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"Behold Ye"

By Alice Bayliss Pettey

To rescue lost man from death, dark,
eternal,
Unlocking the door of the grave,
Came One forth from God with great love
supernal,
The One who is mighty to save.

And where is the hiding of His secret
power?—

Those beams coming out of His hands,
Those scars that remain to tell of that hour
Which nought but God's love under-
stands.

"That it had been He, Israel to redeem,
We trusted," one sorrowing said
To Jesus, arisen, who a stranger did seem
Until blessing and breaking their bread.

Then hastened they back to the eleven
heartbroken,

Their tidings of joy to repeat,
When Jesus appeared there and gave them
this token,
"Behold ye My hands and My feet."

Those hands that ever were stretched forth
in blessing,

That gathered not in, but their loss,
That ministered always love's sweet ca-
ressings,
How could they be nailed to a cross!

Those feet anointed by Mary's libation
Of spikenard and tears that she shed,
How worthy were they to tread ways of
salvation,
And not paths of anguish instead!



O pilgrims of earth, in hours of deep trial
There yet may be blessings most sweet,
When Jesus of you requests self-denial,
And shows you His hands and His feet.

Mexico, D. F.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

The Preacher and Politics

WHAT relation should our church leaders, and especially our preachers, sustain to the question of politics? In the very nature of the case, leaders of the people, particularly those engaged in public work, are interested in everything that pertains to the general welfare. It is natural that every man, whether preacher or lay member, should have an interest in national and international questions. Indeed, our attention is sharply drawn to some of these questions in the prophecies of the word.

There can be no question as to the wisdom and propriety of workers' considering these great world problems in the light of divine prediction. Indeed, this is necessary to prophetic exposition. But even in such discussion of some questions involving vital international issues, great care must be exercised that national jealousies, animosities, and rivalries shall not be endorsed or challenged, thus causing the prophetic expositor to be misunderstood and his message to prove productive of evil rather than good.

The particular question I wish to consider in this article is, To what extent should our workers enter into the discussion or agitation of political questions as such, apart from their relation to the gospel message for our day and generation? In other words, should the clergy of the Seventh-day Adventist Church take an active part in the usual and ordinary political campaigns, town, city, county, State, or national, electioneering publicly or privately for candidates and measures, seeking to promote the policies of some particular party or element, and laboring to defeat the candidates and policies of opposing classes or elements?

These questions are coming to us from various quarters, and it seems appropriate to discuss the subject in the columns of our church paper.

Action of the Autumn Council

The recent Autumn Council felt that some consideration should be given to this question. The judgment of the leaders assembled there, was that our preachers should take no part in any political controversy which might be carried forward in this country or in other countries of the world field. I quote from the

appeal to conference, institutional, and local church leaders, published in the REVIEW of November 28, 1935:

"The preacher of the gospel has no part to act as a politician. His mission is to all men. He should keep free from class prejudices, racial rivalries, national animosities. In the words of the Scripture, 'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.'"

Why should the preacher of the gospel keep himself free from the spirit of political unrest and agitation which we see in the world around us? The very character of his work demands that he should do this.

The gospel is to go to all men, high and low, rich and poor, black and white, learned and illiterate. It knows no class distinctions. The herald of the gospel must therefore keep himself free from every influence and association that would bar or hinder the message with which he has been entrusted. If he seeks to combat the prejudices of one nation against another, if he gives his support to the warfare which one class is waging against another, he is looked upon as a partisan, a man of biased viewpoint in judgment, and to a great extent the way is closed for him to give the gospel message to those with whom he may differ. This prejudice Christ avoided by the manner in which He related Himself to the various peoples He came to save. We are told in the Spirit of prophecy:

"Again and again Christ had been asked to decide legal and political questions; but He refused to interfere in temporal matters. . . . Christ stood in our world as the Head of the great spiritual kingdom that He came to our world to establish,—the kingdom of righteousness. His teaching made plain the ennobling, sanctifying principles that govern this kingdom. He showed that justice and mercy and love are the controlling powers in Jehovah's kingdom."—*"Testimonies," Vol. IX, p. 218.*

The apostle Paul illustrated this Christian principle in his labor for the Gentile world. He preached Christ and His saving gospel. He proclaimed the one true God to those

pagan worshipers, but he did it with becoming tact. So far as the record goes, he engaged in no discussion of political questions. He made no attack upon existing social or civil orders. It is true that his preaching brought down upon him oftentimes the wrath of his listeners. But even when this resulted from his preaching the religion of Christ, responsible officials acknowledged publicly that Paul and his associates were "neither robbers of churches, nor yet blasphemers of your goddess."

Exercising the Right of Franchise

Is it proper for the minister of the gospel to exercise the right of franchise? I believe that he may properly do this. The apostle Paul, in seeking protection from his enemies, appealed to the fact that he was a Roman citizen and was entitled to the protection which this citizenship guaranteed.

It surely is the right of the Christian minister to go quietly to the polls and cast his vote for such measures as he believes make for good government. This is quite different and entirely apart from acting as a partisan in a political field, electioneering, arguing, and contending for political measures, and decrying the policies and the candidates of opposing political parties, which is bound to invite personal antagonism, and to create in the minds of those of opposing views, prejudice against the gospel message which the preacher professedly represents. Very definite instruction has been given that our ministers and the teachers and managers in our schools should keep entirely out of the general field of politics, so far as carrying forward any agitation is concerned.

Plain, Definite Statements

I quote from "Gospel Workers," pages 391 to 395, the following clear, emphatic statements.

These statements are addressed, "To the managers and teachers in our schools." But in the text of the communication our ministers are mentioned very definitely as well. Indeed, instruction on this subject which would apply to school managers and teachers would logically apply even more decidedly to gospel ministers.

"The Lord would have His people bury political questions."

"On these themes silence is eloquence."

"We cannot with safety take part in any political scheme."

"What are we to do, then?—Let political questions alone."

"Those who stand as educators, as

(Continued on page 4)

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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That "Firebrand," Roger Williams

JUST 300 years ago, that is, in 1636, Roger Williams founded Providence Plantations. This was the beginning of the Rhode Island colony, and what is of interest to us, the beginning of a state built upon the foundations of true religious liberty. It is one of the deplorable facts of history that many of the colonists who came over here to find liberty for their religious views, were not ready to extend that same liberty to others. We read with amazement of how Quakers, for example, were persecuted by certain of the colonists, to say nothing of the repressive action taken against Jews.

The true idea of religious liberty, liberty of conscience for the man who differs with you as truly as for yourself, seems to us in America today a self-evident proposition, and for the simple reason that we subscribe to the doctrine of the complete separation of church and state. The two ideas go together; the former is the natural fruitage of the latter.

A Background of Established Churches

The colonists had come from a land where church and state were united; there was the Established Church in England. The same was true of the Continental countries. Naturally the colonists, though they might have separated from the Established Church, had no other conception of religion than that it should be interlocked in some way with the state, that the preacher and the civil magistrate were really in partnership. Hence true religious liberty, the right of dissent from the dominant church, was as impossible in the New World as in the Old, and it was long after the colonial days before the church was completely separated from the state in certain commonwealths.

It was this primary doctrine of church and state union that Roger Williams attacked. It is quite impossible for us today to realize the

measure of courage needed to make such an attack, for his assault on a doctrine so time-honored, and thus far unchallenged, was considered little short of blasphemy, for was it not an attack upon the divine order that God had established in the world? Nor was Williams seasoned in public debate and activities when he challenged the governor of Massachusetts Bay Colony with his heretical views. He was only twenty-seven when he came to Massachusetts from England, and when sentence of banishment was finally pronounced on him, October 9, 1635, he was not more than thirty-two. Cotton Mather, a prominent preacher in the colony, denounced Williams as the "first rebel against the divine church order established in the wilderness." The court, in pronouncing sentence of banishment, charged:

"Whereas, Mr. Roger Williams hath broached and divulged divers new and dangerous opinions against the authority of magistrates and churches, and yet maintaining the same without retraction, it is therefore ordered that the same Mr. Williams shall depart out of this jurisdiction within six weeks next ensuing—not to return any more without license from the court."

Banishment in Winter

The story of Williams' distressing experience in fleeing the colony amid the rigors of a New England winter, is rather too well known to justify discussing it here. Our memory of the story is revived by this brief reference to the flight, in Williams' own words:

"I was unmercifully driven from my chamber to a winter's flight, exposed to the miseries, poverties, necessities, wants, hardships, of sea and land, in a banished condition. For one fourteen weeks, in a bitter winter season, I was sorely tossed and knew not what bread or bed did mean."

Williams was a voluminous writer.

To this fact we are indebted for the extensive presentation of his views that are on record. His views on religious liberty are expounded at length in what is perhaps his best-known work, "The Bloudy Tenant of Persecution." We quote two paragraphs in the old English style of spelling:

"Whereas they say that the Civill Power may erect and establish what forme of civill Government may seeme in wisdom most meet, I acknowledge the proposition to be most true, both in itself and also considered with the end of it, that a civill Government is an Ordinance of God to conserve the civill peace of people, so farre as concernes their bodies and Goods as formerly hath beene said.

"But from this grant I infer (as before hath been touched) that the Sovereigne, originall and foundation of Civill power lies in the people (whom they must needs meane by the civill power distinct from the Government set up). And if so that a People may erect and establishe what forme of Government seemes to them most meete for their civill condition: it is evident that such governments as are by them erected and established have no more power, nor for no longer time, than the civill power, or people consenting and agreeing shall betrust with them. This is cleere not only in Reason but in the experience of all Commonweales, where the people are not deprived of their natural freedom by the power of Tyrants."

The Figure of a Ship to Illustrate Principle

His conception of the proper relationship of church and state is clearly illustrated by his reference to the government of a ship at sea. Said he:

"There goes many a ship to sea with many hundreds souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth or a human combination or society. It hath fallen out sometimes, that both Papists and Protes-

tants, Jews and Turks, may be embarked in one ship; upon which proposal I affirm that all the liberty of conscience that I ever pleaded for, turns upon these two hinges—that none of the Papists, Protestants, Jews, or Turks be forced to come to ship's prayer or worship nor compelled from their own particular prayer or worship, if they practice any. I further add that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, also command that justice, peace, and sobriety be kept and practised both among the seamen and all the passengers.

"If any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help, in person or purse, toward the common charges or defenses; if any refuse to obey the common laws and orders of the ship, concerning their common peace and preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in Christ, therefore no masters nor officers, no laws, nor orders nor corrections nor punishments—I say, I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits."

Those who settled in Providence were called upon to sign the following covenant, the last phrase of which reveals again Roger Williams' doctrine of the distinct separation between civil and religious matters:

"We whose names are hereunder written, being desirous of to inhabit in the town of Providence, do promise to submit ourselves in active and passive obedience to all such orders or agreements as shall be made for public good of the body in an orderly way by the major consent of the present inhabitants, masters of families incorporated together into a township, and such others as they shall admit into the same only in civil things."

"Only in civil things"—a harmless-looking phrase with which to qualify a covenant. We would read right past it today without hesitating a moment or noting anything unusual about it, but the doctrine embodied in that phrase banished Roger Williams from the habitations of his fellow English colonists. He was described as a firebrand, and with more truth than his adversaries realized when they hurled this epithet at him. He was a firebrand that

started a conflagration great enough to burn out all the decayed structure of old-world church-and-stateism that had been brought to this new continent.

A Great Movement From Small Beginning

From what small, insignificant beginnings great movements grow! Who would have dreamed that when Williams started out alone from the Massachusetts Bay Colony because of his views on church and state, there would ultimately follow him a whole nation? But it has ever been thus. Mighty forces for great and eternal

principles, have rather generally been first advocated in some small way by a man or a group of men who were considered fanatics, heretics, and even traitors. The value of a principle is not to be measured by its lowly origin or by the number of those who at first endorse it. This is the lesson from Roger Williams. It is a lesson that ought to bring courage to just such people as Seventh-day Adventists, who are striving to present principles and truths that are often ridiculed by the world.

F. D. N.

The Preacher and Politics

(Continued from page 2)

ministers, as laborers together with God in any line, have no battles to fight in the political world."

"Is it their work to make enemies in the political world?—No, no."

"God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, but by standing as individual parts of His great whole, with Christ as our Head."

"Those teachers in the church or in the school who distinguish themselves by their zeal in politics, should be relieved of their work and responsibility without delay."

"The tithe should not be used to pay any one for speechifying on political questions."

Every teacher, minister, or leader who does this "should be converted by a belief in the truth or give up his work, . . . or his credentials must be taken from him."

This instruction suggests that there would be danger that some of our workers would be led to enter the political field. I know of only a few cases in years gone by in which this has been done, and I am confident that those who have violated the principles enunciated have done so believing that the political issue involved, warranted their active interest. My confidence, therefore, in the integrity of these brethren has in no sense been lessened. I believe, however, that there is a better way for the gospel minister to relate himself to questions of this character, and to the best of my ability I have pointed this way in this editorial.

A Plain and Clear Distinction

One who will read carefully the entire text from which these quotations are taken, will observe that the messenger of the Lord makes a clear, positive distinction between actively entering the general political field to promote and advocate general meas-

ures, and giving support to the cause of prohibition; because she immediately follows this counsel against entering the general field of politics with this statement regarding prohibition: "On the temperance question, take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins."—*Id.*, p. 394. And this is followed immediately by this further warning to the ministry of the church against engaging in general political discussion:

"There is a large vineyard to be cultivated; but while Christians are to work among unbelievers, they are not to appear like worldlings. They are not to spend their time talking politics or acting politics; for by so doing they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as politicians, should have their credentials taken from them; for this work God has not given to high or low among His people."—*Id.*, p. 395.

