

A New Thing for Missions

By W. A. SPICER

THE action by the General Conference Committee, proposing that all our Midsummer Offerings this July 25 shall go "to new work and new workers," is a new thing in our history. Already, we may well know, the sound of it has gone out to all the missionaries. There will be joy in every field. Not for a moment will our missionaries doubt that the full \$60,000 set as the goal will be laid down by us on that glad July 25. And it is all for new work! Never has that word gone out before, I think.

It means that our regular and special gifts this year have come in so liberally that the Mission Board believes the regular work will be sustained, and they can safely propose that every dollar of the Midsummer Offering be a herald of new advance.

We can imagine the result. It means new evangelists going out into those regions of Africa where literally thousands are waiting for us to come. It means old Asia will hear the tramp of new workers marching across old boundary lines into new regions. South America's hopes will rise high. New islands, of which the prophecy says, "The isles shall wait for His law," will hear the voices of our missionaries who come with the message of "the commandments of God, and the faith of Jesus." All Inter-America will hope to enter open doors hitherto unentered because of lack of means and workers. In Southern Europe and Eastern Europe, workers will gather new courage to face the millions yet beyond us.

It is going to mean everything in many a new place. It seems that the angels are almost visibly holding the four winds in these troublous and threatening times. Now is the time to enter new places. And this new plan for the Midsummer Offering—all we give to go to new advance—comes with a providential appeal to every one of us. Let us prepare for it and make July 25 a day of world-wide advance.

What Is Christianity?

A Sermon Preached at the General Conference

BY CARLYLE B. HAYNES

A FEW days ago in the morning Bible study, F. M. Wilcox, editor of the *REVIEW*, brought very earnestly to our attention some things of vital interest, not only to us as workers, but to our people generally throughout the field. He dealt with the standards of our faith adopted and held up during the years, and directed our attention to the evident fact that there has been a tendency to depart, to lower standards, to drift away from the old-time moorings. He sounded a note which called us to return, to maintain ourselves in the old paths, and not to move or change the ancient landmarks. He spent some time pointing to very positive and very definite things: dress, amusement and pleasure, healthful living, the right representation of this faith among our neighbors, Christian education, and the other standards which have been erected. There are many of us who share the concern expressed by Elder Wilcox in regard to the departure from our old standards. With him, I recognize that these conditions are merely the outcropping of some disease which is attacking our people and our workers, and for which we most certainly need to find a remedy.

It is to the fundamental standards that I wish to address myself this morning. There is a difference of opinion with regard to the things which have been mentioned. And, strange as it may appear, there seems to be a wide difference of opinion as to what Christianity is—fundamentally.

Is it not strange that there should be a difference of opinion as to what Christianity is, as to what a Christian is? Every one knows what a Jew is. No one has any question as to what a Buddhist is. There is no argument at all as to whether a man is a Mohammedan or not. But with a Christian, it is entirely different.

By some people, all who attend church are counted Christians, and by others, every one living in a land where there are churches is considered a Christian. It is thus that we get the name, "Christian nation." America is looked upon as a Christian nation. There are crooks who masquerade under the cloak of religion. They may even belong to some church. They are given the name of Christians. Popular understanding of the meaning of the word "Christian" is varied.

I cannot help reminding myself that the most regular church attendant is the devil. He seldom misses church. Is he therefore a Christian? "Billy" Sunday said, "If you were to park a man in a motor garage every week, it would not make him a motorcar." Neither does it make a man a Christian to take him to church every day of the year.

So I think it is proper for us to consider what it means to profess the name of Christ. I would like to take you back to the Bible itself for a definition, and let you see again, as you have often seen, the greatest, most marked, and most striking transformation of human life of which we have any record in the Scripture. No other man who ever lived has exemplified genuine Christianity to the degree that Paul did. Here is a word of his in which he sums up the whole of Christianity in one verse and applies it to himself. He does not speak of himself very often in Scripture, but when he does, he says something which is profoundly fundamental.

Paul a Christian

As nearly as we can estimate, at the time he wrote this, Paul had been a Christian for about thirty-three years. The word that he speaks in this passage gathers force from the circumstances under which he wrote it. He is a prisoner, awaiting the emperor's word which will decide for him the question of life or death. If that decision should be death, then Paul will walk out of the prison through the city to the block, and by one swift stroke his life will be ended. He looks along that road. He doesn't know when he writes but that this will be the decision. Then he looks along the other road to liberty, to life. If that is to be the decision, then it means he goes back to the same work and tells the same story and lives the same life without a change. And he puts it all in one flashing sentence, after explaining that he does not know which way he would choose if it were left to him. He is in a strait betwixt two. He can see along one road, death, and along the other road, life. And Paul utters the great sentence: "For me to live is Christ, and to die is gain." Phil. 1:21.

Life and death have lost their old significance to this man, because there has come to be just one thing in life or death for him—Jesus

Christ. That is Christianity, and that is what it means to be a Christian. I would have you meditate a bit this morning on that estimate of Christianity, and have you inquire what it means. Let us analyze it a bit:

1. Christ was the author of Paul's life. It is just as if he said, To me to live at all is Christ. I am alive at all by virtue of what He has done for me. He is the author of my life.

2. It means that Christ was the sustainer of his life. For me to live is to continue to live Christ.

3. It most surely means that Christ was the law of his life! That is, the conditions under which I live are summed up in Jesus Christ.

4. It means that Christ was the product of his life. To me to live is to reproduce Christ.

5. It means that Christ was the aim of his life. To me to live is to lead men to Christ.

6. It means that Christ was the impulse of his life. To me to live is to be impelled by the love of Christ.

7. It means that Christ was the finisher, the crown of his life. To me to live is at last to be what He is and where He is.

So to Paul, Christ was the beginning, Christ was the end. Wherever he looked, it was all Christ for him. That is what it means, brethren, to be a Christian. He reckoned that his life began when Christ came to him; he counted everything previous to that but loss. Old things had passed away, all things had become new, and the sum total of it all was Christ.

Is that real? Is that practical? Does it mean what it says, or is Paul just using words without any literal meaning? Was he mistaken? Let's stop and ask him.

"Paul, what do you need? Certainly your former life was distinguished. You were a student of Gamaliel. You have learning and religion. You have lived a straight life. You have lived a clean life. You are a Pharisee of the Pharisees, a Hebrew of the Hebrews. You are a remarkable man."

