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God's Building

By N. P. NEILSEN

PASSING down the street the other day, I noticed a number of workmen busily engaged on a formerly vacant lot. There were piles of bricks, lumber, sand, rocks, barrels of material, and sacks of cement. A truck was unloading still more. The lot was carefully staked out in different directions, and men were digging what appeared to be ditches. There was great activity.

Immediately the question arose in my mind: What is going on here? What kind of building is going up? Material there was in abundance, and more coming by the truckload. What use would the workmen make of it all?

We, too, are connected with a large building concern—the great second advent movement. God is the master architect. His plans have been well laid, and the ground well staked out by prophetic precision. We are His workmen. We must follow the blueprint given by Him. He is building a spiritual edifice—the church of the living God. We may bring to this building “gold, silver, precious stones, wood, hay, stubble;” but the great day of inspection is coming, and our work will be examined, “because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” 1 Cor. 3:12, 13. How important, then, that we bring the right kind of material to build the church of God!

This great edifice, this church of the living God, this spiritual house, must be “fitly framed together” and built up to be “a holy temple in the Lord.” Eph. 2:21. Therefore we need to do efficient work. We must do our very best. We should never be satisfied with shoddy work, nor content to remain on the same level; we should ever try to improve, to do more efficient work for the Master as the days go by.

Not only are we workmen on this wonderful building, but we actually become a part of it. We, “as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5. Therefore we must *grow* in order to continue to be “fitly framed together” in this living, ever-expanding edifice of God.

Living things will grow. Only dead things cease to grow, and are ready to be buried. Let us, then, “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18), knowing that we belong to a “growing concern,” a living building, whose builder and finisher is God.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Seventh-day Adventists and Politics

OUR American brethren and sisters will soon be facing the excitement of another Presidential election. Already the keynotes of this great political contest are being sounded by leaders of the various political parties. The controversy promises to be particularly partisan and bitter in character. Much personality will be injected into the discussion. Vital principles of government will be involved. Citizens will be asked to make choice, not alone of national officials, but of State and local leaders as well.

Exercising the Right of Franchise

What relation should Seventh-day Adventists sustain to the question of politics? Is it proper for them to exercise the right of franchise, to go to the polls and cast their votes for men of their choice to represent them in the councils of the nation? We believe that this is their God-given and undeniable right. And this right they have chosen to exercise through all the years. Indeed, sometimes when great moral issues, like prohibition, were at stake, the members of the church have been urged, as citizens, to go to the polls and place their votes and influence upon the right side of the question in controversy. From the messenger of the Lord there has come to us the following instruction relative to the manner in which the members of our church should relate themselves to the cause of prohibition. I quote from "Gospel Workers," page 387:

"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."

An Underlying Principle

I recognize that in the instruction to vote for prohibition there is the recognition of a great underlying principle which may apply to other questions as well. There might be involved in some local or State or even national election, questions not related to prohibition, such for instance as the sale of poisons and narcotics, which are quite as injurious as the use of alcohol. Or, it is possible that the question of the revision of the calendar, or even the enforcement of Sunday as a day of rest, might become questions which would be submitted to the voters for their decision. Surely, on such issues as this it would be not only appropriate for the Christian voter to express definitely his convictions, the same as he would for prohibition, but also it would be his duty to labor by voice and pen as well as by vote to defeat legislation which would destroy religious liberty and forbid men to exercise their inalienable rights in the worship of God.

But while a Seventh-day Adventist may exercise the right of franchise and vote for various measures which he may deem for the public good, he should keep out of his heart the spirit of political strife and controversy. It would be deplorable indeed if he should be carried away with the spirit dominating the political field at the present time. This would lead to the creation of animosities between him and his fellow men, to his aligning class against class in his thinking, and so putting himself out of touch with the carrying on of spiritual work, which he should be in a position to do.

We refer every Seventh-day Adventist who plans to cast his vote in the coming election, to the very definite instruction from the messenger of the Lord which will be quoted in an editorial later. While this instruction was addressed primarily to our workers, the principle of the instruction applies to every member of the church.

Holding Political Office

Another question may properly be considered in this connection. Is it right for a Seventh-day Adventist to hold political office? Is it proper for him, if he can do so without the

sacrifice of principle and the denial of his faith, to permit himself to be elected by his fellow citizens to a local, State, or national position?

Based upon the history of the children of God through the centuries, as recorded in the Scriptures, I must believe that this is consistent with Christian faith and practice. The Bible records some notable instances where God by His providence called some of His children into high positions of state in hours of national crisis. Such an opportunity came to Joseph in the land of Egypt. He was made, next to the king, ruler over all the land, and God wrought through his ministry for the promulgation of His own great name among the nations of men. Later Daniel was called to the premiership of the kingdom of Babylon, and for long years presided over the affairs of state. The book of Esther tells us of the elevation of Mordecai to a high position in Medo-Persia.

If Heaven in days of old shaped circumstances in the affairs of men so that the servants of God were called into positions of national trust, to be used mightily for the advancement of truth and righteousness, we may well believe that this would not be impossible for the present generation, and that circumstances might shape in national, state, or local affairs whereby His children could render acceptable service in such ways. That lawful aspirations for positions of this character are not out of harmony with Christian ideals, we have this very definite statement from the messenger of the Lord:

"Dear youth, what is the aim and purpose of your life? Are you ambitious for education, that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. . . ."

"You want now to build as you will be able to furnish, to so relate yourself to society and to life that you may answer the purpose of God in your creation. As disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you. Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle."—*"Messages to Young People," pp. 36, 37.*

Dangers in Political Field

Some of our brethren through the years have been chosen by their fel-

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The Advent Review and Sabbath Herald

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

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The New Jerusalem

THE New Jerusalem is now in heaven. It is called "the city of the living God, the heavenly Jerusalem." It is where Jesus went at the time of His ascension, where He is now "the mediator of the new covenant." Christ referred to it as His Father's house, in which He promised to prepare mansions for His disciples. To this city and its environs the saints will go for the thousand years' reign with Christ. Following the millennium, the beloved city descends to this earth to be its capital in the renewed, restored state. To the description of the capital city the seer of Patmos invites our attention.

"He carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21: 10, 11.

It was a scene of dazzling glory and beauty which John beheld in vision. In this earth, where jewels are buried deep in the bosom of Mother Earth, a gem of a few carats is admired and cherished; but think of that mighty city, enshrining the glory of the Eternal, casting "her light . . . like unto a stone most precious." Its splendor is beyond human comprehension.

That the pilgrims of earth, who now see through a glass darkly, might understand its reality, the angel gave a minute description of the New Jerusalem. He took a "reed to measure the city, and the gates thereof, and the wall thereof." It is difficult to see how popular opinion can spiritualize away the New Jerusalem as being a symbol of the church, with such a minute description as is found in these last two chapters of the Revelation.

"The city lieth foursquare." It is surrounded by a great and high wall of jasper. The foundations of the

wall are of the most precious stones, and on these foundations are written the names of the twelve apostles. The circumference of the city is given as twelve thousand furlongs, according to methods of measurement in ancient times. Reckoning eight furlongs to the mile, it is fifteen hundred miles around the city. It is 375 miles on each side, with an area within of 140,625 square miles. There is no comparison of earthly cities to this vast metropolis of God's kingdom. And certainly its size is becoming to the capital of the universal theocracy.

The city wall is pierced by twelve gates of pearl, and thereon are written the names of the twelve tribes of Israel. It would seem from this that the redeemed will be classified according to the tribes of Israel. The gates are distributed with three on each side of the city. Soon these pearly portals will swing open for the saved of earth to enter.

The streets of the city are pure gold. Within its sacred precincts is the throne of God. Its glory exceeds the glory of the sun; so there is no need of the sun's light. "The gates of it [the city] shall not be shut at all by day: for there shall be no night there." The night, symbol of sorrow, suffering, and death, will be no more. As the shadows of night come creeping over all the land, so sin with its awful fruitage has crept across the threshold of every home in this dark, sinful world. But now the eternal world, with all its glory, has dispelled the shadows of the night. There begins an eternal day.

Within the city the saints will behold the face of their Redeemer. This blessed privilege is described in these few words: "They shall see His face; and His name shall be in their foreheads." Rev. 22:4. How the heart will thrill when the eyes behold the beautiful, lovely face of Jesus!—that face which has been visibly withdrawn from a sinful

world, but which in the shadows has bent low to hear the supplications of His saints.

"What will it be to see Jesus?" We have come to know Him through the testimony of the blessed word. We are brought into fellowship with Him in the secret place of prayer and in service to our fellow men. We have come to love Him above anything or any person earthly; but what will it be to look into that face of inexpressible love and beauty! Hasten that glad day when we shall see Him who gave His life for us.

From the throne within the city proceeds the river of life, whose waters are clear as crystal. On either side and arching that crystal-like stream is the tree of life, bearing its twelve manner of fruits. There the sons of Adam will have access to the life-giving fruit. The tree of life was withdrawn from Eden of old because of sin. The closing picture of Holy Writ portrays the restoration of the tree of life. And with its restoration there stretches before the redeemed, life unmeasured by days, weeks, months, years, or a span of only threescore and ten. Man will enter upon an eternal existence.

Into the city of God will the kings of earth bring their glory. Rulers who have rendered homage to the King of kings will come into the city of God to accord Him honor. What an incentive to labor for the salvation of those in high authority here in this world! We must go out into the highways of earth with the invitation, as well as into the byways.

And now, let us consider that beautiful last-recorded invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

The Spirit of God is pressing upon us today the invitation, "Come." The Spirit that has long wooed the hearts of men from sin to fellowship with the Lord, from fleeting earthly things to the eternal realities of

heaven, urges upon this last generation the call, "Come." May the sons of men not turn deaf ears to this final plea.

But not alone through the Spirit's voice is the invitation given. The call is heard from the far-extended circle of those who have heard and responded. It is the divine purpose that the invitation shall pass from lip to lip, "Come." If all who have the hope of a soon-coming Saviour, the comfort of soon entering upon the blessed inheritance, would pass on the invitation, how soon the glad news might go to the uttermost parts of the earth. To those who are participants in the blessed hope, the message comes, "Let him that heareth say, Come."

"And whosoever will, let him take the water of life freely." That word "whosoever" embraces all that will

respond. Heaven's gates have not been opened only to the select few. It is not to the specially favored that the promises are made. To every son and daughter of Adam the way of life has been opened. Ah! but how sad that so few respond to the gracious invitation, "Come"!

What a beautiful picture this closing part of Revelation presents—the city of God, the future capital of the new earth, with all its dazzling glory and beauty; the throne of God and the presence of the One chiefest among ten thousand; the river of life and the tree of life. This city described as the bride is now ready to welcome the saints of God. It beckons the sons of men to leave the haunts of sin and the temporal pleasures of earth, to make ready to enter its portals. The Spirit and the bride say, "Come." T. M. F.

a thousand times refuse office, than to put oneself in a position where God has not called him and where he cannot depend upon the guidance of Heaven and divine sustaining grace to keep him calm and steady and loyal to the right under every circumstance.

A Christian First

If one believes that it is his duty to accept public office, he should ever bear in mind that whether as a private citizen, or a public official, first of all he should be a Christian. He will regard the office committed to him as a sacred trust, to be ministered, not for the benefit of a favorite few, but for the public as a whole. He will seek to minister justice to every man, the poor equally with the rich, the humble and lowly equally with those occupying high positions in society or in the state. He will shake his hands from the holding of bribes, realizing that the eye of the great Judge is upon him, and that he must give an account to God at last for every act and decision that he may make.

The Seventh-day Adventist will not permit himself to administer any office in a way that will entrench upon holy time and violate the Sabbath of the Lord. And by no specious argument of public necessity or public weal will he persuade himself that he is justified in using holy time in this way. This, I believe, applies to the judge upon the bench, to the member of legislative assemblies, to one who may hold a position upon the police force. Our boys in military service through the years in the various countries of the world have suffered persecution and even death for the noble stand they have taken in refusing to violate either the fourth or the sixth commandment. Surely our brethren in civil service should prove as loyal and act as nobly.

It is not for the church to advise any man to accept political position, nor on the other hand has the church the right to deny any of its members this privilege and right. The decision of this question must be left for every man to work out in his own heart and conscience, in prayer to God, and with such counsel as he may take with his brethren.

Seventh-day Adventists and Politics

(Continued from page 2)

low citizens for municipal, county, State, and national positions, and they have conducted their official work in such a manner as to recommend their service and the religion they profess to the good graces of those they served. In saying this, however, I feel that political office carries with it great danger,—danger that those who occupy these positions will forget God, danger that they will become so carried away with the spirit of political strife and partisanship that they will fail to discern clearly right principles, that personality rather than principle will dominate their lives.

There is much of corruption and graft in the political world at the present time. Votes are bought and sold and traded for personal gain and selfish objectives. Some politicians may favor or oppose measures for party's sake, and not because of the principle involved. A favorite maxim with some is, "My party, right or wrong." The Christian statesman cannot be governed by these sinful and sinister motives and considerations. Some sacrifice their honor for gold, for position. Sad indeed it is to see men of reputed integrity and righteous character enter upon paths which may lead down into the very depth of political and moral degradation. This is the great danger today that confronts the child of God as he enters the political arena.

I seriously question whether any man can link himself intimately and

closely with any political party today, to do its bidding and to follow its dictation, and yet keep himself free from these enthralling, entangling, and unholy influences. We must remember, that, so far as the record goes, neither Joseph nor Daniel, nor yet Mordecai was the representative of a political organization; nor did they come into their positions of state through political controversy. They were outstanding men,

Fill Thou My Heart

BY MAY COLE KUHN

FILL Thou my heart
With Thine own self, dear Lord.
Reveal Thy sacred word;
Set me apart
From sin and strife,
From worry, and from care;
Make one sure, constant prayer
Of my short life.

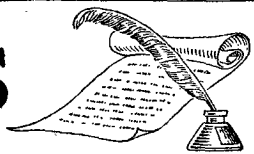
And when at last
I see Thy loving face,
Saved by Thy precious grace,
Earth things all past,
Time then will show
Why ways sometimes were hard,
And why my work was marred—
Why God said, "No!"

men to whom the entire nation rallied in the hour of crisis.

When Seventh-day Adventists accept political office, they should be sure that God, through providential workings, has indicated clearly to them their course of conduct. Better

EVERY soul whom Christ has rescued is called to work in His name for the saving of the lost. This work was neglected in Israel. Is it not neglected today by those who profess to be Christ's followers?—"Christ's Object Lessons," p. 191.

GENERAL ARTICLES



Bible First Day Observance

BY CARLYLE B. HAYNES

BOTH the Bible and the Testimonies teach the observance of the first day of the week, and require its observance by Seventh-day Adventists.