Violating the Principle Even in Advocating Prohibition

But this should be definitely borne in mind, that even in the advocacy of prohibition and other questions of this character, the conference or institutional worker might so relate himself to the discussion that he would violate the very principles contained in the foregoing instruction relative to not aligning himself with political parties and partisan politics. For a Seventh-day Adventist to campaign in behalf of prohibition as does the average politician would mark him at once as belonging to this class of agitators. This would indeed be deplorable and would, in the minds of all fair-minded men, cast discredit upon the cause he was seeking to represent.

Let us remember this, that first of

all we are Christians, and that in every relationship of life our attitude should be that of a Christian. When we belie this noble calling we cheapen our profession and lower ourselves in the estimation of our fellow men.

The Preacher and the Religious Appeal

The Christian believer, and particularly the preacher of the gospel, will always seek to distinguish between men and principles. While decrying evil principles and revealing their true character, he will endeavor to save the men advocating those principles. He will avoid ridicule and abuse of his opponents. He will recognize the principles of health and temperance as a part of the gospel message, and will present those principles on such a high plane of discussion as to raise his work so far above the discussion of the average politician that there will be no confusion or question in the minds of his hearers as to his unselfish purposes and objectives. His appeal will be to the hearts of his hearers as well as to their reason and intelligence. He will speak, not as representing some political party, with its selfish plans and purposes, but as the ambassador of Heaven.

It was in this way that the apostle Paul advocated temperance in his day. He preached it in association with righteousness and a coming judgment. Indeed, he used every occasion afforded him, whether in liberty or in bonds, to preach Christ and His saving gospel. The preacher of the gospel today should find no time or inclination for other service. Indeed, this is the one and only objective of his life. Let him be true to the gospel commission.

The preacher of the gospel cannot justly dissociate any work he may do from his high and holy calling. He cannot properly lay aside for a season his work as a herald of the cross, and assume some other role foreign to gospel service. He cannot divorce, in the minds of his associates, his profession as an ambassador of Christ, from his social life, his business dealings, or his duties as a citizen. First and preeminent, he stands before others in the character of his religious profession. He cannot be a preacher of righteousness, and at the same time, as occasion may warrant, a politician. His relationship to the state, his duty as a citizen, must be determined always in the light of his first and higher duty as the representative and ambassador of God. Indeed, his life in every relationship is to exemplify and elucidate the gospel principles he proclaims to others. Only thus is he a true preacher of righteousness.

Compromising the Church

I feel that it is a great mistake, especially for our ministers, to enter the general field as political agitators, either in local municipal affairs or in the affairs pertaining to the State or to the country at large. In doing this, they compromise their high and holy calling. They compromise the denomination which they represent. If they have received a call from their fellow citizens to accept some position in the political world, and they feel that God would have them respond to that call, then in order that there may be no misunderstanding on the part of the general public, they should resign their positions in connection with conference or institutional work. The issue then is clearly drawn, and no advantage can be taken of the part they play in the political field. And this course is in harmony with the principle of the instruction we have received.

Through the years we, in common with many in other churches, have deplored and decried the entrance of

the gospel minister, as such, into the arena of politics. Some religious-political reformers have so mixed religion with politics that they have made themselves odious in the estimation of many. Let us not approve in our own experience as a church that inconsistent conduct which we have rightly condemned in others.

We have come into troublous times in the experience of this old world. Crosscurrents of thought and agitation fill the very air we breathe. The enemy of all righteousness would be well pleased to divert the energies of our workers to worldly objectives, to create against them and against the church, prejudices which would bar the way for the entrance of the gospel message. It is for this reason that we have received the definite counsel contained in the quotations given above.

May God give to every one of our workers wisdom and grace to know how rightly to relate himself to these principles and to every question that shall arise in his experience.

"The Isles Shall Wait for His Law"

It is remarkable how the prophet Isaiah—the Old Testament prophet of the closing gospel work—repeatedly referred to the ingathering of souls to Christ from "the isles."

To the people of that time "the isles" doubtless meant Cyprus and the islands of the Aegean Sea, off the Asia Minor coast, with possibly Sicily and the Balearic Isles of Spain. The mariners of Tyre and Sidon may even have brought knowledge of the British Isles to the ancient world of Isaiah's day. But these prophecies of the gospel ingathering clearly foretold a work among the islands in the uttermost parts of the earth as the glorious time came for calling all the Gentile world to share the salvation of the Messiah's kingdom.

These prophecies of a light for the uttermost isles inspired Columbus to attempt to reach the Indies by way of the Western ocean. These same prophecies of a light for the Gentiles and for the islands were basic factors in fastening the conviction in the heart of William Carey that made him the pioneer of modern missions as "the time of the end" came.

Wonderfully the prophecy of the waiting isles has been fulfilled in this time when the judgment-hour message calls all peoples to give ear to "the commandments of God."

"The isles shall wait for His law."
"I was astonished to hear them say,
'We have been waiting for you,'"

said Elder MacLaren, telling of his reception by the untouched pagan people of Mussau. And within a year nearly all the people were giving heed to the law of God.

Here in the Inter-American Division, where I write, the fruitage among the West India Islands has been a marvel. Of the 4,000 new members taken in during the last year reported for (1934), the great proportion have come to us from the islands.

"Of the baptisms in all the world in 1934," A. R. Ogden told us at the Balboa council, "one in twenty was in the Antillian Union," which takes in the northern islands. The island of Jamaica alone, Celian E. Andross told us, has over 5,000 baptized members. It is the island fruitage that gives this division its high percentage of baptisms. In North America, for instance, as W. R. Elliott, of the East Caribbean Union, told us, the baptisms in 1934 for each ordained minister were twelve, while in Inter-America forty were baptized for each ordained minister.

Then look at the Philippine Union, all composed of islands, a joy to our hearts, with over 17,000 souls gathered in since 1911; and look at those growing Sabbath school figures in the South Sea Island missions of the Australasian Division.

Truly the isles are found waiting for God's law, as the prophecy foretold.

W. A. S.

"My Peace I Give Unto You"

TODAY the world is filled with fear. "Men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth." The terrible specter of war is rising higher and higher on the horizon of the nations. In some provinces, men and women are flocking to the cathedrals, praying for peace, with little hope that another great disaster can humanly be averted. East and west the nations are arming as never before in history. Alarm fills the hearts and minds of many.

Not alone in the probability of war is there cause for fear. The uncertainty of means for a livelihood is worrying multitudes. The wolf still lingers at the door of many hungry families and haunts the dreams of wage earners. Want and deprivation stalk through the populous lands of the world.

Religious persecution has come to others. Even in this enlightened age, proclaimed for its liberality and freedom, many worship God in the secret of their own closet. The hand of oppression weighs heavily on entire nations. Truly it is a distressing time for many hearts, so much so that reason snaps and thousands end it all with a dagger in their own hand.

But in this trying hour, when not only from without but from within the conflict between good and evil rages, the comforting words of Jesus come, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

It is remarkable that when these words were spoken, the Saviour was facing the agony of Gethsemane, the ordeal of the judgment hall, the condemnation of death by an angry multitude, the mockery at Calvary, the heartbreaking sorrow upon the cross; and yet He faced it all with peace in His soul. Like the Master's, the Christian's peace is not dependent on environment, on circumstances, but on fellowship with God. The child of God is often opposed, misrepresented, and persecuted. Conflicts surge about him; billows of temptation break over his soul. All this was foretold by the Saviour. He said: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

So, in sunshine or in storm, in

times of peace or in the midst of war, on the mountain peaks of Christian ecstasy or in the valley of temptation and affliction, the child of God may have peace reigning in his soul. "My peace I give unto you."

"Not as the World Giveth"

The world offers peace on terms of compromise. To be popular with worldly society, one must conform to the ideas and customs of men. The youth are required to surrender their Christian standards and yield to the will of their comrades if they would keep in the good graces of associates. The exercise of their own convictions soon creates a gulf between them and earthly friends. If one would be at peace with the world, he must compromise again and again until there is little left of standards distinctly his own.

But in the service of God there is peace without compromise. Though ostracized by relatives and former friends, the Christian may enjoy that fellowship with God that more than compensates for the loss. In the hour of trial, instead of yielding for the sake of peace, he is given power for victory, and the joy of victory is the result. Though the battle wax hot, though suffering seem long, yet the servant of God may rest in faith of ultimate deliverance. He can remember that these light afflictions which are but for a moment are working for him a far more exceeding and eternal weight of glory.

"In the world," said the Saviour, "ye shall have tribulation: but be of good cheer; I have overcome the world." There is no promise that the Christian will have an easy time in this world. In fact, many of the symbols of Christian experience convey the idea of warfare, of conflict. Our Lord prayed, not that His disciples should be taken out of the world, away from temptation and trouble, but that the Father should keep them from the evil. Plainly He told His followers, "In the world ye shall have tribulation." No false hopes are held out here. The Saviour knew that the eleven loyal disciples before Him would be harassed and tried. There lay before them the overwhelming disappointment at His death. Following the resurrection and the Pentecostal shower, cruel persecution would be theirs. Some of them must suffer martyrdom. Others were driven from place to place, and into exile. Nevertheless He declared, "In Me ye" shall "have peace."

Kept in Perfect Peace

The prophet Isaiah tells how this blessed boon is to be had: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. The mind must be stayed on God, especially in the hour of greatest temptation and of deepest sorrow. Jehovah will never forsake those who put their trust in Him. His promises are sure. Though their fulfillment may not be immediately seen, yet they are certain. God cannot lie. He will accomplish all He has promised. So we may rest in the assurance that in His own time our Lord will do all things well.

As God's people, we should learn the lessons of trust in the everyday experiences of life. This is the way we are prepared for the severe tests of tomorrow. If we give way to disappointment and yield the battle today, how shall we endure the greater trials of the future? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5. We need to brace ourselves for the conflict today, putting our trust wholly in the infinite power of God, and know the joy of present victory. Let us stay our minds on God, and He will keep us in perfect peace.

Whatever the experiences of life, whatever the environment, whatever conflicts await, the Saviour's promise is, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." T. M. F.



A Thing of Beauty

"To do something for some one else; to love the unlovely; to give a hand to the uncongenial; to make friends with the poor and folks of low degree; to find a niche in the church of the Lord and to do something out of sheer love for Him; to determine in His house to have His mind; to plan to win at least one for the Master; to aim to redeem past time that is lost; to will to let one's light shine; to cut off practices that are sinful and costly; to add the beauty of holiness,—this is to make one's life a thing of beauty, and this is to grow in grace, for growing in grace is simply copying the beautiful life of the altogether lovely One."

GENERAL ARTICLES



Tithe Paying---Our Privilege

BY ERNEST GACKENHEIMER

"THE earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8. "Every beast of the forest is Mine, and the cattle upon a thousand hills." Ps. 50:10.

The Lord Jesus Christ created all things. John 1:1-3, 14. "He spake, and it was done; He commanded, and it stood fast." Ps. 33:9. When this earth was completed, He put man in Eden to "dress it and to keep it." Thus man became God's steward over the earth.

After Adam and Eve sinned and were driven from their home in Eden, their opportunity for service was limited because of their sinful nature. Yet as man worked and labored for an existence, he was still held accountable for the use he made of his time and talents.

God saw that the most vulnerable point of man's nature was covetousness, and it was upon this point that our first parents fell. So He instituted a plan, or system, whereby the children of men might overcome this unholy desire. He gave them the system of tithes and offerings.

Under the Melchizedek Priesthood

In the patriarchal age we find that Abraham was a faithful tithepayer. On returning from the battle of the kings (Genesis 14) he was met by the king of Salem, Melchizedek, priest of the most high God, to whom he gave tithes of all he possessed. This was a mere incident in the life of Abraham, and we would conclude that tithing must have been practiced in those days.

Another thought to be noticed is this: Melchizedek was not of the Levitical priesthood, for he preceded it. The Levites were later set apart by God to receive the tithes and offerings of His people. We shall give further study to this later.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

"The special system of tithing was founded on a principle which is as enduring as the law of God."—*Testimonies*, Vol. III, p. 404. Tithing "is divine in its origin."—*Id.*, p. 388.

Abraham recognized this principle,

and so also did his grandson Jacob. Abraham lived fifteen years after Esau and Jacob were born to Isaac, and doubtless told the boys of this divine plan. When Jacob went to his relatives in Haran, he vowed at Bethel to pay God the portion due Him, namely, the tenth of his income. And this was before there was a Levitical priesthood.

Later, when Israel was organized into a nation and God commanded the people to remember to pay tithes and offerings, the tithe was given to the Levites, who were then set apart as priests. (See Lev. 27:30; Num. 18:21.) The Lord told the Israelites that if they would walk in all His laws, He would prosper them; and if they chose not to do so, their prosperity would give way to famine and divers other evils.

Result of Unfaithfulness

"Is it time for you, O ye, to dwell in your ceiled houses, and this house [the sanctuary] lie waste? Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house." Haggai 1:4-9.

Thus we see that because Israel neglected to care for the work of the Lord, they were without God's blessing.

"Like the Sabbath, a tenth of the increase is sacred. God has reserved it for Himself. He will carry forward His work upon the earth, with the increase of the means that He has entrusted to man."—*Testimonies*, Vol. III, p. 395.

In Romans 9 we read that those who endeavor to walk in God's law, through Christ, are true Israelites. Also in Hosea we read: "I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." Hosea 2:23.