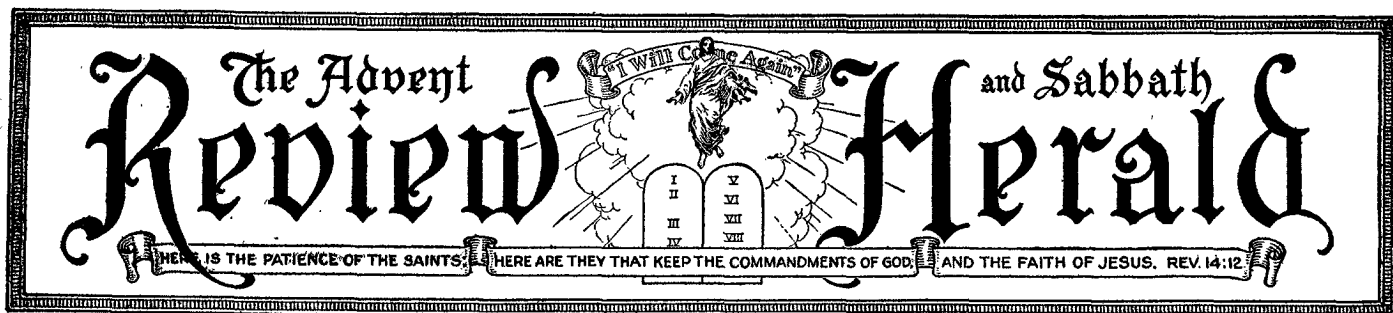
"Yes, that is true; but the things which I counted gain, I now count but dross," replies Paul.

"Well, why, Paul? They were good things."

"Why do I count them loss? In comparison with what I gained when I gained Jesus Christ, they are nothing."

Paul never had a moment's question as to whether he ought to go back to the old life once a week for enjoyment, and live the new life the remainder of the week as a duty. He

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"Gather My Saints Together"

A Distinguishing Mark

"THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. 50:1-4.

The psalmist here gives a striking picture of the return of our Lord, when He will be surrounded by an innumerable company of angels, when the heavens will be shaken and the earth will tremble as a reed. That will be a day of dazzling glory and awful grandeur. It will bring hope and courage and glory and honor to the saints of God. It will bring fear and disaster and destruction to the wicked.

It is such a day and such an event that the church of God faces today. It is concerning such an event that the church is charged to bear a message to the world. The coming of Christ is not far away. The day of God hastens, it hastens greatly. Developments in the political, the physical, and the social world indicate that this is true. The triumphant march of the advent message into all the world is an even more significant omen that the coming of Jesus is at hand.

What a day that will be when the Lord of glory shall say to His angels, "Gather My saints together." Matthew pictures the scene in these words: "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." That will be a glad reunion, when those separated by death or by distance shall be reunited in the kingdom with the Lord.

It will be a blessed experience when the redeemed shall look upon the face of the Saviour and find joy unspeakable in His presence.

The day of the Lord will bring honor to the saints. They have suffered ridicule, deprivation, persecution. They have been ostracized by society, and even by those in the home. They have shared in the toils of missionary endeavor, sacrificed home and friends, the comforts of life, and even life itself, in order to carry the glad news of salvation to others. It is in behalf of these that the special command will be given to the angels: "Gather My saints together."

To this blessed command, the Lord, through the psalmist, adds: "Those that have made a covenant with Me by sacrifice." Here is the distinguishing mark of the people who will share in our Lord's glory. Only those who have suffered with Christ, who have sacrificed something of worth, will be able to enter into real fellowship with Him who gave His life as a ransom for sinners. Said the apostle Peter:

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

It is to the saints of the last generation that the greatest call to sacrifice is made and to whom will be granted the greatest reward. The inheritance is almost within the reach of the faithful. The curtain is about to be drawn aside, when the saints may gaze upon the beloved city of dazzling brightness and the fields of living green. But between them and that goodly land is a picture of human woe and desolation. A generation is sinking into ruin. Sickness, suffering, and death stalk through every land. Heathen lands are suffering most under the curse of sin. Soon

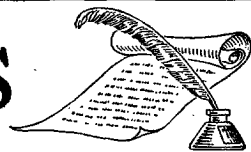
the earth will be laid waste by the seven last plagues. It is this scene of need, of suffering, of woe, that should stir God's enlightened people to superhuman effort and unprecedented sacrifices to rescue heaven's blood-bought heritage from eternal destruction.

It is in connection with this last generation of believers, especially, that our Lord uses the expression, "a covenant . . . by sacrifice." Ps. 50:5. The people of this time are making with their Lord a covenant by sacrifice. Today God calls for just such a covenant with His people. He calls for service; He calls for gifts to extend the message into new fields; He calls for our sons and daughters to carry the glad news to those who know it not.

But in the broader sense it is not a sacrifice that the saints make. It is an investment which will bring eternal values. This generation has witnessed the shrinkage of earthly wealth. Stocks and bonds have become valueless in almost a single day; great financial institutions of apparent strength crumble quickly; lands depreciate in value and are unsalable. Surely we are living in a time when these temporal things should be exchanged for the true riches.

With the urgent Macedonian calls coming from many lands, in view of the unprecedented openings for extending the triumph of Christ's kingdom, in view of the uncertainty of things earthly,—in such a time as this may we not expect the church of God to arise to her God-given opportunities and responsibilities, and complete the work of God on the earth? Then will be heard the voice of our Lord, saying: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." T. M. F.

GENERAL ARTICLES



A Summons to Universal Action

BY E. E. ANDROSS

STEADILY, surely, and with feverish haste, in all the world the way is being prepared for the tragic close of this world's history. More than eighteen hundred years ago, to the prophet of Patmos, God revealed the course of earthly powers to the close of time. To other prophets, long before this, other features in this awful tragedy were revealed. Today we behold with our eyes every detail of these marvelous prophecies being enacted in perfect and exact fulfillment. What a wonderful picture to behold! How carefully should we daily observe the fitting in of these prophetic details. Forty-four years ago the following message came to us from the pen of Inspiration:

"All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early."—*Special Testimonies to Ministers*, No. 1, page 67.

The events that are now taking place in Europe and in the Far East may prove to be of the greatest possible consequence in the fulfillment of prophecy. The whole world is awaiting the events of tomorrow, realizing that we are on the verge of some stupendous crisis. Multitudes are eagerly inquiring, "What do these things mean?" Throughout all the earth the response must be given, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

This is truly a mighty hour; an hour fraught with eternal consequences for every soul on earth. The harvest of the earth is ripe. This is the hour just before the night, for gathering in the golden sheaves. The trumpet is now sounding forth the solemn call to every child of God to fall into line and press the battle to the very gates.

There can be no divisions in our ranks now, there can be no slackers in the Lord's army. Every consecrated soul is to be pressed into service as an instrument of divine power. Millions are without hope and without God; but multitudes are waiting

with feverish anxiety for some one to come to them with a message of comfort and hope. Through their tear-dimmed eyes they are looking heavenward for help. Never before have we witnessed so many evidences of divine leadership of honest hearts who are longing and praying for help. The Holy Spirit is moving on hearts, heavenly angels are guiding the footsteps of sin-sick souls to the human messengers of light and truth. The way is now fully prepared for a quick work in this last hour of human probation.

Today thinking minds everywhere are greatly troubled as from day to day they read of the terrible calamities that are visiting the earth, of the preparations, on a colossal scale, for such gruesome slaughter of entire populations as has never before been experienced. To know that at any time this appalling slaughter which threatens to involve the whole earth may begin, is astounding. Many hearts are turning to God as their only source of protection in this awful hour.

To our people God has committed the only saving message for this crisis. We must without delay give it to the people. For your own sakes, therefore, as well as for Jesus' sake, you who have not been doing all in your power to advance the interests of God's kingdom in the earth, arouse from your slumbers, gird on the armor, and go forth to the conflict. Resolve that by His grace and power you will henceforth devote your chief thought and energy to preparing others to meet their Saviour when He comes in glory.