No, no, not its observance as a Sabbath. Not at all. There is only one Sabbath of the Bible. That is the seventh day.

Nevertheless, the Bible and the Testimonies are both agreed that there are certain important duties for Christians to perform upon the first day of the week. And these things are not being performed on this day by Seventh-day Adventists to the degree they should be, and with the dutiful obedience God calls for.

Listen first to the Bible:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2.

This calls for a certain procedure and a definite decision each first day of the week. It calls upon the children of God to cast up accounts with God at the beginning of each week. It calls upon each Seventh-day Adventist, not only to cast up accounts with God, but to settle accounts with God. It lays upon us the duty, the privilege, the obligation, of reviewing each week, on the first day, the blessings of God in our lives, His prospering hand upon us, as well as reaching an intelligent and reasoned and thoughtful decision as to how much of what He has given us we should share with His work, of how large a proportion of our prosperity and income should be turned back to Him as a thank offering for His prospering hand.

If God's people would all observe the first day of the week in this fashion, meditating upon His goodness to them, and making a conscious decision regarding their obligation to His work, immediately our whole work would advance on every front, and the need for the incessant calls for money in our churches would disappear.

For no servant of God can devote the time called for in the contemplation of God's innumerable blessings without being stirred into such sacrificial giving as will meet all the requirements of God.

Such an observance of the first day of the week by all of God's people would instantly change our present nonplanned giving into methodical, systematic, and proportionate giving. And this is what is needed today, and what, if practiced, will bring into our cause personal and family and church blessings not now being experienced.

There is today among the people of God too much unstudied, hit or miss, thoughtless, haphazard giving. Many give whatever they happen to have in their pocket at the time. This is not based on any thought of God's goodness. It is not a response to that goodness. It does not flow out of a considered sense of gratitude. It is not based on income.

Consideration of the thought covered in the words, "as God hath prospered him," is lacking in this kind of giving. It is a routine participation in a routine offering, which may strike the individual as an annoyance and may be engaged in only to meet the expectation of onlookers, without any conscious thought of acknowledging God's blessings, or, indeed, of dealing with God at all. It may be dealing exclusively with men.

Thoughtful, Systematic Giving

All this would be changed by the adoption of the Bible-recommended plan of studied, intelligent, thoughtful, systematic, and proportionate giving set forth in Paul's instruction: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Listen now to the comment of the Spirit of prophecy on this Bible text:

"The apostle suggests the first day of the week as a proper time to review the course of Providence and the prosperity experienced, and in the fear of God, with true gratitude of heart for the blessings He has bestowed, to decide how much, according to His own devised plan, shall be rendered back to Him."—*Testimonies*, Vol. III, p. 413.

It is the cheerful giver whom God loves. And nothing is calculated to create cheerfulness in giving so much as the thoughtful, studied, grateful giving recommended in the text.

Commenting further on 1 Corinthians 16:2, the Spirit of prophecy

makes it plain that there is set forth here a divine plan which God expects His people to adopt and faithfully practice week by week:

"God has devised a plan by which all may give as He has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, but will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in His cause to advance its interests. Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule."—*Id.*, p. 411.

The result of nonobservance of this divinely appointed plan is thus described: "There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church."—*Id.*, p. 409.

The meaning of the expression, "as God hath prospered him," is thus explained:

"If the gifts and offerings were proportionate to the means which each has received of God, there would be no need of urgent calls for means at our large gatherings."—*Id.*, p. 410.

"In God's dealings with the Jews and His people to the end of time, He requires systematic benevolence proportionate to their income."—*Id.*, p. 405.

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want: that there may be equality." 2 Cor. 8:12-14.

"The simplicity of the plan of systematic benevolence does not detract from its merits, but extols the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility."—*Testimonies*, Vol. III, p. 409.

"He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan

in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it."—*Id.*, p. 388.

Do not conclude by the expression "the tithing system" that it means only the payment of one tenth of our income to God. "As to the amount required, God has specified one tenth of the increase. . . . He committed to their trust the things of this life, talents to be improved and returned to Him. He has required a tenth, and this He claims as the very least that man should return to Him. . . . Sin offerings, peace offerings, and thank offerings were also required in addition to the tenth of the increase."—*Id.*, p. 394.

Liberality Does Not Bring to Want

"None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity. "Thou shalt lend unto many nations," He said, 'but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee!'—"Patriarchs and Prophets," p. 533.

This ancient system, so fruitful in blessing and prosperity when complied with, has not been discarded or repealed. It was God's way of abundant blessing upon His people then. It is still God's way now.

"The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age. . . .

"Now God requires, not less, but greater gifts than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, 'For unto whomsoever much is given, of him shall be much required.'"—"Testimonies," Vol. III, p. 392.

Indeed, it was for the blessing and good of God's people that He instituted the divine plan of systematic and proportionate giving.

"The plan of system in benevolence God designed for the good of man, who is inclined to be selfish, and to close his heart to generous deeds. The Lord requires gifts to be made

at stated times, being so arranged that giving will become habit, and benevolence be felt to be a Christian duty. The heart, opened by one gift, is not to have time to become selfishly cold, and to close, before the next is bestowed. The stream is to be continually flowing, thus keeping open the channel by acts of benevolence."—*Id.*, pp. 393, 394.

Certainly the observance of the first day of the week by Seventh-day Adventists in such a manner and for such a purpose would be Biblical, and productive of great blessings to both the people and the cause of God.

Sketches and Memories of James and Ellen G. White

XXXVI—The Movement for Organization Consummated

BY WILLIAM C. WHITE

In an address on organization published in the summer of 1861, James White urged the formation of "State or district conferences," to be composed of "delegates of churches," and whose actions should be made a matter of record.

The conferences, or "General Conferences" as they were called, held up to this time at irregular intervals, had been what we would call conventions or convocations,—gatherings at which all present had equal privileges in speaking and voting. The term "conference" had also been used to designate the company of believers in a given State, even though they were unorganized. The "State conference" now called for by Elder White was a new feature in the work of the cause.

Rapid progress was now being made in the movement toward satisfactory organization. In connection with the first annual meeting of the publishing association, a general meeting was held, at which further steps were taken. The principal matter discussed in this meeting was the organization of local churches, but they looked forward to the next logical step, by taking definite and specific action recommending "the churches in the State of Michigan to unite in one conference, with the name of the Michigan Conference of Seventh-day Adventists." October 5-8 of the following year was set for the time of the "first session" of the new conference. The initial steps in the organization of the Michigan State Conference, were taken by the appointment of a "conference committee" of three to hold office for the ensuing year.

To provide instruction for the believers, a committee was appointed to prepare an address for the REVIEW, setting forth the Scriptural authorization for the organization of a local church and outlining the proper method of procedure.

The Need for a General Conference

In the meantime, even before the organization of State conferences had been effected, occasion arose to make manifest the need of a general interstate organization to arrange for a wise and harmonious locating of preachers, and for the distribution of funds for their support.

In June, 1862, J. H. Waggoner wrote a letter to Elder White, setting forth a specific instance of great confusion and delay in the work, caused by a conflict of invitations to two ministers from three different conferences. He stated that he had received urgent calls for labor from both Ohio and Iowa, while M. E. Cornell had received similar calls from Ohio and New York. Weeks elapsed before these brethren were able to make a decision as to where they should labor during the summer.

As a remedy for such conflicting plans and to secure concerted action in such matters, Elder Waggoner proposed the following plan:

"That a General Conference be appointed to convene at or near the time of the annual meeting of the publishing association. That every conference of Seventh-day Adventists send a delegate or delegates to the General Conference; and that a General Conference Committee be appointed, with whom the State conferences may correspond, and through whom they shall present their requests for laborers."—*Review and Herald*, June 24, 1862.

The following week's REVIEW carried a statement from Elder White, showing his recognition of the need for interstate cooperation as suggested by Elder Waggoner. He pointed out that the confusion and delays in the summer's work in Iowa, Ohio, and New York, might have been prevented by "a general conference of preachers and delegates in April." And he added this plea for a "general conference" where "every State or local conference can be represented by preachers, delegates, or at least, by letter," and where "the

wants of the cause in the wide field can be considered."—*Review and Herald, July 1, 1862.*

By this time the consensus of opinion among the leading ministers and laymen was in favor of the organization of State conferences, and of a General Conference. The month of October, 1862, witnessed not only the completion of the organization of the Michigan Conference, but organizations were effected also in Minnesota, Vermont, and New York. Ohio followed four months later.

At the Michigan Conference held

at Monterey, in October, plans were laid for the ministers to report their time and expenses, and to receive a set wage. James White, J. N. Loughborough, and John Byington were elected as an executive committee for the succeeding year. Looking toward similar action in different States, it was resolved;

"That this conference recommend Brother and Sister White to labor in different States, and assist in organizing conferences and churches as the way may open before them."

And further, after setting the date

of October 2-5, 1863, for the next session of the conference, it was resolved:

"That we invite the several State conferences to meet with us, by delegate, in General Conference at our next annual Conference."—*Review and Herald, Oct. 14, 1862.*

As the next tent season approached, the brethren saw the advantages of holding the General Conference session in time to lay united plans for the summer's campaign, and Elder White stated through the REVIEW:

"If it is necessary to hold a General Conference at all to encourage united and vigorous action, east and west, the sooner the first session is held, the better; therefore the commencement of summer operations is a time preferable to the close."—*Review and Herald, March 10, 1863.*

Also in the same issue of the REVIEW, he appealed as follows to a portion of the field that had been backward in the movement toward church organization:

"Brethren in the East, shall we have order? or shall we have confusion? Shall we have a General Conference this spring to which you can appeal, and state your choice, and set forth your wants? Let us hear from preachers and people."—*Ibid.*

Four weeks later word went out as follows:

"There will be a General Conference of the Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o'clock P.M. . . .

"All delegates and letters must be sanctioned by some State conference or conference committee, or—where there are no State conferences—some church or meeting of scattered brethren."—*Review and Herald, April 7, 1863.*

A few weeks before the time for this appointment, Elder White, in an editorial, had set forth the aims and purposes of the proposed General Conference organization, and gave reasons why it should rank higher in authority than the State conferences. Among the matters in which the assembled delegates ought to plan unitedly for the general work, he mentioned particularly the appropriation of means and the distribution of workers. Regarding the need for the latter, he said:

"In our unorganized condition our preachers have not been properly distributed. Vermont and Michigan have more than their proportion, and five still have their headquarters at Battle Creek, while Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Ohio, Indiana, Illinois, Minnesota, the Canadas, and Western Territories are almost destitute. All reflecting persons will conclude that there is a wrong in this somewhere. Shall General Conference correct the wrong by making a judicious distribution of preachers? . . . We plead for system. And while ministers call for systematic benevolence, let

Christ's Victory Is Mine

BY W. W. PRESCOTT

FOR a long time I tried to gain the victory over sin, but I failed. I have since learned the reason. Instead of doing the part which God expects me to do, and which I can do, I was trying to do God's part, which He does not expect me to do, and which I cannot do. My part primarily is not to win the victory, but to receive the victory which has already been won for me by Jesus Christ.

"But," you will ask, "does not the Bible speak about soldiers, and a warfare, and a fight?" Yes, it certainly does. "Are we not told that we must strive to enter in?" We surely are. "Well, what then?" Only this, that we should be sure for what we are fighting, and for what we are to strive.

Christ as a man fought the battle of life, and conquered. As my personal representative He won this victory for me, and so His word to me is, "Be of good cheer; I have overcome the world." I can therefore say with deep gratitude, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." My difficulty was due to this, that I did not give heed to the fact that victory is a gift, already won, and ready to be bestowed upon all who are willing to receive it. I assumed the responsibility of trying to win what He had already won for me. This led me into failure.

This victory is inseparable from Christ Himself; and when I learned how to receive Christ as my victory through union with Him, I entered upon a new experience. I do not mean to say that I have not had any conflicts, and that I have not made any mistakes. Far from it. But my conflicts have been when influences were brought to bear upon me to induce me to lose my confidence in Christ as my personal Saviour, and to separate from Him. My mistakes have been made when I have allowed something to come in between me and Him to prevent me from looking into His blessed face with the look of faith. When I fix my eyes upon the enemy, or upon the difficulties, or upon myself and my past failures, I lose heart, and fail to receive the victory. Therefore, "Looking unto Jesus," is my motto.

The fight which I am to fight is "the good fight of faith," but the weapons of this warfare are not of the flesh. I do not believe in myself, and therefore I have no confidence in my own power to overcome evil. I hear Him saying to me, "My power is made perfect in weakness," and so I surrender my whole being to be under His control, allowing Him to work in me "both to will and to work," and when I act upon the faith that He will do this in the way of victory, He does not disappoint me. By living His life of victory in me, He gives me the victory. This means that I offer my body as a living sacrifice; that I must not willfully choose the way of disobedience; and that I will not consent to any known sin. Such a course, which is the life of faith, makes it possible for Him to impart to me the victory which He has won for me.

His victory is my victory. Have you taken Him as your victory?

"O glorious victory, that overcomes the world."

the people loudly call for systematic labor."—*Review and Herald*, April 28, 1863.

He further stated:

"Every such organization should be as simple as possible, and accomplish its design. Useless machinery of this kind is badly in the way. But that which is worth doing at all, should be done correctly and well. If General Conference is not higher in authority than State conferences, we see but little use for it. Think of these things, brethren, and be ready to act when assembled in General Conference."—*Ibid.*

The May Meeting

Early in the week in which the General Conference was to be organized, the brethren chosen as delegates began to arrive. From New York came J. N. Andrews, C. O. Taylor, N. Fuller, and J. M. Aldrich; from Ohio, I. N. Van Gorder and H. F. Baker; from Wisconsin, Isaac Sanborn; from Minnesota, Washington Morse; from Iowa, B. F. Snook and W. H. Brinkerhoof. The representatives from Michigan were eleven in number,—Elders Bates, White, Byington, Loughborough, Waggoner, Cornell, Hull, and Lawrence, together with Uriah Smith, James Harvey, and Wm. S. Higley as lay members.

At the appointed time, Wednesday evening, at six o'clock, these twenty-one men assembled in the commodious meetinghouse on Van Buren Street, accompanied by a goodly number of the Michigan brethren, and proceeded with the work of organizing.

J. M. Aldrich was chosen chairman, and Uriah Smith secretary. The first evening was occupied by the presentation of credentials, and cheering remarks from the delegates.

In the morning meeting the next day, May 21, a constitution of nine articles was adopted, establishing and defining the authority of the General Conference of Seventh-day Adventists. Meetings were to be held annually, and the various State conferences were to be represented by delegates. The officers of the Conference were to be a president, a secretary, and a treasurer; and there was to be an executive committee of three, of whom the president was to be one.

