the table. Opening it, she noticed these words, "Thy testimonies are better to me than thousands of gold and silver." "Ah," she said, "I wonder if this is the treasure of which the stranger spoke?" She told the family, and they began to read it.

Some time later the stranger visited them again. What a change! There was plenty in place of poverty, peace and contentment in place of misery and murmuring. With grateful joy they told him of the treasure they had found, and how it had proved to be all that he had said.

For Trust.—David learned to trust in the Lord through His word. Ps. 119: 42, 156. He found it could be relied upon. It never failed him. It is an anchor to be depended upon in every time of trial.

For Peace.—He found peace by loving this word. Verse 165. This peace is for all who will take it as he did. This word leads us to Jesus, the Prince of Peace.

We have listed seven ways in which David made use of the word of God. For meditation, for light, for cleansing, for strength, for joy, for trust, and for peace. Do we receive all these from our acquaintance with it?



The Blind Man and the Lantern

I REMEMBER reading of a blind man who was found sitting at the corner of a street in a great city with a lantern beside him. Some one went up to him and asked what he had the lantern there for, seeing that he was blind, and the light was the same to him as the darkness. The blind man replied: "I have it so that no one may stumble over me."

Dear friends, let us think of that. Where one man reads the Bible, a hundred read you and me. That is what Paul meant when he said we were to be "living epistles" of Christ, "known and read of all men." I would not give much for all that can be done by sermons, if we do not preach Christ by our lives. If we do not commend the gospel to people by our holy walk and conversation, we shall not win them to Christ.—D. L. Moody.



"No man or woman of the humbler sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."



Christian Experience

WHEN Adam was created, he was not only the head of the human race, but he was the race; even the woman was taken from his side. Adam was the man from whom all humanity has descended. It is due to this fact that all sinned in him; in him was the entire race corrupted. That is, from Adam all human flesh inherited a corrupt, sinful, dying nature.

The Son of God, the seed of the woman (Genesis 3:15), in the divine plan took the place of the fallen Adam, thus becoming the second, or "last," Adam, the head of the redeemed, the spiritual race that would finally replace the fallen, dying race. All this is plainly declared in 1 Corinthians 15:45-49:

"The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

A holy, righteous life was possible to our first parents because they were created sinless. But human nature being once corrupted, a holy life became impossible to the natural man; hence the necessity of a new birth, as declared by the Saviour to Nicodemus:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

Every redeemed adult must experience the new birth, for it stands ever true that he who would be saved "must be born again," for, "except a

man be born of water and of the Spirit, he cannot enter into the kingdom of God." There must be a complete change of nature, and that can come only by the new birth, for only "that which is born of the Spirit is spirit."

This fundamental truth is repeatedly emphasized in the New Testament. The necessity for this change is plainly taught in John 1:11-13:

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Observe the words in verse 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Only those who receive Jesus have power to become the sons of God.

Galatians 6:15 teaches the same truth: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." The marginal reading of the A. R. V. is "a new creation."

The same thought is expressed a little differently in Ephesians 4:22-24:

"Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Here again we find the thought, the truth, that the child of God becomes such, not by a simple change of mind, but by a new creation.

Other scriptures might be cited, all teaching the same blessed truth of a new birth, or new creation, which makes possible that which to the natural, fleshly man is impossible, namely, victory over sin.

Such victory is even by many Christians regarded as impossible, and so they live year after year sinning and repenting, never wholly free in Christ, never quite sure of their standing with God. But such is not the ideal Christian life. The Christ life is described by the apostle Paul in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Observe that the first step in a truly Christian life is crucifixion with Christ. It is at this point that many fail, not being willing to suffer with Christ. From the suffering we too often shrink. In Romans 8:12-18 Paul declares:

"Brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Note carefully the words of verse 17, "If so be that we suffer with Him, that we may be also glorified together" with Him.

May God help us not only to understand what is our privilege as Christians, but also to die to sin, that we may have overcoming grace; for without not only imputed but imparted holiness, "no man shall see God." (See Heb. 12:14.)

By imparted holiness we mean just what the apostle Paul expressed when he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

O that these words might be so burned into the very being of every believer in present truth as to make him a living testimony, known and read of all men!

C. P. B.

SPEAK to Him, thou, for He hears,
And spirit with spirit can meet;
Closer is He than breathing, and
Nearer than hands and feet.

—Tennyson.

Shall We Actively Support Proposed Dry Legislation?

IN view of the emphasis we have put on the educational side of the temperance program in the preceding article, some one will probably ask: What should be our attitude toward proposed dry laws? Should we give them active support? The question is a natural one and very proper. The most direct answer is found in the Spirit of prophecy:

"How can Christian men and women tolerate this evil [the liquor traffic]? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .

"We may call upon the friends of the temperance cause to rally to the conflict, and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes?

"We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . .

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced, prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be re-

moved, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society."—*"Gospel Workers,"* pp. 387, 388.

There is no lack of harmony between this statement and those quoted in the preceding article regarding the paramount importance of education in the temperance work. Even in this statement there is emphasized the primary need of individual labor for the drinker and educational work for the youth.

Liquor Laws and Blue Laws

Our appeal, in this series of articles, for a focusing of effort on education, does not spring from a belief that we should have nothing to do with dry legislation. There are a few, perhaps, who feel that by supporting such laws we nullify our denominational position on religious liberty. But such persons are evidently mistaken. Dry laws do not belong with the blue laws, but with the Bill of Rights, as some one has well said. While intemperance affects man's spiritual life, it also affects his physical and his social life, and in these latter areas civil law finds its proper field.

Governments are ordained of God to direct affairs in the civil realm. We each bear a certain responsibility toward government, to give to it our most enlightened support. This, in the case before us, calls for our vote in behalf of dry laws, as the Spirit of prophecy indicates. By extension, this responsibility also calls for us to lend our influence to proper endeavors to gain support from others for the enactment of such laws. At this point, however, we need to be on our guard.

When we appeal to the individual conscience of a drinker in our educational program, we may and should invoke the Scriptures. We may set forth, for example, as one of our most forceful reasons for his turning from drink, that the Bible condemns drunkenness. But when we support a proposed dry law, which may prop-

erly deal only with the limited field of the civil affairs of men, we should base that support on civil grounds. The limits of civil law determine the limits of the arguments and appeals that may be set forth in its behalf. If we but remember this simple distinction between the arguments valid in appealing to a drinker to reform, and those valid in appealing to a legislator to pass a law, we free ourselves from any possible charge of nullifying our denominational position on religious liberty.

At Our Best With Our Bibles

But the very fact that such limits must be scrupulously observed provides one of the best reasons why our major endeavor should be along educational rather than legislative lines. We are a religious, not a political or a social welfare body. We are therefore at our best when, with Bible in hand, we can approach a question from the religious standpoint and appeal directly to the consciences of men.

It is true that all temperance work ultimately bears fruit in proposed legislation, which, in the United States at least, has often been enacted. This is natural and proper. As an increasing number of the citizenry are actively persuaded of the many evils of drink, in the physical and social as well as in the spiritual life, laws to curb the liquor traffic are certain to be proposed.

Now if we have accomplished our larger task of education, or if in addition to it we are prepared to carry the warfare against drink into the civil realm, we are surely justified in so doing. But we should remember that in so doing we are dealing, not with the primary but the secondary phase of the question, not with a larger but a more limited area of temperance work. The mistake is not in supporting dry legislation, but in consuming a disproportionate amount of energy on this feature, in the mistaken belief that therein lies the chief hope of salvation from the tragedy of liquor.

Lethargy Marked Past Years

The sad part of this whole matter, as we look back over the prohibition era, is that we, along with other dry bodies, quite largely allowed our educational endeavors for temperance to dwindle away. Suddenly aroused, at the eleventh hour, to the impending collapse of the dry law that represented the fruitage of a generation of labor, there was no time to plan out a studied educational campaign. Of necessity the fight had to be conducted in one limited sector, the legal, for that was where the attack had

centered. But it was almost a foregone conclusion that the law was doomed, for the reasons already set forth in these articles.

It was a valiant fight that we, along with other dry organizations, waged at the last critical hour. We need have no regrets over that, but only over our failure in the preceding years to carry on with the same ardent zeal a consistent fight along educational lines. If that had been done, we might not have been driven into the narrow legal fight that ended so disastrously. If repeal serves to bring to us the realization that the temperance work is something much larger than legislation, then the defeat of the Eighteenth Amendment need not be viewed as an unmitigated evil.

Above National Levels

We are now free to reconstruct our program along whatever lines we desire, for the work must now be quite largely started from the ground up. As already explained, we believe that we do best to build along educational and religious lines. This method of dealing with the problem may not prove so sensational as some other methods that might be followed, but we believe it will be more substantial. It may not conform so closely to the blueprint that dry organizations in general have drafted, but it will conform more closely to the distinctive pattern of the advent movement. That pattern calls for the primary emphasis to be placed on an appeal to the consciences of men for a reformed life, rather than on an appeal to legislators for a remedial law.

The Lord Hid Them

Jeremiah 36:26

BY C. P. BOLLMAN

THE world is full of dangers dire,
Death rides on many a breeze;
But God is over all His works,
He loves, He wills, He sees.

And to the just His promise is,
"In My pavilion shall they hide;
Their names are written in My book,
And in My house they shall abide."

In Jehoiakim's evil reign
God hid the prophet and the scribe;
And He will surely hide today
All those who in His love abide.

Then let us ever faithful be,
Nor fear what evil men may do;
God's promise stands forever sure;
The Lord will bring us safely
through.

Such a program as here outlined transcends national boundaries. We move forward, not as the champions of the Swedish or the Canadian system of liquor control, for example, or of constitutional versus statutory control. We lift the discussion above the legal level, where the fogs of political debate and racial differences so frequently becloud the question, and place it on the high plane of a message to the hearts of judgment-bound men concerning the health of their bodies and souls. On that high level we may unite as a people over the whole world in carrying on the most aggressive temperance work in our history. And who will doubt the need of such a work in view of the appalling ravages of drink!