This task cannot be accomplished except by the united cooperation of all our people. God's power is unlimited, and if He should choose to do so, He could commit this work to the myriad hosts of holy angels. But this is not His plan. He has chosen to enlist every child of His in the work of helping to save others. This is the spirit that constitutes the very life and joy of heaven; and the only way we can be fitted for heaven is by putting into active exercise the spirit of self-sacrificing love.

As one sees the multitudes of human beings groping in absolute darkness, groaning under their load of guilt, with no hope of relief save in the meaningless forms that prove to be only a mockery, he realizes the utter worthlessness of all earthly things save only as they are used to save the perishing. Some of these poor helpless souls may be directed to the waiting Saviour if only the rescuers can be sent to them in time. As one beholds this vision, how he longs for power to set these things before those who have never seen them, but whom God has entrusted with a sacred stewardship.

May this appeal for help from our laity—young, middle-aged, and old—receive a hearty response. May every one now fall into line for personal service in carrying this last message of mercy to the waiting multitudes. Go forth with your Bibles, with tracts, with periodicals, with our small books, and above all, with fervent prayer that God may make you a faithful witness for Him in this last hour, and that His mighty Spirit may speak directly through your lips to the hearts of the people. Remember, it is only the "good and faithful servant" who will at last hear the blessed words, "Enter thou into the joy of thy Lord."

The Deadly Sin of Backbiting---Its Source and Its Remedy

BY LOUIS HALSWICK

SOME one has said, "The tongue, God-dominated, becomes at once the power of life. Fired with eloquent, unctuous testimony, it speaks forth the wonders of redeeming grace. Over its unobstructed line the heart sends its message of comfort to those in distress, and a word of cheer to

those who have fought a losing battle. It becomes a thousand-stringed instrument, on which the soul harps with the skill of a 'heavenly harper.' It is the medium through which pours a volume of praise that rolls upward into the ear of God like the sound of many waters. It is the tool

with which a good man often chisels his name in the imperishable granite of immortal fame."

Sin-dominated, the tongue becomes at once the power of death. It defiles and poisons the whole man, and fills the world with iniquity. It is a fire that kindles a conflagration of scandal which will burn over whole communities, leaving them a blackened, charred, sickening sight. It is a deadly weapon used by the backbiter with disastrous and far-reaching consequences. Verily, "life and death are in the power of the tongue."

In the Bible we find a direct command about backbiting: "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. This command is just as positive as "Thou shalt not steal."

Paul, referring to certain persons who were careless with their tongue, said: "The poison of asps is under their lips." Rom. 3:13. The asp is a reptile whose poison is so deadly and rapid in its operation that it kills almost instantly.

Solomon speaks of six things that the Lord hates. Among them is the sin of "sowing discord among brethren." Prov. 6:16-19. Like a farmer sowing in his summer field, so the talebearer sows his scandal and criticism in the church and community. The result is that the work of God is disgraced, reputations are ruined, and the church is filled with discord. One writer has said that backbiting is "a deadly, blighting, blasting thing, which has called down upon itself the severest condemnation of God, and is hated and loathed by all decent folk who would walk the highest levels of noble living."

In the "Testimonies" we find this solemn statement: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Here the backbiter is excluded from abiding in the tabernacle of God, and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God."—*Testimonies*, Vol. V, p. 615.

Even at camp meeting this curse

of backbiting can be present, for we read: "There can be no influence so detrimental to a camp meeting, or any other gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects, which do not relate to the meeting. Some have brought their farms with them, others have brought their houses, and are laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God."—*Id.*, Vol. II, pp. 597, 598.

The source of this terrible sin of backbiting can easily be located. A wrong condition of the heart presupposes a wrong use of the tongue. In Matthew 12:34, 35, we read: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an

evil man out of the evil treasure bringeth forth evil things." It is easy to see that the spiritual condition of the heart determines our words. Bitter fountains do not send forth sweet water; neither do sweet fountains send forth bitter water.

But, thank God, there is a remedy for this terrible sin of talebearing and backbiting,—not only a remedy, but a cure. It takes more than an outward application to effect a cure of this cancerous condition of scandalmongering. The Lord says: "A new heart also will I give you." That is what is needed—a new heart, a rebirth. A new heart will bring new life, new conduct, and a new tongue.

But to get away from this sin, certain things must be done. The guilty person must repent. This involves confession, and so far as it is possible, restitution. One must confess not only to God, but to the person injured. After having done this, he should keep the mind free from suspicion, for suspicion leads to evil-speaking. And then he should refuse to have anything to do with talebearers.

A Reform Needed

BY MRS. E. G. WHITE

If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaim-

ing the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven.

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which

will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

Common Errors in Diet

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten.

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws

of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.

Relation of Health Principles to Spirituality

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light.

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren?

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumbling block from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession, and at the same time indulge appetites which strengthen unholy passions.

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to His people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—*Reprinted by request, from the Review and Herald of May 27, 1902.*



Let Us Pray for One Another

BY THOMAS E. HIRST

FROM many lands come reports of disorder, civil tumults, revolutionary activities, wars, earthquakes, great storms, and extensive famines. We are entering the long-looked-for "time of trouble," when the "powers of earth" are being shaken and the distress of nations has become commonplace.

On every side the old established and deep-rooted foundations of civilized effort and continuity are trembling and falling, as men's minds are being turned away from God and truth. Wherever men live, there are the dangers and perils of the last days, and there are the temptations which destroy men's souls; and they are being accentuated a thousandfold

with each succeeding new alignment of evil forces.

But God has not left Himself without witnesses in these dark days of earth's dissolution. Throughout the world the saints of God are bearing witness to the revealed truth of the word of God, and to the power of the God of heaven and earth to keep them through fiery trials and the fierce storms of life's troubled seas.

As they keep the commandments of God despite persecution and ridicule, they are conscious that they belong to the remnant church, who are scattered throughout all the countries of earth; and so with hearts uplifted in gratitude to God for their faith, they send their prayers winging through space to the gracious presence of Him who sits upon the great white throne, petitioning in behalf of the "little flock." Their prayers ascend to God for us, who, in the security and comfort of better ways, have not yet tasted the bitter waters of anguish. Shall we do less

than these brave souls who are not unmindful of our needs, though their needs transcend ours? What a privilege we have in kneeling before our mutual Father, and seeking His help in their behalf! How our hearts ought to be uplifted in earnest petition for these brethren of ours in stricken lands!

O beloved, let us exercise our minds, and let our spiritual powers be used to the fullest in the wonderful gift of prayer for one another. What a balm of comfort, what a strength of peace, what a trust of faith, we may pass on to those who are united to us by the ties of fellowship in the Lord, as we pray the prayer of faith, and ask God to cover them with His protecting care!

Let us heed the apostolic admonition to pray for one another. Hearts will mysteriously grow lighter; trials will seem easier to bear; and some one's faith out yonder will be stronger because we, with love in our hearts, fellowship with them and their needs in the hour of prayer.