Officers were elected in the afternoon meeting. By unanimous vote, Elder White was chosen president, but he declined the position. After spirited arguments were presented as to why he should serve, and clear statements from him as to why he should not, his resignation was accepted, and John Byington was elected in his stead. J. N. Andrews and George W. Amadon were elected to serve with Elder Byington as the executive committee. Uriah Smith was elected secretary and E. S. Walker, treasurer.

Among the reasons offered by Elder White for refusing the office of president were the uncertainty of his health, and the heavy burdens he was carrying as editor of the *REVIEW* and president of the publishing association. Having stood in the forefront of the long and bitterly opposed battle for complete organization, which had now been effected, he recognized that if he were now to accept the presidency, the opponents of order and discipline would regard this as justifying their charges against him of selfishness and ambitious designs. Therefore, he insisted that it was better for the cause, and for him, that he should occupy a humble position.

Of the spirit of fellowship, unity, and good cheer attending this meeting, Uriah Smith wrote:

"Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph."—*Review and Herald*, May 26, 1863.

Immediately after the election of officers, the executive committee began its work. After consulting with the preachers present, equitable distribution of the few available laborers for the ensuing season was made. The front line was very thin, with only one or two workers for one or two entire States. The report was as follows:

"Brother Sanborn goes as missionary to Minnesota, also to labor somewhat, in conjunction with Brother Snook, in Iowa. Brethren Ingraham and Steward, with the Illinois and Wisconsin tent. Brethren Cornell and Lawrence, with the Michigan tent. Brethren Waggoner and Brinkerhoof, with the Ohio tent. Brethren Andrews, Fuller, and Taylor, with the New York tent. Brethren Loughborough and Hull, to labor with the Southern Iowa tent in New England."—*Ibid.*

With the General Conference, the State conferences and the local churches cooperating harmoniously, the system of organization among Seventh-day Adventists was consummated. The foundation upon which this plan was built has stood the test of time. With the rapid growth of a world-wide work, it has been necessary to divide the responsibilities of the General Conference by the formation of union and division conferences. These advanced moves, as verily as the initial steps toward or-

ganization, were made in response to counsel given through the Spirit of prophecy.

Retrospective

Writing some forty years after complete organization was effected, Mrs. White, "as one of the number who had an experience in establishing it from the first," reviewed the struggle for its attainment, and spoke feelingly of the wonderful development of the work that followed its successful establishment. With the background of history before us, we can better appreciate the following statement made by her:

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

"Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement."—*Testimonies to Ministers*, pp. 26, 27.

Viewing the difficulties encountered in the effort to establish organization, we need not be surprised that the enemy, who was then defeated in his efforts to bring the work of God to nought, should continue his efforts to thwart the benefits of complete church order by working deceptively on the minds of some to criticize the organization or its leadership. Many are the counsels and cautions sent from heaven through God's chosen messenger against yielding to these opposing influences. The admonition is given:

"Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that

you do not dream of. . . . Let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause."—*Id.*, pp. 27, 28.

A Safeguard Against Spurious Uprisings

Another caution was given by Mrs. White in 1907, pointing out the danger of a spirit of individual independence and disunion in the following words:

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's

being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—*Id.*, p. 489.

That more efficient, rather than less, organization is needed as we near the end, was taught by Mrs. White. This is plainly stated in a letter written in 1892 to one of our ministers:

"As we near the final crisis, instead of feeling that there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well-defined plans."—*Mrs. E. G. White, Letter 27a, 1892.*

The beginning of a new era of growth and prosperity for the cause may be marked by the Conference of 1863. With organic unity established in the church, the way was now open for undertaking large enterprises, and carrying them forward to success.

The Gospel a Living Force

BY G. W. WELLS

THE tragic scenes of Calvary demonstrated that apart from Christ there is no lifting power or salvation for humanity. The infinite sacrifice in behalf of man was full and complete. In the glorious truths of the gospel it is made clear that through Christ alone can repentance, remission of sins, and eternal life be obtained. The divine announcement and assuring word of promise made by the great Commander is not to fail. It is still throbbing with power and has a living interest to all true believers today.

The blessed Christ would have His followers bear testimony to the fact that the gospel of God is not a lifeless theory, but a living force. It is their high privilege to testify to the boundless mercy and matchless grace of God, and every day to rejoice in His abiding presence and transforming power. In constant fellowship with Christ and under the guidance of the Spirit of God, they are to advance in Christian experience and delight in the truth. They will not be content merely to announce the gospel blessings, but with hearts enriched by the presence of Christ they joyfully walk in the way of God's commandments, and faithfully endeavor to present the truths of the gospel in the most attractive and alluring terms, in order to excite an interest and lead others to accept

the untold riches of the unspeakable gift.

Words alone can never tell the beauty and power and attractiveness of gospel truth. Those who possess a Christlike character and daily manifest the graces of the Spirit, have a life-giving power and influence that makes the gospel message attractive. "Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay."—*"The Desire of Ages," p. 142.*

If the followers of Christ will consecrate their hearts to Him, and truly believe the gospel of God, the rich graces of the Spirit will possess their life, enabling them to appreciate and appropriate the exceeding great and precious promises of the word, and thus the perfection of divine nature comes to their assistance in daily living and in working for the lost.

The nations of earth have again been suddenly stirred into excited and incessant activity. With this immense awakening in the minds of men, there has come also a mysterious power which seems to electrify the masses of men into unprecedented mental and physical energy; but the final results of increased knowledge and great activity, without joyful obedience to right princi-

ples and holy living, will only bring deadly sorrow and an inglorious end.

Never before have the followers of God needed a more calm and living faith in the personal and soon-coming Saviour. The times demand something more than an imaginary Christian experience. Therefore, those who go forth in response to the gospel commission, and in that all-prevailing Name, are ever to bear in mind that the triumphant and wonderful Christ is to be their theme, the loving, winning Christ their joy, the personal indwelling Christ their power, the glorious and soon-coming Christ their blessed hope.

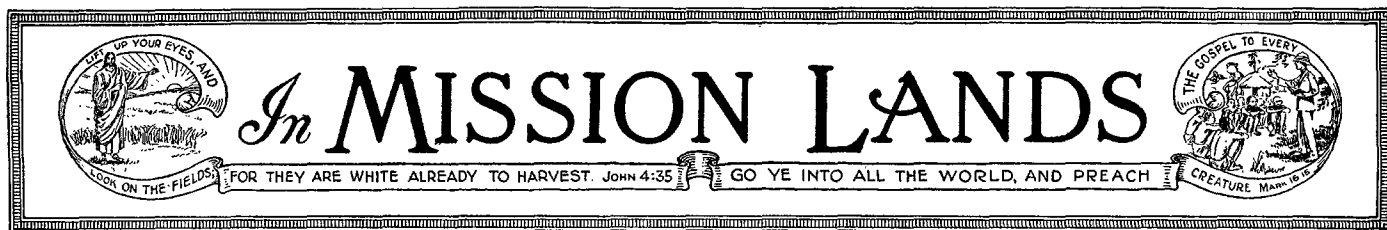
Nothing in this world is so dear to God as His church. He has commissioned her to carry His gospel message to all the world. Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. The shadows and turmoil of earthly activities may press in upon her, but Christ has made every provision that His church shall triumph, and each true follower will possess the glory of Immanuel.

The final achievements of the gospel message will be rapid and glorious. Those who are preparing for translation will steadily persevere and continually advance in Christian experience. Self-sufficiency, self-righteousness, strife, or variance will find no place in the life. Divine influence will continually work on heart and soul to prepare men for the mansions above. It will be revealed in the daily life that these called, chosen, and faithful ones have not only heard and believed the gospel, but have joyfully and faithfully followed and obeyed the mighty truth of God's word. Perfect conformity to the will of God has been their high aim, and if the record shows that their characters have been marked with tenderness, self-denial, benevolence, and joyful obedience, they will receive the blessed assurance and benediction from the Master, "Well done." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." And throughout the eternal ages, "these are they which follow the Lamb whithersoever He goeth."

May God help us, one and all, to enter into that close and sweet and daily fellowship with the blessed Christ that will assure us of the saving power of the glorious gospel of God.



"BETTER is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15:17.



Angola

BY ROY B. PARSONS, M. D.

ANGOLA is a mission field that is unusual in many respects. It is extensive, and except for two or three small areas, its population is widely scattered.

We are seeing here, as in other fields, an outpouring of God's Holy Spirit upon the natives. Villages are sending in requests for teachers, and upon being informed that we have no teachers, they beg us to send at least one who knows enough about this truth to teach it to them. Recently a village sent its delegates to one of our teachers, and to keep up the interest there the native believers took it upon themselves to choose one of their number to act as a shepherd to these interested people.

One of our students from the training school asked us for a Picture Roll to use in evangelistic work, and entirely upon his own initiative he has preached the gospel in a new village. He writes that more than 200 have accepted the message. We are glad to see this spirit of evangelism taking hold of the native believers. Truly this work cannot be finished until they accept the responsibility of carrying the light to their brothers.

Just recently we had one of the most impressive testimony meetings here at the training school that I ever witnessed. One testimony brought to my mind those words in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." The man who gave the testimony is scarcely able to read a word, and certainly is not very intelligent. His testimony was as follows:

"I thank God that He sent His missionaries to tell us about Him. We once knew the name of God, but we did not understand what it meant. If we stumbled we would cry out, 'Oh, my God!' I am thankful today that we understand what His name means, and that we have been shown the way of salvation."

This brother is truly a faithful Seventh-day Adventist. To me he is a living example of how the gospel of Christ is the power of God unto salvation. His darkened mind, though still unable to grasp many things of

this life, understands perfectly God's word, as his life proves.

We are thankful that the Spirit of God still moves on the hearts of those in the homeland to continue support-

ing this work with their offerings. As we see the other mission societies around us retrenching, we are glad that our own lines have not been broken. We solicit your prayers in behalf of our work, and that we ourselves may remain faithful to this cause until it shall be triumphantly finished.

A Work of Faith

BY LEON B. LOSEY

THE educational work in South India is fulfilling the purpose God designed it should. Two illustrations will show that our teachers are using their privilege, as school teachers, of winning souls:

At Antriveddy, in the Telugu field, M. Benjamin has a regular schedule for each night of the week for his preaching and Bible studies. His little school on the edge of the village keeps him occupied during the day as he teaches Bible lessons to the Hindu boys and girls. The work was hard at first, but because of his faithful and loving interest in the children, he is winning the parents. Prejudice is very hard to break down, but by faithful and consistent efforts our village teacher has brought many souls to God.

Riding and pushing a bicycle over many miles of sand among the palmyra trees of the Tamil field, we reached Palniappapuram, to find a group of sixty-five boys and girls in our village school. As the teacher came to greet us, an Indian brother, Vedamuthu by name, came with him, and with his face all smiles, enthusiasm showing in every action, he said:

"Welcome to our school; we want you to see our children. They are children of our believers. See the holes in their ears and noses; they have removed all their jewels, because the Bible says we should not wear them."

"What about the rest?" we asked as we pointed to the large group fairly covered with bright ornaments.

"Oh, next year when you come most of them will be taken off, too, because their parents will be members of our church by then.

"Come and see where our new school is to be built."

"We went about a furlong to a lovely corner surrounded by palmyra trees.

"We must put up a building twice as large as our present school right there," he pointed. "Over here will be the teachers' houses, for we must have two more teachers next year."

"But why such a large building?" we asked. "Why not tear down the one you have and move it here?"

"Oh, we will have 150 children in school next year."

"Yes, but where is the money coming from to build the large building? The mission has none, and we are hard pressed to keep our present work going."

"Oh, sir, if the mission will only raise 1,000 rupees, we will raise another 1,000, if only we can have a building for all our children."

"How did the work start here? Two years ago there was nothing."

"Well, sir, you see, right over there on that corner Pastor Carter, principal of the Prakasapuram High School, came with some of his teachers, and preached twenty-four sermons to us from the Bible, and we believed, and now about twenty men have joined the mission."

"Where are the women?" we asked.

"Well, you see, sir, they believe, but they don't want to give up their gold ornaments, and they can't be baptized until they do; but, sir, they are beginning to see differently, and when you come next year our wives will all be with us too.

"See, sir, the government is going to build a road to this place so it will be easier to get here next year, and our Seventh-day Adventist school

will be the first building to greet you on that road, a memorial to those meetings that Pastor Carter held right here on the crossroad. Please tell the mission that this place is going to be the *center* of the work in the Tamil field. We must have that

new building for our 150 students." We said good-by to the old gentleman with tears in our eyes, as we rode away on our bicycles, thinking of his faith and enthusiasm and the work that had been accomplished by these faithful teachers.

The Language Barrier

BY F. A. WYMAN

INDIA, with its 222 languages and dialects, presents a mighty problem to missions. The missionary, faced with the problem of making Christ known to the people, hears on all sides a babble of voices which he cannot understand. The mastery of a foreign language represents several years of daily battles, of ups and downs, and of alternate hope and despair in the life of the missionary. Usually about all that the Westerner can do is to master one language more or less perfectly, and perhaps be able to use one or two others enough to get along.

But while the missionary is limited to two or three dialects, many of the native people, who are born and bred in the midst of this babel, acquire a speaking knowledge of several tongues. This is a great advantage to the missionary, for although he may not be able to speak the native language of the one he chances to meet and desires to help, often by means of a third language foreign to both, some seeds of truth are sown in the heart. And then the mighty Helper, who understands every tongue, and whose working is as mysterious as the wind and as silent as the dew, follows the contact which has been made by the missionary, and begins His work of teaching "all things" and guiding "into all truth."

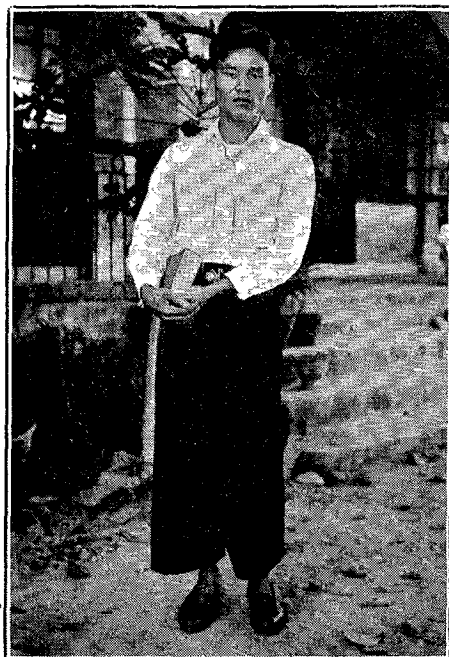
Ah Ngon is a young man born in China, where he lived until about six years ago. There are many of his countrymen in Burma, where they carry on successful business as merchants, millers, carpenters, and shoemakers. Ah Ngon came with relatives, and learned the carpenter's trade. While working at his trade, he was called to do a piece of work for the mission, and thus came in contact with our workers. We have no Chinese worker, but he had learned some colloquial Burmese; so some of the good seed was planted in his heart by means of a foreign language.