F. D. N.

Jesus Cares

(Continued from page 2)

fruitage of blessing into the life that could come in no other way. And He may have taken the one who has fallen in death away from the evil to come, and saved him from temptation and possible ruin. And so as far as possible we need to view things from God's perspective, and not our own. And if we cannot see now, then let us trust and believe, knowing that there will come a day when we shall not see through a glass darkly, but face to face. In the kingdom to come the angels of God and the divine Teacher will sit down and explain to us the dark chapters in our experience which we cannot understand here. Let us wait patiently for this revelation, and not repine or murmur in the hour of testing.

Then, too, there is this consideration: Sorrow deepens our experience. It brings us into touch with the great world of sorrow around us as does nothing else. It prepares us to minister to those who are in sorrow, giving to them the comfort wherewith we ourselves have been comforted. Read this assurance in the first chapter of 2 Corinthians:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

And so, dear one, do not repine. Do not grow rebellious over things you cannot help. Strive manfully

and bravely to better your situation. Seek God for wisdom to enable you to do this, seek the counsel of friends to see if they have anything to suggest, and then patiently trust God for the outcome. He will not forget you nor forsake you. He remembered righteous Lot in the destruction of the cities of the plain, and took him to a place of safety. He remembered Jeremiah when he was cast into the loathsome pit, and rescued him from his enemies. He remembered Daniel when, by the unrighteous decree of the king, he was cast into the den of lions, and He shut their mouths so that they did not hurt him. He remembered the three worthies who were cast into the fiery furnace, and brought them out without the smell of fire upon their garments.

And He is the same wonder-working God today, mighty in power, merciful and loving in spirit, and interested now as fully as ever before in all the experiences of His loved ones. He may permit the fires of the furnace to do their work in your life and mine, but He will temper the heat. The dross may be consumed, but the gold of character will be purified and made more resplendent. God cares; let us trust Him.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

"Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press,
And the cares distress,
And the way grows weary and long?"

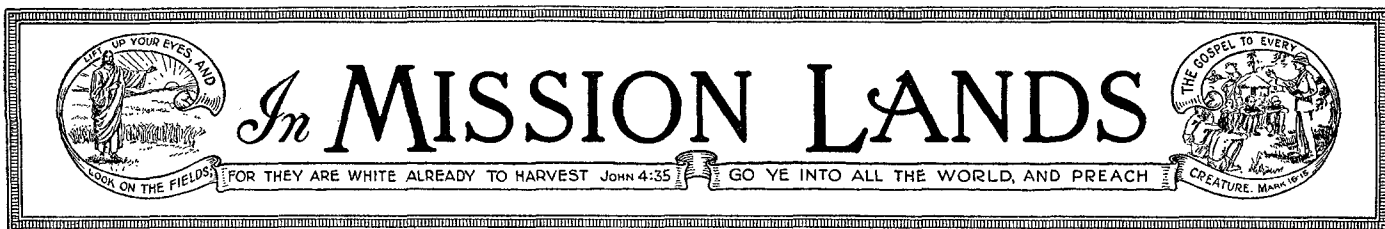
"Does Jesus care when my way is dark
With a nameless dread and fear?
As the daylight fades
Into deep night shades,
Does He care enough to be near?"

"Does Jesus care when I've tried and failed
To resist some temptation strong?
When in my deep grief
I find no relief,
Though my tears flow all the night long?"

"Does Jesus care when I've said 'good-by'
To the dearest on earth to me,
And my sad heart aches
'Till it nearly breaks—
Is this aught to Him? does He see?"

"O yes, He cares, I know He cares,
His heart is touched with my grief;
When the days are weary,
The long nights dreary,
I know my Saviour cares."

—Frank E. Graeff.



The Lay Preachers of Mindanao

BY L. B. MERSHON

A LITTLE over eighteen months ago, Mrs. Mershon and I arrived in the island of Mindanao. We have not yet visited all the ninety churches, companies, and isolated groups of believers in this great island. Many of these isolated groups are situated where, for several months of the year, we cannot reach them on account of the prevailing monsoon weather and lack of regular transportation. Mindanao is perhaps the least developed of any of the islands in the Philippine group.

On visiting these believers, I find them very energetic in working for their friends and neighbors. Last year (1933) our total baptisms for Mindanao were 280; and according to our records, 255, or about 89 per cent, were first interested in the truth by our lay members. During the first nine months of 1934 we have baptized 200. All but ten of them were first interested in the truth by our lay members.

Among the Maranao Moros

In Lanao Province, among the Maranao Moros, two of our lay members who had just recently received their certificates for finishing the lay Bible workers' training course, started an open-air meeting for the laborers around a sawmill close to their homes. Many of the Moros came to these meetings, and have shown themselves very friendly to our work. Some of the opposers of the truth decided to create a disturbance. A request to be quiet was not heeded. Finally a big Moro arose and told them to keep quiet or he would see that they did. He said that it was a good thing for them that he was not an Adventista; for if he were an Adventista, they would keep quiet or there would be a fight.

After the meeting our brother told the Moro that we do not fight for our religion with bolos or guns, that we believe in loving our enemies. The Moro was astonished at a religion for which its members would not fight for their rights. He said he wanted to learn more about that kind of religion. Our brethren are giving him Bible studies every week.

Who knows what may come of this beginning? It may be the opening of a great work among these fanatical Mohammedan Moros.

Several days later the opposition decided to throw stones from the surrounding darkness, and thus avoid trouble with the Moros. One night a few stones were hurled at our laymen as they were speaking. The next morning our brother, who is a foreman on the road, met the Moro datu, or chief, on the road, and told him about the stone throwing. The datu said, "You go ahead with your meetings. The Moros like your doctrine. There will be no more stones thrown." That night our brother looked around, after the meeting had started, and saw a ring of Moros standing out away from the audience, but near enough to hear, guarding the place of meeting from the stone throwers. Needless to say, the stone throwing ceased. Each night, as our workers go to the meeting place, they see the guard out there to protect them. The opposers cannot understand why the Moros have decided to protect our workers. Neither can we, except that there is One who rules in the affairs of His people.

Moros Favorable Toward Adventists

We are beginning to understand a little better this attitude toward our work, as reports come to us from different places in Moroland. Over on the west side of Lanao Province, many of our Adventist brethren have settled on homesteads. The Moro outlaws have terrorized this district with their thieving and murders. Many of the settlers have moved away. Some of our brethren were preparing to move away because of fear of what might happen to them or their families. Just before they were ready to go, word was sent to them by the imam, or priest, of a Moro village about five miles away, that Sabadistas need not move, as orders had been received from high Moro authority that the Sabbath keepers were not to be molested in any way. Nothing of theirs was to be touched. It is marvelous in our eyes, but it is true, that not one Sab-

bath keeper has lost anything, to my knowledge.

That this is not a special case, word from down in Zamboanga Province shows. In the western tip of Mindanao we have another large colony of homesteaders. The new ones coming in have to go back farther to get land. In one valley, which is claimed by the Moros and recognized by the government, many have tried to get the Moros to allow them the privilege of taking up some of the vacant land. No one has ever been allowed to have homesteads on this land.

Not long ago, some of our brethren were out looking for land. They met some Moros, who asked about them and their religion. They told the Moros that they were Sabadistas, and were looking for land to make homesteads. The Moros asked for proof that they were Sabadistas. As soon as the proof was furnished, the Moros led them to this valley, and told them to select what they liked. The Moros said that Sabadistas were welcome to come in there, but they would not have any others.

Down in Cotabato Province the Magindanao Moros also are showing favor to Sabadistas. So it seems that word has gone out over Moroland that Sabadistas are not to be molested, but that favors are to be shown them. Surely the Lord has prepared the way for us to work for these Mohammedan peoples.

Baptism of Bagobos

At Digos, in Davao Province, it was my privilege last month to baptize two Bagobos, the first fruits of this aboriginal tribe of Mindanao. Thus we have another tribe and tongue to add to the growing list of tongues in which the third angel's message is being proclaimed. There are more than thirty of these Bagobos preparing for baptism. Soon we will have enough to organize a church among them.

These Bagobos were interested by a man speaking their dialect, who was not yet baptized himself. It was my privilege to baptize this man and his wife, together with four of his converts. There were five more who did not reach the place of baptism, because the word sent a week before we arrived did not reach there until about three hours after we did. The other five lived about nine miles

away, and we had no opportunity to send word, as we were there only over a Sabbath while out in the In-gathering campaign.

An Entire Village of Sabbath Keepers

Up in the mountains north of here, we have a whole village of Manobos keeping the Sabbath. These villagers have been interested by their head-man, who is not a Manobo. This village chief's son is an Adventist. At first he was much opposed by his father; now the father is becoming interested in the truth, and is carrying back from the coast the news of Christ's return. When coming out to buy or sell, he goes to his son and learns a bit more to carry back to his people. These people are not Adventists, but they are keeping the Sabbath and following the truth as far as it has been presented to them. They are mountain people, and we must work very carefully among them at first, until they have gained confidence in us and our message. Some day we hope to be able to report baptisms among this people.

There are six main tribes and many smaller divisions, with slight language differences,—the Maranao and the Magindanao Moros, the Bukidnons, the Manobos, the Subanos, and the Bagobos. We have baptized believers among the Maranao Moros; a large church among the Bukidnons; many Subanos scattered here and there in the churches in the Subano country; and last month were added the two Bagobos. We have nothing at all among the Magindanao Moros, though we are told that they are the most likely prospects for turning from Mohammedanism to Christianity. The Christian Alliance missionaries are working in this territory, and they have won some of them.

Need of Workers

Though our lay members are doing a great work, our greatest need is more laborers to foster this work, and prepare the interested ones for baptism. Mindanao, which is almost as large as Luzon, with its four missions and many workers, has only five field workers and two departmental men. We should have at least three more workers, so that one worker could be placed in each province. I suppose there is no more fruitful field in the whole union than Mindanao would be, if we had the workers to care for the churches and encourage the lay members in their work. We must have men to lead out; then the members will follow.