The Gathering Storm

BY CHARLES A. RENTFRO

SEETHING crosscurrents of humanity are on the verge of dashing over the brink of our collapsing civilization. It is a portending chaos based on individual choice today, even as the outlook which threatened Jerusalem of old: "How often would I have gathered thy children together," said Jesus, "and ye would not! Behold, your house is left unto you desolate."

Strange forces of liberalism, intensely materialistic, are assailing the very foundations of men's rights,—God-given, inalienable tokens,—and these we see crumbling before our very eyes. Our world is turning left. It is dashing around a dangerous precipice. At the crossroads the royal highway of righteousness was abandoned.

Joel aptly expressed this impending situation by his prophetic utterance from God: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

When a national leader of world-wide fame fearlessly declares that "fundamental . . . liberties are at stake," we may be sure that an honest man is alarmed at the turn of affairs in the history of this world. In recent political utterances this same leader declared that it was a time "to determine the fate of those ideals for which this nation was founded."

Warning after warning has been

sent to all nations by the prophets of God throughout the ages. By a mighty hand the Lord warned the Egyptian nation that Israel was His chosen people. When oppressive measures stifled the very civil and religious life of the Hebrews, God wrought deliverance. To the kings of Babylon went messages of reproof. And when the mercies of the Lord were no longer heeded, He wrote across the record: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed, . . . and art found wanting."

The remnant church carries a message of warning to a dying world, yea, to every doomed nation, even as Jonah was commissioned to warn the Ninevites of their impending overthrow. More than forty years ago the servant of God warned us as a people that "the result of this apostasy will be national ruin."

The time is come when the issues so long expected are being fulfilled even on our very thresholds. Stirring words were registered in that prophetic volume, "The Great Controversy."

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

laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—Page 606.

To us as the people of the advent movement, these words of Paul should be particularly significant: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:27, 28.

This scripture should convey to us solemn thoughts as they are associated with the following: "Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies," Vol. IX, p. 11.

We are thankful that the Lord "will finish the work." Our own strength is limited and puny. We must look to the indwelling of Jesus Christ in our lives to transform us into willing and humble instruments for the finishing of the work.

As we read the wonderful reports of the progress of the cause in the wide mission fields, we cannot help seeing that the Lord is indeed leading His work to a triumphant close.

With a united body of people the message can ever go forward. As we observed the harmony and sweet brotherly love prevailing at this last General Conference, we could not avoid comparing the last days of our stay on earth with the first days in heaven.

Are we ready to lay aside our own worldly schemes, and plan for heaven? Is our service for God more intense today than it was yesterday? Are we more humble, more willing to be led of God? Do we see opportunities to win others? Is the topic of our conversation heavenly things? Can we see ourselves tested and tried, and coming out victorious? Are we ready to face martyrdom for His name's sake?

Momentous decisions face us as individuals, as members of the church, as citizens of the nation, as candidates for heaven. It is a time for all to "weep between the porch and the

altar." Our own strength will not avail to cover our defenseless heads in the time of crisis.

Let us pray daily for help from God to carry us through the valley

of trial in the midst of the gathering storm. The Lord will most certainly bestow His Spirit upon those who earnestly seek His kingdom in confidence and childlike faith.

The Life of Victory

BY ADLAI A. ESTEB

"THANKS be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." In this beautiful verse we find three things of great importance to every Christian, which bring the solution to the problem of a finished work on the earth. These three things are: first, a life of victory; second, the secret of victorious living; third, the results of such a life of victory.

First, there is such a thing as a life of victory. Paul does not speak of this as a thing he was dreaming about. It was not a theory, but a reality. To many this thought should bring great comfort and encouragement, for altogether too many find the struggle with the world, the flesh, and the devil to be a losing battle. Others find it very difficult, and wonder if victory is possible. But that vicious triangle—the world, the flesh, and the devil—can be overcome. Indeed, they must be overcome. And here we find Paul praising God for a divine guidance that had already brought victory.

Note, too, that it is for victories already gained that Paul is praising God. He is not longing for the time when victories will come. He was not looking and hoping and waiting fondly for heaven to come to bring him this precious life of victory. No, indeed; we find Paul rejoicing with joy unspeakable, and praising God for the victories already gained.

Finally, Paul's life of victory was not merely a temporary victory. It was not a brief, momentary experience. Paul cried out, "Thanks be unto God, who always causeth us to triumph." This great apostle was not rejoicing in a single victory. That would be something to be happy about, for each victory gives us cause for rejoicing. But Paul had more, much more, than a single isolated victory to rejoice in. He was "always" victorious, not merely sometimes, but always! His life was not a fitful, spasmodic life of "ups and downs," of victories and defeats. Rather, Paul's life was a consistent, steady, continuous life of victory!

Second, let us study carefully the secret of Paul's wonderful life of victory. The explanation is found in

the phrase "in Christ." There is the secret of victory—in Christ. There can be no complete victory outside of Christ. Indeed, a Christian cannot even live a Christian life outside of Christ. A fish can live only in the water; outside the water he dies. A bird can live in the air, but dies in the water. Just so a Christian lives in Christ, but dies outside of Christ.

The Wound His Love Hath Made

BY MAY COLE KUHN

CLOSE by my side the Saviour waits,
As earthly joys and pleasures fade,
In patient tenderness to heal
The wound His love hath made.

He doth not willingly afflict
The sheep that foolishly have strayed,
Yet must He bring them to His fold
By wounds His love hath made.

Careworn and bruised along the way,
By rock-strewn, thorny path delayed,
The pilgrim may not see the hand
By which his wounds are made.

Yet if the shadows darker fall,
God's child need never be afraid.
Shall he not trust those loving hands
In which the wounds were made?

Outside of Christ there is failure, defeat, death—just what comes to the branch separated from the vine! "Without Me ye can do nothing." Outside of Christ, death; in Christ, life and peace and joy and victory!

Furthermore, a Christian must "always" live "in Christ" in order to have complete and permanent victory. Paul stresses that word "always." This means at all times and in all places. It is comprehensive. It includes the home as well as the church; it includes our lives among our neighbors as well as among our brethren; it includes the office as well as the street; it includes our business as well as our prayers; it includes our finances as well as our Bible study. In other words, Paul's words cover all conditions and all climes. Wherever we are or whatever we are doing we must always be living in Christ. Then we will always be victorious.

Finally, let us note the third delightful thought in Paul's glorious message,—the marvelous results of living this victorious life. He says, "And maketh manifest the savor of His knowledge by us in every place." Here we find the wonderful work to be done in this old world of sin. That work is the spreading of the knowledge of God. It is a manifestation of divinity to humanity. It is a revelation of light to men in darkness, of truth to men in error, of life to men dead in trespasses and sin. It is a revelation of an infinite God to finite man. It is to make "manifest the savor of His knowledge."

Furthermore, we find that this knowledge of God, this marvelous revelation, is to be manifested "by us." Angels cannot do it. But they would like to, and they cannot understand why we do not want to. They marvel at our lethargy and indolence in this grand work of revealing God's saving message to our fellow men. We who have tasted of the fruits of salvation are asked to carry the good tidings to others. It has pleased God who has called us by His grace to reveal His Son in us. It has pleased God to make manifest His knowledge "by us."