He began to keep the Sabbath. Leaving his accustomed labor, he joined our Burmese Sabbath school and attended church service. Here and there a word was understood

and grasped and cherished. How he desired to sing with us, but he could not read from our Burmese or English books, and we have not yet been able to procure for him either a Chinese songbook or the Sabbath school lessons.

Every Sabbath after the service we would spend an hour looking up and reading the scriptures for the next Sabbath's lesson. The names of the books of the Bible in Chinese and in the English or Burmese have no similarity of sound, and at first we had some difficulty in finding the various books. But we numbered the books of the Bible in the English version, and then numbered them in the Chinese Bible. When we wished to find the Psalms, it was No. 19, and we found the book of Daniel by turning to No. 26. He would read sentence by sentence, and explain in his broken Burmese what it said. Then we would talk it over in Burmese.

At first his relatives called him crazy, and then persecuted him until the only place of peace he could find was at the mission. He could not enjoy the association of his own people, who lived only for gain and pleasure. We conducted a two weeks' Bible institute, and he was present



Ah Ngon, Myaungma, Burma

at every meeting and helped prepare the meals during the intervals. As a result he learned to find the texts in the Bible about as quickly as the rest, and drank in much spiritual truth.

After the institute was over he went to his relatives, expecting to go to work. But they said, "You have gone crazy; you have joined the Christians; we have no place for you." So he came to the mission, and we gave him food and a place to stay. But he was restless and wanted to work.

One evening he came and said that he had work. We wondered if his relatives had relented. When he did not return for a month, we wondered if, because of persecution and discouragement, he had turned back. What was our joy last week to see him reappear with his wholehearted smile and his hearty handshake, so happy to see us all again! He had not waited to be called by his relatives when they should relent, but had taken contracts to build two houses by himself. He is keeping the Sabbath and living the truth.

Verily the language barrier, high and formidable though it is, is not so great a hindrance to the work of the Spirit as is the hardness of men's hearts.



A Lay Worker at Lonely Mine

A MAN was baptized who had been living close to Solusi, but he was not engaged in the work. Last year this man came and said, "I want to get into the work. I am rich; I do not want any pay." We did not feel that we could accept him on those terms, and so explained it to him; but he insisted, "Well, I should like to go somewhere where I can do some work. I should like to go to live near the Lonely Mine."

We had no worker there; so he went, and built his house, and settled down. He had been up there only about two months when he came back to the mission and asked if I would help him out of some trouble.

I asked him what he had been doing, and he said, "I have been giving Bible studies. The people came and listened, and now they will not go to the — school, nor will they attend services on Sunday. I am in trouble, and cannot go on doing my work unless you give me a certificate."

We could not authorize him to go out and preach publicly, so we gave him a note, saying that we were willing for him to hold Bible studies in his home. Now there are quite a number of people in that place keeping the Sabbath.



Conducted by Promise Kloss

The Little Runaway

BY JUSTA LEE ALLEN

FOR the last few months Greta had become quite a problem to her parents. She had the habit of running away from home. Usually, she chose to go in a different direction each time, which made it very hard to keep track of her.

One evening, on the day when they moved into the house where they are now living, she decided she would explore the new neighborhood. Her mother and father were very tired, of course, from moving, but it was getting dark and they hurried out to find her. After a long search, in which kind neighbors helped, she was finally found downtown in a drug-store, trying to persuade the druggist to give her a ball which she saw in the showcase.

"I was just about to report this child to the police, because I thought she was lost," said the man, as her father marched the little lady homeward, carrying her new ball.

A little while after this, Greta went with her parents to a strange city. They were staying in a college dormitory with a group of students. About suppertime this little runaway girl disappeared, and every one was alarmed, because there were streetcars down at the next corner, and many things which might hurt little girls.

So all the students organized themselves into searching parties, and started out in all directions. After about two hours she was found several blocks away, playing with some children in a yard. It was just about dark, but she didn't mind that.

Greta's father and mother had tried many ways of breaking her of the habit of running away, but nothing seemed to work.

One day her mother was to be away from home for the afternoon, and since father had the afternoon off, it was arranged that he should stay with the baby and look after three-year-old Greta.

"You be a good girl and help father take care of little brother," said mother, as she kissed her little daughter good-by.

Soon Greta saw that father was doing very nicely with baby brother, so she decided she would make a call on a little friend in the next block. She had been gone more than an hour when her father missed her. As soon as the baby dropped off to sleep, he went outside and looked all about the place, but no Greta could be found anywhere.

A little later, as he was standing on the back porch wondering what to do next, here came the little runaway up the garden path. No sooner had she stepped up on the porch than, in some inexplicable way, she stumbled and fell headlong into a tub of water that was standing near by.

Her father sprang to the rescue.

"Now, little 'gad-about,' sit down there and think that over while you are drying off!" he thundered.

Then it was father's turn to be surprised, for the solution of his runaway problem was at hand. As soon as Greta could get her breath,

she said with a squeal of delight, as the water ran down on her shoulders, "Oh, what a nice game, father! Let's do it again!"

"Why—yes—of course," said her father, as he dropped down on the step and began to mop his brow. "But first I'd like to make a bargain with you. How would you like a nice game every evening when I get home?"

"O-o-oh! I'd like it!" said Greta, drawing her mouth up into a rosebud and opening her eyes big and wide.

"Well, here's the bargain, Greta: You quit running off, and I'll think up some fine games to play every evening when at all possible. What do you say?"

"I'll do it, father. I'll be waiting for you every day," promised Greta, "And now, let's play the water game again!"

To seal the bargain, her father grabbed her up and gave her another swift ducking, head first, in the tub of water.

And many were the fine times they had together after that, because Greta did keep her promise.

Saving Time and Temper

BY LOIE E. BRANDOM

IT was raining, so John and Mary were forced to remain in the house. It was also one of Mrs. Hopkins' busiest days, and she did not have much time for special attention to the children. It would doubtless have been a trying time for all of them had not Mrs. Hopkins been such a thoughtful mother and efficient manager.

"I wish the rain would go away," wailed Mary, while John asked plaintively, "Mother, what can we play?"

Mrs. Hopkins was equal to the emergency. With very little loss of time from her work, she suggested interesting things for them to do.

"Make some canoes," she said. "As I shell these peas I will lay the largest shells here beside you. Get some toothpicks, Mary, and John will show you how to make a whole fleet of canoes by placing short cross-pieces of toothpicks inside the pea shells to hold them open."

This started the fun. After the canoes were floating in a shallow basin of water, wigwams were made from brown paper and ornamented with colored crayons. These wigwams the children had often made before. The Indians, also, were cut from paper, as usual. Then at their mother's suggestion two radishes were hollowed out for kettles. These were suspended from a tripod over a very real-looking fire of gray and orange crumpled paper. The construction of the Indian village occupied a whole hour, and by that time Mrs. Hopkins' work had taken her to the sewing room.

"What is in that paper bag you brought upstairs from the kitchen, mother?" asked John, as Mrs. Hopkins seated herself at the sewing machine.

"Dried beans," she answered, smiling. "And here is some pretty cre-

tonne from which you can make the bags that are to hold the beans. Blue material for your bag, John, and pink for Mary's."

"Oh, new beanbags!" they both cried with delight.

How happily the children worked! When the bags were finished, their mother showed them how to cut three holes in the top of the cardboard box and how to number the holes—10, 15, and 20—so they could have a new game of beanbag tossing.

Lunch time came before the children had tired of their beanbags, but when Mrs. Hopkins set the materials for sandwiches on the table and told them they might make their own, they were happy to change their occupation.

"Mother, why did you put these cooky cutters here?" asked Mary.

"So you could make your sandwiches heart-shaped, round, or like diamonds. They are very pretty made in that way. You may put the trimmings in this dish; I can find a use for them. Or, if you prefer, you may eat them. I have put your milk in these funny little fat bottles, and you may drink it through these straws. Now I have some telephoning to do, and when you have finished your lunch we will write several letters. Then I will show you some new games to play while I am preparing the evening meal."

"Oh, goody! We like your games, mother! We don't care if it rains every day, do we, John?" John shook his head, and both children turned happily to their sandwich making.—*Issued by the National Kindergarten Association.*

When we stop to think, we wonder why we never did them. "I was waiting until . . ."

All we need to do is get started. Squeeze every bit of living that we can from our daily lives. Fill the days up to the top. Get the little things going, and the big ones will come. And if they don't, at least we can look back and say, "I tried;" and there is a heap more comfort in that than in "It's too late to try now."—*H. V. Crowell.*



A Child and Its Questions

BY EMMA GARY WALLACE

IT would sometimes seem as if children were animated question marks, and some of their questions may appear to be rather foolish.

Just the same, it is a good idea, in the majority of cases, to take their questions seriously, for somewhere back in their minds they are groping for a clearer light on something.

Margaret's mother was busy baking. At times when she was weighing and measuring, it was rather confusing to be asked to reply to such queries as, "What do people have to die for?" "Why did grandma and grandpa name you Ruth, mommie? Was it because they liked the name, or because they wanted you to be like the Ruth in the Bible?"

After the fusillade of these and similar questions, Margaret decided she would get the Bible and see what it said about Ruth. So she did, and read the entire book of Ruth through before she stopped. Then she came back to the kitchen.

"Ruth is a nice name, isn't it, mommie?" she asked. "It makes you think of somebody who's lovable and loyal and lovely. [Not a bad list of character-qualities for a youngster to discover for herself.] And, mommie," she added, half shyly, "I'm glad grandma and grandpa named you Ruth. It's a good name for you, mommie. What does Margaret mean, and why did you name me Margaret?"

What a marvelous opening for the thought that Margaret symbolizes a pearl—something pure and precious. What an opening for the beginning of a collection of bits of information about some of the outstanding Margarets of the world, and what they have done for it. Such a scrapbook would be something that would grow throughout the years and become priceless to its owner.

Take the children's questions seriously. Often such questions can lead to most valuable instruction and inspiration.—*Home Department Magazine.*

"Begin!"

EVERY one of us has tucked away in his heart the dream of an ideal life which he would like to be living. We close our eyes and make schedules and budgets and castles in Spain, only to come back to earth with a murmured, "Oh, well, some day!"

I remember reading a story of a girl who led a rather dowdy life, but with the hope that sometime things would straighten out. One day she found a battered motto: "The way to begin living the ideal life is to begin." She decided that all the motto wasn't there, for they had overlooked telling what to begin.

Most of us are like that. We want some big thing to happen, some jolt, some special directions, before we put our ideal into practice. So we wait and wait, and perhaps the big thing, the jolt, or the directions never come our way.

There are no special directions. There is only one word, "Begin!"

Pick out the little things in your ideal and try to do them. Perhaps you have always wanted a garden. Get one, even if it's only a few seeds in a box. Perhaps your ideal is to have a home; try to make the one room you are living in as near the one you see in your dreams as possible. You can do it,—a few books; a gay cushion.

If you are one of those people who have always wanted to travel "some day," start now. You cannot go to Egypt or Ceylon, but you can get on your feet and walk.

There are dozens of things worth seeing, surely, around whatever place you may live in. Hunt them out and visit them. Be traveled in your own

town or city. Watch the people you meet; study them. They will prove almost as interesting as the ones you would meet thousands of miles away.

Others there are who need only little things to make their lives follow a favorite pattern,—some little thing that seems almost foolish when we think of it,—a walk around the block before bedtime, dainty initials on our handkerchiefs, a bowl of flowers on our dining table, a diary.



Bliss

BY TOM FINLAYSON

OH, the west is golden turning,
And a thrush pours out his lay.
From my study I can hear them,
Hear the children in their play,
Romp where the lilac blossoms
Spill their fragrance on the breeze,
Where the nectar of the tulips
Lures the honey-seeking bees.
What would living be without them?
Very lonely I would be.
Life without the joy of children
Climbing up upon my knee,
Makes me shudder. Gold nor medals
Ne'er can swerve me from the bliss
That I treasure beyond measure
Of a youngster's tender kiss.



"I do their washing, ironing, and mending, but never do they sit down and visit with their mother. There's oceans of time for the girl friend and oceans of time for the boy friend, but only a snatched ten minutes out of a week to run home and grab up the ironing, washing, and mending mother has done for them, and leave. They can send birthday and Mother's Day cards and presents, but never a few minutes of their valuable time to visit with mother as they do with others!

"Is this the pay we mothers get for a lifetime of love, care, and service for our children?"

"I do not feel I am jealous of my children's friends, for I am not of a jealous nature; but I do rebel at being used by my children, and then tossed into the discard when I have served their purpose. And that causes more of a breach between us."

There is little use for me to write a eulogy on "Mother." Every preacher, every lecturer, every teacher, praises her. Every artist, every poet, every sweet singer, knows that the theme of "Mother" is one he can depend upon at some time to stir his public to its very depths. Probably these very children who accept mother's services so thanklessly would be the first to make some extravagant overture of affection on Mother's Day.

We mortals have a blind spot. We have a tendency to be farsighted. Far enough away from us we see a duty—or a beauty—perfectly; close beside it, we are liable to step on it, so colossal is our blindness to it.

There is one thing parents have to learn, and they should learn it early! and that is that children are naturally cruel. I suppose that is as it should be in order that the young may flourish and prosper, and thus the race be carried on. You know that in the insect world there are some parents who cease to live as soon as their function of reproduction has been completed. Naturally the same order exists on up the scale of living creatures. Youth must be served. The weak, the sickly, the old, must come second; they may drop out; they are not essential. This is a hard, pagan attitude, but it is the

natural attitude *outside of Christianity*. It was Christianity that brought gratitude and appreciation. It was Jesus who said not merely "obey," but "honor thy father and thy mother." It was He who pronounced a special blessing upon those who remembered the "little [or weak] ones;" it was He who brought to our world succor for the frail and care for the aged. So when we see children manifesting a spirit of indifference toward parents, we are not to feel it is some abnormal characteristic. It is the spirit which permeates us all, except when we are molded by the sweet spirit of Jesus.