So then the message that was addressed to ancient Israel in Malachi 3:7-10 is also spoken to us of modern Israel:

"Even from the days of your fathers ye have gone away from Mine ordi-

nances, and have not kept them. Return unto Me, and I will return unto you. . . . Will a man rob God? Yet ye have robbed Me. . . . in tithes and offerings. Ye are cursed with a curse: for ye have robbed Me. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"The man who will rob God is cultivating traits of character that will cut him off from admittance into the family of God above."—*Testimonies*, Vol. VI, p. 391.

"To rob God in tithes and offerings is a violation of the plain injunction of Jehovah, and works the deepest injury to those who do it; for it deprives them of the blessing of God, which is promised to those who deal honestly with Him."—*Id.*, Vol. V, p. 644.

Was Tithe Paying Abolished at the Cross?

There are some who claim that with Christ's death on the cross this system of tithe paying was abolished. Let us examine the evidence for or against this position. The ceremonial laws were inaugurated at Mt. Sinai, but we find that tithing, like the institution of the Sabbath, was known and practiced before Israel came into existence. (Gen. 2:3; 14; 26:5.) Christ is quoted in Matthew 23:23 as saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

According to Paul, the giving of our means to support the cause of God is necessary in the sending of the gospel message to those in darkness. (See 1 Cor. 9:11, 13, 14.) He also compares the priesthood of Christ with that of Melchizedek, who received tithes and offerings from Abraham.

"If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full."—*The Acts of the Apostles*, p. 338.

"Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward His work."—*Testimonies*, Vol. V, p. 150.

We are living in an age when this gospel of the kingdom will be preached in all the world. If we hold

back from identifying ourselves with it, God will finish His work, but we will be left out. It is our privilege to lay all on the altar of service, and be used of God until the end.

"Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. . . . Our plans must enlarge, our operations must be extended. What is needed now is a church whose individual members shall be awake and active to do all that it is possible for them to accomplish."—*"Historical Sketches,"* p. 294.

"There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest."—*Id.*, p. 292.

If we would prosper spiritually, we should do our part in a material way;

we should give our tithes and offerings faithfully and honestly; and, above all, we should give ourselves wholly in unselfish service for Christ.

"It should not be a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world."—*"Testimonies,"* Vol. IX, p. 254.

Brethren and sisters, this work of God is going forward. We can hardly keep pace with it, so rapid are its movements toward completion. As has been truly said, "We have tarried around this mountain long enough. Let us now go onward." True, we have held the ropes while others have let go; but let us sacrifice still more, and be faithful to the end, that we may do our part in helping to finish this glorious work.

Our Leaders

BY MARENUS H. JENSEN

God has ever had men who were called by Him to be leaders of His people, shepherds of the flock. Upon these leaders Heaven has placed sacred and solemn responsibility. From the very beginning, God has organized His people for this work, and guided them in their service. To be called to leadership in such a cause is indeed a sacred calling, and with it come responsibilities that are eternal in their results.

Both the Old and New Testaments set a very high standard for those who are called to lead.

God has placed upon the organized church, guided by the Holy Spirit, the responsibility of choosing their leaders. And when the church body, after earnest prayer and careful study, places upon one of its members the responsibility of leadership, that person should look upon that invitation as a call from God to serve, and should accept with a willing heart the solemn responsibility.

Responsibility Toward Church Officers

And we, who by the guidance of the Holy Spirit have asked our brother to serve us, should certainly feel obligated to uphold his hands in every possible way. He needs our help. Through the guidance of the Spirit of prophecy, this denomination has placed heavy responsibility upon the laity. God alone knows how hard many of our local church elders are struggling to provide their families with temporal bread, and at the same time provide acceptable spiritual food for the flock over which they have been made shep-

herds. God forbid that we should ever do other than uphold their hands while they are doing service for the Master. If there is one thing that tests our patience more than another, it is the course of the man who spends one month placing a responsibility on one of his brethren, and then spends the remaining eleven months in finding fault and criticizing everything that brother says and does.

There certainly is seen divine wisdom in allowing us to help choose our leaders. This should cause us to sense a certain amount of responsibility for the man who is in office. For God has been so gracious in His dealings with us that He will not permit a man to assume an office in this organization without our having had a voice in his selection; and only by our consent can he remain in that office, regardless of how acceptable he may or may not be in the sight of Heaven.

We do not claim infallibility in choosing officers for the church; but in the light of good common sense, God's arrangement prevents me from saying too much, even though the wrong man gets into office and remains there for a time. We choose a man for an office, when we feel, in the sight of God, that he is worthy and qualified for that trust. And I have implicit confidence in the man till he has clearly and definitely betrayed that confidence. And I grant this to be true of all my brethren who are called upon to choose men upon whom responsibilities may be laid.

God Still Guiding

We have every reason to believe that God is still guiding His people in their choice of leadership. And we should manifest confidence in the men whom we, by the guidance of the Spirit of God, have chosen to lead out in bearing the responsibilities of the church.

It has been my unfortunate lot to listen to some talk and read some literature that has bored me almost beyond endurance. Every word that was said reflected right back on me, for I am a part of God's great army. I hold no official position, but I am a part of this great movement.

And when through my representatives, a young man and his family are asked to leave this country, with all its conveniences, to leave all their friends and relatives, father and mother in their declining years, to cross the pathless sea, scale the rugged mountains, or cross the trackless deserts to carry the torch of light to those who sit in darkness, I am interested in the man that goes. And then when I read of this young man, all but lost to the outside world, hundreds of miles from help, perhaps in some disease-infected jungle, weak and emaciated on his bed of affliction, my heart goes out to him. I read of how he must arise, and with his own trembling hand frame a little coffin and place a pillow for a curly head that is as dear to him as life itself. Then with a heavy heart he must lower the little casket into a grave in the lonely forest, and with head bowed with grief and heart bleeding with sorrow he leaves the little mound to return to his post of duty.

A Burning Passion for Souls

And then I say, "Brother, stay by the fort, and I will sacrifice with you, and send a little more money with which to buy better food and build a better fort." And from the lonely jungle a faithful voice is heard saying, "Ah, brother, by God's help I'll stay by the fort."

Then some eccentric agitator taunts my grieved spirit with the words, "Ah, just for the loaves and fishes." And in a flash my righteous indignation has mounted almost beyond the point of control. As a Christian I love a poor sinner's soul, but I certainly detest and resent such an attitude. With the Master I must pray, "Father, forgive them; for they know not what they do." I had a voice in sending that brother into the jungle, and I am sacrificing to keep him there. So, by the Lord's help, I'll stand by him. And I have confidence to believe that should this

brother fall at his post of duty, few there be in the advent band who would not snatch the flickering torch from the dying hand and bare it on. Nothing but the love of Jesus and a burning passion for lost souls, would prompt a man to sacrifice like that.

We as Seventh-day Adventists, whether lay members or ministers, missionaries or executives, are what we are, not for the loaves and fishes, but because we honestly believe, and rightly so, that God has called us to preach the everlasting gospel to a dying world, to prepare a people for the coming of the Lord. We have implicit confidence in the message and the people, whether they be the laity or the ministry, for we are all brethren. We are told by the Spirit of prophecy that the old ship will weather every storm and anchor safe in the heavenly port. Those who believe the Spirit of prophecy, must believe this statement also. And my prayer is that I may be on deck when the old ship sets anchor in the haven above.



Joy and Pleasure for the Christian

BY R. L. RYLES

SOME think of the life of a Christian as being one without gladness, joy, or pleasure, a continual round of drudgery and monotonous living. On the contrary, it is one of great happiness. It gives health to the possessor, and like waves of the ocean goes out to others to make their lives happy and light.

This joy of the Christian comes as a result of his being personally acquainted with the Fountain of joy and gladness, from which he is daily drinking. He so appreciates this experience that he is anxious for his relatives, neighbors, and friends to enjoy it with him, so he goes about doing good, carrying sunshine to all with whom he comes in contact.

"Therefore [for this reason] my heart is glad," says the psalmist David, in Psalms 16:9. For what reason? "I have set the Lord always before me: because He is at my right hand, I shall not be moved." David's heart was glad because he had the Lord with him. Should it not cause the heart of every one to be glad to know that the Lord, the Maker of heaven and earth, is with him?

David continues: "My glory rejoiceth: my flesh also shall dwell confidently [margin]." There is no fretful anxiety, because the Christian realizes that he is in the presence of One who knows his needs and doeth

all things well; therefore his heart is glad and his soul rests in hope.

He patiently waits, for he remembers the promise, "Thou wilt show me the path of life." To know that we have by our side One who will show us the path of life is indeed a comforting thought, and should cause all to rejoice and be glad.

"In Thy presence is fullness of joy." Fullness of joy, all we need or can use, is to be found in His presence. It is when we leave His presence that our lives are made sad and we are grieved and worried. "At Thy right hand there are pleasures forevermore." Who could ask for more?

As Christians, are we experiencing the joy and gladness we should? In this world of heartaches, sorrows, and gloominess, do we not need to realize more fully our privileges and our duty as Christians? Let us cling to the real pleasures, and not let the so-called pleasures of the world hinder our spiritual life.



THERE is no doubt in the world that the easiest way to serve God is to serve Him altogether, as the easiest way to do anything in this world is to do it with our whole heart and our whole mind.—*John A. Hutton.*

Christ Is My Advocate

BY W. W. PRESCOTT

I KNOW that I have sinned, but I also know that I have "an Advocate with the Father, Jesus Christ the righteous." Jesus lived for me, He died for me, and He was raised from the dead and ascended to heaven to be my personal representative before the Father.

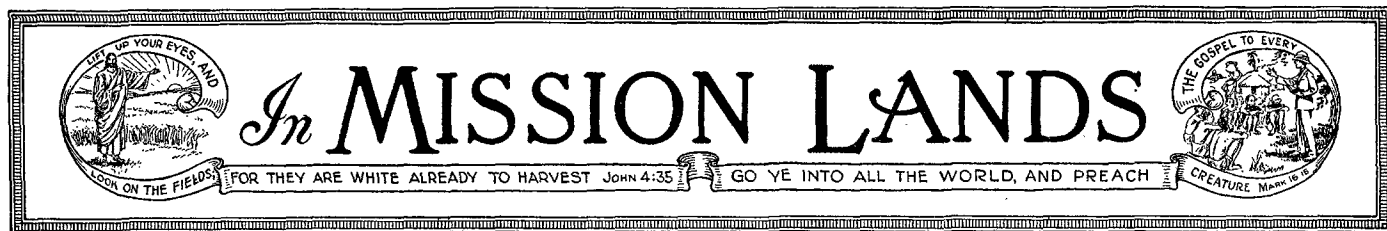
Since Jesus is not ashamed to call me His brother, I can confidently regard Him as my brother. It inspires me with hope and joy to remember that I have a brother in heaven who is both able and willing "to do exceeding abundantly above all that we ask or think." "It behooved Him in all things to be made like unto His brethren," and therefore like unto me, "that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people," and therefore for my sins. As the Son of man, and my brother, Jesus entered "into heaven itself, now to appear before the face of God for" me.

I find comfort in trouble and assurance in perplexity by "looking unto Jesus, the author and perfecter of our faith, who . . . hath sat down at the right hand of the throne of God." Although He has been exalted "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come," yet He does not forget me and my need. He knows that I have no righteousness of my own which would entitle me to heaven, and so as my advocate He pleads His own righteousness in my behalf, and thus I find acceptance.

He knows my frame, and remembers that I am dust, and so as my priest He ministers unto me His own Spirit of grace and power to meet my need. He encourages me to come with confidence to the throne of grace; and when I come, I find Him there to hear my call, to grant forgiveness, and to dispense "grace to help in time of need." I do not mean that this is done apart from the Father; but the love, the mercy, and the forgiving grace of the Father find expression through His Son, Jesus Christ, my priest and advocate, and I come to God through Him.

I know from the Scriptures that I must render my account to Him "who without respect of persons judgeth according to each man's work," and that "the hour of His judgment is come." I must not therefore indulge in any false sense of security, but must rest only upon "a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us." He is my advocate. He, as my personal representative, pleads my case. I have committed the keeping of my soul unto Him, and I rest wholly in His work for me.

I am glad to testify to others concerning Jesus, my all-sufficient advocate. I would that He might be your advocate. Will you accept Him?



Nassau, Bahama Islands

BY F. I. MOHR

I SAW an interesting device in our Shirley Street Sabbath school at Nassau. I had never seen anything like it before. It is a very simple device, made of colored cardboard. The front part is blue, and is perforated to indicate words, figures, or objects. Back of this is an electric light bulb which throws light through the perforations, thus permitting one to read, "Let Your Light Shine!" In the center is a lighthouse; and on either side is a crown, on which are numbers, indicating the classes of the school. This is really the record of the school by classes.

When the various goals are reached for the Sabbath, the light flashes white from the top of the lighthouse and remains lighted for about eight seconds, then is extinguished and remains dark for something like three seconds, then repeats. Should there be a failure anywhere in the whole school, the light flashes red. This indicates that there is danger ahead; and how quickly the whole school comes to the front to change the danger signal. They are so happy when again the light flashes white.

During my visit the light flashed a clear white. Their financial goal is sixteen shillings (about \$4).

The Grants Town school is another interesting place to visit. It was my pleasure to meet with the young people there in the afternoon. We are sorry that on this trip we did not see Elder and Mrs. L. L. Hutchinson, who are the superintendent and secretary respectively of the Bahamas Mission. They are on furlough in California, recuperating. I pray that the Lord may restore them to their usual health, and that if it be His will they may return to that very needy and interesting field. We deeply appreciate their untiring efforts to lead the sinful and needy to Christ.