Finally, we are to make manifest His knowledge "in every place." Here is the ultimate objective of the great gospel commission,—"in every place." The good news is to be carried to "every nation, and kindred, and tongue, and people," "to every creature," "in every place,"—how comprehensive! "In every place" takes in the home as well as the church. It includes the kitchen as well as the parlor. "In every place" includes our neighbors' homes as well as our own. It includes the factory, the office, and the workshop, as well as our secret place of prayer. It includes all places. "In every place," wherever we go, there we are to make manifest the savor of His knowledge.

What a grand and glorious privilege the Christian has! And he will not lose this precious opportunity if he is living a victorious Christian life. O may we all learn this lesson and be able to cry out with Paul, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." Praise God, for in this wonderful text we find the secret of a finished work on the earth; for when all Christians are living victorious lives in all places and at all times, we will let our light shine everywhere, and will quickly give the whole message to the whole world.

The Message Continues to Fly

BY A. R. OGDEN

THAT our faith and confidence in the final triumphs of the third angel's message have not been misplaced, is continually evidenced in the annual reports of the ever-onward march of the message which John in the vision on Patmos saw flying "in the midst of heaven." What the prophet of God saw in the vision nearly two thousand years ago, we who are living today, with our own eyes see being enacted into actual accomplishment.

The message was born—and born of prophecy—in 1844. It came right on time, and began in a very small way; but in the language of one writing anciently we can today ask, "Who hath despised the day of small things?" God usually begins His work in small ways, as He has begun many great messages to the world in the past. From the small beginning of ninety-two years ago, the work has grown into a vast world movement. From one, two, a few believers who had faith in the divine message of God and began in those early days in humility to proclaim it, the work has grown until at the present time the message is being proclaimed in 539 languages—that is, at the close of 1934. At the same time the membership of the denomination representing the message, has grown to over 400,000. The Sabbath school membership has reached just about half a million. In the last three years the baptisms in the world field reached above 120,000, or more than 40,000 annually.

By way of contrast, let the readers note the following statement made by the Lord's servant in the early days of the message, when the work was in its very infancy:

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.

"When we received the light upon the fourth commandment, there were about twenty-five Adventists in Maine who observed the Sabbath; but these were so diverse in sentiment upon other points of doctrine, and so scattered in location, that their influence was very small. There was about the same number, in similar condition, in other parts of New England."—*"Testimonies,"* Vol. I, page 77.

When we think of that small number of about fifty believers keeping the Sabbath then, as contrasted with the more than 400,000 baptized members at the present time, with thousands of others who know and believe the message, it gives us a little glimpse of how the Lord has indeed fulfilled His word to John in the Revelation, who saw the message going to every nation, kindred, tongue, and people, and how marvelous indeed has been the fulfillment of that early vision given to Mrs. White when there were so few believers. Truly the Lord, whose the message is, is indeed supplying the power and influence of the message in all lands and many languages.

What Is Christianity?

(Continued from page 2)

seemed not to have the slightest question whether it was right to partake of the pleasures of the world. The old life had passed away. The old inclinations were gone. The old attractions were no longer attractions. The new life absorbed him, thrilled him, satisfied him, and expanded day by day before him until he said, "To live is Christ."

Beginning of This Life

You will recall when this new life in Paul began. He was on the road to Damascus, commissioned by the high priest to do a very important work in defense of the old faith. He was leading a company of people. He was a clean, straightforward, moral man, zealous for the faith of his fathers, so zealous that he would sweep every opposing thing out of the way; and he bore in his hand very important letters and documents from the high priest.

In Damascus there was a little company who followed the religion of their fathers, and who were singing hymns about Jesus. Paul proposed to stop them, all out of a burning zeal for God.

Then a light, a great blazing glory, a voice, and Paul is in confusion. Light as it is about him, in his heart there is only darkness. Out of his confusion he cries, "Who art Thou, Lord?" The reply is the most startling thing that Saul has ever heard: "I am Jesus whom thou persecutest."

I have tried to think what must have gone on in Saul's mind at the startling revelation that this One whose very name he had been hounding was indeed the Messiah sent

from God. How there must have tumbled all about him in permanent wreckage, the whole structure of his theology and all his theological conceptions. All that he had stood for, all that had meant truth to him, came tumbling down about him at that expression, "I am Jesus whom thou persecutest."

As we look at this message, viewing the thing which God has placed in His word, and which I believe is a pattern and an explanation of real Christianity, we think of what a transformation such a message would make in any life when that life is given to Jesus Christ. I do not know how many moments elapsed between the explanation, "I am Jesus whom thou persecutest," and the next word which Paul uttered; but that next word discloses the stupendous transformation that had taken place in his life.

"Lord,"—think of this persecutor Saul, uttering that name "Lord," and addressing Jesus Christ by it. It meant something to him, brethren, which it does not seem to mean to many of us.

"Lord, what wilt Thou have me to do?" Why, this man had joined the church in Damascus before he got there. That is what they were doing in Damascus,—calling Jesus Lord. Now Paul is doing it. He has taken the crown of his life from his own head and put it on the head of Jesus. That is what it means to be a Christian. If we can get this straight, we shall not have much difficulty about standards. All other standards will come into line if this standard is placed where it should be.

"Lord," he said, and in that acknowledgment he brought himself to the foot of the cross and gave his life clear away to do the will of Another. "Lord, what wilt Thou have me to do?" This is henceforth Paul's life. Through missionary journeys, through perils by land and sea, in prison and among robbers, in persecutions and in trials, always it is "Lord, what wilt Thou have me to do?" It is here that his life begins. It is here that Christianity began in a human soul. It is here that the old life dropped away from Paul.

Thirty-three years later, after living that life through all the intervening years, Paul looks back from the prison and says, "To me to live is Christ"—and to continue to live is Christ. It is as if he said, "Here I am after thirty-three years; I am still living the life I then began." But how, Paul? How?—"CHRIST. I have not kept Him; He has kept me. I have not clung to the cross; the Man of the cross has clung to me,

which is infinitely better. He has sustained my life these thirty-three years."

Brethren, that is all there is to Christianity, just Jesus Christ. That is all there is to all the resources of the church of Christ, just Jesus Christ.

I wonder if you actually grasp it. I ask myself again and again, morning by morning, do I really understand it? How shall we hold out? Well, if it is left to you, I shall not expect to meet you in the Christian pathway twelve months from now; if it is left to me to hold out, I shall be a castaway shortly. But, thank God, it is not left to us.

I remind you of the parable of the vine and the branches. His life is what sustains me. His life is what keeps me. His life is what feeds me. I am His; He is mine. He conditions my days. As the author, as the sustainer, as the law of my life, He holds my times in His hands.

Brethren, if the life in us is His life, it will reproduce itself in our actions. I have not merely accepted His creed, I have accepted Him. I have not merely accepted what He taught, I have accepted Him. The very best testimony you can ever give to the power of Jesus Christ is to live His life over again, not by your own effort, but by the propulsion and the compulsion of that same life within you. To me to live is to reproduce Christ.