Sacrifice is the A and Z of motherhood. It is the low undertone to all the music of a mother's life. It is love at its very best. But motherhood, through which the race comes to birth, comes only to its own birth out of sacrifice. When the first baby is laid in a young mother's arms, do you think she receives suddenly a great mother heart sufficient unto all demands of a long life of burden bearing? No. Her heart strength grows with her child. The perfection of sacrifice and love increases with the demands made upon her. That is why a mother may have many children, and yet each child be as greatly beloved as the first was. There is no such thing as subtraction or division in mother love; there is only addition and multiplication.

It is hard for people who are not parents to understand this, though there are hundreds of mothers who never have a child; and likewise are there women who have given birth who are not mothers other than in the physical sense. However, life usually disciplines us till our hearts grow to live up to the simple fact that through us a child has come into the world.

"What are you going to do this Sabbath afternoon?" asked my childless friend. (We were alone; our husbands were away holding meetings.)

"Read to the children while we all lie resting on our beds, until they or I—more likely I—fall asleep. Then we shall make ourselves tidy, and go for a walk until it begins to get dusk. Then we'll come home, have worship, and sing awhile."

"And then what?"

"Oh, then we'll go into the kitchen

and prepare our supper, and probably have a frolic after that till bedtime."

"Is that all?"

"Surely; what else should I do?"

"But you got the children ready for Sabbath school, and spent all the forenoon looking after them there and in church. Now you'll spend all the afternoon looking after them again. I don't call that much of a rest on Sabbath."

I tried to show her that the children were my life. It did not occur to me to have a rest from them. That was the only sort of Sabbath rest I'd want to have. A real mother soon learns to find rest in the care of her children. Otherwise she has a future of fretful, nervous worry before herself and her family.

Another friend, watching my capable daughter about the house, observed, "My, you have lots of help to do your work! I'd give my life to have a daughter like that!"

"You'd have to give just that," I told her. "Surely my children are a help to me; but there were years when I did all for them. Even now you forget that four to help me means four for me to help,—four more to prepare meals for, four more to share the family purse, four more to think of and plan for. The law of compensation runs pretty fairly through life. We pay for what we receive, and if the price seems too great, we have no call later to wish for the treasure."

A mother may be compared to a martyr. He gives the full measure of devotion,—his life's blood, his love of life, his hopes, ambitions for the future. All this he does in a moment, in an hour, upheld by the warmth, the joy of his sacrifice.

A mother does the same thing—a true mother, I mean. She risks her life to give her child life; and then if that life is granted her, after all, she gives it again, day by day. Has she ambitions for her own future—desires, talents? They are folded away, and only taken out to look at in the night when she grieves an hour alone over what she meant to do with her life. Or perhaps she follows the gleam of her ambition, but "afar off," realizing that forever her children are to come first. She gives her life, but she is giving it all during threescore years and ten.

That is a mother's life. Small wonder that when this passion is rewarded by indifference and neglect, it brings into the soul rebellion and bitterness.

"How sharper than a serpent's tooth it is

To have a thankless child!"

But even in its abandon, a mother's passionate love may not be best for her child. She may love him better if she deals with him in such a way as to prepare him to meet life himself, even if it is hard for him now. This is a higher order of sacrifice. If mother wears her old clothes so daughter may have fine new ones, is she loving that daughter as well as if she arranged it so they share the made overs and then share the new? Daughter then grows up knowing that she is herself happier when mother has her just share.

I believe the misunderstanding between a second mother and her husband's children often arises out of her expecting gratitude and appreciation for her sacrifices when the children's own mother would not even expect it.

A young woman who had stepped into such a home with a genuine desire to be a blessing, said to me, "Why, they accept the most amazing sacrifices from me without the slightest comprehension of what is being done for them!"

"Of course they do, dear!" I told her. "Of course they do! So do mine. So do all children. It is our business to teach them appreciation and gratitude. That is what mothers are for. But we shall never be able to do it in all our lives by demanding it and resenting their failure to give it!" Nothing rouses the human heart to fury and resentment quicker than to be told, "Now see how much I do for you, and you never do a thing for me!"

O my sisters, we shall never be able to teach them that way! They need to learn their lesson. They must learn it. We must pray God to help us teach them. But we shall never accomplish it by reproaches and re-creminations. The foregoing letter acknowledges that,—“and that causes more of a breach between us.” There must be some other way.

Of course a situation such as is described in this letter does not arise overnight. It must have been growing up for years. A number of factors may have combined to produce it. The mother may have understood John, and failed to understand Mary. Children are quick to sense these things. Little Mary may have built up a fence of jealousy about herself against John. This led her to dislike John, and say he was

“mother's pet.” That made John furious, and quarrels arose. Then as time went on, this gave Mary an ugly, independent spirit, and she began to seek comfort in some one who *did* understand her. (Oh, how much secret comfort—self-pity—we derive out of being misunderstood! We seem to take a satisfaction in it, as if it were some virtue in us!)

So she begins to confide in some one else. This hurts mother, naturally, and she resents it—tries to get Mary to confide in her. Now nothing alienates a child quicker than for her to say, “My son, my daughter, you should confide in me. Tell me about yourself, your friends, what you do and say when you are out with them.” Such a course will shut, lock, and bolt the doors of a child's heart quicker than anything I know of! Pray God to give us discerning eyes and ears to detect the slightest crack of an opening; pray for wisdom to take best advantage of it; pray for a fine sense of knowing when it is closed again, and never even once try to force it ourselves. But always remember that the door of your child's heart has a knob only on the inside!

We would get on better, I think, if we could think of the members of our families more as individuals, and less as relatives. Someway, being kin to us seems to give us a right to be tactless and rude. I often think we make things hard for ourselves by railing at one another at home. These hard words break down a self-respect and a respect for each other which we need. If we cannot help our grown children to see their mistakes by speaking courteously to them, we would better try some other way. Harshness, nagging, or railing will never do it.

We cannot know, of course, just what led up to this situation. We only know it is there, and it is breaking the mother's heart—children's hearts, too, for that matter, probably; for goodhearted people are never so miserable as when mistreating others.

It is hard for a mother to see children forming habits, making attach-

ments, that she knows are dangerous to their future happiness. But unwished-for advice only makes hard feelings, and helps nobody. We have to let our children bear the results of their own decisions. The earlier we begin this, the better it is all around.

There is one other thing: We must never expect children to give back to us the devotion we have given them. They in turn will give only to *their* children. It is a law of the race, and when we expect something else, we build up unhappiness for ourselves.

Lastly, children receive more by unconscious absorption than by any other way. Consideration for others, cheery, quiet poise of temper, orderliness, patience with others, willingness to make allowances for each other's failings, mental alertness, and a wholesome sweetness of general tone,—all these we can help our children to have only by having them ourselves.

And how shall we have them? Only by yielding the spirit of the whole life to the Master's touch. There is no other way. Self-denial you may acquire by rigid self-discipline; selflessness you receive only by throwing yourself on His heart, and crying out to Him to save you and your children.

Turn to “Steps to Christ” and draw from it again a solution for your problems. Read those four things upon which Satan strives to fix our minds so that he may “prevent the union and communion of the soul with Christ.” (Page 76.) Read of the Saviour's life of toil and self-denial, and learn of Him the secret of rest in your labors through His love. (Page 86.) Read of His love for us, and be lost in wonder and amazement. If you will do this, your contact with your children will be permeated with His love, and they will recognize it and will be led to respond to it.

God bless you, my sister, and give you His Holy Spirit, which is the answer to all our problems.

MOTHER NAOMI.

The Social Life of the Family

BY FLORENCE HOWELL

WE spend much time, thought, and tact in getting a key to the interests of outsiders, that we may be pleasant company and agreeable companions; but in the sacredness of our own homes how many times we are entirely devoid of interest in those about us! They may go where they please, with whom they please, read

what they please, and think what they please; we care nothing about it so long as they do not spoil our pleasure, upset our comfort, or disarrange our plans. As soon as we cross our own threshold, we let our faces fall into an expression of boredom, and leave our carefully modulated voices outside.

Have your mind keen when you associate with your own family, for home interests should be guarded with particular care. Practicing interest and kindness on your family and friends, all day and every day, will construct a mental attitude which will inevitably be reflected in the face, for our bodies tell the truth about us, and sincerity is the only sure foundation of a charming manner.

Masculine and Feminine Viewpoints

A beautiful home life is possible only upon a nice and sympathetic adjustment of the elements which go to make up the home life. An easy understanding of the difference in the masculine and feminine viewpoints should begin early in life. Boys and girls should grow up together. It helps them both, and gives each a sympathy with the other's point of view, which is one of the most necessary qualities in the world.

A man's treatment of women begins in his boyhood with the instinct to shield and protect the weaker sex. Properly trained, this develops into respect for womanhood and motherhood and all that is represented thereby. A man's virile strength was given him so that he might be a protector of womanhood and childhood. With this as a basis for his outlook on life, little things, such as the teaching of good form and manners, take care of themselves. Woman looks to man as the natural protector of the weak. She respects him, and leans upon his masculine strength unconsciously.

The strength and virility of manhood, the purity and aesthetic qualities of womanhood, are both needed in well-balanced living. Each attribute is dependent upon the other, and one need not be ashamed to show that dependence. The best in each individual is developed by the unconscious demands upon it of the other sex. Approval and admiration, rightly used, are a tremendous stimulation to right living.

Approbation Versus Condemnation

Almost every one in our homes deserves more praise than he gets. Every one has some quality worthy of praise. Cultivate the habit of finding it, watching it, nourishing it, to make it grow; it will finally develop and overshadow, or change, those unlovely traits for which you have so many times been tempted to scold some one. Call out the best in people by showing confidence in their ability. And what a kindness that will be!

Most of us struggle patiently, or otherwise, with our own imperfections and sense of failure, and when

some one gives us a little confidence, we are indeed grateful. A kindly, genuine interest in every one we meet day by day, in the home or out, men or women, old or young, is a sure path to pleasant, smooth living.

How to Disagree

There will be disagreements, of course; they are bound to come. But the only way to meet them is for each to try, in all fairness, to understand and appreciate the other's viewpoint. Let each one present his side clearly, and both talk it over without rancor. This is so much better than closing the vent and sooner or later bringing on an explosion, with damage for which you will be very sorry.

Never discuss a contested matter when you are angry; wait until you can talk open-mindedly. Such discussion will sometimes surprise you by bringing agreement; and when it will not, you can "agree to disagree," and so dispose of the subject for all time.

Prayer in the Home

Never go to sleep on a quarrel. Life is too uncertain, and nothing is important enough to cause a whole life of regret. Evening prayer together, established as a custom in the home, and faithfully adhered to under all circumstances, is a great dissolver of difficulties. A quarrel cannot last long in such an atmosphere.

A home is not well-balanced where one has his own way all the time and the other must give up to him. It takes no more than a very light shove for such a home to lose its equilibrium. Neither husband nor wife should be "boss." They should stand side by side, and by gentle, wise counsel and private conference decide together all problems which confront their common interests. Only so can they present a united front to their children, to their friends, to the outside world.

Slovenly Habits

Beware of slovenly habits in the home. Worn party finery is not appropriate dress for the daily round of duties occupying the housewife. Simply made and quickly donned wash dresses, of materials that do not fade—although nothing is more appropriate than white—and enough changes so that one may be always fresh and clean, with hair neat and tidy,—these make for self-respect, and command the respect of the home folks.

But slovenly habits are not only dress habits; the mind may be slovenly, too. It is easy to slip into a habit of dwelling upon troubles and

bad feelings. Both husband and wife should show only their best to each other.

Finances

Many of the rocks upon which marriages are wrecked are financial rocks. That home has an unfortunate start that begins with the handicap of little or no experience in the value of money. The ability to spend wisely is not born in us, it comes by education, which may have been obtained by observation, by precept, or by example. The ability to conserve is obtained in exactly the same way, and both are needed. The wife who cannot grade 90 per cent or above should make it her first business to obtain these courses. Many a home has failed financially, many a husband has missed the goal, because the wife and mother did not use judgment in the management of the home.

The making of the home is a partnership, and each must do his share if it is a success. No matter what the monetary status of the family, whether high or low, the income belongs to both; the wife is not chattel. It is humiliating to a woman to have to ask for every penny needed for any reason whatsoever. Some arrangement should be provided whereby the financial independence of each is assured. Living together is a business, and should be managed upon business principles.

Stewards of God

If the young couple, in their early conferences, decide to recognize their obligation to God in setting apart, out of their income from week to week, first, the tithe that belongs to Him, and then, offerings, out of grateful hearts for His mercy and manifold blessings, it will be a long step toward success in their financial affairs. Many families all over the world are taking God at His word, and proving the truth of the promises to those who acknowledge their "stewardship." With the husband and wife, where there is but one source of income, the problem is simple: tithe and offerings set aside, necessary expenses provided for, then the rest divided so that each has a share to use for personal needs and for which no account need be made to the other.

Children in the Home

Children should early learn the value of money and what it means to earn it. It is the parents' business to train children to save nickels and pennies and dimes that come their way, and not to use them for worthless baubles or confections, without which they are better off physically. They should form a habit of taking

(Continued on page 20)

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

Home Missionary Work Through Bible Illustration

I—The Sower

BY EDWARD J. URQUHART

"A SOWER went forth to sow."

"The seed is the word of God."

"In the morning sow thy seed, and in the evening withhold not thine hand."

"They that sow in tears shall reap in joy."

The sower goes forth—forth to other doors, other firesides, other hearts; forth where poverty and ignorance and superstition dwell; forth where sickness, sadness, and tears claim the field; forth into "the highways and the byways;" forth wherever the children of men dwell, wherever sin is known, wherever need is apparent.

The seed is the word—the "word . . . that liveth and abideth forever," the word that is "quick and powerful," the word that is "spirit" and "life," that never returns unto God void, that endures, that never fails; the word that is a lamp and a light, that creates and re-creates; the word that is a priceless gift of God to man, that cleanses and sanctifies, and saves men and women from their sins through Jesus Christ our Lord.

The seed falls—falls into the hearts of men; hearts that are dwarfed and deformed by sin; hearts that are crushed and sore and bleeding; hearts with hopes burned out and the light of joy extinguished; hearts that are worldly and hard; yet, withal, hearts that still hold some heat as of the smoking flax, and that still carry a tiny spark of the divine—hearts that can be saved.

In the morning sow—in life's golden morning of youth, when vigor crowns the form and intellect, when hopes are high and ambitions broad; when a thousand other things clamor for satisfaction, oh, then go forth and sow the seed. Your zeal is needed, your strength is required, your enthusiasm will tell, and your devotion will be rewarded—in the morning sow thy seed.