This mission field has more than 600 islands, of which about twenty-two are inhabited. Most of these are coral reefs. Sponging and fishing are the principal industries. Many of our own people are engaged in this work for a livelihood. It would be of great interest to those

in the homeland to see our people coming to Nassau in their sailing vessels, bringing their products to the capital to be sold. Before leaving the city, they call at the office to pay their tithes and offerings.

The Macedonian Call From the Llanos*

BY JULIO GARCIA

I WISH to say a few words concerning my last trip into the interior of eastern Venezuela, which today is awakening to the powerful call of the last message God is giving through us to a dying world. We have begun to erect a chapel in Maporita. We also have a small day school functioning, with an attendance of from fifteen to twenty pupils. These pupils come as far as three kilometers on foot through mud and water up to their knees, carrying their shoes in their hands. When they arrive at the school, they wash their feet, put on their shoes, and enter the school to study from nine in the morning till three in the afternoon, then retrace that painful journey, passing through woods infested with millions of mosquitoes and many venomous snakes. During school hours they endure smoke from fires built to drive out the mosquitoes (which do not drive them all out); but the smoke does diminish their energy for study. The teacher is a candidate for the next baptism. While learning, she is also teaching the message.

During my stay there, some brethren informed me of an interest about twenty-five kilometers away, where some people were found keeping the Sabbath. I sent two brethren to investigate and to bring proofs. They returned the following Friday with seven of the believers, who were in harmony with all the points of our message, and definitely promised to prepare for baptism in December. Thirteen had manifested this desire. Besides these, a brother who had been careless and had been dropped from the church roll, came with tears,

They take with them papers for distribution, which our kind people in the homeland mail to Nassau for that purpose. I wish more of our people would save their papers and magazines, to be used in missionary work. People in these outlying islands are longing for something to read, but do not have the money with which to order.

confessing his sin and renewing his consecration to the Lord.

On our return we were called to a Catholic community about ten kilometers from this city. We had intended to spend only a day there, attending services, as we believed they had called us out of curiosity, but they insisted that we remain with them a week. The meetings held during that week were attended by eighty-three of the two hundred people of that vicinity. It was a marvel to count eighty-three persons in a meeting, considering the impassable roads, and that many had to cross streams of water five feet deep, which was extremely dangerous because of the alligators.

This country is awakening to the message. How are we to give it to them with no resources? How are we to answer their calls without having a conveyance with which to visit them? At times I feel very sad as I think of the thousands and thousands of persons longing for the message, who live beyond the horizon, off there where the plain and the sky meet. Here in these plains is a promising future for our message. But how can we give it? Where are the resources? We know that God, whose strong arm is being made bare in this last generation, will give us in His own good time all that we long for. This is the hope that encourages me to follow on, struggling with all and against all that oppose the victorious advance of this truth. We are struggling, and we are conquering.

A short time ago an old woman who depended on one of her friends for daily sustenance accepted this message and began to keep the Sab-

*Extract from a personal letter.

bath. She was told that she would be thrown out of the house. With a sad heart she collected her little bit of luggage, and was put out in the street. There in that little house she had lived for many happy and peaceful years. Now in her weak condition and in her infirmity she found herself without a roof to cover her and without a wrap. Her eyes were blinded with tears, but her countenance showed that supreme tranquillity that only the Spirit of Christ can give. An elderly sister in the church opened the doors of her little house and invited the old woman to live with her.

A few days afterward, while they were attending a service, fire destroyed all that the elderly sister possessed. Information concerning the loss reached me the following night. I felt very sad to think of the

loss of this sister, and went to see her. My eyes bathed with tears, I extended my hand to clasp hers, but her face was cheerful and calm. "Did you lose everything?" I asked. "No, Brother Julio, I saved my hammock, my spectacles, and my Bible." Despite her loss, she showed an optimism which was reflected in her face as she smiled and conducted me to the place where the fire had played such havoc. I shall never forget the gladness in her voice as she repeated, "I saved my Bible."

This is the kind of people that we are sacrificing our lives to save, and with much love we carry them on our hearts. We are hoping that at the last of the year we shall have the opportunity of baptizing many precious souls for the Lord. We trust you will not forget us in your fervent prayers.

On Tibetan Highlands

BY C. C. CRISLER

ON my first visit to the Sino-Tibetan borderland, I was accompanied by M. C. Warren, at that time superintendent of the West China field; and J. J. Strahle, in general charge of the book work of the division publishing department. A brief recital of a few of our experiences during that trip may help convey to others a conviction left in my own mind at the time, and later accentuated during visits to Tibetan highlands far to the northward, in old Kokonor, namely, the profound belief that today we enjoy unprecedented opportunities to bring to Tibetan peoples a knowledge of the true God and of the Saviour of mankind.

We had journeyed for many weeks since leaving Chungking, the West China Union headquarters. The route had been covered in a somewhat roundabout manner, we having attended meetings first at Paoningfu, twelve days' journey by slow stages from outstation to outstation where time had been spent with believers. Our next meeting place was at Chengtu, six days from Paoningfu. The final lap of the journey, Chengtu to Tatsienlu, took fifteen days. We went over the "little road"—a narrow yet beautiful way sometimes used in preference to the main highway, it being regarded as shorter and more scenic. This "little road" was so narrow in places that the bearers of a sedan chair sometimes had to take the chair to pieces in order to carry it along. Elder Effenberg, at that time director in East Szechwan Mission, had lent Brother Strahle a mule; and this creature, rather large, had the

utmost difficulty in trying to walk in some of the narrower spots where the cliff on one side is very close to the precipice on the other side.

On the entire trip from Chungking we had been walking for twenty-seven days, besides the Sabbaths of rest spent at wayside inns, when at last we approached Tatsienlu. We were intensely eager to meet Dr. and Mrs. Andrews and their family, who now for ten years had been stationed there as pioneers. Food supplies had been none too plentiful along the way. The day before reaching our destination, we were met by a Tibetan courier at a tiny settlement, where he had been awaiting us with food thoughtfully sent us by Sister Andrews to cheer us on along the last part of the journey. Here the Tibetan led us to a table where he quickly prepared, with the aid of some glowing embers, bowls of hot soup and other unexpected viands, including potato salad and home-made cookies. How good this food did taste, after so many, many days of scant fare in the tribal sections through which we had been passing, where our mainstay had been coarsely ground cornmeal made into cakes half baked in hot ashes. To this we could add salt, of which we had a supply along, and sometimes a little wild honey, walnuts, and whatever might be added as a delicacy from our diminishing stores brought with us from Chengtu.

A few miles out from Tatsienlu I was a little distance ahead of some of the others, when suddenly, at a turn in the road, I came upon Dr.

Andrews himself, with Robert and Susie, who, every day for several days, had been coming down the trail in the hope of meeting us as we came in. Only those who have spent long, long days in travel over strange roads in faraway places, can understand the thrill of joy that came over us at this meeting with dear ones. In less than two hours more we were entering the little city, and soon we were with the Doctor and Sister Andrews and the children in their home.

Results of Years of Self-denying Labor

The years of self-denying labor already spent by the doctor and his companion, had brought to our Tibetan Mission a standing such as never could have been attained had not the medical and publishing features been so intimately united with evangelism and house-to-house work. As day by day we looked over the mission plant, we recognized anew that the Lord of the harvest had led and blessed in a marked manner. Here was a flourishing hospital-dispensary, economically built, yet affording shelter for more than thirty inpatients, if all the spaces were utilized. Here were operating room, sterilizing room, laboratory, facilities for hydrotherapy, and even for some electrotherapy. The doctor had taken advantage of a swift perennial stream running through the mission yard, and by the aid of an overshot water-wheel propelling a small dynamo, he was securing enough electricity to light the premises and to supply current for hospital use.

The doctor had planned carefully for our visit; and a few days after we reached him, we were on our way to the Tibetan highlands lying invitingly near, yet some thousands of feet above us. The doctor's son Robert had offered me the use of his pet pony for the trip. Elder Strahle had for his mount the tried and trusty mule that had already won fame for having come over, with us, the "little road." On the higher heights of the Tibetan plateau, the mule seemed equally at home, not succumbing to the effects of the altitude, which had caused the death of another mount we found lying by the roadside as we advanced from height to height.

With us were Tibetan helpers from our mission. These also had mounts, ponies rented for the trip, and, like most Tibetans, were at home in the saddle. None of us, however, could remain on the animals long at a time when going over the higher passes, as the ponies needed their strength to get across themselves; so

we walked whenever we could, going slowly, with no serious consequences.

On the Tibetan highlands the cold is oftentimes intense, but we did not suffer, as the more severe winter months were escaped, our trip being taken in December. Brother Warren and I had views in common on the value of the morning sponge bath, and had tried to hold to our practice even on this journey on Tibetan soil, where the traditions of the country are wholly against bodily ablutions. We found the people did have some reason on their side; for morning after morning, when taking up my washpan which I carried with me as part of my itinerating kit, I found the water I had put in the pan the night before, for my morning sponge, turned into a solid cake of ice. Two or three experiences such as this, on successive windy mornings, lead one to be quite content to skip the bath, and quickly don warm clothes.

On some of the days we were among the Tibetans, as we rode along the snowy heights, many hours passed before we came in sight of a single house. At times a large family, including relatives, occupy a single house. Sometimes we came upon tiny settlements of from two to ten houses. In these there was nothing to suggest the China we had left behind. We were indeed in old Tibet. In methods of agriculture and stock raising, in speech, in customs, in nearly every detail of the architecture, in dress, everything was in keeping with Tibetan culture, and different from anything seen in other lands.

Tibetan Hospitality

At my first strictly Tibetan breakfast, the hostess gave me *tsamba*, parched barley meal, with a mixture

including yak butter. The side dish was cheese made of soured yak milk. On a very cold morning, after some miles already covered over the icy roads against a stiff wind, the hospitality of a Tibetan home is welcome indeed. Sitting, as we were, in a Tibetan kitchen, on low stools arranged round a fire of yak dung with its grateful warmth (and its acrid smoke, for there are no memories of chimneys linked with the comforts afforded by fires kindled in open braziers), our hearts went out to these people, so kindly in their ministrations, so open of countenance, and so ready to listen to the gospel message always given them by Doctor Andrews in their own mother tongue.

In the better classes of homes where we stopped, we found attractive kitchens, with excellent stoves made of mud, plastered over, and highly ornamented with varicolored stones embedded in the surface. On the walls were many ornamented ladles of brightly polished brass, and other implements, with vessels also, some of skin for holding water and oils; some of wood bound about with brass; and two or three of iron. Close by were liberal supplies of yak quartered and hung up to dry and be smoked—being cured, in fact, with the very smoke enveloping us. As the winters are long, the supplies of meat are carefully looked after by the housewife. In the room, also, was much barley; and in near-by rooms, and on the flat roof, other stores of grain and stacks of hay; for the supply of provender for the animals must be ample, and is carefully safeguarded in the house and on the wide-spreading flat roofs.

Day by day we were treated with consideration, the Tibetans extend-

ing to us every hospitality. At whatever hour we might call, whether for a late breakfast, or at noon, or at eventide for lodgings, we were given a hearty welcome, and shown all manner of courtesies.

The homes where we stayed at night were built in the style of architecture followed throughout Tibet. The thick walls are of stone laid with yellow clay for mortar. The timbers are oftentimes of unhewn poles taken from the scant supply of trees; for these heights are in some places treeless, although in more sheltered sections, forests of no mean proportions are found. The floors of the houses are usually of hewn timbers, saws not being in vogue to the extent they are among the Chinese.

The ground floor of Tibetan homes is devoted to the housing of the animals,—horses, yak, sheep, goats, and at times pigs, and some barnyard fowls. The floor immediately above usually contains the kitchen and general living room, as a rule one large open space. At the sides are bedrooms and storerooms; and on one or two floors still above, there are other storerooms and sleeping places, but more often space for grain and hay.

The roof is always flat,—on occasion a threshing floor, or on sunny days a rendezvous for the women and children at their household tasks, including some spinning and weaving, and manufacture of yak hair cloth. In the late autumn these roofs are usually stacked high with unusually large stores of straw and dried grass for the livestock beneath.