He Is the Finisher

And what is the last thing? It is Christ. He is the crown. He is not only the author, He is the finisher. He not only began the good work, He will end it. And when it ends, what is it? It is Christ. What is the music of that land to come? It is Christ. What is the fellowship of the Paradise home? It is Christ. Everywhere, on the throne and amid the multitudes, what do you see, Paul? "I see Christ." That is why Paul stood fast, and notwithstanding Nero's ax, said, "To die is gain."

What can you do with a man like that? How much influence can kingdoms and principalities and powers and all the might of all the governments on earth,—how much influence can they all have upon a man like that?

"To die is gain."

"But, Paul, don't you see the executioner?"

"No."

"What do you see?"

"I see Christ. To die is gain."

Now let me ask you to finish this theme for yourselves. I wish each of you had in his hand a sheet of paper—of clean, white, unmarred paper.

Imagine you have. I want you to write on it yourselves. And God help you as you write. I wish you would endeavor—honestly before God—to put in one sentence what your life is. Again and again I write the story of my life honestly, faithfully, truly, in as brief a sentence as Paul wrote his. You do it. Put down, "To me to live is —." And then put the word there that will encompass your life in a word—and be honest. If you have played the hypocrite before, don't do it now. Write it down, not for men's eyes, but for God's eyes. "To me to live is —."

What do you write, brethren and sisters? Money? "To me to live is money." If that is true, put it down. "To me to live is—pleasure, dress, amusement, running from one thrill to another." If that is true, put it down and face it.

I think it helps us to face a thing like that. If you are not sincere in your profession, put it down: "To me to live is pleasure." "To me to live is—fame, ambition, self-seeking, getting up in life." Just fill them in for yourselves.

Now you have written up your life story all in a sentence as brief as Paul's. You may never have looked at it squarely like that before. Well, there it is, before you, the self-evident truth, the inner meaning of your life. You have brought it out and you are looking at it, and I pray you do it honestly. What is it? What are you living for?

Now finish it. Do what Paul did. There is your estimate of life. Under that write Paul's estimate of death. "To me to live is money. To die is—" well, I can't write "gain" after that. "To die is loss." "Naked came I out of my mother's womb, and naked shall I return thither." You cannot write, "To die is gain," if you have written, "To live is money." It is impossible. You cannot write Paul's estimate of death after anything but Paul's estimate of life.

"To me to live is pleasure; to die—Oh, don't talk to me about death. It is the last thing I want to think of. I want my pleasure, I want my laughter. This hollow crackling of thorns under a pot, that is all I have. That is what life is to me. But let me have it; do not talk to me about death."

"To me to live is fame." Well, finish it. "To me to live is ambition, self-exaltation, pushing myself forward." Well, finish it. "And to die—no, I cannot, for if they put my name on a marble monument directly under that motto, fingers will begin

instantly to pull it down. I can't write that. To die is to perish, to be forgotten—and what is fame when I am gone? I cannot write it."

No, dear friends, you cannot write Paul's estimate of death after anything except Paul's estimate of life. And if by God's grace you can write, "To me to live is Christ," then you can write, "To die is gain." To die will be to finish your testimony, to keep the faith, to go to sleep in safety in Him, ready at His call to enter into a larger service, to reach the height and the depth and the length and the breadth of His life.

"To die is gain," I say again. You can write that only after you write the first. "To me to live is Christ."

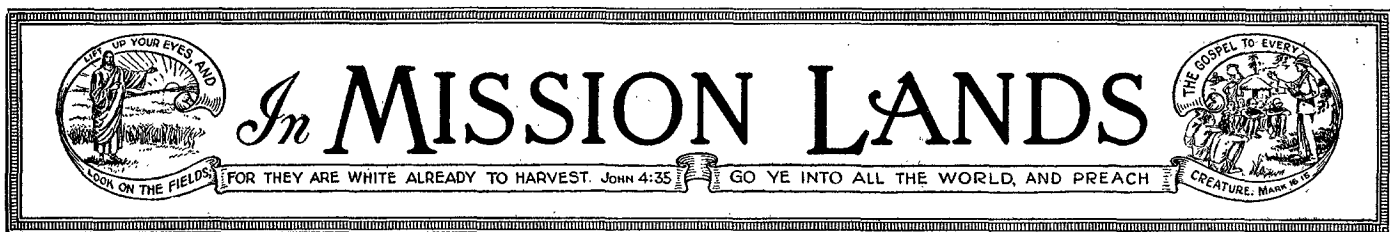
Some one says, "Well, I have never written the first. Can I write it now?" Yes, you can write it now. "Where can I start?" Just where he started,—"Lord, what wilt Thou have me to do?" That is it. If you will say that, if you will write that, you can write the last. "Is it easy?" No, it is not easy. The cross is there. Crucifixion is there, the ending of self is there, the abandoning of everything—the wife and child and home and friends and ambition and pleasure—it is all there.

Sometimes people say, "Well, I will." O dear men of the ministry, is there any satisfaction in life comparable to bringing a person to the place where he says, "I will go all the way. All that I have—other lords—Lord, I have been governed by self, I have been governed by human lives, I have been mastered by passions, I have been swept along by ambitions. Lord Nazarene, depose these other lords and be King. 'What wilt Thou have me to do?'"

That is the place to begin, and it is at that place that the secret of the maintenance of standards and the living of the Christian life will be found. There is not a man or woman who begins there honestly to whom He will not come with healing in His wings, the Sun of glory rising in that light, and then old things will pass away and all things will become new. I wish that we might all say it together now: "To me to live is Christ."



Remember the Poor.—"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;" "if I have seen any perish for want of clothing, or any poor without covering;" "then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." Job 31:16, 17, 19, 22.



Overheard at the Inca Union Committee Meeting

BY H. B. LUNDQUIST

THIS union showed a gain of 15 per cent in mission offerings over the year 1934, or 6,000 sols, and of nearly 20 per cent in tithes, or 8,000 sols. The only loss in the union financial statement is in the annual offering of forty-five sols, which is more than compensated for by a gain of 640 sols in the Week of Sacrifice Offering.

The Polyclinic which we purchased a year ago, through the beneficence of our people back home and the legacy left for this purpose by Edward Forga, a Peruvian Adventist of means, located in the beautiful city of Arequipa, Peru, showed a gain for the initial year of between 5,000 and 7,000 sols. Dr. R. R. Reed, the medical director, reported 350 surgical cases. As the result of the high-class work done at this institution, we now have a church of fifty members in this South American Rome, with an attendance at Sabbath school of 100. The prospects are bright for the largest white church in Peru within a short time.

Our training school at Lima, the capital of Peru, reported the highest attendance on record for 1935. A commodious addition, which will provide this growing institution with a library, a laboratory, and a chapel which will accommodate 200, as well as five new classrooms, has recently been added to the administration building. Charles H. Baker, a third-term missionary in Peru, is leading out in a strong way in this institution, which at the present time is providing the union with more than 50 per cent of its leadership.