At noonday sow—when the life's habits are fixed, when success has been obtained, when stability is known, then go forth and sow. When

you hold positions of trust, as of banker or merchant or farmer, then go forth with the precious seed. When all the cares of maturity of family and of life rest down upon you, then find some time each day to do home missionary work, and your efforts will be rewarded—at noonday sow thy seed.

And in the evening sow—when the western slopes are gained and the pulse slackens and the step becomes slow; when little is ahead but heaven and little behind but memories; when you can speak out of a rich experience in a testimony backed by a life, oh, then go forth and sow thy seed, and the work will be pleasant and fruitful in the extreme—in the evening sow thy seed.

They that sow in tears—no easy task is true seed sowing. No being is born into the physical world without struggle and pain, and no life is born into the spiritual world without prayers and agonies and burning tears. Christ watered the seed with His blood; then should we decline to make some sacrifice that the seed may be planted in the hearts of perishing men and women? Weary with the exertion, we must struggle on; bruised and scarred by the roughness of the way, we cannot stop; sleepy with continual watchings, we must persist—continue on in the sowing, stop not with the task, lose not faith in the enterprise.

He will bring his sheaves rejoicing. Spring and summer have nourished the growing plants, autumn has ripened the grain, and now the happy and enriched farmer brings the harvest home. Our spiritual harvest is as sure. We plant the seed with tears, we nourish it with our prayers and our solicitude, and God gives the increase. Our feeble efforts have not failed, our tears have not been fruitless. We behold the souls for whom we have labored coming into the church and experiencing the new life.

And in that glad day of the world harvest we can go to the blessed Master leading a few souls to Him—a few souls that our missionary work has caused to be saved, and He will say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." No greater joy can

come to men and women than this, no greater blessing can be bestowed, for it will abide while cycles roll and while millenniums reach out into eternity, a never-ending joy and blessing.

Soonan, Korea.



What Shall We Teach?

BY F. R. ISAAC

"THE Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto us 'the power of God, and the wisdom of God.'" 1 Cor. 1:22-24.

How applicable these words are to our time. We have those who will not believe unless they have visible and concrete proof. We have those who bask in their own wisdom to the extent that a "Thus saith the Lord" in proof that all things were created and are upheld by Him, seems utter foolishness. May the Lord help us to belong to the class who know from experience that there is power in the word, and we must preach Christ crucified if we hope to prepare a people to stand for principle in time of trial.

Government officials do not hesitate to inform educators that they have fallen far short in their endeavor to develop honest, upright, true citizens. A Senator, in speaking to a large gathering of school representatives, said that unless the Bible is taught in the public schools, the youth of America will be ruined. Then, lamenting the fact that only five per cent of the teachers believe the Bible, he was at a loss to know what will become of our country.

The Central Theme

The question, What shall we teach? is an extremely pertinent one in the light of world conditions. It is not a question whether we shall omit from our curriculum the common branches as we seek to develop the minds of our boys and girls, to instill in their hearts true ideals, and to inspire their lives for holy service; but, What shall be the central theme?

Quoting from "The Acts of the Apostles," page 251: "In the apostle's

[Paul's] teachings, Christ was the central figure. 'I live,' he declared, 'yet, not I, but Christ liveth in me.' Self was hidden; Christ was revealed and exalted."

As we teach today, we must first of all be hidden in Christ, and then we must exalt the teachings of Christ to the extent that the pupils will not only recognize their importance, but will realize that their education is not complete unless it has created a longing desire that in them the purposes of God may be fulfilled.

How essential then that they know what the purpose of God is. How necessary it is for them to know that the Bible is the story of a great eternal purpose, and that it contains a record of the efforts made to defeat that purpose, as well as the means ordained to fulfill it. Our youth must know that man was created to fulfill that purpose, and that God has given power through Christ to save man from ruin, that the purpose of God may be carried out in their lives.

Our education must produce Seventh-day Adventists who in the future will stand firm for the original principles upon which this message was founded. Predictions have been made by worldly observers that ere-long Seventh-day Adventist schools will decline from their original purpose, as other denominational schools have done, and follow the trends of popular educational institutions. We have confidence, however, in our leaders, and believe the Seventh-day Adventist educators realize their responsibility in directing our educational trends, and that they will not follow worldly pursuits, but keep clearly in mind that we educate for eternity.

We firmly believe that our educators will hold faithfully to the principles laid down in the Spirit of prophecy, and thus the predictions made by these worldly observers will prove false, while Seventh-day Adventist schools will continue to follow the instructions of the Lord, and not the tragic history of denominational education in churches that in every essential ideal are denying their Lord.

We are fortunate as a people to have the instruction from the Spirit of prophecy which gives us God's educational program for our youth. That is why I have confidence to believe that the Lord will not permit His people to go entirely astray; and that if they do wander into forbidden paths, He will bring them back and impress upon them the way He desires them to go, and what should be taught in the light of world conditions.

Fundamentals in Education

Now let us consider more definitely what we should teach. Mr. R. J. Condon, superintendent of schools at Cincinnati, expressed in a recent article the kind of teaching needed to comply with true educational ideals. He said:

"Teach the fundamentals in education; interpret life in terms of life; combine books and things, work and study. Teach honor, duty, courage, faith, hope, love of home and of country, reverence for God. Teach self-denial and self-reliance, love of work, joy in service, satisfaction and strength from difficulties overcome. Teach reading, writing, and arithmetic, of course, but not as fundamentals. Teach geography, but only that to world knowledge may be added world sympathy and understanding and fellowship. Teach history, that against its gray background of suffering and sorrow and struggle we may better understand the present and may project a finer future. Teach civics to make strong the ideals of liberty and justice, and to make free, through obedience, the Republic's citizens.

"Teach science, but always as the handmaid of religion, to reveal how the brooding Spirit of God created the world and all that is therein, and set the stars in their courses. Teach music and art and literature; reveal beauty and truth; inculcate social and civic ideals. These are the real fundamentals in education, for 'character is higher than intellect.'"

Mr. Condon has given us an outline of principles that are extremely vital to Christian teaching, and we may well follow his suggestions.

A few quotations from the writings of other educators who feel the need of a training that will develop not only the mental, but also the social powers, reveal how these men view present-day educational needs. Mr. J. H. Newlon, head of the Lincoln school, where John D. Rockefeller's children attended, said:

"Books and libraries play an ever-increasing part in the life of the school; and yet, paradoxically, the mere learning of facts is no longer the chief aim of education. Habits, attitudes, points of view, capacity for cooperation, character, are considered real fundamentals."

Mr. John J. Tigert, former United States Commissioner of Education, writes of what he considers the three outstanding needs of American education. He is concerned, first, about the financing of the schools; second, he feels the need of modernizing the curriculum; and third, he sees the need of development of some kind of adequate technique for producing character in the schools.

"The American principles of religious freedom and separation of church and state are sound. In our efforts to render unto Caesar the things that are Caesar's, we have found it impossible to inject religion into the curriculum as a regular part of the program. . . . At the present moment, educational leaders

are profoundly impressed with the need of a better technique for training character. This does not presuppose that the school will undertake to invade the functions of either church or home, but it does propose that the school supplement these agencies in a vigorous fashion."

President Nicholas Murray Butler says: "The problem is not religion and education, but religion in education."

Washington said in his farewell address, "Let us with caution indulge the supposition that morality can be maintained without religion."

We see by these quotations from men who realize that education has not kept the youth of America from surrendering to evil influences, that a training is needed which will grip the heart as well as the mind. You will notice that they emphasize character education, and list it with the fundamentals. We as a people believe that it comes first, and we are supported in this view by a statement in "Education," page 225, which reads:

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character."

The apostle Paul said, "We teach that we may present every man perfect in Christ." Col. 1:28. This is character training, the great need of today.

Diversified Lines of Activity

While Christian education emphasizes character training and makes Christ the central figure of all instruction, we cannot overlook the fact that we need young people who can really accomplish something in the lines of activity for which they have prepared. We must teach the subjects that will prepare our youth for future work and life. It must be a thorough preparation if they are to succeed. We must teach diversified lines of activity. True, we develop workers to carry this message, but we must not forget that the Spirit of prophecy emphasizes the need of every worker's becoming proficient in some trade to which he may turn for support. We have sadly neglected the teaching of vocational subjects. Agriculture is to be the A B C of our instruction. Music "is one of the most effective means of impressing the heart with spiritual truth."—"Education," p. 168.

Every girl should be a first-class cook and seamstress. Every young man who goes to a mission field should be able to build his own house, even make some of the furniture, but how little these essentials have entered into our daily program. Is it

not time that we pledge ourselves anew to the task of carrying out the instruction the Lord has given to a people who are to remain free from the entanglements of the world and give to youth their God-given rights? How gratifying it is to visit a school now and then where music is a real feature, and its influence can be seen in the lives of consecrated boys and girls; where vocational subjects are taught, and students are led to look upon labor as a privilege given of God; and where the arts reveal to the boys and girls the beauties of nature and instill in their hearts greater love for the Creator.

There is no greater ambition than an endeavor to follow the Master Teacher, and be able to lead our youth in their pursuit after knowledge. There is no greater accomplishment than to be able to win the hearts of our youth, and create in them a desire to serve the God of wisdom. There is no work more important than that of a consecrated teacher, who with the help of God can establish his students in the fundamentals of the word and the message. Therefore, may our educators, in the light of world conditions, hold to the principles upon which this movement is founded.



The World-Enriching Book

BY GEORGE WILLIAM BROWN

General Secretary, American Bible Society

THE almost desperate concern of every country of the world with its own affairs would seem to preclude common interest in any single book. Of course, we can easily imagine Americans attracted to a book related chiefly to things American, or Japanese reading eagerly one dealing with Japanese issues, or Mexicans having profound interest in some Mexican book, or the subjects of King Edward purchasing quite generally some publication affecting the British Empire. But who knows a book equally meaningful to Americans, Japanese, Mexicans, Britishers, and the rest of the peoples of the earth? The Bible is just that kind of book.

A World Book

Yet the Scriptures were written when the earth was dwarfish, compared with the great burly world we now know. In that long ago, the cities of the world were Nineveh and Babylon in the east, and Athens and Rome in the west. There was no Berlin, no London, no Chicago, no Rio de Janeiro. When the Bible was written, . . . few indeed were the

intrepid souls that ventured beyond the Pillars of Hercules. The whole Western Hemisphere was undreamed of, and men traveled over seas instead of oceans. Rome, then a world force, would today seem less like an empire than a province. And yet the Bible, born in that little microcosm, is quite unafraid of our vast world of nations, empires, and continents. It is a world book.

Down in Brazil, a few years ago, a blind man set out to master English. Portuguese is the language spoken in his country, but he wanted to be able to use English. To fit himself to teach? To accept a position? For cultural purposes? No; but that he might read *all* the English Bible in Braille, for only the Gospel of St. John is available in Portuguese for finger-tip reading. The Bible is well established in Brazil.

Recently a pageant was given in one of the cities of China by a group of Chinese Christians. Among the characters were the Venerable Bede, John Wycliffe, and William Tyndale, and the pageant's title was, "How We Got *Our* Bible." Because it was given in China, the cast included characters which would not appear in any American cast—Robert Morrison, William Milne, Bishop Schereschewski, and others who gave the Bible to the Chinese in their own language. The Bible is at home in China.

Come with me to the palace of the president of Guatemala, and learn of an interview between the president of that republic and one of his Indian subjects. Some government action had disturbed the Cakchiquel tribe of Indians, so this representative was asked to go and confer with the president. At the end of the interview the president took from his desk a New Testament. Holding it toward the Indian, he said, "This is what you need. Your people will never progress until it becomes a part of your life." The Bible has its place in Central America.

Just outside of Glasgow, in the birthplace of a greatly honored Scotsman, there is a simple but striking tableau picture bearing a one-word title, "Truth." It shows a man in the tropics sitting under the veranda shelter of a rude hut, reading from an open book to a group of primitive Africans. The man with the book is David Livingstone, and the book is the Bible. The Bible is read in Africa.

Brazil, China, Central America, Africa,—and the list could be extended almost indefinitely. It seems to be a world book.

Its continuous translation into

other tongues indicates that it is a world book. In whole or in part it has been translated into 954 languages and dialects. It takes an exhibit chart twenty-one feet long and five feet wide to contain in type none too large the names of these languages. A careful estimate shows that some part of it appears in a new language on an average of one every five weeks. It seems to be a world book.

Its phenomenal distribution across the earth indicates that it is a world book. In a single year between twenty-five and thirty million copies of Bibles, Testaments, Gospels, and portions are distributed in all the continents and in many of the islands of the seas. What other book knows such achievement?

A World-Enriching Book

But why is it a world book? Rather, why is it a world-enriching book? First of all, because it sets forth a notably high standard of conduct. Tersely but tellingly it states, "He that ruleth his spirit is better than he that taketh a city." "Provide things honest in the sight of all men." "Do justly, love mercy, and walk humbly with thy God." "All things whatsoever ye would that men should do to you, do ye even so to them." "Be ye therefore perfect, even as your Father which is in heaven is perfect."

A standard of conduct based on such principles far outspans the world in which the Bible writers lived. It knows no limitations of latitude or longitude. It is nothing short of universal; and because it is universal, it helps to make the Bible containing it a world book. What Cromwell wrote on the flyleaf of his Bible, "He who ceases to be better ceases to be good," could be appropriately written in a Bible of any language anywhere.

Then, too, the Bible is a book enriching the world, because it argues for the strange but ultimately satisfactory way of life. It tells of earthly Esau bargaining away a remote birthright for an immediately available "mess of pottage." It describes rapacious Ahab sighing for, and finally seizing, his neighbor Naboth's vineyard. By forthright statement and apt simile it emphasizes again and again that "a man's life consisteth not in the abundance of the things which he possesseth." Of its chief character it is said that while the foxes had holes and the birds of the air had nests, He had not "where to lay His head." He counseled against laying up "treasures upon earth," urging that the kingdom of God was the thing to be sought first of all.

This is a strange way of life, but in the long run and at the end of the day it brings satisfaction. One of the great metropolitan papers, some months ago, carried a news item to the effect that in the island of Molokai a humble Christian who had spent forty-four years caring for leprosy sufferers had died, leaving an estate of less than three hundred dollars. He had spent his life serving others.

The Bible's way of life, independent of time and space, whether tried in tiny Palestine, or over the wide stretches of Latin America, or in primitive inland China, or on the sophisticated Atlantic seaboard, helps to make the book which sets it forth not only a world book, but what is vastly more important, a world-enriching book.