While of food there is in favored places and in good seasons an abundance, yet it does remain a fact

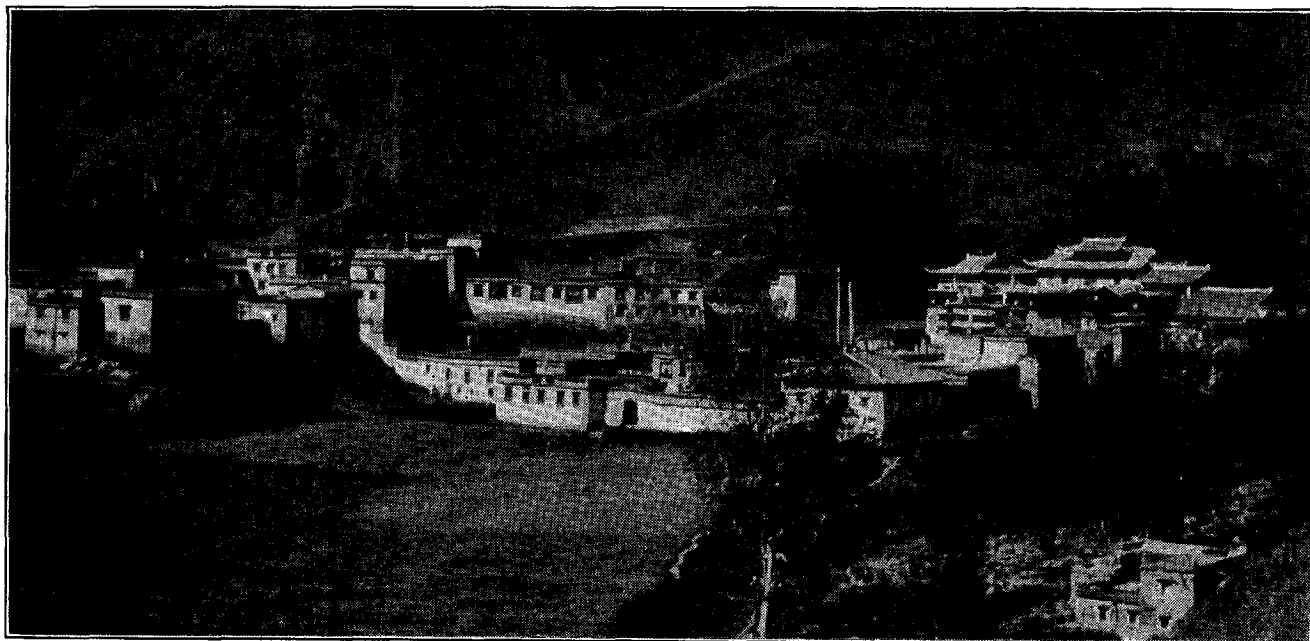


Photo by J. N. Andrews, M.D.

The Lamastery Building of Jue-Lu-Ku, Tibet

that, at best, travelers in Tibet meet with many "lean days" both for themselves and for their mounts and pack animals.

Of dogs there are a considerable number, and even one can be really terrifying. The Tibetan mastiff has the reputation of being one of the most ferocious of all the canine family, and recognizes but few masters. No visitor, even a seasoned Tibetan, dares approach a strange house before first making sure that the watchdog is placed under control, most generally by means of a strong chain.

An Urgent Request for Medicine

One forenoon we were hurrying along the snowy trail. As we passed by a house standing on the farther side of a stream skirting our road, a woman hailed us. A former patient, she had recognized Dr. Andrews, and called out to ask him for medicine for her sick husband. Quickly she crossed the stream, the better to explain to the doctor the nature of the ailment. But that part of our caravan containing the saddlebags with medicines, had already passed us and was far beyond hearing distance. The doctor apologized, but said he knew of no way we could now render help. Disappointed, the woman turned back to her house, while we cantered on, in an effort to overtake the men who had gone ahead. The miles were nearly covered, and we were within hailing distance of those in advance, when we descried some one mounted on a pony, and following hard after. As the pony drew near, we saw that the rider was none other than the Tibetan woman who had hailed the doctor and requested medicine for her husband. She had returned to her home, prepared some presents for the doctor, and then had mounted a pony and had followed us for some miles, riding with the easy grace of one long accustomed to the saddle; for Tibetan women are as hardy as their menfolk, and accustomed to the rigors of the road.

The doctor, of course, quickly called out to those ahead to stop, and alighting from his horse, greeted his former patient, she also having dismounted. Soon the servants were unlashng a spacious saddlebag such as is customarily used for carrying luggage when on the road, and pulling out his emergency kit; and while he was making search for the proper medicines within, the woman reached within the roomy folds of her sheep-skin robe, and drew out a big bottle of yak milk, a ball of butter enclosed in the tight-drawn skin of a sheep's stomach, and a yak-milk cheese

weighing three or four pounds—all products of her skill as a good provider for her household.

The milk we poured into our aluminum drinking flasks, as bottles are very scarce in those parts, and we wished to return hers. Later we learned we should not use aluminum flasks for yak milk; for it leaves a flavor not quickly forgotten. But this is beside the point; for this insistence on the part of the woman to secure medical aid from Dr. Andrews when her husband was in need, revealed to us how confident these people had become of his ability to help, and how wide open had been thrown the door for ministering to their spiritual needs. The woman carried back with her some of our Tibetan literature; for the doctor used every opportunity to distribute the printed page.

Lamas Interested in Our Christian Service

At times, when with the Tibetans for a little while, and particularly during the evenings, after the animals had been put up, the doctor would give short talks on gospel themes to those assembled in open courts or in living rooms. His hearers seemed to take real delight in his stories of the power and love of the true God, their Creator; and of the life of Jesus here on earth as the Saviour and Friend of sinners. Among the hearers giving respectful attention were almost always some monks in their dark-red robes; and when we stopped near temples, sometimes the higher lama officials, while unwilling in their priestly dignity to come to the place where the doctor was, would nevertheless lean out of the windows of their temple cloisters to catch his words. The next morning, perhaps, if time permitted, the doctor would pay them a visit of

courtesy, and they on their part would welcome him and us, and talk very freely, and reveal love and respect and often longing to attain to the ultimate of satisfying truth. How sad it is to think of their gross ignorance of the ennobling truths of the Christian faith!

Tibetan Buddhism, the state religion, by some termed Lamaism, has a ritual startlingly akin in many respects, even to minutiae of detail, to that followed by the Roman Catholic Church; but there is none of Christ, and none of a loving heavenly Father, in it. Just how they came to learn of phases of ritual so nearly like those of the priests of more enlightened lands, is not known. Some have traced in these resemblances, evidences of contacts in ancient times with representatives of the Christian faith, whether primitive Christians, or the Nestorians, or others, perhaps can never be known; but in all probability they had some touches with the exemplars of Christian ritual, even before they blended their shamanistic rites with the Buddhistic doctrines received from India.

A Christian Martyr

That "the Tibetan heart is as open to the indwelling of God's Spirit as that of any other race," is evidenced by a story told by the editor of *World Dominion* (Vol. IX, No. 1), concerning one of the Christian martyrs of that land, Katar Singh, a Tibetan, who "was sentenced by the lama of Tshingham, to death by torture for professing his faith in Christ. Sewn up in a heavy wet yak skin, he was exposed to the heat of the sun. The slow process of contraction of this death trap is the most awful means of torture ever devised by human cruelty. At the close of the day the dying man asked to be allowed to write a parting message. It was as follows:

"I give to Him, who gave to me my life,
my all, His all to be;
My debt to Him, how can I pay, though
I may live to endless day?
I ask not one, but thousand lives for
Him and His own sacrifice.
Oh, will I then not gladly die for Jesus'
sake, and ask not why?"

"This testimony, uttered in a moment of the direst agony, did not go unfruitful, for one of the highest officials in the lama's palace was gripped by the martyr's cry, and confessed Christ that same night."



Two Women at a Tibetan Festival.
Notice the Silver Disk on Each
Headress

"THERE is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer."



Conducted by Promise Kloss

The Morning of the Year

"WHAT time is it, please?" the grass blade said,
As it peeped through its thick portieres of sod.

"They have taken away my sheet of ice

And my blanket of snow, so warm and nice,

And I want to come out from my bed of clod."

And Mother Nature tenderly said,
"Come on, it is time you were out of bed;
It is springtime."

"Is my breakfast ready?" the robin said,
And he flew right in through the old south door.

"I went away to be gone all night,
And I'm back again, and hungry quite;

I should like some worms and bugs by the score."

And Mother Nature nodded her head.
"Your breakfast is ready for you," she said,

"See, it's springtime."

"Please, may I get up?" the spring flower said;

"My pillow of turf is growing too warm.

You put me to bed at dusk, last fall;
I have perfume to give to one and all,

And I want to get up my task to perform."

And Mother Nature glanced toward the bed—

"My dear, I just called you," she lovingly said;

"Look, it's springtime!"

"My morning dress, please," the maple tree said.

"That emerald green of a mottled hue.
I laid it aside for my evening gown—

The red one tinged with yellow and brown,

But I want it now, for the day is new."

And Mother Nature smilingly said,
"It is ready to slip right over your head,
For it's springtime."

—Sadie Louise Miller,
in *Moody Monthly*.

The Art of Criticism

BY CLARE LITTLE-PATTISON

"WHOEVER thought of criticism's being an art?" some one may ask. But Webster says: "Criticism is the art of judging well." It is no light thing to judge at all; but to judge well—ah, that is an art! How much it means to the one whose duty it is to judge.

It would be well for those who seemingly take pleasure in criticism to consider first the full meaning of the term, to see if they are really qualified to take upon themselves the responsibility.

There is need of criticism of many things that are done in this life. And if the person whose duty it is to criticize remembers it is the "art of judging well," great good may be accomplished. But if, on the other hand, it is done in a spirit of censure and faultfinding, as is so often the case, only eternity can reveal the havoc wrought.

Little Johnnie, who is somewhat behind in his studies, comes home from school with another poor rating on his grade card. It is true, he is full of mischief, and finds it very

difficult to sit still and figure out the sums which seem to get all in a jumble. But in his heart he wishes very much that he could get as good marks as Sarah Jane, who lives across the street.

Then too, he dislikes to have mother think he is a lazy boy. So he has worked a little harder this month, many times with sighs and groans, trying his best, he thinks, to do better, so mother and daddy will be pleased and Sarah Jane won't stick out her tongue at him so often. But to his dismay his marks are little better; in fact, some are a trifle lower than last time. His feet seem to drag and his heart feels like lead within him as he approaches home. He wishes he could lose the card, or at least that mother would forget to ask anything about school. But he knows she will not, so he decides he might just as well get it over.

"Mother, I got my card. Don't you think it shows I worked just a little harder?"

Mother puts her arm around his shoulder, and together they talk over

the marks. He tells her all about how hard he worked to get a good mark in geography, but he just couldn't seem to remember all those States and capitals, and those dates in history just got mixed. She sympathizes with him, and suggests how he might do better, and mentions especially the two subjects in which he did receive a better grade. "I'm sure, son, that if you work a little harder this month, you can get just as good marks as Sarah Jane. And the check in the 'restless' column is not there, so you are improving all the time."

Wise mother! In her heart she is anxious for her little son to equal or surpass his classmates, and feels keenly the low marks. But she knows that to scold him or talk harshly would mean only discouragement and rebellion. Do you think that because of mother's kind criticism Johnnie will put forth less effort next month? Indeed not. He will work with all his might, and some of that surplus energy that he has been using in mischief-making will be used in something worth while.

Memory recalls the normal school I attended where the student teachers were under critic teachers at stated times during the day. It was the custom of the student teachers to conduct classes under the experienced eye of the critic teacher. Well the student knew that eyes and ears were open to detect faults and failures, but—happy thought—also to take note of improvements in methods and technique, and to give encouragement and help where most needed. Did the young teacher feel disheartened and discouraged because of the faults pointed out? Indeed not. Because with the mention of faults, there was also the encouraging word of commendation for work well done, and the word of advice that would help to make future work more perfect.

A worker often commended for his faithfulness was transferred to a new location. There had been some grave mistakes made in this place previous to his coming. This meant uphill work, and hard, long hours to straighten out the tangle. But the new worker sought diligently to

make the most of every opportunity to bring things out of chaos; he worked early and late, and finally thought he could see progress.

But the evil eye of criticism was upon him. His fellow workers found fault with his methods, his system of management, his habits of living, and many other things. Tired and discouraged, he all but gave up in despair. The work suffered, and no one was benefited.

How much better and more Christ-like would it have been to take the golden rule as their guide in judging.

Why cannot those who profess to reflect the Christ life have some of the fruits of the Spirit—love, gentleness, meekness—in their criticism of others? How different this world would be if every one would remember that criticism means the art of judging well.

Family Discussions

BY VIOLA WOODVILLE

ONE mother boasts that her children are absolutely loyal in the matter of family affairs. Everything of vital interest, she says, is talked over before the children; each has a vote, and matters are arranged as nearly as possible to the satisfaction of all. Another mother declares that in her home no family matter of importance is ever mentioned before the children for fear they will talk about it outside.

Now, which is the better course to follow? For instance, should children understand the financial condition of the family and be informed of family difficulties, or not? One argument against it is the contention that children should be shielded from every worry.

"We are planning to go to college," said Martha Toleman to an aunt who was privileged to know family secrets, "and we expect to travel a good deal—even to Europe," she added impressively. "So, of course, now, we don't have everything we should like to have. Father has explained it all. He says we must plan for traveling, because it should be a part of our education. Of course we need good food, books, music, and comfortable clothes. Only we can't be fine!" She laughed and added, "Often we wish that we could have some of the other 'specials' that many girls enjoy, but we just can't afford it if we are to continue to have the very best things."

This child already had an education lacked by the average person. For education should mean, among other things, the power to distinguish between the essential and the non-essential, and to make wise choices. Certainly, Martha was happier and better prepared for anything that might befall her than she would have been if kept in ignorance of family resources.

As for the danger that children will betray family secrets, they are little more likely to do so than their

elders, if, from the beginning, they feel that family affairs are their own affairs, and that each of them has a part in the family plan.

And now here is a different angle: "But I'll tell you some other time," said one friend to another as her little daughter, Edith, came into the room.

So she did, and was wise to have waited, and would have been wiser still had those words in confidence never been uttered. There are some privacies that concern mother and father only.

"We just go ahead and say anything before our children," said another woman. "It's too much trouble to watch out for them, and they're used to it. They pay no attention."

But the same mother changed her mind after she heard her little Paul say to his sister Elsie: "Uncle Jimmy is coming to see us, but you know father could never in the world forgive him for not going to Aunt Delia's wedding." One look into Elsie's surprised eyes had convinced the mother of her mistake.

"I knew Paul had heard this from me, and it set me to thinking," she told me later. "I called a family council. This time the little ones were not invited. My husband, grandma, and my two eldest, Will and Emily, were the only ones included. We decided that old grievances, complaints, vain regrets, gossip, unpleasant recollections, and unkind references must go.