Next week I am to go to a place where a lay member has twenty converts ready for baptism. One self-supporting woman Bible worker had

thirty-two baptized as the result of her work among the Bukidnons in one year. We have twelve lay members who have won five or more souls to the truth in the last twelve months. One little home department of twelve members won twenty-one souls to the truth this year. I baptized these new believers, and organized a new church in that place. They are working for still others, as I have received word to come and hold another baptism. A letter has come, asking me to go down the coast about a hundred miles and baptize thirty. Though this place is only a hundred miles away, it will take a week to go there, and then one is not sure of getting away when he wishes.

Calls East and West

From the extreme west to the extreme east, calls are coming for workers to prepare candidates and baptize them. There are only two ordained men on this large island, and

we are not able to answer the calls that come. I have requests from many places, totaling more than 100 who are asking me to come and baptize them. Some of them are living in places where we shall have to wait for a favorable season before we can visit them, on account of the prevailing monsoon weather.

These openings show us that God has set His hand to finish the work. These evidences indicate that now is the day of opportunity. Our means will do more now than at any previous time in our history as a people. In spite of reduced budgets and fewer workers, we are baptizing more people than in more prosperous times. Shall we not definitely decide to do all in our power? for now is the day of opportunity in Mindanao, as well as in all the other mission fields. Pray for the work in Mindanao, and especially for these aboriginal tribes that are beginning to turn toward God.

The Tauramara Indians Calling

BY C. E. MOON

I CAN imagine how Paul felt the next day after he saw that vision of the man of Macedonia standing with outstretched arms, calling for the gospel of Christ. One cannot travel over the great state of Chihuahua and see these simple people of the woods and plains, without feeling the call for help.

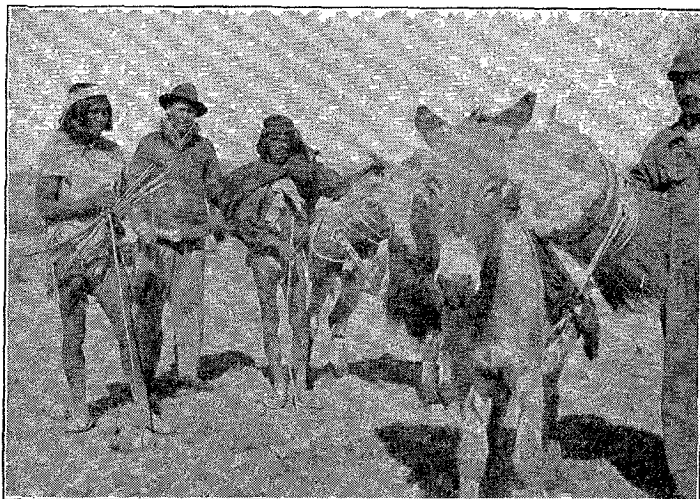
They respond so quickly to a little kindness. After I had photographed a group of them, they said they would return in three weeks for a copy of the picture, and would pay me twenty-five cents for it. They told us where they lived, and seemed pleased when I said that I wanted to visit them some day.

These people live in the most primitive way, hunting with bows and arrows and fishing in the streams. They

eat acorns, corn, roots, wild fruits in season, and some meat when it is to be had. Their dress is a simple loin-cloth and woolen poncho. Their feet are shod with huarachos, or plain sandals. The settlers say that Tauramara braves have been known to run from the Indian country to Chihuahua and return, without rest, a distance of some 600 kilometers [373 miles]. I presume they ran on the simple trot peculiar to all Indians. They sleep out, and will curl up near a stone or a tree for the night.

These people are very susceptible to gospel influences. Catholic missionaries have done some work among them, and the Protestant churches claim a few scattered converts; but their work is not well organized, as they have few workers. The best

Tauramara Indians,
Who Live in the
Upper Sierra Madre
Mountains



way to work among the people is for a teacher to settle among them, and in a simple way teach the children, after getting the confidence of the fathers.

The introduction of new plants is a good way to get their interest. For example, I sent our Totonacan Indian believers some tree bean seed from the West Indies. They planted them, and the culture became so popular that the seed are now sold in the Indian markets. Win the Indians' confidence, and they soon become interested in the gospel, and its transforming power begins to impress them, as the simple story is told of Christ's love for the sinner.

We must select with great care the one who is to go with this sacred commission. One mistake with them, and their confidence is lost. If a worker fails to keep his promise, or seems interested in any line of commerce, this might be interpreted as exploiting the red man. But if one goes with the love of Christ for souls burning in his heart, the Indian is

soon impressed with his sincerity, and yields wholeheartedly to the Christian life.

An American gentleman, superintendent of a large mining company, to whom I told something concerning our work for the 10,000 Indians of South America and a few experiences in Mexico, said that these were the best people to work for that he knew; and he added, "I want you to know that I am deeply interested in your work, and am with you to help support a teacher when you have the right man."

Surely we are nearing the time when the last of the tribes will have been reached and Jesus will come. The Indian still turns his face toward his pagan mountain home, across trackless miles of plain and desert, waiting for a messenger to tell him the way, to open to him the Book. "In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness." Isa. 29:18. Let him not wait in vain.

church is a concrete structure, built after the destruction of the frame building in 1929. The Grants Town church is a wooden structure. These two buildings are substantially built, and represent the cause of God in a very proper manner. O. P. Reid is pastor of the latter church, while Elder Hutchinson, the superintendent, is caring for the Shirley Street church. Sisters Hutchinson and Reid are doing nobly in assisting their husbands in their work.

May God bless abundantly in this great mission field. The membership is now about 500, and surely will reach 600 soon.



Express Appreciation

BY O. B. KUHN

DURING our recent Harvest Ingathering campaign we visited an agricultural school at Tunghow, Kiangsu Province. The assistant principal received us in a friendly manner, and courteously gave attention while we showed him our Chinese Harvest Ingathering paper, the *Shang-gung Hwei-kan* (Benevolent work report).

I explained the chief object of our visit, and requested him to contribute to our work. As I placed the signature book before him and offered my pen, he said:

"My friend, let me tell you something about this school. A severe drouth afflicted this section of China this year, and the crops were very poor. The farmers have no money for their sons' tuition, and as our school is a private enterprise, we are without government support. Our principal is now in Shanghai soliciting funds, so that the school may remain open this year, and continue to train the 340 students who are here.

"However," continued the professor, "we know that foreign missionaries are doing an extensive and excellent work, and we feel that we should express appreciation for what Christian missions have done for China. Therefore, of our poverty, we will contribute \$5 to help your work; for while we have financial difficulty in operating one school, you have to provide for many institutions."



THE recording angel makes a faithful record of every offering dedicated to God, and also of the final result of the means thus bestowed. The eye of God takes cognizance of every farthing devoted to His cause, and of the willingness or reluctance of the giver.—"Testimonies," Vol. II, pp. 518, 519.

The Bahamas Mission

BY F. I. MOHR

It was in the month of November, 1934, that I was able to pay a visit to the Bahamas Mission, with headquarters at Nassau. Elder and Mrs. L. L. Hutchinson had arrived from Kingston, Jamaica, two days before my arrival. Elder Hutchinson takes the office of superintendent, and Sister Hutchinson that of secretary-treasurer of the mission. Brother Sype, the former superintendent, was obliged to leave the field on account of severe illness. We are glad that he has made sufficient improvement to take up work in the Alabama-Mississippi Conference as a departmental secretary.

This being my first visit to the Bahamas Mission, naturally I went with eyes and ears open, to see and hear about our work in this interesting mission field. Perhaps many people do not know where this field is situated. The map shows it to be just southeast of the State of Florida. The mission is composed of over 600 islands, but I understand only thirty are inhabited. It is a widely scattered field, and traveling is very difficult, and somewhat expensive. The superintendent cannot, on account of shortage of funds, make the trips each year that he should, so the field may suffer somewhat at times. The island farthest away is Inagua, just north of the northwest point of Haiti. We have a few believers there, and I was

told they are alert and active. To the southeast of Nassau, at some distance, is the island that Columbus discovered. This is now named Watlings. We have a number of believers there. Stanley Darville is settled on that island to keep the beacon light burning.

We have two Jamaica brethren laboring in the mission—O. P. Reid, on New Providence Island, where is Nassau, the capital; and David Reid, who teaches the only school we have in all that mission. This school is in Nassau, and has about forty students. It was a pleasure to visit the school. We were really surprised to see such a nice schoolroom, built of the lumber that was left from the old church that was blown down during the hurricane in 1929. We were introduced to a young man who, with his mother, fled from a neighboring island to escape from the devil priests, because of a promise made by the mother, when her son was only a small child. The story, as related by the teacher, was indeed fascinating.

In the city of Nassau, with a population of 23,000, there are more than fifty churches, representing the principal denominations. The Adventists have two, one in the city of Nassau proper, and the other in the suburb, called Grants Town.

What our eyes beheld was beyond our expectation. The Shirley Street

The HOME CIRCLE

"BE IT EVER SO HUMBLE,"

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

When Father Is Away

BY MRS. HENRY E. BAASCH

NOTHING seems the same. The house is empty, and lying here and there are paper, string, scissors, and perhaps a stray collar or a few other belongings. A peep into the dining room and a glance at the uncleared table show that nobody had much appetite, and some one has been preparing a lunch in the kitchen.

What a weird screech that train whistle makes as it goes winding its way around the mountains! It seems almost cruel that we can still hear that sound piercing the air, while the train goes on, bearing the one who is so dear to us, farther and farther away.

We make no pretense of being happy or trying to sing—not yet.

"Well, he's gone again," says some one, and a pair of strong arms are around my neck and brown eyes look into mine. "But you have your boy, mother." Ah, yes, thank God for that, and I hold him tightly.

Now we hastily clear away the signs of departure, and determine to be brave. But, oh! how we miss him, and it takes some days before we can adjust ourselves to getting up without his cheery, loving Good morning, his help and counsel through the days, and the evenings together.

We wait for the letters which are our great comfort. Sometimes it is weeks or a month, and we hear no word, then comes a day when the long-looked-for word arrives. We are relieved and happy.