The Bible Reveals God

Finally, the Bible is a world-enriching book because it tells what God is like. And the description is everywhere appealing and acceptable. It tells of a God concerned over the destiny of every individual; the parables of the lost coin, the lost sheep, and the lost son assure us of this. The Bible tells us of a God whose genius is neither mystery, whimsy, nor force—the life of Jesus makes this clear. The Bible tells us that the very heart of God is love—a love baffling easy apprehension. Bethlehem, Nazareth, Jerusalem, the Via Dolorosa, Calvary, attest this. "For God so loved the world." It was not alone for the lost sheep of the house of Israel that divine love yearned, it was for all Judea and Samaria and the uttermost part of the earth. Such a God is unaffected by the accidents and artificialities of geography. Those who pick up the Book anywhere and read in any tongue or dialect about the God and Father of our Lord Jesus Christ, cannot help feeling that it was written for them alone.

It is a world book, aye, more! It is a world-enriching book.



"When May We Have the New Earth?"

BY O. B. KUHN

A CROWD of villagers gathered about our wheelbarrows at Djao Dzee, where we stopped at noon for rest and refreshment. A man carrying a short, four-legged bench approached, and requested us to stand upon it and "preach gospel doctrine." At the close of the talk on the promised new earth, a woman who was an interested listener, sighed and wistfully asked, "Shen mo sh hou ko i

yu sin di?" (What time may have new earth?)

One of millions having but a hand-to-mouth existence, ground down with toil and poverty, weakened by disease and suffering, with little if any of the joy of life, this poor woman, longing for a happier experience and a little easier lot in life, was willing that this old earth of sorrow and affliction, of hardship and misery, of disappointment and discouragement, of disease and death, might pass away without delay, and that the better land mentioned by the missionary, wherein there shall be no more pain or death, neither sorrow nor crying, might take its place at once.

And as we thought upon China's many sorrows, we too asked, "O Lord, how long?"

The Social Life of the Family

(Continued from page 16)

the tithe—one cent out of every ten cents—and laying it aside, because it does not belong to them. Children and young people of the family should feel the responsibility of helping with the living, but they should also have some financial independence, if only a small amount of money they can call their own.

Training the children belongs to the father as well as the mother, and it cannot be begun too soon. Even an infant knows whether or not he can rule the house. Children should not be in the spotlight, never the subject of conversation in their presence, nor should they participate in the conversation to any extent. They should not talk about what they like or don't like to eat; it is better for them to say simply, "No, thank you."

Respect to Elders

It is proper to bring up children to use respectful language to their elders. They do not answer in monosyllables: "Yes," "No," "What?" but, to a man, "Yes, sir," "No, sir," "I think so, sir," or, "Yes, Mr. Welborne." To a woman, "No, Mrs. Schurr" is preferable to "No, ma'am." Children say, "Yes, father," "No, mother," "Thank you, Aunt Lucy," "Yes, please," "No, thank you."

Children should be drilled to observe the little courtesy of rising to their feet when an older person enters the room, and of standing until he is seated, of entering a room last, and of relinquishing the best seat.

A Child's Table Manners

Table manners show the child's training as plainly as anything in the home. A child cannot eat as do adults, and should not be expected to;

THREE VERY REVEALING LETTERS

A short time ago a doctor wrote, offering a contribution to *Life and Health*. He is a retired officer of the Army Medical Corps, and has held various important posts as surgeon and as professor in universities.

Another physician wrote, offering to contribute. His medical activities through the years include editorial connections with the *Journal of the American Medical Association* and *Hygeia Magazine*, besides various official posts in State medical societies.

Within the same week we received a communication from one of the Research Stations of a State university, inquiring whether *Life and Health* would be interested in considering articles from certain doctors on the staff.

All three letters came within ten days' time, and are typical of many more that have come in. We are happy to receive such letters, not because we need manuscripts, for we have a surplus, and so explain in our replies. But such letters reveal in a unique and effective way the standing that *Life and Health* has among those who are leaders in the ethical medical world.

An Added Value

Our own leading medical men give the distinctive stamp to the journal by their strong contributions. As an added value, there are provided for our subscribers certain contributions from eminent men outside our organization.

For example, there will appear in the May issue the first of two articles giving the real facts concerning narcotic drug addicts. The author is the doctor under whose direction the government is carrying on its extensive medical and social investigation of drug addicts. There will be published also in May the first of two articles giving market counsel on how to make your money go the farthest when buying vegetables. The author is the market specialist on fruits and vegetables of the United States Department of Agriculture. And future months hold even better things in store.

For a limited time, the names of new subscribers among our people will be entered in the list at half the usual rate. Instead of the regular price of \$1, remit ONLY 50 CENTS and receive 12 issues—delightful reading whose value, translated into better health for your home, cannot be measured in dollars and cents. Order now, so your subscription can begin with the May number. Send orders to your Book and Bible House, or to the

REVIEW AND HERALD PUB. ASSN.
Takoma Park, Washington, D.C.

but certain fundamentals of table etiquette should be required of him. He will hold his spoon as a bar, the back of the hand up and thumb closed over the fist; he will hold a glass with both hands while drinking, but he can learn to wipe his mouth before taking a drink. He must learn to take small mouthfuls, to eat slowly, and to spill nothing, nor smear food over his face or clothes. He must keep his mouth closed while chewing. He must not crumb his bread or muss or play with his food, but attend to his business of eating. When he is able to do this, he may come to the dining table as a treat. But if he becomes restless and noisy, hitting his dish or spoon, twisting about this way and that, he may not be allowed to come to the table.

A child should never be nagged at, but quietly removed from the dining room. He should be excused or taken away the instant he becomes disobedient. It is surprising how soon a child will learn these proper table manners, if they are regularly required. By the age of two years he will have learned to sit up straight and keep his hands in his lap when not eating. If he wants to talk, he must stop eating and look at mother, who at the first pause in the conversation will inquire as to his needs.

Little boys as well as girls may be taught to help about the house, to set the lunch table, to carry dishes of food, to remove cups, and to be generally useful. And when there are visitors, they should do all these things without making themselves noticed in any way, and never think of speaking unless spoken to. When not needed, they will leave the room quietly and unobtrusively.

Young men who as children have been trained in this way, will not find themselves awkward in assisting their hostess, who may be entertaining without servants. In well-regulated homes, if there are no servants, the young men of the family fill the place insofar as waiting on the table and solicitation for the welfare of guests is concerned. At informal dinners, gentlemen guests take it upon themselves to serve the ladies; so, while quite young, all boys should become accustomed to these little courtesies, and their manner will then be easy and unaffected, a matter of habit.

Servants are human beings, and should be treated with the respect and consideration due to their position and service. "Respect your hired help, treat them kindly, considerately, but go no farther. Let your department be such that there will be no advances to familiarity from them." —*Testimonies*, Vol. II, p. 461.

Servants are customarily called by their first names, "Susan," "Richard," never by a nickname. The housekeeper, however, is "Mrs. Malloy," the butler, "Jenkins." To all the servants you are, "Mrs. Wright," "Mr. Wright," and the children are "Miss Cecelia" or "Mr. Hugo," begun when they are only half-grown children.

Efficient servants are quiet, self-respecting, unobtrusive, and unfailingly courteous and polite. They invariably answer, "Yes, madam," never "Yes," "No," "All right," "Sure."

A maid knocks on a bedroom door, and waits for permission to enter.



The Message by Radio

BY W. E. HOWELL

By way of supplementing our first announcement, last week, of broadcasting from Washington, D.C., it is important to add that our chain broadcast has been extended to cover the following stations each Sunday from 10:15 to 10:30 A.M.

WOL	Washington, D.C.	1310 Kilo.
WDEL	Wilmington, Del.	1120 Kilo.
WIP	Philadelphia, Pa.	610 Kilo.
WMCA	New York City	570 Kilo.
WIXBS	Waterbury, Conn.	1530 Kilo.
WPRO	Providence, R.I.	630 Kilo.
WMEX	Boston, Mass.	1500 Kilo.
WLNH	Laconia, N.H.	1510 Kilo.

WBAL Baltimore, Md. 1060 Kilo.
Each Sunday 10:00-10:15 A. M.

WHDH Boston, Mass. 830 Kilo.
Each Wednesday, Thursday, and Friday 9:00-9:15 A.M.

Letters of Appreciation

The readers of the REVIEW will be pleased to learn that in the first four days after our first chain broadcast on Sunday, March 8, nearly a thousand letters of interest and requests for literature have been received at our radio office in the General Conference building. One of these is a letter from the chairman of what the newspapers frequently style a "powerful committee" in the United States Senate. In his letter to Elder John Ford, he says:

"Please let me thank you very sincerely for the delightful message which I had the good fortune to hear you deliver over the radio last Sunday morning.

"Will you not kindly mail to me a copy of your lecture which you mentioned in your discussion, and the title of which I believe is, 'What and Where Is Heaven?'"

"From my heart I wish you success, and trust that you may be spared much longer than threescore years and ten or even fourscore years and ten in which to proclaim the glad tidings of great

joy to the distressed people who 'walk in darkness' and 'dwell in the land of the shadow of death.'"

Will our people who live within range of the stations listed above please call the attention of their neighbors and friends to the broadcasting hour and dial number of these stations? A note to the local newspapers or a notice to their radio column, without using the denominational name, would be helpful.

Be sure also to write letters of interest and appreciation to the station itself, as this will facilitate our getting favorable time and terms on the stations.

We are negotiating with other stations farther west and south, and hope to announce one or two more next week. We shall soon be ready also to send out electrical transcription records to any conference in the United States that may desire to place them in local stations. Pray that the message may be rapidly extended by means of this marvelous modern invention, to help effectually in reaping the over-ripening harvest of men's souls.

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.

Hayes.—Ephrim Hayes was born Jan. 1, 1846; and died in Indiana, Feb. 14, 1936.

Richie.—Mrs. Sarah E. Richie was born Oct. 13, 1859; and died in Indiana, Feb. 4, 1936.

Spiegel.—Frank Spiegel was born in Germany, May 8, 1861; and died at Denver, Colo., Oct. 26, 1935.

Hall.—Mrs. Belle Hall was born at Palestine, Ill., Nov. 18, 1861; and died at Bichnell, Ind., Feb. 13, 1936.

Stewart.—Mrs. Roberta A. Stewart was born July 31, 1889; and died at Charlotte, N.C., Feb. 19, 1936.

Hoermann.—William F. Hoermann was born Sept. 6, 1886; and died at St. Louis, Mo., Jan. 24, 1936.

Fabrizio.—Mrs. Filomena Fabrizio was born in Italy, Sept. 19, 1841; and died in Denver, Colo., Sept. 13, 1935.

Richardson.—Mrs. Elizabeth J. Richardson was born June 8, 1862; and died at Cicero, Ind., Feb. 4, 1936.

Videto.—James Videto was born near Jackson, Mich., May 11, 1845; and died in the same city, Feb. 15, 1936.

Goodwin.—Charles A. Goodwin was born near Raleigh, N.C., Aug. 8, 1855; and died at the same place, Feb. 27, 1936.

Maxwell.—James J. Maxwell was born in Scotland, Nov. 29, 1836; and died at San Francisco, Calif., Feb. 3, 1936.

Smith.—O. O. Smith was born June 22, 1851; and died at Knoxville, Tenn., Jan. 22, 1936.

Madigan.—Michael F. Madigan was born at Vienna, Wis., July 2, 1877; and died at Lodi, Wis., Jan. 28, 1936.

Balmforth.—Mrs. Harriet Balmforth was born in England, in 1849; and died at Philadelphia, Pa., Dec. 18, 1935.

Shannon.—Mrs. Elnora H. Shannon was born near Delta, Ohio, May 22, 1858; and died at Flint, Mich., Feb. 15, 1936.

Little.—Elsie Mudora Little was born at Rockwell, Iowa, March 15, 1878; and died at Madison, Wis., Feb. 1, 1936.

Herger.—Mrs. Rosa Hanf Herger was born in Germany, May 24, 1859; and died at Los Angeles, Calif., Feb. 1, 1936.

Blake.—Mrs. Maud Blake, nee Kennedy, was born at Camden, Ohio, Nov. 14, 1888; and died at Muncie, Ind., July 31, 1935.

Bethel.—Mrs. Anna Bigelow Bethel was born at New Boston, Ill., May 13, 1885; and died at Denver, Colo., Dec. 11, 1935.

Lawson.—Philip Lawson was born at Culpepper, Va., July 14, 1859; and died near Rothbury, Mich., Jan. 16, 1936.

Keller.—Mrs. Martha V. Keller was born at Washington, D.C., Nov. 24, 1866; and died at Philadelphia, Pa., Feb. 11, 1936.

Burdette.—Albert H. Burdette was born at Washington, D.C., Oct. 5, 1869; and died at Takoma Park, D.C., Feb. 16, 1936.

Bowers.—Theodore Francis Bowers was born at Central City, Colo., Dec. 19, 1904; and died at Longmont, Colo., Jan. 10, 1936.

McClure.—Cora W. McClure was born in Washington County, Ohio, in 1864; and died at Riverside, Calif., Jan. 31, 1936.

Matthews.—Mrs. Lora E. Hansen Matthews was born at Hastings, Mich., July 3, 1865; and died at Denver, Colo., Jan. 13, 1935.

Andrews.—Frank Eugene Andrews was born at Rochester, N.Y., March 20, 1843; and died at Long Beach, Calif., Dec. 27, 1935.

Otis.—Mrs. Sarah Frances Towler Otis was born near Quincy, Ill., Nov. 30, 1854; and died at Glens Ferry, Idaho, Feb. 2, 1936.

Lee.—Mrs. Bertha Ellen Lee, nee Brown, was born at Peru, Iowa, Aug. 8, 1875; and died at Riverside, Calif., Jan. 20, 1936.

Trumbull.—Mrs. Lucy Tessie Trumbull was born at Colorado Springs, Colo., Nov. 20, 1887; and died at Denver, Colo., Nov. 27, 1935.

Hedrick.—Mrs. Ruth May Hedrick, nee Masters, was born at Warrington, Ind., May 3, 1894; and died at Muncie, Ind., Dec. 23, 1935.

Perdue.—Mrs. Viola Perdue, nee Anderson, was born at Calvin, Mich., March 18, 1867; and died at Grand Rapids, Mich., Feb. 13, 1936.

Haines.—Mrs. Clara B. Haines, nee Umlandt, was born at Glen Eyre, Pa., Aug. 24, 1885; and died at Worthington, Ohio, Feb. 9, 1936.

Hoppes.—Mrs. Cora Florence Hoppes, nee Willhide, was born in Frederick County, Maryland, in 1873; and died at Anderson, Ind., Feb. 1, 1936.

Ansley.—Mrs. Lydia Ansley, of Marion, Indiana, recently died at the age of seventy-three. She was the mother of Elder O. B. Hall's wife.