The sister institution located near Cochabamba, Bolivia, the Bolivian Training School, is also undergoing a satisfactory expansion. Last year the boys' dormitory was finished, with student (Indian) help, including a commodious study and worship room, as well as a cottage for the American principal. This year H. C. Morton, the principal, depending entirely on student help, is erecting the administration building.

Although Bolivia has for three years been involved in a fratricidal war, the number of church schools

has been maintained at the prewar level through the excellent educational leadership given the field by George E. Stacey. This year the college bids fair to be well attended as well as the mission schools.

In connection with our evangelistic colporteur work in Bolivia, the following unsolicited testimony in favor of our work was given by Lieutenant Colonel Ichazo, the Bolivian Secretary for the Interior: "I believe the regeneration of the Bolivian people depends on the truth preached by the Adventists."

Joseph Replogle, director of the Bolivia Mission, told us the interesting sequel to the bloody persecutions to which our believers in the little village of Machacamarcá have been subject. Their bitter enemies in the near-by community of Colquíncha, after having torn down their church and school building four times, are now maintaining an Adventist church school themselves, and are preparing for baptism. At another place, Pujrabe, where the faithful believers in our message had been compelled to desist because of the same opposition, the difficulty was solved in a most unique way. Our believers invited their enemies to come over and help them finish the construction of their building, and they served them refreshments. God led them to accept this strange invitation, and as a result, a flourishing church school is being conducted there this year, attended by Catholic as well as Adventist children of the community. Pastor Replogle reported 232 baptisms, with three other large groups awaiting the rite.

Our clinic at Chulumani has been able to do a notable work through the self-sacrificing efforts of the staff, headed by Doctor Taylor and Mrs. W. W. Wheeler. At the present writing our three medical institutions in the union have the services of only one Seventh-day Adventist physician, on which account one—the Juliaca Clinic—our oldest medical institution, has been closed for nearly a year. Doctor Reed is trying to keep the clinics at Chulumani and Arequipa open until reinforcements

arrive. As a result of our educational and medical efforts, our work is highly esteemed in the most influential circles of this hospitable country.

One of the most notable achievements in the recent history of this union is the large amount of money gathered in by means of the Harvest Ingathering, in the Peru as well as the other missions. From an all-time low of 1,500 sols to an all-time high of 8,000, in three years' time, is the record made under the excellent leadership of Floyd Bresee in the Peru Mission. The most outstanding achievement in this line was that of Rufus Roy, the union Missionary Volunteer and educational secretary, who received 2,000 sols for the Ingathering work from a single firm in Arequipa. Mr. Dewey, manager of the Lima Branch of the New York City National Bank, upon being thanked for his personal contribution of 100 sols (about \$25), said: "Don't thank me. I need to thank you for the privilege you have given me of helping you."

Rufus J. Roy reported progress in the departments under his direction—the educational and young people's. Because of the fact that the educational work has been the entering wedge in this union, the enemy is always busy. The morning that Professor Roy gave his report, he told us of a recent decree denying the privilege of requesting licenses for private schools, which, of course, would mean the ultimate extermination of our system of schools.

A year ago another decree, aimed at the crippling of Protestant educational institutions, was made, which prohibited the operation of coeducational institutions. In this connection he quoted the words of the representative for the department of Puno regarding our work, as follows: "It seems that no matter what plans they make against you, there is One on your side that is stronger, and the plans come to nought." As a striking corroboration of this statement, the secretary of education, who made this last-mentioned drastic decree, was removed from power almost

immediately after promulgating it. And the most striking thing of all, —the morning following Professor Roy's report, the ban against the soliciting of private school licenses was lifted. Our minds run to the words of the psalmist in Psalms 121:1-4 in this connection.

He reported, among other items of progress, an increase of young people baptized, from 72 to 440; Morning Watch observers, from 1,072 to 1,837; offerings, from 800 to 1,020 sols in the Missionary Volunteer Societies; an increase in the number of Sabbath schools, from 244 to 292, and members, from 7,147 to 7,803, and members obtaining perfect records in study and attendance, from 2,506 to 3,675. He told us also that the number of primary schools had increased from 89 to 95, and the attendance from 3,798 to 4,155.

Although our veteran missionary, F. A. Stahl, was unable to be present, the work in the Amazon Mission is prospering. Ecuador, which is the division's tiny outpost mission, reported remarkable progress. Book and magazine sales had risen from 12,000 to 36,000 sucres. The sucre is worth, at current exchange, about 10 cents. Although upon Pastor Brouchy's arrival three years ago the colporteurs had debts of 5,000 sucres on the books, now his entire force has a credit balance on the books. Pastor Brouchy told us of the way the trail is being blazed through the colporteur work, of priests and nuns, some of them prominent people as well as very influential, who not only have bought our books, but have rec-

ommended them through the columns of the newspapers. He told of Brother Andrade, who went up into the plague-ridden department of Esmeraldas, where 60 per cent of the people are afflicted with a malignant form of tropical ulcer. He traveled by canoe and afoot, and left in the hands of unlettered peasants, 3,000 sucres' worth of our truth-filled publications.

On one occasion this advance guard was riding along in his canoe, reading his Bible aloud, when a woman on the river bank implored him to sell her the book. He protested that it was his personal copy, but she said, "I must have it, for it has the words of God, and I need them for my soul." He left the book in her hands.

The Inca Union needs help desperately, especially in consecrated man power. The highest privilege and joy of the writer's life has been his connection with the work of God during ten years in the Inca Union. It is thrilling to see our God work at such close range. It makes me feel as I did when I saw the forty-two roaring boilers of the great S.S. "Leviathan" pushing that mighty ship through the turbulent Atlantic at twenty-five knots an hour. The luxuriant appointments and even sailing of the great ship gave not the slightest hint of the titanic energy being generated eight decks down.

May God bless His work in this wonderful union, and put the desire in the heart of consecrated men and women to respond to the many calls which this union has placed with the General Conference.

front of his home, and created such a disturbance that he was unable to continue with his meeting. He went to the door with his Bible in his hand, and invited the people to enter. The Lord evidently caused a fear to take possession of the mob, for they fled precipitately.

A few days after this the wife and child of the presidente of the town were taken ill, and as there is no doctor there, Brother Landeros was called. As the result of treatment they made a rapid recovery. A day or two later Brother Landeros noticed a man walking back and forth in front of his house, and asking him concerning his purpose, he was informed that the presidente had given orders that he was to protect the home of our worker every night that a service was held. When we arrived in Carichic we found that about twenty were regularly attending the Bible studies, and much interest was manifested. Before we left the next morning by horseback for the Indian country, sixteen patients were treated and thirteen teeth were extracted. As no charge was made for this service, a good impression was made upon those who had been prejudiced. On our return to this place, many of the prominent Catholics of the town came to us for consultation and treatment.

Obtaining a guide at Carichic, we passed on through a number of small Indian villages to Baqueáchic, where we expected to secure the services of an interpreter. We were fortunate in finding a man who had been a judge among these Indians for forty years, and consequently was well known by the Indians. Without him we would have found it difficult to approach them. A smoke in the distance would indicate that they were at home, but when we approached near enough so that they could see us, the smoke would suddenly disappear, and when we arrived at the house we would find no one there. As soon as our interpreter was recognized, they had confidence that we had not come to do them harm. When they learned that we had come to treat their sicknesses, they were very friendly.