How many missionary homes in Africa and China, India and the far-away islands of the sea, yes, and even in the homeland itself, know all about this "saying good-by to daddy," letting him go on God's errands, doing our part while he is away, following him on our maps, in our thoughts, and by our prayers, telling him we miss him, but never saying, we are sad or calling him back.

Ah! now we are working, singing, calling to each other from here and there in house and garden, laughing over nothing, and altogether happy.

The table is set with the best we have, and we are not packing lunches in the kitchen today. Every available vase holds flowers freshly gathered.

How He Tabulated Her Religion

A NOTED evangelist was holding a series of meetings with the Grand Avenue church; and one evening when the topic had been the new birth, Mrs. Fessenden said to her husband, as they walked briskly down the lighted street in the bracing air of the frosty evening:

"I wish you had decided for Christ tonight, dear; I thought you would, the speaker made it so plain and so many responded to the invitation."

"Would rising to my feet there have made any difference with me in any way?"

Children

BY EDWARD J. URQUHART

WHEN darkness settled o'er the earth
Because of our first parents' sin,
And thorns and thistles leapt to birth,
And blight and awful death crept in,

It seems God's heart of pity knew
A poignant grief, a bitter pain,
For the exiled, heartbroken two
That bore away sin's guilty stain.

Thus as a balm for hearts sin-tossed,
That wailed in bitter anguish wild,—
Part recompense for what was lost,—
God handed them a little child.

And hope once crushed and life
despaired,
Knew rebirth and a quick'ning spell,
And faith took up the hope impaired,
And sweetly whispered, "All is well."

That miracle of love and grace,
Repeated through sin-darkened years,
Has been the sunshine of the race,
A balm for pain and bitter tears.

And better than all else besides,
In those small hands that rest in ours,
The sweet, entreating power abides
To lead us back to Eden's bowers.

Seoul, Korea.

What a loud, welcome call that whistle makes as the train comes winding around the mountains, coming nearer and nearer every minute. It thrills us with joy.

Shall we be ready? Oh, yes, we have waited so long, and now the day is actually here. Soon the house will be nice and full again, for—
DADDY IS COMING HOME!

"It would have put you and your influence decidedly on the side of right."

"But is not my influence already on the right side?" he interrupted. "What do I do that you do not? You are a professing Christian, and I am not."

"You remember the illustration that he gave," she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God, and the other is traveling in the opposite direction."

"Yes, but I am unable to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate, and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

"How fearfully businesslike it looks!" she said.

"I do not use tobacco in any way. You do not."

"I do not use profane language. Neither do you."

"I am a teetotaler. So are you."

"I go to the theater. You go to the theater."

"I play cards. You play cards."

"I attend church irregularly. You do the same."

"I pay something for religious purposes. So do you."

"I dance. You dance."

"I associate with unbelievers. You do the same."

"I read trashy novels. You read trashy novels.

"I do not attend devotional meetings. You do not.

"I do not read the Bible. Do you read the Bible?

"I do not pray. Do you pray?

"Now what does your church membership add to your manner of living? How are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"O my dear!" he cried, "I had no intention of paining you! I am sorry."

"I am not sorry. I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian, when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet, or companionable; but when the card clubs and the dancing clubs organized, she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theater, and every time she declined, her husband put the expense for both, saved, into her mission box. She no longer read her Bible in secret. She took up work in the Sabbath school. Her time was no more taken up than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy. "What has become of Mrs. Fessenden?" was asked, and the reply came scornfully, "Oh, she's running her church now. Can't imagine what has come over her. She has always been a church member, but she was real decent about it. Did everything the rest of us did, and she didn't preach. She is really a bright, sweet woman, but now she has always some church engagement to attend when we need her to make up our parties, and she does not hesitate to say, 'I have been too long regardless of the admonition, 'Seek first the kingdom of God!'"

"And her husband?"

"O, he is loyal to her! He is a real lover. He goes wherever she goes; but the poor man must be having a dull time of it."

Mr. Fessenden meantime did not consider himself an object for commiseration. If his wife's new departure was an experiment, he found it an interesting one. He found his new environment more refined, more intellectual, more congenial, than the

old; for earnestness took the place of frivolity, and he found himself awakening to a knowledge of the spiritual life.

When at length he made his decision, he said: "I have at last, through the influence of my wife, found that the true meaning and purpose of life is to follow Christ and do the work in the world that He left for His followers to do." And the happy wife often says: "How near I came to making a fatal mistake! I tell my experience, that it may be a warning and lesson to others. Do not sink to the level of the world. Bring the world up to the knowledge of Christ."—*Author Unknown.*

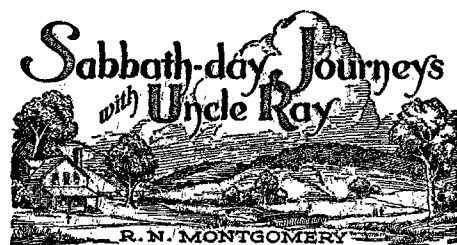


A Praying Mother

It is said that a minister of the gospel, while calling at the homes of his people, was met at the door of one home by a little girl, and he asked the child if her mother was home. The little one replied, "Are you sick?" "No," was the answer. "Are you hurt?" "Why, no, little one; I came to see your mother."

Then the child asked the minister if he had come to see her mother about any one who was sick or injured, and when told that this was not his mission, she said, "Then you can't see mother, for she prays from nine to ten o'clock." It was twenty minutes after nine, but the minister sat down and waited forty minutes to see and talk with this praying mother.

At ten o'clock she came into the room, her face radiant with the divine presence; and then the minister knew, without any further explanation, why that home was so bright, why the two sons from that home had entered the theological seminary, and a daughter was in the mission field. In commenting on this experience the minister said: "All hell can't tear a boy or a girl away from a mother like that!"—*Author Unknown.*



While prodding a large caterpillar with a twig to force it to move, Alvan dropped the twig in surprise. "Oh, look! it has a yellow forked tongue like a snake! I'm leaving that fellow alone!"

"Ho, ho!" laughed Uncle Ray. "The joke is on you. What you see isn't a tongue at all, but a rubbery horn the caterpillar pushes out to frighten those who annoy it. Notice the queer smell? That is given off by this tonguelike organ to disgust birds or other enemies; for anything smelling so bad would surely be far from tasty. This Y-shaped, orange-colored organ is but one of nature's means of protecting such creatures that have no teeth, stings, or long legs to ensure safety.

"Some other caterpillars have great, scary false eyes on top of their backs to frighten would-be devourers. Another waves an orange firebrand with its tail, to frighten off those who would do it harm. This firebrand is nothing more than a queer bunch of wiggly hairs. They are pulled back into a sheath in the caterpillar's body when the danger passes.

"Some beelike moths," Uncle Ray continued, "often escape by acting like the bees they resemble in shape and color. When caught, they will try to sting, though they possess no stingers or bags of poison to pour into the sting. This imitation goes so far as to include the familiar bee odor. So realistic are their actions that only a naturalist trained to recognize these winged clowns can tell them from a bee that really means business.

"On the other hand, we have the timid little brown worm, whose retiring disposition leads him to conceal himself cleverly instead of bluffing it out as do the bee moths. When danger comes, he immediately raises the back part of his body from the limb or stalk where he is crawling, when he appears for all the world like a dry brown twig.

"The familiar tomato or tobacco worm carries a sharp and forbidding daggerlike horn. So alarming is this weapon that few people will handle these giants among the wiggling folk. Really the horn is as harmless as a rubber dagger.

"With all these means to protect them, only a few caterpillars ever become butterflies."



Overheard in an Orchard

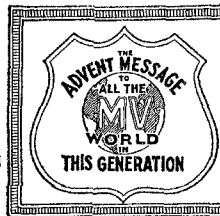
Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—*Elizabeth Cheney.*



YOUNG MEN AND



YOUNG WOMEN



"The Beauty of Holiness"

BY CORESS GOLDSBERRY

THE service of Christ is not drudgery, which detracts from happiness and makes of its followers mere conformists to a set of rules and regulations. The requirements of the Christian life are not unrefined, nor are the self-denying tests humiliating. The religion of Jesus Christ is elevating and refining. It takes away the false glamour of this unnatural age, and points to the beauty and simplicity of purity. It does not take from its followers any real enjoyment in life, but rather it changes their tastes, ennobles and sanctifies their judgments.

A Christian does not enjoy reading a novel. His tastes are different from the novel reader's. He has tasted the bread of heaven. After a Christian has meditated upon the purposeful life of our Saviour, or been stirred by dwelling upon the heroic lives of Joseph and Daniel, he will never again find interest in an unreal story of the empty life of some sensation-seeking girl. After a Christian has studied God's great out-of-doors, he will never be satisfied with the skeptical account of false science. Rather he will say with the fervor of the psalmist, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him?" Ps. 8:3, 4. He who has meditated on the pure character of God will not relish a book that delineates the barbarous practices of some twentieth century human beings.

Christians are in the world, but not of it. They will die if they eat the native bread, and seek to quench their thirst from the dry sands of worldly books. They who worship God in the beauty of holiness must have daily sustenance from the "bread of heaven" and the "living waters." David's petition becomes their morning prayer, "O God, . . . my soul thirsteth for Thee in a dry and thirsty land, where no water is." Ps. 63:1.

A Christian cannot enjoy a popular motion picture play. When he has seen the victorious life of Jesus Christ, he cannot enjoy seeing the

portrayal of a gangster's life. After contemplating Joseph's noble answer, "How can I do this great wickedness, and sin against God?" the panorama of broken homes and illicit love does not appeal to the Christian. The beauty of holiness has purified his thoughts and elevated his tastes. The only explanation is that he has accepted the invitation, "O taste and see that the Lord is good." Ps. 34:8. The sense of God's divine presence has become a reality, making this beautiful prayer the daily prayer of the life, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Ps. 19:14.