"We agreed that when one of us began a speech on any of these forbidden topics, some one else should excuse himself to the speaker, and very casually begin talking of something pleasant.

"Oh, for a while, sometimes our talk was a bit artificial; but we really improved. Our conversation became much more agreeable, and the little children were no longer endangered."

—Issued by the National Kindergarten Association.

Chippy Chipmunk

BY INEZ BRASIER

CHIPPY lived under a large rock half way up the hill at the far edge of the meadow. It was a fine home, snug and safe from dogs and foxes. Here he stored acorns and hazelnuts and seeds for the cold days that were coming.

"Chirk, chir-r-r-r! I shall have more than I need to eat when the snow is deep. These seeds from the meadow surely are good," he said as he sat on the great stone roof of his house nibbling at a wild sunflower seed he held in his paws. A sudden noise made him sit up tall.

"Chirk! Chirk!" He must have thought it was Red Fox, but it was only Brown Rabbit. "Chirk! Chirk!"

"Danger! Danger!" Brown Rabbit thumped with his strong hind leg, and then raced away to his home in a small hollow log.

Chippy dodged down the roof and into his house just in time. He did not stop till he had reached the farthest corner. Red Fox almost caught him. There he was, now, sniffing about the tiny stone doorway.

"I shall have to be more careful," Chippy panted. And he lay still for a long time. Then he climbed up on his roof to finish his sunflower dinner.

His dark coat, trimmed with darker stripes and yellow polka dots, was smooth and shining, but he was not thinking of that as he ate the last seed and washed his face with his paws. He was watching that Red Fox did not see him again.

The cool days were pleasant. Red and gold leaves were falling in the woods, and the winged seeds of the maples and basswoods lay thick under the trees. Chippy's storeroom was more than full, he had brought so much home in his cheek pouches. And he had eaten so many seeds and acorns that he was very fat, and liked to lie in the sunshine on the roof of his house.

The cold days came and the birds flew far away. That is, they all flew away except Blue Jay and Blackcap Chickadee and Mr. Nuthatch. Tommy Squirrel curled up in his home high in a tree, and Snowshoe Rabbit slept under the old pine stump.

"Chirk! Chirk! Chir-r-r-r! My little friends have gone to bed. I do believe I will have a nap, too," said Chippy; and he shut his door with some dull red and yellow leaves. He ate one last dinner of the good things in his pantry, and then he, too, slept through the long, cold days while the snow lay thick on the little meadow.



The Dress of the Christian

BY FLORENCE HOWELL

Modesty

THERE are two reasons for the wearing of garments. First, modesty. In the beginning God created man in His own likeness, and clothed him as all sinless beings are clothed; even God Himself is covered "with light, as with a garment," "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." It was ever God's plan that each created being dwelling in His universe should be covered. "The sinless pair wore no artificial garments; they were clothed in a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them."—*"Patriarchs and Prophets,"* p. 415. But when sin entered, this covering of innocence and truth disappeared, and mankind began to fashion clothing to take its place. Individual characteristics began to display themselves; the influences of Satan were apparent, and from that day to this, the mark of distinction between the worldling and the Christian is very evident in the outward appearance.

Portrayal of Character

Your personal appearance gives a stranger a general idea of your character. Your appearance is a canvas upon which are pictured your desires and aspirations, your likes and dislikes, your tendencies and determinations; it is a description of you as an individual, so plain that "he may run that readeth it;" therefore we have come to "judge of a person's character by the style of dress worn."—*"Testimonies,"* Vol. IV, p. 643.

Flashy, "noisy" clothes are obviously for attracting attention; over-ornamentation and fripperies, too, show the frivolous, conceited person.

Some styles and costumes advertise the artificial; they make individuals look like something God never intended, as to both form and coloring. A tendency to follow inappropriate styles shows weakness of character. Those who do this have not learned to distinguish what is good from what is bad, but take up

every fad that is presented to them. Christians "should manifest a noble independence and moral courage to be right, if all the world differ from them," but "they should shun extremes" (*"Testimonies,"* Vol. I, pp. 458, 459), for there are eccentric persons who go to extremes in their endeavor to be "different." They enjoy oddities, or prefer fashions that are not being used any longer.

"Christians should not take pains to make themselves a gazingstock by dressing differently from the world. . . . If the world introduce a modest, convenient, and healthful mode of dress, . . . it will not change our relation to God or to the world to adopt such a style of dress."—*"Testimonies,"* Vol. I, pp. 458, 459.

Cheap, shoddy, unsubstantial materials belong to the flimsy, undependable person. "Our clothing . . . should be of good quality . . . and suited for service. It should be chosen for durability rather than display."—*"Ministry of Healing,"* p. 288. On the other hand, there is pride and empty show displayed in extravagance both in number of costumes and in undue expense of garments and accessories. "A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*"Testimonies,"* Vol. IV, p. 643. "Simplicity of dress will make a sensible woman appear to the best advantage. . . . Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly."—*"Testimonies,"* Vol. IV, p. 643. In the opinion of Henry Ward Beecher, "A proper dress for any girl or woman is one that reveals the lady, but not her person."

Clothes should show a distinction of sex. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deut. 22:5. Customs differ in countries and in times; what is a woman's garment in China may pertain to the man in other parts of the world. To appear in public with bare feet in the time of Christ may

have been the custom; but in the Victorian era it would have been considered immodest.

The untidy dress reveals the person of untidy habits both at home and in business, and the unclean person does not belong in the ranks of Christians. "All . . . should be cleanly in person, neat and orderly in dress. . . . God . . . is offended at uncleanness and disorder."—*"Testimonies,"* Vol. I, p. 275.

The Well-Groomed Person

It is Christ's desire that all individuals who make up His church shall be cleansed "with the washing of water," and be presentable, "not having spot, or wrinkle, or any such thing; but . . . holy and without blemish." Eph. 5:26, 27. "For this ye know, that no . . . unclean person . . . hath any inheritance in the kingdom of Christ and of God." Verse 5. The regular bath and the frequent washing of the hands—always before a meal or the touching of any food—are laws of sanitation and health.

Cleanliness is invigorating, mentally as well as physically; it has a refreshing, revitalizing effect upon a person. Beware of body odors. Nothing is more repulsive. They cannot be disguised by perfume. Nothing but daily baths and fresh underwear will do. Heavy perfume is vulgar, and so is a strongly scented soap. A deodorant should be used if necessary, and some perspiration check under arms or at the neck if there is a tendency to ruin garments. Many men find this necessary in order to preserve the neatness of the collar.

Regular and careful attention to the hair, the teeth, and the nails marks the particular person. Keep the hair clean. It should not be too dry or too oily, for neither extreme is a healthy condition. Arrange the hair naturally and simply, so that it will form a pleasing contour of the head. A broad, short face may be improved by a coiffure giving height on top; a long, narrow face needs width at the sides. Keep the hair tidy and in place, not straggling about nor blowing in the eyes, nor straggling down the back; nothing marks untidiness so surely as disordered hair. People of culture keep the hair in order all day long, as carefully

(Continued on page 21)

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

As the Editor of a Big Newspaper Views Us

BY W. L. BURGAN

THE remarkable financial support given to foreign mission work by Seventh-day Adventists continues to be an amazement to the world, as is indicated by a recent editorial that appeared in the *Boston Herald*, a daily newspaper with a circulation of approximately 125,000 copies.

Following the printing of a news item telling of the year's activities in the Southern New England Conference, in which contributions to foreign missions were emphasized, the paper published the following editorial on February 20, 1936:

"AN EXAMPLE IN GIVING"

"The Seventh-day Adventists of the Southern New England Conference have every right to rejoice at their records for giving. With only about 4,000 members, these churches contributed last year more than \$88,000 for foreign missionary work. This average of \$22 a member seems huge when contrasted with what other Protestant churches are doing.

"In 1934, according to latest available reports, three of the largest and most powerful denominations in the United States contributed for all benevolences, foreign missions included, an average per member of \$2 in two instances and \$3 in the third. The Adventist collections are made on the per capita basis, week by week, but they are voluntary gifts. Few churches are so devoted to missions as this, with 325 stations where work is done in 540 languages.

"This is the largest of the Adventist group of churches, and its name indicates its contention that the seventh day of the week is in reality the Sabbath established by the law of God, and that Saturday and not Sunday ought therefore to be observed by all Christians. The faith of the church includes also the imminence of the second coming of Christ, a view based on a literalistic interpretation of many passages in both Testaments. The intensity of the convictions of the membership is reflected in their extensive mission work."

The call of this hour should urge God's people on to even greater ac-

tivities in order to hasten the message to the uttermost parts of the earth, and thus bring an end to the reign of sin. Evangelists, pastors, and other workers should also continue to let the world know through the newspapers what the denomination is accomplishing, and also the message that makes us want to give financial help to the movement.

Our Educational Work in Denmark

BY KATHRYN L. JENSEN

IT was a real privilege for me to pay a short visit to Denmark last December, to spend a few days with friends at our school at Veylefjord, and to meet again the friends connected with our nursing educational work at the Skodsborg Sanitarium.

At the latter institution a school of nursing is conducted, and this present year sixty-three students are enrolled. The course is three and a half years in length, and very strong emphasis is given to the courses in physical therapy. This institution has for many years contributed much to the Scandinavian countries in providing a place for education in cookery and home economics as well as in nursing. Constant effort is made to improve the instruction given, and to meet definitely the needs of our work in the preparation of their graduates.

In recent years some of these students have had a year or more of Christian education in our high school at Veylefjord, on the Jutland peninsula. Seven years ago this school was moved from the island of Zealand, near Skodsborg, to an eighty-acre farm near the town of Veyle.

Here we found a happy combination of high scholastic standards with our denominational objectives in an agricultural setting, which is so ideal for the building of strong minds and bodies and spiritual life in the youth of Denmark.

The plant consists of a substantial and attractive administration building, a boys' dormitory, a well-equipped gymnasium, homes for the instructors, besides barns and greenhouses which house a part of the

farm activities. During the last six years 2,000 fruit trees have been planted on this property, besides 7,000 evergreens. Three miles of gravel paths, wide enough for autos, have been built along the fjord, and by the creek which adjoins the property.

The farm furnishes all the vegetables and fruit needed for the school family. In addition, last summer 10,000 pounds of strawberries were sold in the market. Each year the fruit and vegetables net approximately 12,000 kroner. Flowers from the greenhouse provide another source of income,—2,000 kroner last year.

Each summer the institution is transformed into a resort for guests. Last season there were 130 guests. Many of them return each year because of their interest to see what new developments have been made in this educational project. After the farm was purchased, gravel and lime pits were discovered. The gravel makes it possible to keep the roads and walks constantly in good condition at low cost.

The scholastic standards are held high. H. M. Johnson, the principal, formerly from the Southern California Junior College, reported that twenty-one students have already passed the difficult Copenhagen University examination, and nine or ten more will be prepared to sit for this examination in the spring.

Every effort is made to enlist the interest of Seventh-day Adventist Danish youth, not alone to attend this Christian high school one year, as is the custom in the people's high schools with the Danish middle class, but to encourage all our youth with ability to obtain a well-grounded Christian education, and thus be prepared for the larger tasks the Lord may have for those who are ready for service.

That Danish youth are responding to the call is evidenced by the fine group of sixty young men and women enrolled at the Veylefjord High School this year, who are earnestly working to this program where opportunity is given for the development of the head, the hand, and the heart for the service of the Master.

Boulder-Colorado Sanitarium

BY R. J. BROWN

THE year 1935 was a busy one, and brought its problems, perplexities, and difficulties, which we tried to meet in a way that would be best for the work here and for its advancement. We are profoundly grateful that during this hard year we have been the recipients of much of Heaven's blessing. As individuals, our sanitarium family has been blessed and protected. None of our members has been lost by death. We acknowledge these blessings and are grateful for them.

In our missionary endeavors we feel that there have been marked evidences of God's presence and blessing during the past year. While there has been no sweeping wave of evangelism in the institution, yet we have been gratified to note a steady influence on the part of our physicians, nurses, and workers which has favorably impressed many and has led a few to declare themselves for God and His truth for this time.

Spiritual Endeavors

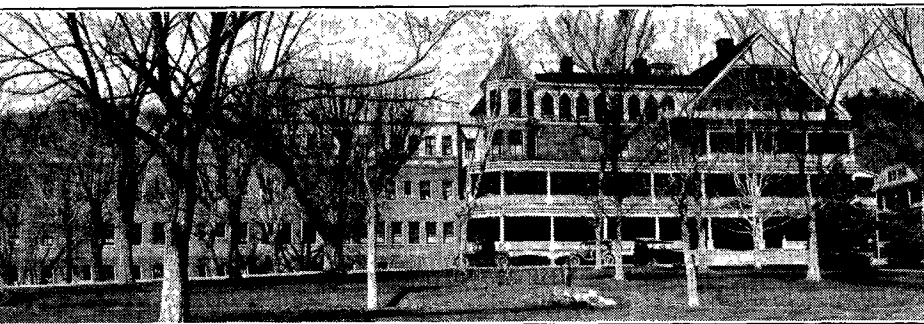
As patients and guests enter the sanitarium, we endeavor, through various means, to acquaint them with the principles of our faith. Not infrequently does a patient, after a few days' stay in the institution, ask why we observe Saturday as the Sabbath, or why the powerhouse whistle blows on Friday evening. These questions are often answered by the busy nurse or physician by placing in the hands of the inquirer one of our truth-filled publications. It is a common sight to see patients reading such books as "Steps to Christ," "The Marked Bible," and "Ministry of Healing." Every guest room is provided with a copy of each of these books.