Caldwell.—Lloyd J. Caldwell was born at Goshen, Ind., Sept. 25, 1854; and died at Oakland, Calif., Jan. 7, 1936. He was among the first students in Battle Creek College.

Bliss.—Mary Eunice Bliss was born at Gilboa, Ohio, Aug. 8, 1846; and died at Glendale, Calif., Feb. 6, 1936. In the truth from childhood, she remained faithful unto death.

Graves.—Edward W. Graves was born at Clearmont, Mo., Feb. 24, 1882; and died at Nevada, Iowa, Feb. 1, 1936. For several years Brother Graves was connected with the rural schools in Alabama.

Ashcraft.—Mrs. Marietta Ashcraft was born at New London, Ohio, Oct. 18, 1844; and died at Los Angeles, Calif., Jan. 26, 1936. She accepted the truth over fifty years ago, and had strong faith in her Saviour.

Schierman.—Mrs. Ethel Seaver-Schierman was born at Oakdale, Wash., March 25, 1891; and died at Twin Falls, Idaho, Feb. 10, 1936. Her death was due to injuries sustained in an automobile accident. Miss Seaver entered nurses' training at the Walla Walla Sanitarium, and while there met D. R. Schierman, who was attending Walla Walla College, and they were married in 1909.

A little later he was called to enter the ministry in the Upper Columbia Conference. She labored faithfully by his side through all these years, in the Upper Columbia, Southern Oregon, and Oregon Conferences. She leaves to mourn their loss, her husband, who is pastor of the Tabernacle church of Portland, and two daughters, Ruth and Irene, both nurses residing in Portland; also a sister and two brothers, besides other relatives and a host of friends.

Roberts.—Mrs. Ella Etta Roberts, nee Tomlinson, was born in Boone County, Iowa, Nov. 13, 1864; and died at Rickreall, Oreg., Feb. 7, 1936. In 1883 she was married to Mr. Turner Moore. Into this home were born two daughters, who survive her. After the death of Mr. Moore in 1894, she entered nurses' training at the Portland Sanitarium, and served as matron in that institution for ten years. Later she served as matron of Walla Walla College. In 1910 she was married to A. G. Roberts, and lived on a farm in Polk County, Oregon, until his death. Since then Mrs. Roberts has made her home with her daughter, Miss Madge E. Moore, who is teaching at the Portland Junior Academy.

James.—Samuel Otey James was born near Wabash, Ind., Dec. 5, 1847; and died at Hondo, Calif., Jan. 18, 1936. He was baptized by Elder G. I. Butler in 1869, and walked in newness of life for sixty-five years. Brother James sowed precious seed by voice and pen. A gifted poet, it is estimated that over one thousand of his poems were printed in the *Review*, *Watchman*, and *Signs*, sometimes over the name "U. B. Good," "Uncle Sam," or under the caption "Crumbs." He is survived by one brother, J. S. James, now on his way from India after thirty years of service in that mission field.

Worden.—Eleanor May Worden, only daughter of Mr. and Mrs. John H. Worden, was born in Chillan, Republic of Chile, South America; and died at Lodi, Calif., Feb. 10, 1936, at the age of twelve years. Brother and Sister Worden were missionaries in South America for a number of years.

Grohens.—William Grohens was born at Battle Creek, Mich., Feb. 5, 1902; and died at Marshall, Mich., Feb. 3, 1936.

Towler.—Cyrus Bailey Towler was born near Minneapolis, Minn., March 26, 1869; and died at Glendale, Calif., Jan. 31, 1936. Brother Towler was ever a loyal supporter of the cause, serving as a church elder and in other church offices.

Brandt.—Joseph Brandt was born of Holland parentage at Forest Grove, Mich., Sept. 23, 1872; and died Feb. 18, 1936. He accepted present truth in Kentucky in 1898, after which he took a short nurses' course at the Battle Creek Sanitarium. Later he joined the staff at the Helping Hand Mission in Milwaukee, Wis., where he was united in marriage to Mathilda

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Mundt in 1902. Brother Brandt then took up colporteur work, and in 1902 was sent to England, where he continued in this work for nineteen years. Two children, a son and a daughter, were born to them while they were in England. In 1926 he moved to Milwaukee. Although a stroke two years ago left him a partial cripple, he was constantly visiting the sick and those in need of encouragement. His life was one of constant ministry. He is survived by his wife and two children.

ELDER CHARLES HENRY BATES

Charles Henry Bates was born in Michigan, Dec. 22, 1866; and died at Glendale, Calif., Feb. 13, 1936. He labored faithfully in Oklahoma, Colorado, Utah, and Wyoming. Until hindered by failing health four years ago, he was very active in home missionary work. He leaves two sons by his first wife, Minnie Petett, who died in 1901; and three daughters and two sons by his wife, Mabel McKenna, who survives him. We are sure he sleeps with the blessing of Revelation 14:13 resting upon him. He was a good husband and a faithful Christian. Funeral services were conducted in the Glendale church by Elder F. H. Westphal, Dr. William J. Johnson, and the writer. H. M. J. Richards.

ELDER J. W. McCORD

John William McCord was born in Leeds, England, Aug. 18, 1869; and died after four weeks of illness at the Hahnemann Hospital, Philadelphia, Pa., Feb. 5, 1936. He is survived by his widow, Mrs. Elizabeth I. McCord, of Philadelphia, and one sister in England. In early manhood he went to San Diego, Calif., and there was converted and entered the Salvation Army, to which he belonged for some time. In 1896 he united with the Seventh-day Adventist Church under the labors of Elder W. M. Healey. He was a student at Healdsburg College for two years.

In 1900 he had charge of the mission in San Francisco, Calif., and in 1902 was ordained as a minister. He labored as an evangelist in California for several years, and seven years were spent in England in the same capacity. In the year 1918 he went to Philadelphia as a minister, and later served as president of the Chesapeake Conference and of the West Virginia Conference. The last years of his life were spent in Philadelphia. Although he was retired from active service, yet from time to time he occupied the pulpit in the North Church. Funeral service was conducted by W. M. Robbins, assisted by the writer. G. S. Rapp.



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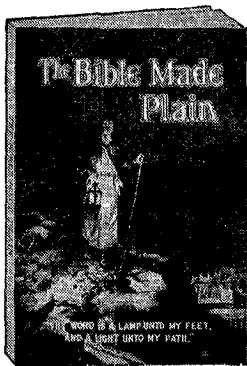
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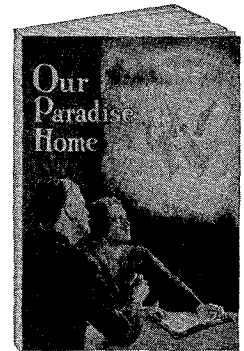
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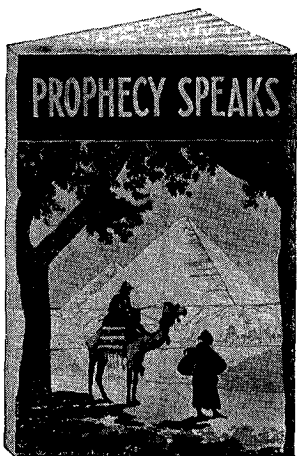
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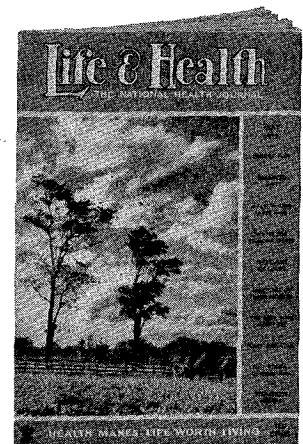


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J. A. Stevens, *Secretary,*
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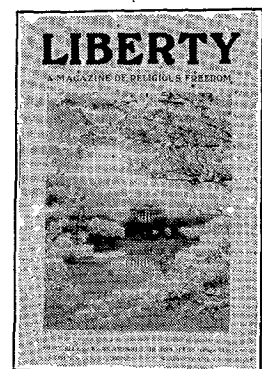
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OF SPECIAL INTEREST

WE direct attention to the radio announcement on page 21.

Missionary Sailings

MR. and Mrs. O. A. Blake and their mother, Mrs. W. J. Blake, returning to the Philippines from furlough, sailed from Los Angeles for Manila on the S.S. "President Lincoln," February 29.

Mr. and Mrs. C. B. Smith, of Nebraska, sailed from New York for Kingston, Jamaica, on the S.S. "Pastars," March 5. Brother and Sister Smith have been called to connect with the faculty of the West Indian Training College in Jamaica.

Miss Esther Pierce, returning to the Inter-American Division office from furlough, sailed from New York for Balboa, Canal Zone, on the "President Wilson," March 5.

Elder and Mrs. E. N. Lugenbeal and little daughter, returning to the Philippines from furlough, sailed from San Francisco for Manila on the "President Lincoln," March 6.

Mr. and Mrs. Benjamin Butherus, of Shelton Academy, Nebraska, having accepted appointment to the Vincent Hill School in Mussoorie, India, sailed from New York on the S.S. "Aquitania," March 11.

H. T. ELLIOTT.

The "Watchman Magazine"

THIS excellent journal comes out monthly with a fine presentation of Biblical truth relating to these thrilling times in which we live. The current number contains articles on religious liberty, fulfilling prophecy, particularly the prophecy found in the second chapter of Daniel, the Sabbath question, the law of God, and other vital questions of this character. There are the usual contributions on health subjects, also some fine articles on the home.

We believe every reader of the REVIEW would enjoy this number of the *Watchman*, and would then wish to circulate it among his friends. The cost of the magazine to those wishing to sell it is, for ten or more single copies, five cents a copy. The yearly subscription rate to our people who wish to use it for missionary work, is 60 cents. Orders should be sent through our Book and Bible Houses.

Saved From Devil Worship

Two weeks ago word came from one of our village teachers in Burma, telling us of a family who had given up devil worship and were keeping the Sabbath. Request was made that we come and remove their heathen altar.

News of this nature is always received with rejoicing, and we were glad to respond to this request. Later we learned a little of the history of the man who, with his family, had experienced such a remarkable change. He had been a very wicked man, and was accustomed to heavy drinking. Satan had used him

successfully to harass and hinder those who were serving the Lord.

His sister and her husband were Christians, and their righteousness provoked the bitter hatred and opposition of this man. One day he had occasion to ask his brother-in-law to lend him bullocks to work in his paddy field. This was on the Sabbath, and his brother-in-law had to refuse, because the Sabbath command requires the day to be kept holy, not only by man, but also by "thy cattle." This was explained as kindly as possible, and the man, apparently satisfied, returned to his home.

The next day another neighbor asked for the bullocks, and obtained them for a day's work. Being a heathen, this man could not understand why his request was denied one day and his neighbor's granted the next. He became very angry, and swore he would kill his sister and her husband. Accordingly he drank a double amount of liquor, and waited until his mind was fully under its influence, and then with a large knife in his hand he went to avenge himself. His brother-in-law barely escaped with his life, but the Lord protected His own, and at last the angry, insane man was brought under control and miraculously prevented from carrying out his evil purpose.

In the days that followed, he received kindness in return for evil. Christian relatives did not report him for trial, as was expected, and as a result of this kindness, conscience awoke. He became greatly troubled in mind, and was finally brought to repent of his sin. Little by little, evil habits began to disappear. When he went to his home, he was clean. He was no longer a slave to drink, and his mouth showed no signs of betel-nut chewing. His wife also had experienced a change of heart, and the children were clean and happy.

We gathered at his home for a short prayer service before his altar was removed. Our village teacher, under whose patient leadership he had been instructed, was present with his family. Several believing neighbors, some of whom were led to give up devil worship by this man's experience, were also there. We were all seated on the bamboo floor. As we read the Bible and spoke of the power of Jesus to break the bands of darkness and to deliver from the power of evil spirits, the man's face shone with a new light. No one could doubt that this was real to him.

After an earnest prayer for God's blessing to rest upon these new believers, we removed from their home the altar devoted to spirit worship. This was the last sign of heathenism. The shelf on which the altar rested is now the place for the family Bible. They rejoice in the belief that "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

The dear people in Burma are responding to the message, and are preparing for the day when Jesus shall come. They make real Seventh-day Adventists. They are looking forward to the return of the Lord, when they will meet their brethren and sisters of other lands.

E. A. CRANE.

The Story of Qualue

ON our visit to the largest village at Aroma, Papua, in 1930, the bushy-haired chief invited me to his house, where we held a meeting.

Two weeks later a fire started in his house, and in a short time almost the whole village had been burned to the ground. Some suggested it was because he had listened to the missionary, that disaster had overtaken him.

During the years since then, he and another old man, a relative, have walked along the beach each Sabbath to the head station for Sabbath school. When he eventually rebuilt his house, the largest in the village, he allotted the lower decking, or floor, to us for a meeting place.

This village of Maopa has been the stronghold of heathenism in this populous district, but we are glad to tell you that a building is now being finished where day school is conducted and meetings are held daily and on Sabbaths. Some young men from this village have already gone out as teachers.

A younger brother of this chief took a firm stand for the truth in his village. In a testimony meeting one day, this man stood for the first time and said: "I am Qualue. You all know me. I am a sinner. I have known more of the evil ways than others in my village. My father and brothers became Christians, but I have continued in the old ways. I have never been in a church before coming to this one. God kept me till the true light came. I am now an Adventist, and I want God to help me in this way."

He was baptized recently. Previous to his baptism he was visiting one of his sons at a plantation along the coast. The boy gave him a small token of witchcraft which he had acquired from bushmen, and asked his father to take it home for him. He carried it home with his Bible, but shortly after reaching home he became ill, with high fever and delirium. The illness lasted several days, and his friends gave him up to die.

In the intervals between his spells of delirium he told them of his mistake in carrying this token, and asked them to take it away and destroy it. They wanted to call a witch to break the spell, but he refused, and sent his nephew to call me, saying, "Qualue is dying."

I went quickly. He told me what he had done, and that he was dying. He said his father had told him all the secrets of sorcery, but he had turned his back on it all. Others wanted him to pass the secrets on to them, but he said, "I will not teach my sons, nor any one else. The secrets will die with me. I wanted to live and build a church in Maopa, but this mistake is costing my life. Who will build it if I die now?"

I assured him that as he had put the evil thing away, and had confessed publicly, the Lord had forgiven him and could heal him. I treated his symptoms, and then we prayed together, and he became calm before I left. During the night the fever abated, and all were astonished, especially those who had come in and felt his limbs and said, "He is dead already."

Even before he was strong again, he gathered his friends, and told them he was really going to die now, in baptism. He appealed to them to follow his example and leave the old ways. There can be no doubt as to the result of such witnessing for Christ.

J. R. JAMES.