Christians have before them the solemn duty of spreading the message of a soon-coming Saviour. Therefore they will not be found wasting precious time and God-given means in following the fashions of the world. The peculiar, holy characteristic which distinguishes them as God's people is seen in their dress. They have studied the admonition of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold; . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

This inward adorning will not make us less lovely here in this world. Artificial make-up is not included in the beauty of holiness. Outward beauty fades with the passing of the years. That is why the beauty of holiness is infinitely superior to mere beauty of face. Men and women are changed by beholding the image of Christ. That is, those who, by prayer and faith, find the likeness of Christ, grow into the image of Christ.

The same prophet who wrote of Jesus, "When we shall see Him, there is no beauty that we should desire Him," wrote also, "Thine eyes shall see the King in His beauty." Isa. 53:2; 33:17. Perhaps Isaiah was referring to the beauty of holiness.

For ages men and women have

sought the secret of perpetual youth and beauty. New formulas for creams and powders are being manufactured daily. But only Christians know beauty's everlasting secret. It is in the potion Christ poured out on the cross of Calvary that one finds grace to cleanse away the unloveliness of sin and give birth to the beauty of holiness.

Because the ears of a Christian are tuned to the songs of Calvary, he does not enjoy the love songs of a radio crooner. He has caught the theme of praise and thanksgiving around the white throne. His tastes have been purified by the angels' song.

If you have never seen holiness in its beauty and loveliness, it may be because you have allowed the cataract of worldliness to form over your eyes, making them blind. In order to see the beauty of holiness, this worldliness must be removed and the lens of faith inserted.

A remarkable operation was performed some time ago on a noted archeologist in Boston. The cataracts which had formed over his eyes were removed, and with them the natural lenses of the eyes. Glass lenses were substituted. Strange as it may seem, these glass lenses perform the function of the natural lenses which the surgeons removed. This man can now point out objects not readily seen by some of his friends, although he is over seventy years of age.

Christ, the Great Physician and Divine Oculist, offers to open your blind eyes, that you may worship Him "in the beauty of holiness." 1 Chron. 16:29. The psalmist prayed, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18. Without this spiritual eyesight it is impossible to see the unloveliness of sin, which is the transgression of the law.

To reveal the rich treasures of a life of holiness we are given Christ as an interpreter. It is through Him that the soul is filled with purity and love, the will is strengthened with holy resolve, the judgment is sanctified.

The beauty of holiness is not an incommunicable something to be carried in the heart of a Christian. If the light of God is in you, it can

(Continued on page 22)

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

The Philadelphia Council on Evangelism

A Symposium

THE Council on Evangelism planned for the ministers and Bible workers of Eastern Canada and the Atlantic and Columbia Union Conferences, was held in the Witherspoon Auditorium, Philadelphia, December 31 to January 7. Careful plans had been laid for making this council deeply spiritual, instructional, and generally helpful.

At the devotional hour each morning, Elder C. H. Watson, president of the General Conference, gave very spiritual, practical studies on the work of the Holy Spirit as it pertains to the life and labors of the gospel worker. There was a ready, whole-hearted response to these studies, as was shown by repeated consecrations to Christ and His service on the part of the entire council.

Following the devotional service each day, the council entered into discussions of nearly every phase of evangelistic work. Elder W. H. Branson, vice-president for North America, was chairman.

During the session Elder L. E. Froom, associate secretary of the Ministerial Association, gave some very interesting and helpful studies on the early advent movement.

There was present to give special instruction to the foreign-speaking workers, H. O. Olson and W. B. Ochs, associate secretaries of the Bureau of Home Missions; and for help in newspaper reporting and advertising, Brother W. L. Burgan, secretary of the Press Bureau.

It had been arranged also for Elders H. M. S. Richards and J. L. Shuler, successful evangelists of the West and South, to join these brethren in leading out in the discussions of the convention.

This Council on Evangelism met a longfelt need, as will be seen by the following symposium.

A Worth-while Investment

BY H. J. DETWILER

THE Evangelistic Council held in the Witherspoon Auditorium, in the city of Philadelphia, Pennsylvania,

December 31 to January 7, was one of the most helpful gatherings that I have ever attended. To evangelize the populous cities of the East is one of the chief responsibilities of the church in this generation.

The council largely confined itself to a discussion of the work of evangelism, giving special study and consideration to the big problem of successfully reaching the masses in the large cities with the gospel message. The workers present were instructed by those now conducting fruitful efforts in many of these populous centers. A spirit of deep earnestness was manifested in all the gatherings. More successful methods in soul-saving evangelistic efforts were sought for.

This gathering of ministers, evangelists, Bible workers, and other associated laborers was indeed a worth-while investment in time and expense. All left the council with a firm determination to increase greatly their personal results in soul-saving labor in the various conferences from which they came. This meeting was indeed a pentecostal season. In the glad time of harvest, when the Master returns, this council, we believe, will be recognized as an outstanding factor in the finishing of God's work in the earth.

Surpassed Former Institute

BY J. K. JONES

ABOUT twenty-four years ago it was my privilege, as a young minister, to attend a ministerial institute in Philadelphia, Pennsylvania. The instruction given at that time was very helpful, and I have profited by it through the years. We constantly hold institutes for other workers, but the evangelists and pastors have not, during all these intervening years, had the privilege of getting together for prayer, instruction, counsel, and study of plans for greater spiritual growth and efficiency in methods of labor.

The recent institute held in Philadelphia surpasses by far in value to

this cause and ministry the earlier meeting in the same city years ago.

The morning Bible studies by Elder C. H. Watson, president of the General Conference, on the work of the Holy Spirit, had a deep molding spiritual influence upon the whole meeting. Never before have I listened to such spiritual, clear-cut messages as Brother Watson gave us. My own spiritual life has been renewed and my determination strengthened to be more faithful in God's service as the result of these studies.

The forward move at this meeting, planning for definite progress on the part of all evangelists and pastors in the conducting of more and larger public efforts, placing greater responsibility upon the local church officers, thus releasing our ministers for more active soul-winning work, to my mind marks the greatest step forward ever taken by this denomination through its ministry. The Philadelphia institute brought us as ministers what a number referred to as a second Pentecost, in personal victory over sin, with showers of blessing from on high, while it sends us all forth to more definite soul winning in the cities and towns, to finish the work quickly in this generation.

Expectations Fulfilled

BY L. B. SCHICK

WHEN I received and read the program of the Council on Evangelism, I felt that such a meeting would supply a long-standing need by the ministry of this movement. The seven days spent at the council in Philadelphia have fulfilled the expectations created by the program.

Two achievements stand out in my mind as definite results of the council:

The first is a better preparation for service. The agenda presented a list of topics covering the basic principles of the ministry and evangelism, and here were gathered the men and women, ministers and Bible workers, who were actively engaged in evangelistic work. Opportunity was offered and accepted for the full and free consideration of various phases

of evangelistic work. The workers gave freely out of their experience for the benefit of others.

It is one thing to know that we have a task, which we gladly acknowledge,—that of heralding the three-fold message to the world,—but it is quite another thing to know how to do that work in the way that will be the most successful in breaking down prejudice, gaining a larger hearing, and producing the greatest results. I have gained many suggestions which, I feel, will help me render more efficient service.

The second is that, in addition to a larger and more thorough knowledge of plans, this period of association with fellow workers, dedicated to the service of God and united in the desire to be of greater service, has given us an inspiration that will be an impelling power to attempt larger things for God.

As a consequence of these two immediate results of the council, I believe that we are entering upon an era of evangelism that will, under the blessing of the Lord, cause the third angel's message to go forward with the greatest impetus it has ever experienced, swelling into the loud cry, and speedily finishing the work, a consummation which we all greatly desire.

Deep Working of the Holy Spirit

BY A. A. CONE

THE ministerial convention held recently in Philadelphia has, I believe, marked a new era for the cause of evangelism in this movement. Every worker, I am sure, returned to his field with a greatly enlarged vision of the possibilities, under God, in his own ministry.

In the plans for advance, in the free exchange of views on methods of evangelism, in the practical, detailed instruction and help given, as well as in the deeply spiritual note sounded throughout, this convention doubtless surpassed anything ever experienced in the lifetime of most of our workers now living.

The daily Bible studies given by Elder Watson, the revival on the Sabbath, the practical counsel and leadership of the convention given by Elder Branson, and the daily studies on the rise of the advent movement by Elder Froom, together with the excellent help and counsel brought to us by Elders Shuler and Richards, inspired anew our confidence in the great advent movement and its leadership.

The writer personally felt the deep

working of the Holy Spirit upon his heart as at no other time in his experience, and believes that this ministerial convention was a near approach, at least, to that upper chamber experience of the disciples just prior to their going forth to accomplish a mighty work for God.

Most Spiritual and Practical

BY J. E. SHULTZ

FOR many years, I have been attending councils and institutes held for the training and perfecting in service of ministers and workers in this cause, and I can truthfully say that the Council on Evangelism held in Philadelphia from December 31 to January 7 was the most spiritual and practical meeting I ever attended. The studies given by Elders C. H. Watson and W. H. Branson had the old-fashioned Adventist ring, confirming faith in the fundamentals of the message, and convicting us of failure to reach the high standard set by God for the heralds of the truth; while the round-table discussions of methods of labor, and the manner of presenting a message the most denunciatory of the excesses of a godless generation in the most persuasive way possible, were such as have been desired by every worker for years.

These round-table discussions were led by men whose successful experience in the field of evangelism qualified them to speak with authority, while the interchange of ideas, which followed, was characterized by the utmost freedom, and was participated in by those whose experience enabled them to make practical contributions as to methods or message presentation.

Experience has demonstrated that, despite most carefully laid plans, a council often drifts into the discussion of questions of secondary importance or of questionable practicality. This was not the case at Philadelphia, for under the chairmanship of Elder Branson, whose years of experience in evangelism enabled him to put first things first, any tendency to drift into the discussion of inconsequentials was immediately corrected.

I feel that all left the council with the conviction that the Holy Spirit had pointed the way to the attainment of results comparable to Pentecost, provided a commensurate surrender of the individual will is evidenced in the lives of all who go forth in the name of the Lord to proclaim the great threefold message more fully.

Marks a New Era in the East

BY W. A. NELSON

WITHOUT question the Philadelphia Council on Evangelism marks the beginning of a new era for our work throughout the East, where we face the tremendous responsibility of warning our great cities.