A liberal supply of the *Signs of the Times* is secured each year by the institution, and copies of this valuable periodical are placed weekly in the guest rooms. Many of these are read with keen and productive interest. Copies of the *Signs* and other missionary periodicals are mailed to patients after their departure. Some interesting letters have been received in response to this effort. During the year 1935 there were 2,920 periodicals distributed, 124 sermons preached, 410 Bible studies given, 1,720 families visited, and 1,898 calls made. We are constantly endeavoring to devise new ways for bringing spiritual help to those who come to our institution seeking physical healing, and God has blessed these efforts.

Improvements in Physical Plant

During the last year we made some rather radical changes and much-needed improvements in the physical plant. The lobby was enlarged and refurnished. The pharmacy was moved to a location near the medical desk, where it is more accessible to our patients. Then we enlarged the X-ray and physiotherapy department, so that we really have three units—one for treating cancer, skin, and allied diseases; another for the radiographic work; and the other for electrotherapy treatments. With these changes, and the new up-to-date equipment installed, we feel that we are prepared to care for patients in a better way than ever before. Of course there was a large outlay of cash in making these changes, but we have been gratified to see how the public has responded, not only in words of commendation and appreciation, but in new busi-

ness that has come as a direct result of the improvements. It will be of interest to learn that in all the changes and improvements made, not one cent of debt was incurred.



The Boulder-Colorado Sanitarium

ness that has come as a direct result of the improvements. It will be of interest to learn that in all the changes and improvements made, not one cent of debt was incurred.

Since the year 1927 there has been an earnest attempt made to reduce the indebtedness of the institution. For a few years we made good headway; but the slump in business slowed us down, and we were reminded of the Chinese proverb which says, "Buh pa man; Gi pa Djhn" ("Do not fear going slowly; only fear stopping"). We have had to make slow progress in recent years, but we have not stopped our debt reduction altogether. Each year some reduction has been made; and while the amounts have not been large the last few years, still we rejoice for the small advance in the right direction. We have now launched a campaign by which we hope to wipe out the entire debt.

Our patients' business for 1935 shows a good increase over that of the previous year. We had one hundred more patients. The increase over 1934 is about 12 per cent, and the 1934 increase over 1933 was 14 per cent. Our doctors and nurses

have been kept busy caring for this increased business.

School of Nursing Reopened

We are glad to report that on September 8, 1935, our School of Nursing reopened its doors, and six young women entered the class. The last class accepted prior to this, was in 1932. Up until that time the School of Nursing had operated continuously since 1896; but due to the apparent surplus of nurses throughout the country during the last few years, we were urged to omit classes or to close entirely. We followed this advice, but today we find ourselves in need of qualified nurses, and we are glad to be once more training young people to fill the great need which exists for consecrated Christian nurses. We are endeavoring to make this school so strong and efficient that the young people who take the course will feel that the work they receive here is

equal to that in any other institution offering similar work.

As we face the year 1936, we are filled with courage. We are anxious to reach the standard for this institution as penned by Mrs. E. G. White: "God wants this institution to stand as an educating power in the medical missionary work, and He desires that those who have been struggling to make it a success shall have not labored in vain. He desires that they shall rely wholly upon Him, and go forward to success and victory."—*Record of Progress and an Earnest Appeal*, p. 40.

We are not unmindful of our weaknesses and mistakes, and we ask that our people remember us in their prayers, that we may be given grace to live right, and carry on the work in a way that will honor God, and be the means of bringing the truth to the knowledge of many, which is the only reason for the existence of this institution.

CHILDREN always turn toward the light. O that grown-up people in this world became like little children! —J. C. Hare.

Home Missionary Work Through Bible Illustration II—The Soldier

BY EDWARD J. URQUHART

"FIGHT the good fight."

"War a good warfare."

"Endure hardness, as a good soldier."

"Take the . . . sword of the Spirit, which is the word of God."

Paul was familiar with the soldier and the camp. He had seen the armies of Rome marching forth to conquest. He had witnessed the legionnaires return thinned in rank, bearing the scars of battle. He had seen them bringing home the booty of the struggle,—slaves to enrich the eternal city, and wealth to fill the coffers of the Caesars.

Paul knew the hardness of the campaign, the dangers in the conflict, and yet, withal, the glory that crowned the victor in worldly wars. He uses this simile as an apt illustration of him who follows the Commander of the legions of heaven in home missionary work.

Home missionary work should be as systematic as the organization, the equipment, and the work of an army. It should call forth all the resources of the church and of the individual. It should be as consistently prosecuted as a military campaign. It is big enough and important enough to claim all that we have and are.

Home missionary work means the sacrifice of much that men count dear, even as the soldier sacrifices. It means hardship and toil. It means a study of the Sacred Word and of men. It means prayers and privations. And it means agonizing for souls.

Ours is a church militant, as "terrible as an army with banners." She goes forth "conquering, and to conquer." Each soldier bears the "sword of the Spirit, which is the word of God." Were it not for this individual unit, the common soldier, the lone missionary worker,—she would be helpless. Yet because of these, she does "exploits" and is mighty to "the pulling down of strongholds." It was when the laity were "scattered abroad" in apostolic times and "went everywhere preaching the word," that the church experienced growth and expansion, covering the then-known world in the lifetime of the apostles.

The soldiers of Rome went forth to make conquests for the empire—extend her boundaries, enhance her glory, and increase her riches. We, too, seek captives, glory, and wealth; but not to gratify some earthly mon-

arch or enrich some worldly empire. Ours is a spiritual warfare: souls are our captives, our glory, and our wealth. When Jesus ascended up on high, He led "a multitude of captives." Paul declares that those won to Christ are "our glory and joy." And the Bible proclaims that they are as "jewels" unto God.

Just as there was a distinguished pride and a certain loyalty attached to military life which developed patriotism, and as the soldier carried a peculiar glory, so with missionary work and the worker. Home missionary work carries a triple blessing: It binds one to the message, it extends the sway of the King of kings, and it bestows a certain glory right here and now. And in some way, every loss that we suffer in working with Him and for souls, brings with it a certain gain; even he that "loseth his life . . . shall find it."

A blessed day and a happy privilege will it be at His coming to lead a few others to Him as tokens of our appreciation of all that He has done for us. And the reward that we shall receive will be greater than any earthly monarch ever bestowed upon a warrior—even a "crown of life." Then "let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Soonan, Korea.

The Carolina Conference

BY J. L. SHULER

HEAVEN is carrying forward a very definite world-wide program today through Seventh-day Adventists. The objective of this program is the giving of the special message of Revelation 14 to every nation, kindred, tongue, and people, and the calling out from every nation under heaven, of the honest, truehearted people who will keep the commandments of God and the faith of Jesus. Every Seventh-day Adventist has a very definite share of responsibility in this world-wide program.

I have a profound conviction, and I am sure all the readers of the REVIEW share it with me, that the nearer we come to the end, the more we ought to do for God. As believers, churches, and conferences, it is unthinkable that we should do any less for missions during 1936 than we did in 1935. The order from our Captain is, "Go forward."

We are glad to report that, under the blessing of Heaven, the Carolina Conference was able to do more for the support of the world-wide program in 1935 than in 1934. The

white churches raised for missions, in 1935, the sum of \$17,699.08. This represents a gain in mission funds of \$664.64 for the year 1935 over 1934. Our colored churches raised for missions during 1935 the sum of \$5,623.74, a gain of \$754.93 over the year 1934. We believe this gain in mission funds among our colored churches is worthy of special commendation in view of the fact that during the same year their tithe showed a loss of \$484.29. The total gain in mission funds for the Carolina Conference for 1935 is \$1,419.57.

We trust that the Lord will so bless in our efforts during 1936 that a great deal more will be accomplished toward the support of our world-wide work than had ever been done before.

Montana Conference

BY J. L. MC CONAUGHEY

THE year 1935 was one of the best in the history of the Montana Conference. Although we are not yet quite back financially to where we were before the depression, yet in all other lines our work has been pushing ahead in a most encouraging manner, and even our funds, the tithes and offerings, are nearly back to the predepression point.

At the beginning of the year we set out to obtain an increase of 10 per cent in membership. This was more than accomplished, the membership having increased this year 12.9 per cent. The gain in tithe receipts was \$6,530.62, or an increase of 30 per cent over the previous year. A substantial gain was noted in all the offerings making up the Forty-cent-a-week Fund, amounting in the aggregate to an increase of 19.3 per cent. The total mission receipts amounted to 25.7 cents a week per member.

A strong evangelistic program was carried on throughout the year. This resulted in a good growth in membership. The workers whose efforts contributed to this work are C. C. Wilcox, J. R. Nelson, and Arthur Kiesz, the last a second-year intern. Brother Kiesz conducted two successful efforts during the year, one at Custer and the other at Jordan, Montana, raising up new churches in both places. During the latter part of the year we also had the help of A. R. Bell, of Bellingham, Washington, and Carl Leer, of Lodi, California, for a few weeks. There were 175 new members added during the year, 148 by baptism and twenty-seven on profession of faith.

The net gain in membership was 144. Credit must also be given to several of our lay members whose soul-winning efforts contributed to our membership gains.

Mention should also be made of the good work done by our colporteurs in the circulation of the printed page. Although their numbers have been few, more large subscription books were distributed in Montana last year than in any other conference in the Pacific Northwest.

There has been a real spirit of sacrifice and self-denial on the part of our people in Montana which has not been seen by men, but which is recorded by the angels in heaven. Not a note of discouragement has been heard from our faithful people anywhere, but a spirit of courage, consecration, and service is manifested on all sides. Our hearts have been deeply touched by the many letters that have come to us from our large group of isolated members, scattered throughout every county in this great State, assuring us of their prayers and active cooperation in the many activities and campaigns.

The work is advancing in this field. We are experiencing the blessing of Heaven. Our courage is good, and we have dedicated our lives and service for still greater progress during 1936, that the day may be hastened when the work will be finished.



A MAN must be worse than an infidel who does not see the goodness of God or has not gratitude enough to acknowledge it.—*Washington.*

New Victories in Pittsburgh, Pennsylvania

BY F. F. SCHWINDT

THE Bible says "a good report maketh the bones fat." So we are glad to bring this brief report to the readers of the REVIEW.

On the thirteenth of October, 1935, the writer and five associates started a nine-week series of meetings in the second Presbyterian church, North Side, in the city of Pittsburgh. This effort was sponsored by the German church of Pittsburgh, and it was their liberal donations and their faithful cooperation which made the effort a success. We believe it was providential that we were able to secure that fine church for this effort. The Lord blessed us with a good attendance during the whole series. We had an average of 500 people present on Sunday nights and about 200 on the week nights. The offerings were very good, and indicated the interest of the people.

Aside from the evening lecture, we had a forty-minute Bible Hour each night preceding the lecture, and the Lord blessed this hour in a special way. About 90 per cent of all those who attended this service accepted the truth. About 140 families gave us their names and addresses for us to provide them with our literature. All the workers were kept busy during the day and evenings, visiting the interested ones in their homes and giving them Bible studies.

After we had presented the testing truths, seventy-eight persons signed the covenant cards and began keep-

ing the Sabbath. A baptismal class was organized, and on the 28th of December we had our first baptism, in the Christian church. It was a heart-touching sight to see thirty-six persons follow their Lord in water baptism. A few weeks afterward, we had a second baptism in the German church. This time fifteen were added to the faithful. A third baptism was held three weeks after this one. We prayerfully hope that many others in the valley of decision will join us.

In surveying the blessings of the Lord in that effort, we are convinced that the time is here when the message of God must be brought to the millions in the large cities of the East. The Lord worked miracles of grace in Pittsburgh. The private secretary of a Roman Catholic priest started to keep the Sabbath, and other Catholics for whom our people had no hope, rejoice in the blessed truth. Four persons were healed bodily when they followed their Lord in baptism. Hardened sinners gave their hearts to God, and at times we experienced Pentecostal power in the meetings. When altar calls were made, the whole audience moved forward, and there was deep sorrow and confession of sins. As we think of these blessings, we feel as the psalmist did, "Not unto us, O Lord, not unto us, but unto Thy name give glory." Ps. 115:1.

Soul-winning evangelism is the main burden of the West Pennsylvania Conference, and the Lord is blessing in an unusual way. I understand that last year was the banner year. M. G. Conger, the president, who is a successful evangelist himself, is greatly burdened for the multitudes in West Pennsylvania who have not heard this message. May the Lord continue to bless him and his faithful workers, with many souls.

Those who were associated with the writer in the effort were C. W. Weber, L. Mansell, R. Numbers, and Sisters Bateman and Mook. I wish to express my heartfelt appreciation to these dear coworkers. We renew our consecration to God



Evangelical Schwandt with Staff and First Baptismal Group
December 22-1935
North Side, Pittsburgh Pa.

Fallert Studios
Pittsburgh Pa.

and dedicate our lives anew to the service of soul winning. We had the happy privilege of adding 134 to the church of God in 1935, and we ask an interest in the prayer of God's people that we may render more useful service.

Education in Hawaii

BY WILLETA B. RALEY

THE Hawaiian Mission sends greetings to the readers of the *REVIEW AND HERALD*. This closing year, 1935, marks the termination of fifty years of missions in the Hawaiian Islands.

We should like at this time to report particularly on the advancement in educational lines. Soon after the first Adventist missionaries arrived, some efforts were made for school training. W. E. Howell and others have labored here at one time or another in some phase of school-work.