Using the current Year Book as a basis, we find that in New Jersey we have one Seventh-day Adventist to every 2,004 of its population; in Greater New York, one to every 2,572; in the Southern New England Conference, one to every 1,877; in the New York Conference, one to 1,470; in East Pennsylvania, one to 2,292; in West Pennsylvania, one to 3,342.

The great need of evangelism in the East is made clear by the low percentage of membership in comparison with the population. The New Jersey Conference has a population of 4,041,000, with but nineteen workers and forty-six churches to carry the message to these millions. This ratio holds true pretty much throughout the East.

The Council on Evangelism gave to all the workers not only a vision of our responsibility and plans and methods of reaching the multitudes, but great courage and determination, under the blessing of God, to unite all our forces, both workers and lay members, for the finishing of the work in the populous East. I never, in all my life, attended such a meeting or felt so much helped and so greatly inspired to press forward with all our workers in evangelism.

Most Profitable Conference I Ever Attended

BY L. H. KING

THE Philadelphia Council on Evangelism was, in my opinion, one of the greatest of God's appointments in the history of the advent ministry. Never before, to my knowledge, were men given so much concerning soul winning in such a short time. To meet the needs of this hour, when time is so short, when the forces of evil are consolidating for the last conflict, the will of God for the preaching of this truth in the great cities of America was spread before the conference in a most definite and detailed program.

Surely divine and human instrumentalities united in the presentation of tried and proved methods. We were made to see the weaknesses of some methods now in use, as well as the effectiveness of others. What a revelation it was! Young men and

men long in service were able to learn how to make the fruitage of their ministry more abundant.

It seemed a decisive hour had come when the plan to harness all the latent resources of the church membership was disclosed. God only can estimate the beneficent results to the world when church officers and members assume more definite responsibilities in the conduct of the church, thus in a larger degree releasing ministers for unceasing labors in behalf of the lost. A wonderful day has come. It is very significant. It must mean the finishing of the work.

The instruction was understandable and inspirational. There was freedom for discussion, greatly strengthening the efforts of able and experienced instructors. The spiritual presence accompanying the efforts of General Conference, union, and local leaders, was quiet, but marked. Unity of purpose, strong determination for the right, brotherly love, were engendered from first to last. It was the most spiritual and profitable conference I ever attended.

A New Day Has Dawned

BY W. C. MOFFETT

TWENTY-FOUR years ago the evangelists in the East met for a ministerial institute at Philadelphia. Since that time a new generation of workers has arisen. Great changes have taken place in world conditions, creating new problems. New inventions, such as the automobile and the radio, have come into common use, and our evangelistic work has passed from the country crossroads to the large centers of population. Under these circumstances, the gathering in council of 250 evangelists, executives, and associate workers at Philadelphia was most timely.

Men of successful experience, fresh from the firing line, presented the most successful methods of labor. Free and full discussion from the floor resulted in valuable contributions of the best from all parts of the field.

Pervading the whole was a deepening spiritual note. Spontaneous seasons of revival marked the session. The hearts of the workers were closely knit together. Many felt that we were experiencing a second Pentecost.

Outstanding were the plans to harness the talents of our consecrated laity in carrying church responsibilities, releasing the workers to give more of their time and energy to the ministry of the word. A new day has dawned, and every worker went

back to his field to attempt great things for God, as the message returns with power to the East.

Instruction to Foreign-Language Workers

BY H. O. OLSON

"THIS is no ordinary meeting," could often be heard during the extraordinary gathering of workers recently held in Philadelphia. The daily studies on the work of the Holy Spirit awakened a deep desire to advance in purity, in holiness, in Christian service, and in sacrifice; and our souls were filled with hatred and abhorrence of sin. With tremendous force, conviction was brought to us that the only solution to problems in soul winning is the infilling of the Holy Spirit till our minds are fully under His control, so there can be a constant outflowing of the Spirit.

Between forty and fifty workers laboring for the great foreign population along the Atlantic seaboard and adjoining States and provinces, were in attendance. Besides the help they received from the general meetings and discussions, they assembled in a special meeting daily to study problems peculiar to their work. Elder Branson, who led out as chairman of the council, attended these meetings when his program made it possible. Elder Ochs, of the German Department, was also present. All these foreign workers were very grateful for the privilege of attending this council, and went to their respective fields with renewed courage and a determination to be more faithful in their work. They appreciated Brother Burgan's very helpful instruction on "How to Write for the Press." The call to greater evangelism was made by the chairman and Elders Richards, Shuler, Ford, and others.

The studies by Elder Froom on early advent sources was a feast to their souls. They could see, as never before, how wonderfully the hand of Providence had guided in the early years of the advent movement, and how facts will overthrow objections raised during the years to create doubt concerning the Spirit of prophecy and other vital truths of God's threefold message for our time.

God's Call to Warn Cities of America

BY B. G. WILKINSON

ABOUT 250 ministers and workers gathered at Philadelphia, Pennsylvania, December 31 to January 7, for a ministerial institute. There were present from the:

Canadian Union (English) 9
Atlantic Union (English)... 87
Columbia Union (English). 112
Foreign-language workers... 42

250

This is not counting the wives of the workers, or transient visitors, such as students of the Theological Department of Washington Missionary College, and not making allowance for some duplication of count in the foreign workers.

As the ministers and gospel workers of the Canadian, Atlantic, and Columbia Unions assembled in this institute, they came feeling greatly their emptiness; they came to be filled, and they were not disappointed. All through the meetings the workers pressed on from grace to grace. The willingness to surrender was one of the outstanding characteristics of those present. They trembled as the deep things of God were presented before them. There was a deep feeling of dissatisfaction at their shallowness in the peace that passeth all understanding, the joy unspeakable, the rest that remaineth, and the love that maketh not ashamed. So deeply was the Spirit of God at work that a number of times the workers responded as they were called to assemble before the altar in a new surrender of life.

We thank God for this institute. It seemed like an eleventh-hour providence to meet God's call to warn the cities of America. Sister White, during her wonderful life, had many messages for this people along different lines at different times. But her last great burden was for the cities of America. The Philadelphia institute will contribute greatly to the finishing of the work in these cities.

The final gathering on the last day of the institute was given over to a testimony meeting. I noted down the following testimonies:

"Had this meeting been held years ago, my ministry would have been entirely different."

"This meeting is epoch making."

"I have received more blessings in this convention than in any other gathering in my life."

"I can go home a stronger and better worker for God."

"There was no need in this institute to appeal to workers not to go sight-seeing."

"Great spiritual refreshing and instruction have come to my heart."

"I leave this council a different man."

"Something I have long wanted has come into my heart."

"In this council we have not heard one discordant note."

"This institute has been an inspiration to me; it will be a steppingstone in my life. Here I have received new light, new spirit, new power."

"I believe that this is the beginning of a new era in our work."

Intensely Interesting

BY H. A. LUKENS

Interesting! The ministerial convention held at Philadelphia was intensely interesting. The meetings gave full opportunity for each worker to express himself, and many of the best thoughts were presented from the floor.

Informative! Elders Richards, Shuler, Ford, Schick, Cardey, and others presented the results of years of experience so clearly that younger workers will inevitably be spared many mistakes in methods of labor, and led into a fuller breadth of experience without the disability of learning by the method of trial and error.

Inspiring! The leadership of Elder Branson was an inspiration in itself. A great wave of enthusiasm spread over the convention from the beginning, and this crystallized into a firm resolve that this meeting should result in the greatest winning of souls in the history of our work in the unions represented.

History! The description of the rise of this great movement was so graphically portrayed by Elder L. E. Froom that our hearts were touched, our appreciation for the message was fostered, and our gratitude to God for His leadership was deepened.

Spiritual! Elder Watson's leadership and his studies on the Holy Spirit centered our attention on heavenly things. We were lifted into the audience chamber of the Most High. No man went from this convention as he came. Such a surrender to God as we experienced must bear fruit for the kingdom of God.

Call to a Greater Evangelism

BY O. D. CARDEY

THE Evangelistic Council just held in Philadelphia has been a great blessing and spiritual help to the ministers of the Atlantic and Columbia Union Conferences, and also Eastern Canada. The clarion call of this meeting was for greater evangelism, warning the Eastern cities of this country of the soon-coming Christ. This was the keynote that was sounded by Elder Branson at the opening meeting of the council.

The Lord came very near at the early morning Bible studies, con-

ducted by Elder Watson, on the infilling of the Spirit. Several times during the week, at these studies, the body of ministers, 250 or more, came forward and rededicated their lives to God for a greater infilling of the Holy Spirit for service. Undoubtedly thousands of souls will be saved for God's kingdom as a result of this institute and the instruction given.

This call to greater evangelism appealed to my heart, and I have come home with a greater determination to live closer to God and drink of that "well of water," that out of me may flow rivers of living water for the salvation of men and women that I may meet in my ministry.

An Enlarged Vision

BY W. L. BURGAN

BLESSED with an enlarged vision of the profound need of rescuing for Christ's kingdom the perishing millions along the Atlantic seaboard, the evangelists attending the Evangelistic Council in Philadelphia, December 31 to January 7, returned to their respective fields of labor determined to make this the largest soul-winning year of their career in the ministry.

Every evangelist was of the opinion that "it was good to be there." Many, in their testimonies, agreed that what they were getting in the way of practical as well as spiritual help, gave them new strength, new courage, new hope of final victory in

the return of Christ when the work of salvation has been accomplished.

Great stress was laid on the need of evangelizing the big cities, such as New York, Philadelphia, Boston, Cleveland, Baltimore, Pittsburgh, Columbus, Cincinnati, Buffalo, Washington, Portland (Maine), and all the others included in the sections represented, and the workers in these cities left with the thought uppermost in their minds that heavenly light had broken through to help them make more determined attacks against these citadels of darkness, where everybody agreed God has precious souls to whom the good news of salvation must be carried with more power and persuasiveness than ever before.

There was a ring of confidence in the voice of every man who spoke—and practically everybody spoke, either in public or in groups following each session, which in itself was thoroughly inspiring. Not a discordant note was sounded, not one effort was made to check the onward march of our evangelists, with a united battle-line formation against the breastworks of the enemy.

We rejoice in this forward move on the part of the ministry. May the Lord richly bless the renewed, consecrated, and more intelligent efforts to be put forth in giving the advent message to the multitudes in these populous union conference territories.

T. M. F.

Do Church Schools Pay?

BY GEORGE S. BELLEAU

Does it pay for our church members to send their children to a church school, even though it means sacrifice in order to do so? There is only one answer to this question, and that is, Yes, it does pay. Reasons for such an answer are many, but a few will suffice here.

As the result of a questionnaire sent to the church school teachers in the North Pacific Union Conference shortly before the close of the last school year, it was learned that 273 boys and girls in that territory had been baptized during the school year, or were definitely planning to be baptized as soon as arrangements could be made. This good report came from 104 teachers in 72 schools.

The members of the College Place (Washington) church believe that church schools pay. A short time ago it was the privilege of the writer to help in the baptism of forty-two

young people from the school in that educational center. Eighteen of these boys and girls had been in the church school because the church members had been responsible for their tuition, the parents being unable to pay. If the church had not sent these eighteen to church school, perhaps not one of them would have been baptized at this time. *It always pays to follow God's program.*

A comparison of the history of four churches in the North Pacific Union is very interesting. Two of these churches never had a church school, and two have had one for more than twenty-five years. The two churches that never had a church school have each produced only one worker for this cause. (This goes to show that the churches that are not church-school-minded do not send their young people to our academies and colleges.)

The other two churches have given us the following denominational workers:

Wilcox, Washington

Two General Conference departmental men, one union president, three missionaries, five doctors, two college teachers, one academy teacher, six church school teachers, and four nurses.

This church also had four students in Walla Walla College in 1934, and two in the medical college at Loma Linda. The patrons of the Wilcox church have paid into Walla Walla College an equivalent of 220 years of tuition.

Boise, Idaho

One General Conference departmental secretary, one minister, nine missionaries, three doctors, one academy principal, one registrar and academy teacher, one treasurer, one academy teacher, one church school teacher, and five nurses.

The Boise church has had a church school for nearly forty years.

Do church schools pay? They certainly do!

The Beauty of Holiness

(Continued from page 17)

never be concealed. "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14.

If God has given to you "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61:3), you can never be satisfied with the blurred visions of this life.

Listen to the words of the wise man: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

They walk in the beauty of holiness.

Appointments and Notices

PUBLICATIONS WANTED

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

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

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound

this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

Jeff Hickman, Stearns, Ky.

Dr. M. D. Smith, Muse, Okla.

James Henderson, Appalachia, Va.

James T. Ryan, B. 86, Victory, Wis.

E. H. Heppner, 2059 Q St., Lincoln, Nebr.

Frank Rowe, 3825 46th St., San Diego, Calif.

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

L. L. Hutchinson, Bahamas Mission, S. D. A., Box 356, Nassau, N. P., Bahamas.

Mrs. Henry Talley, P. O. Box 462, Abilene, Tex. Mrs. E. G. White's writings especially desired. Old or soiled books will be gladly received, with a view to use in circulating church library.



PRAYER FOR HEALING

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

A sister in Bolton Centre requests prayer for the healing of her lungs.

A sister in California requests the Review family to pray for her healing.

Prayer is requested by a sister in Arkansas that her mother may be healed of chronic ailments.

A sister in Michigan desires prayer for healing that she may be able to help her sister who needs her.

A California sister asks prayer that she may be healed, and that her husband's craving for tobacco may be removed.



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 fore-

men 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.

ASLEEP IN JESUS

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

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

ELDER JAMES BELLINGER

Elder James Bellinger was born near St. Paul, Minn., Nov. 28, 1876; and died at Murray, Ky., Dec. 25, 1934. He spent thirty-six years as a minister for this denomination, laboring faithfully in Minnesota, Mississippi, North and South Carolina, Florida, Tennessee, and Kentucky. At the time of his death he was pastor of the Lexington (Ky.) church. He leaves to mourn, his wife and one son, Beauford. S. A. Ruskjer, president of the Southern Union, conducted the funeral service at Lexington, assisted by M. R. Garrett and the writer. V. G. Anderson.

Edwards.—Mrs. Maria Edwards, née Young, was born on Pitcairn Island in 1861; and died at Nukualofa, Tongan Islands, Oct. 13, 1934. She accepted the third angel's message as a result of the visit of our first missionary ship to Pitcairn.

When Brethren Butz and Hilliard arrived in Tonga, about thirty-nine years ago, they were accompanied by Maria Young and Rosa Young. Thus our late sister's stay in Tonga covered the entire history of our work in that group. By her death we have lost our oldest church member. She helped in the mission for several years, and later married a trader, Brother Edwards, who had accepted the message. Their married life was spent in a Tongan village, and Maria was known far and wide for her helpful ministrations to the sick.

As maternity nurse she attended at the birth of the present queen of Tonga, and was later present at the birth of each of the three princes. Our sister continued her nursing work till within a year of her death, and her name is a household word with the European population here. She never looked for remuneration, and was respected by all for her kindly Christian helpfulness; and, too, she never failed to let her light shine. Since Brother Edwards' death in 1922, Sister Edwards has resided in Nukualofa, the port town. She has interested many by her stories of Pitcairn. She is survived by her son and daughter and ten grandchildren. B. E. Hadfield.

Bruce.—Cora Louise Bruce died at Denver, Colo., Dec. 20, 1934, aged thirty-four years.

Davis.—Laura Davis was born in July, 1869; and died at Atlantic City, N. J., Dec. 21, 1934.

Freeberg.—August Ben Freeberg was born in Sweden in 1867; and died at Salem, Oreg., Dec. 4, 1934.

Lower.—Mrs. Minnie Lower died in Allentown, Pa., leaving her husband and five children to mourn.

Ransom.—Emma I. Ransom was born at Norwich, Ohio, Aug. 8, 1852; and died at Philadelphia, Pa., Dec. 28, 1934.

Van Vorhees.—James O. Van Vorhees was born at Russelsvania, Ohio, in 1859; and died at Graysville, Tenn., Jan. 4, 1935.

Palmer.—Mrs. Mary Palmer was born in Sweden, April 24, 1852; and died in Minnesota, Dec. 28, 1934.

Loomis.—Mrs. Mary E. Loomis was born in Wisconsin, Nov. 9, 1854; and died at Vancouver, Wash., Dec. 17, 1934.

Wentzel.—Hannah E. Wentzel was born at Quinton, N. J., Feb. 27, 1849; and died at Alloway, N. J., Jan. 4, 1935.

Garner.—Mrs. Vernie Garner was born at Pandora, Iowa, April 6, 1878; and died at Hinckley, Minn., Dec. 14, 1934.

White.—Frank F. White was born at Buck's Bridge, N. Y., Oct. 8, 1852; and died at San Jose, Calif., Nov. 6, 1934.

Harper.—Charles H. Harper was born in New York State, Dec. 15, 1849; and died at Stewartville, Minn., Oct. 11, 1934.

Smith.—Mrs. Ruth C. Smith was born at Madison, Wis., April 15, 1895; and died at Glendale, Calif., Jan. 3, 1935.

Pullen.—Milton Briery Pullen was born at Augusta, Maine, Nov. 11, 1856; and died at Pasadena, Calif., Dec. 27, 1934.

Thorpe.—Mrs. Carrie Amelia Thorpe was born near Allegan, Mich., March 28, 1866; and died at the same place, Oct. 2, 1934.

Bossing.—Samuel D. Bossing was born at Berlin, Canada, Aug. 28, 1859; and died at Farmersburg, Ind., Jan. 2, 1935.

Jones.—Mrs. Josephine Jones was born April 11, 1847; and died Jan. 8, 1935. She was laid to rest at Bunker Hill, Ind.

Hamilton.—Mrs. Lucy S. Hamilton was born at Chesterfield, N. H., June 6, 1845; and died at Longmont, Colo., Dec. 27, 1934.

Cope.—Mrs. Caroline Grossman-Cope was born at Columbus, Ohio, Jan. 20, 1850; and died at Loma Linda, Calif., Jan. 3, 1935.

Taylor.—Mrs. Mary J. Bremner Taylor was born at Plymouth, Ohio, Dec. 31, 1849; and died near Madera, Calif., Dec. 10, 1934.

DeGraw.—Mrs. Anna M. DeGraw, née Clark, was born at Ypsilanti, Mich., May 19, 1845; and died at Graysville, Tenn., Dec. 21, 1934.

Brandel.—Mrs. Leila May Brandel, née Dryer, was born at Chicago, Ill., Sept. 16, 1896; and died near San Bernardino, Calif., Dec. 24, 1934.

Allen.—Glenn Albert Allen was born to Birtle and Grace M. Allen at Loma Linda, Calif., April 23, 1919; and died at the same place Dec. 23, 1934.

Haffner.—Mrs. Alice Haffner, née Mason, was born in Kauffman County, Texas, June 18, 1853; and died at San Bernardino, Calif., Dec. 27, 1934.

Losie.—Mrs. Phebe Jane Losie, née Mick, was born at Kincardine, Ontario, Canada, Dec. 14, 1864; and died at Minneapolis, Minn., Dec. 18, 1934.

Thomas.—Mrs. Emma Louise Thomas, née Hughes, was born in Amboy County, Illinois, in 1874; and died at San Bernardino, Calif., Dec. 11, 1934.

Hansen.—Lars Hansen was born in Denmark, Sept. 16, 1846; and died at Boulder, Colo., Dec. 19, 1934. He was a pillar in the church until the day of his death.

Ansted.—Arthur LeRoy Ansted was born in Monroe County, Michigan, Jan. 16, 1875; and met his death in a traffic accident near Long Beach, Calif., Dec. 19, 1934.

Foote.—Mrs. Lyda J. Foote was born in Ohio in 1852; and died at Cedar Rapids, Iowa, Dec. 15, 1934. She was the sister of George W. Anglebarger of Denver, Colo.