Now we have in Honolulu a fully accredited twelve-grade school, employing nine teachers. During 1934 a new stucco administration building was erected on the school campus, thus taking care of the increasing enrollment. Of the 175 students attending, approximately 50 per cent come from Adventist homes. Five races are represented, as Hawaii is a land of many peoples and many languages.

Five large islands comprise the Hawaiian Island group. On four of these we now have permanent workers, and the fifth is to be entered soon. Almost immediately after the gospel found its way to each of the various localities, the school work followed. Calls have begun coming in to the mission headquarters for teachers and supplies.

This year 1935 marks the establishment of a nine-grade school at Hilo, and we have made an addition to the former building. Plans are under way for added improvements in the program for manual training.

The islands of Maui and Kauai have elementary schools carrying on successfully. These have been an aid to the churches on these islands, and have helped to stabilize our work. Before many months pass by, other requests will have to be answered, and doubtless more additions made and new schools started,—all this, if workers and means are available.

The young people in our mission school are active missionaries. In a recent experience meeting, several of the young people gave testimonies telling how the truth was brought to them. First, a young Korean woman

said that her sister-in-law brought her to church and introduced her to the Bible worker, who gave her Bible studies. So Gladys became a member. A second young woman spoke. Her message was that Gladys had told her at high school of her new faith. She agreed to attend one Bible study with Gladys. So Elsie became an Adventist.

A third spoke. She and Elsie were school friends. She was a Catholic. Elsie told her of the new faith. For many days they exchanged views. Finally Elsie agreed to go with her once to study the catechism, if in turn she would go once with Elsie to a Bible study. But it happened that Elsie's appointment came first, and so Pauline was brought under Christian influence. She was so impressed that she asked to come again, and never took Elsie for the catechism study. And so Pauline was baptized.

Now Elsie is our Sabbath school secretary; Pauline, our Missionary Volunteer secretary; and Gladys, a faithful band worker in our young people's activities. They are all attending our mission school. Does it

pay to train such young people? Surely. And what a splendid example to others!

North American News Note

ON Sabbath, February 29, as the result of the labors of Marion Bourdeau, who has charge of a district in Ohio and is doing good work, I baptized twelve in the Youngstown church and sixteen in the East Liverpool church.

F. H. ROBBINS.

The Dress of the Christian

(Continued from page 16)

arranged as though prepared for some special social function.

The skin of the face and that of the hands, exposed continually to the weather, require special attention. There are lotions for sunburn, chapping, close shaving; and soothing creams and powders for the daily care and protection of the skin. These are all a part of hygiene and careful grooming for men as well as women.

Extreme use of cosmetics is bad taste. Artificial coloring of hair, skin, or nails, is not good form in the best society, however common the practice may appear to be. A thorough cleansing of the body, inside and out, sufficient exercise and rest, healthful diet, the mind at peace with God and man, a kindly, courteous interest in others,—these will do more to effect beauty and loveliness than all the cosmetics. Health of body and soul is the most beautiful thing in the world. Artificial representation can never pass for this true beauty.

Health

When the lovely garment of light was removed from Adam and Eve at the time of the fall, "the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold."—*Patriarchs and Prophets*, p. 61. Therefore the second reason for the wearing of clothes, is health.

It is a constant problem to keep the body from being affected by the weather, a problem that is becoming more and more serious as nature departs farther from her Edenic perfection, and the earth waxes old as a garment. "In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied."—*Ministry of Healing*, p. 293. "Satan is constantly devising some new style of dress that shall prove an injury to physical and

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moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*"Testimonies," Vol. IV, pp. 634, 635.*

"Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion."—*"Testimonies," Vol. II, p. 531.*

A style of dress, or undress, which hinders the circulation or the proper functioning of any organ of the body, does not belong to a Christian, who, instead of following such a custom, will seek to preserve his own physical well-being, since he is bought with a price and is therefore not his own.

Economy

In choosing clothes it is practical to select good materials that will wear well and not shrink or fade. These will last longer and cost less in the end than cheap materials, which soon become worthless.

It is economy as well as good taste to select clothes that are conservative in fashion, and therefore more lasting. Avoid extremes in styles and coloring and materials. Do not be the first to take up a fad nor the last to lay it down.

Do not allow yourself to stock a large wardrobe. Have only the clothes you need, but have them appropriate. When these few are worn out is the time to get others; in this way you will not have a collection of old clothes on hand, too good to throw away but not correct to wear.

Economy in dress includes care of clothing,—buttons all on, snap fasteners secure, rips sewed, holes and rents carefully mended, garments well pressed. Keep clothes put away. Never leave underwear or stockings on the floor or the chairs. Fold small things and arrange them in dresser drawers. Hang suits and dresses on hangers; keep shoe trees in shoes. Umbrellas, raincoats, and overshoes have their place in the protection of clothing as well as of health; it is sensible to use them. Shoes are often ruined by mud and water.

Care in laundering is worth while. Do not allow clothes to stay soiled. If you wash out perspiration, garments will show appreciation by lasting longer. Put in practice all household hints you may have in regard to the care of clothes; you will be well repaid.

Appointments and Notices

CHANGE OF ADDRESS

The Cuba Conference office has been moved from Santa Clara to Havana. The new address is: Asociación Adventista de Cuba, Manzana de Gomez 559, Habana, Cuba.

WANTED—MICHIGAN ADDRESSES

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

E. R. Potter, Home Missionary Secretary,
Box 900, Lansing, Mich.

PUBLICATIONS WANTED

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

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

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

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

A. R. Songer, Muse, Okla.

Elliott B. Beach, Phelps, N.Y.

Nina Ray Morgan, Taneyville, Mo.

Mrs. W. H. Haugh, Charles City, Iowa.

Mrs. Wilber Morris, Walnut Shade, Mo.

K. A. Farr, 1022 Baxter Ave., Superior, Wis.

Victor O. DeWitt, 310 Fifth St., Imlay City, Mich.

H. G. Bayliss, 2640 Rose St., Victoria, British Columbia.

TWO CLASSES OF YOUNG PEOPLE

There are two classes of young people and only two. The young people of the first class are giving their spare time to study in order that they may fit themselves for some place of usefulness. The young people of the other class are either not studying at all, or are doing very little studying. They work more or less during the day, but they lounge evenings. These in the latter class are unhappy.

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Dr. John W. Ford, Box 43, Bowling Green, Kentucky.

Mrs. C. W. Perkins, 1625 Sixth St., Corpus Christi, Texas.

Mac E. Avery, c/o Oma L. Britton, Route 1, Laingsburg, Mich.

Miss Esmie E. Guishard, Main St., Mount Idle, Sandy Pt., St. Kitts, B.W.I.

PRAYER FOR HEALING

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

A sister in Wisconsin asks prayer for the healing of herself and her husband.

Prayer is requested for a sister in Massachusetts who has a malignant disease.

A sister in Kentucky, who has a broken limb, requests prayer that she may be raised up.

A distressed mother desires prayer that her son may be cured of evil habits to which he is addicted.

A Louisiana sister desires prayer for the healing of a nervous illness and threatened blindness, and that the craving for drink may be taken from her husband.

The mother of a much afflicted and isolated family requests prayer for their great need. Her husband has been in a mental hospital for a year, and because of his condition the two daughters are suffering with nervous difficulties. Her mother, who is nearly eighty years of age, is very feeble, and her aunt, seventy-six, has been helpless in bed for ten years. Also two five-year-old boys, whom this sister took at birth, are suffering from the results of infantile paralysis. Added to this is the struggle with poverty. Please pray for them.



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WITHIN a few weeks the General Conference will be in session in San Francisco, and the time to make arrangements for accommodations will soon be upon us.

The General Conference has appointed a Locating Committee to give full information and assistance to those desiring accommodations. Elder H. H. Hicks is the Chairman of the Locating Committee, and any information concerning accommodations for the coming General Conference session should be addressed to him at General Delivery, San Francisco, California.

No doubt Elder Hicks will give you through these columns such information as will be helpful in securing accommodations.

J. L. SHAW,
Treasurer, General Conference.

A Willing People

"THY people shall be willing in the day of Thy power." This scripture comes forcibly to mind when one observes the interest that is manifested by many of our churches in our revised Home Study course in Elementary Homiletics and Lay Evangelism. Some thirty churches have organized groups for the systematic study of these lessons, and the members are coming together for mutual encouragement and to get help from one another and from their leader.

The movement started in the Greater New York Conference, where the president, W. H. Heckman, invited the writer to present the matter at a meeting of the workers. In the Washington Avenue church, Brooklyn, after a brief presentation, fifteen members of the young people's society decided to form a group. The pastor, H. J. Capman, took the matter up also at a later meeting, and others kept joining till the membership grew to forty. Every member of the class is studying earnestly and taking an active part in the weekly recitations, under the care of Miss Mary Walsh, the Bible worker. Two members who missed a meeting because they were seriously ill, were visited at their homes and found in bed, but faithfully studying the lessons so as to keep up with the class.

We have a wide-awake group in Louisville, Kentucky, where the pastor, H. S. Premier, former Bible teacher in various colleges, has charge of the work, and reports excellent attendance and a growing interest, some of the members being already engaged in definite labor among their neighbors. In California and Oregon more than a dozen groups have been started, most of them in the last few weeks. In the Sligo church, Takoma Park, Maryland, under the guidance of the pastor, H. L. Shoup, there is an enthusiastic study group with a membership of forty-six, and new members are

still joining. At a recent meeting members related some of their experiences in finding time for study and for working among their neighbors. Some busy women found it possible to study their texts while ironing and doing other household tasks, certain young men were doing some reading and studying at the noon hour, and all were finding that they could do considerably more than they had thought possible in the way of studying, and working for their neighbors.

The layman's movement is of God, and it is going forward in America and all over the world. One interesting feature is the growing desire of our laymen for more thoroughgoing instruction. A number of our people have had instruction based on the little book put out by the Home Missionary Department, and are ready now to take the more advanced course offered by the Home Study Institute. Hitherto this course has cost the student \$5 or \$6.

Following the study-group plan and making use of local teaching talent, we are able now to give a revised and improved course in Elementary Homiletics and Lay Evangelism at the cost of \$2 for each student. The work of each study group is supervised by the Home Study Institute, and the final examination is given by the Institute through the local teacher. Each student ultimately receives the certificate of the Home Study Institute.

It is encouraging to read the letters from the leaders of these groups and from the officers of churches desiring to organize home study groups in lay evangelism, and asking for instructions. We are also hearing from departmental workers who wish to cooperate with us. The Spirit of God is impressing upon our people the need of thorough preparation, to the end that they may reach all classes of people, and present the truth to them in a manner at once attractive and convincing.

M. E. OLSEN.

Our Laymen on the March

ONE of the most certain evidences that the Lord is finishing His work on earth is to be found in the spirit of soul winning which is taking hold of our brethren and sisters everywhere. Today we are seeing a great body of lay preachers rising up in every land to join their voices with those of the ordained ministry. From the far-distant Shantung Province, North China, we have received word that Chinese lay preachers are "conducting preaching tours" in the surrounding villages. In a remote island of the Philippines, a lay preacher, in the midst of a successful series of meetings, writes: "My life is in danger always. Some have made vows to kill me. But even if I am beheaded, I am ready to give up my life for Christ's sake, as there are many interested people here."

Nine conferences in North America have thus far in the present year conducted lay preachers' institutes, calling in their most promising laymen, and other institutes are in the offing. One

conference reports that the largest church raised up in the field last year was the result of lay preachers' efforts. Church members are enrolling as members of the Bible Training Class in larger numbers than ever before, and a number of conferences aim to enlist 500 lay Bible workers and 100 lay preachers in 1936. Surely the coming of the Lord draweth nigh.

W. H. BERGHERM.

The Polish Union Mission School

IN South Poland at Bielsko, situated among the foothills of the Beskid Mountains, there is a mission school, the only school we have in Poland to train workers for a population of 32,000,000 people. This year there are three teachers and twenty-two students—twenty boys and two girls. There are five buildings, consisting of the school chapel, girls' dormitory, boys' dormitory, another small building which serves as kitchen and dining room, the barn, and the greenhouse. The school could accommodate sixty students, but the people in Poland are poor and are unable to pay cash, even though the school expenses are only \$12 a month. Most of the students must provide for themselves, and the scholarship plan seems to be the best method for doing this.

During a recent visit to this mission school, we conducted an institute for the colporteurs of the Silesian Conference. Ten of the twenty-two students joined classes, and will go out this spring to earn their scholarships. Would it not be a commendable thing if all our schools should send the same percentage of their students into the colporteur field? And what a valuable experience and training would be provided to students in actual field service! This little school in Poland is setting a good example.

E. E. FRANKLIN.

WE regret to learn of the death of Sister Ruby Esther Boyd, wife of Dr. George Boyd, which occurred at the Stanboroughs, Watford, England, February 18. Her death resulted from a motorbus accident just outside the sanitarium gates.

Doctor Boyd was filling a vacancy at our sanitarium for a short time before sailing for West Africa. Sister Boyd was a graduate nurse from the Portland (Oregon) Sanitarium, where her parents still reside. We extend to her husband, parents, and other sorrowing relatives our deepest sympathy in this great affliction. We feel sure that she sleeps in Jesus, and will come forth in the resurrection morning.

THE political situation throughout the world at the present time is a highly interesting one to the student of prophecy. The conditions we see, not alone in the political world, but in the religious, economic, and social worlds, are subjects of prophecy. They indicate that we have reached the closing days of earth's history. They are signs of the times by which we should be instructed and admonished.