Kelley.—Caroline Kelley was born at Brunswick, Mo., Jan. 11, 1874; and died at Joplin, Mo., Dec. 15, 1934. She served many years in the book ministry in Ohio and Missouri.

Watson.—Mrs. G. H. Watson was born near Peoria, Ill., April 7, 1863; and died at Sioux City, Iowa, Dec. 12, 1934. She was a faithful Seventh-day Adventist for nearly fifty years.

McEldowney.—Charles R. McEldowney was born in West Virginia, June 18, 1851; and died at Hollywood, Calif.

Walder.—William Uridge Walder was born at Hartfield, England, May 31, 1862; and died as the result of an automobile accident while on his way from Fresno to Loma Linda, Calif., Dec. 27, 1934.

Horney.—Mrs. Mary Horney, née Taltamus, was born at Takoma Park, Md., June 7, 1908; and died at the same place, Jan. 2, 1935. She spent three years as a church school teacher in Grasonville, Md.

Barcus.—Mrs. Isa Barcus, née Lutle, was born at Little Sioux, Iowa, June 9, 1873; and died at Sioux City, Iowa, Dec. 22, 1934. A graduate of the first nurses' class in the Iowa Sanitarium, she spent most of her life in sanitarium work and in operating treatment rooms.

Nowald.—Mrs. Minna Nowald, née Krenz, was born in Germany, Dec. 2, 1866; and died at West New York, N. J., Dec. 15, 1934. Among the surviving children are her two daughters, Frieda, who served as a secretary in the German Department for a number of years, and later in the European Division in Berne, Switzerland; and Ella, who spent four successful years in India.

Hamilton.—Mrs. Catherine Alfreda Louisa Hamilton, née Balston, was born in Hants, England, Oct. 20, 1843; and died in Trinidad, British West Indies, Dec. 21, 1934. She is survived by two sons, George Alexander Hamilton, who has given more than twenty years of service as an evangelist in Burma and India; and Roderick Sydney James Hamilton, principal of the Caribbean Training College, Trinidad, B. W. I. Gordon Oss.

Sutton.—Mary Elizabeth Sutton was born near Leavenworth, Kans., April 25, 1866; and died at the home of her sister, Mrs. M. W. Shidler, at Garden City, Kans., Nov. 24, 1934. She spent twenty years of her life as an active Bible worker. It can be said of her that she gave her life in loving ministry for others. She leaves to mourn four brothers and three sisters, who were all present except one, C. B. Sutton, who is a missionary in Central America.

Lloyd.—Israel S. Lloyd was born at Patrickburg, Ind., May 25, 1857; and died at Indianapolis, Ind., Dec. 21, 1934. After attending Battle Creek College, in early manhood, he became secretary-treasurer of the South Dakota Conference, and in this capacity he was a member of the committee which located Union College at Lincoln, Nebr. In 1892 he was called to take charge of the canvassing work in the Indiana Conference. He served on the committee which brought Emmanuel Missionary College into existence. He now awaits the coming of the Saviour, whom he loved and served through life. O. K. Butler.

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OF SPECIAL INTEREST

Some Interesting Figures

WHEN we stop to think that the success of the Christian life depends on a regular and reverent study of God's Holy Word, the following figures which Mrs. Plummer has just placed on my desk are very interesting and full of meaning. For the first quarter of 1934 the Pacific Press published 123,516 copies of the Senior Sabbath School Lesson Quarterly, while for the fourth quarter they were required to print 129,649 to supply the demand. Some of the extra Quarterlies of course went to newly added members of the church, but an increase of 6,133 Quarterlies surely indicates an increased interest in the Sabbath school and in the study of God's word on the part of the church.

In addition to the above, the Stanborough Press in England published 12,184 for the last quarter of 1934, and the Australasian Signs Publishing Association, 17,231, making a total of 159,064 senior lesson Quarterlies in use during the last quarter. When we visualize the thousands of non-English-speaking men and women who are also studying the Sabbath school lessons, and think of the thousands of children of all languages who are also engaged in this study, surely we have great cause for rejoicing.

M. E. KERN.

The Final Ingathering Record

LIKE the modern autogiro, which blazes the latest news across the sky, the General Conference Treasury Department, at the closing of their books on January 21, wrote across the horizon of North America the grand figures—\$639,410.11, as the total amount received in the 1934 Ingathering campaign. This is a gain of \$119,050.76 over the record in North America for 1933, and also a gain of \$110,699.42 over the record for 1932.

For the fourth time in the entire twenty-seven years of Ingathering history, the North American funds have registered in the six hundred thousand area. In 1925 the amount was \$650,408.46; in 1926, \$696,315.56; and in 1931, \$688,096.60; while for 1934 the amount exceeds six hundred and thirty-nine thousand. During the quadrennial period of 1927 to 1930, inclusive, Ingathering receipts each year soared up into the seven and eight hundred thousand dollar region, but during 1932 and 1933 they barely kept within the five hundred thousand mark.

It is indeed encouraging to note the upward trend so decidedly apparent in the final figures for 1934. The loyalty and faithfulness of God's people were never more manifest than during this campaign, and under the blessing of our God a wonderful harvest has been garnered in. Success has attended the workers in all the division fields in equal or greater degree to that which is apparent in America, and when final reports are all in, the world total will be announced.

We wish to express the sincere appreciation of the General Conference officers and Home Missionary Department leaders to the entire staff of union and local conference leadership, and also to every

church member for the cooperation and persistent labor which has made this good report possible. Surely all, both leaders and laymen, should "thank God and take courage" as we journey on toward the Promised Land.

The following statistics tell their own story, and will be appreciated by all who took part in the great campaign:

Union	Amount Raised in 1934	Per Capita	Per Cent of Increase Over 1933
Atlantic	\$ 88,577.95	\$8.41	15.07
Canadian	86,906.58	5.31	9.74
Central	67,830.51	3.14	37.95
Columbia	106,484.01	7.67	14.12
Lake	56,478.32	2.73	28.16
North Pacific	60,690.50	3.92	58.77
Pacific	139,881.37	5.54	12.17
Southern	54,107.87	4.23	39.65
Southwestern	28,458.00	3.31	32.15
Total	\$639,410.11	\$4.71	22.38

J. A. STEVENS.

"Signs of the Times" Campaign

February 2 to 17

AN earnest effort will be made during this period to greatly increase the circulation of our pioneer paper, the *Signs of the Times*. We earnestly hope that every reader of the REVIEW will give his active influence and cooperation to this objective.

This paper is worthy of our highest confidence. God has used it through the years as a potent factor in the preaching of the gospel message for this day. Our churches number in their membership thousands of men and women who have been made Seventh-day Adventists by the reading of the *Signs of the Times*. We hope that as churches and as individuals there will be a hearty response to this campaign effort, and that clubs of this good paper will be taken by individuals and by churches to send out to their friends and neighbors. Here is a line of missionary work in which every believer can engage.

We earnestly hope that there may be rolled up for the *Signs of the Times* in this campaign the largest subscription list it has ever enjoyed.

Among the White Miao

I HAVE just received a line from one of our sisters in Yunnan, China. She writes:

"You will be glad to know that since your visit here we have opened work among a new Miao tribe, called the White Miao. When our workers came to their village, they had never heard of the gospel before. They accepted it readily. They are especially eager to learn to sing. Before Brother Miller left for furlough he took a trip out in the country and visited these people. After his meeting was over in the evening they would keep our worker up until two o'clock in the morning teaching them to sing. We have printed a songbook in the language of these people. As far as we know we are the first to print in the White Miao language."

She further says: "This year we have added two Miao workers to our working force. We have also obtained a school

teacher from Chentu. We would be very happy and thankful if you could secure a slightly larger budget for us during the closing months of this year."

H. W. MILLER.

Present-Day Dangers

THE rationalism and materialism of the present time are doing much to dim and deaden the spiritual sensibilities of many of God's people. The Bible becomes to them dry and uninteresting—a book of "idle tales" rather than the living word of the living God.

Our modern books, magazines, and daily papers, and many of our radio messages, are permeated with rationalism. Their major influence is against the Bible. They minimize the spiritual and the eternal. They magnify the material and the temporal. They scoff at the miraculous and the supernatural. They have no adequate conception of sin or the need of atonement. They reject the Bible account of creation and the virgin birth, and question the doctrines of immortality, the fall of man, and the inspiration of the word of God. To them the sacred stories of the Bible are but folklore tales, fables, and myths.

Satan is a joke rather than a supernatural head of an organized kingdom of evil, ushering in a cruel reign of unbelief, worldliness, apostasy, atheism, race prejudice, persecution, lust, lawlessness, violence, and bloodshed.

With such a flood of false doctrines and evil influences pouring in from every direction, is it any wonder that the love of many is waxing cold and that many are leaving their first love? The remedy for this dangerous condition is a return to God in humble confession and surrender, and a daily reading of the word of God—consecutively, and faithfully.—*Watchman-Examiner*.

"THE year 1934 was a most fruitful one in the winning of souls in the Antillian Union Mission." This is the report which comes to us from A. R. Ogden, superintendent of that field. He continues:

"While we do not as yet have the report from every field of our union, I am very sure that when the reports are all in, the number will well pass 1,500 for the year. The additions for the last two years will be more than 3,000, I am very sure; and for the last seven years the baptisms will reach 8,000. So the work is advancing.

"Our field leaders are all of good courage, and the workers and people are determined that the new year, upon which we have entered, shall be the most fruitful in soul winning. We have set as our aim the winning and baptizing of at least 2,000 persons during the year 1935.

"At the recent meeting of the Inter-American Division Council it was voted to approve of the organization of our Cuban Mission into a conference. The membership has now reached about sixteen hundred. The last year was fruitful in baptizing 373 persons, and the tithe increase in the Cuban Mission alone was more than \$5,000 in excess of the year before. This seems the more remarkable because of the political and economic conditions in the republic. But in some way, when the obstacles are the greatest, the work seems to advance more rapidly. Truly it is a glorious work and message with which we are identified."