We pressed on through this Indian territory until we reached Huehuchérare. In this place there were no accommodations for remaining over night except in the Catholic church, and our guide told us there would be no objection to our staying there. However, while we were unloading our pack horses, we noticed two Indians peering at us over the fence at the front of the church. When they recognized the interpreter, they

The Tarahumare Indians of Mexico

BY C. E. WOOD

THERE are probably many in the United States who are not aware that in Mexico, in close proximity to the international boundary, there is a tribe of Indians living in almost as primitive a condition as that of wild bands of Apaches who roamed the Western plains of America. In the city of Chihuahua a few of these Indians may occasionally be seen, and as you travel toward the Sierra Madre Range, many will be met who have become somewhat modernized and who wear modern clothes; but to find the real Indians it is necessary to travel far into the interior, where you will see them still using the bow and arrow in hunting game.

During 1935, C. E. Moon, superintendent of the Gulf Mission, made a trip through the territory on the outskirts of the Indian settlement,

and was greatly impressed with the need of doing some medical missionary work for this neglected people; so he, F. L. E. Ulmer, Daniel Landeros, the worker who has been appointed to labor among this tribe, and the writer visited these Indians during the month of April of this year.

Brother Landeros has located at Carichic, the official town for this tribe of Indians. When he moved to this place, he met very decided opposition, and was advised to move to another place to save his life; but Brother Landeros is not afraid of opposition or danger, and he began to visit the people in their homes and to treat the sick. At the same time he began to hold public Bible studies in his home. The fifth night after his arrival a mob gathered in



C. E. Wood Explaining the Gospel Story to the Indians

came forward and gave their consent to our occupying the room at the rear. We made the church our headquarters during our stay in this place, and many came for treatment.

The Tarahumares cultivate the soil in a very primitive manner, using a wooden beam for a plow, and dragging limbs of trees for harrows. The soil in these valleys is very fertile, and the mountain scenery is beautiful. I fear that when transportation facilities bring this territory in contact with civilization and covetous eyes behold these fertile valleys, the poor Indians will be driven farther back among the mountains.

A popular game with the Indians is to throw a ball into a hole at a distance of about twenty paces, and they utilize this game for gambling. One morning when our guide was searching for our horses, which had strayed, he passed two Indians who were gambling, and inquired if they had seen the horses. The Indians were too much absorbed in their game to answer such an unimportant question. The Tarahumares wear only three articles of clothing, —a band of cotton around the head to keep their long hair in place, a shirt, and a loincloth. One of these Indians had lost his headband and his shirt, and was at the time of our guide's arrival gambling his loincloth. Perhaps this explained why he was not interested in answering questions.

The ignorance of these aborigines concerning the care of their health is pitiable. We treated one old Indian suffering from influenza. He thought the reason for his illness was that some one had cast a spell upon him. It is said that many of the women at childbirth go to the woods

alone and return with the baby. It is not strange that the Indian population is decreasing. It is a case of the survival of the fittest.

While we had the services of such an influential interpreter, we thought it wise to have Brother Landeros pass on farther into the interior, and get acquainted with more of the Indians. After having their sick treated, they will welcome his next visit, and I sincerely believe that many of these poor neglected people will gladly accept the message.

The priest has not dared to visit this district since the religious laws have been enacted, as he fears that his life would not be safe. The decorations on the interior of the church at Huehuachérare are a sad commentary on the spiritual needs of these Indians. As part of the decorations, a company of bandits attacking a railway train is painted in a very crude way on the walls. Figures of men and animals painted in the way that a child of six would

draw them, also form part of the decorations. It is difficult to realize how such a drawing as the bandits attacking the train could have any connection with a church, but I presume that the artist had visited Chihuahua and had seen a train, and this made more of an impression on his mind than anything of religion which he had been taught by his instructor.

This visit was primarily to secure the confidence of the Indians and to become better acquainted with them, yet we took advantage of the opportunity to tell them the gospel story, and presented the message with the aid of the Sabbath School Picture Roll, with the pictures arranged in topical order. Much interest was manifested in the pictures, and we trust that impressions were made that will bear fruit when Brother Landeros presents the definite message, which of course could not be presented in the first contact with this aboriginal people.

Delivered From an Evil Spirit

BY MRS. B. MILLER

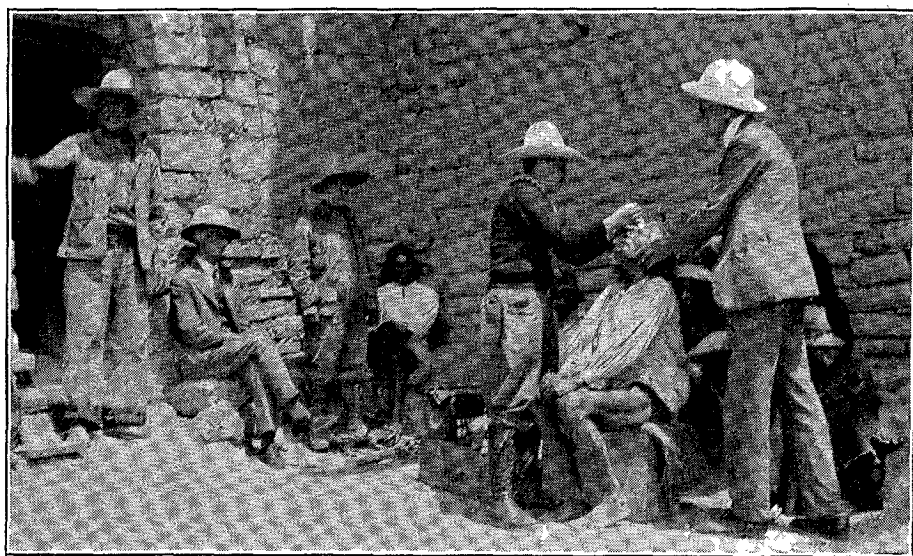
We have just returned from holding a ten days' Bible institute at Beng Pu in the Anhwei Province, China. The Holy Spirit came very near as we studied the various points of our message, and those dear souls sat from morning till night, and literally drank in the truths of the word of God. Several remarked that they would rather listen than eat.

On Friday, the last day of our meeting, we held a consecration service. After the invitation was given for all to come forward whom the Holy Spirit moved to do so, they did not stand around the altar, but prostrated themselves on their faces, with

weeping. It reminded me of the Day of Atonement, referred to in Leviticus 16:29, when the children of Israel afflicted their souls before God. It was a wonderful occasion.

It would be difficult for our REVIEW readers to visualize the poverty in which these people live. As we visited some of them in their little mud huts, we had to bend down in order to enter, but the Lord's jewels are here as well as in more favored sections of the field.

On the Sabbath following the consecration service, we witnessed some of the fruits of the working of the Spirit on the hearts of these dear



Daniel Landeros Treating a Patient at Huehuachérare

souls. The little chapel was almost filled with women. The Bible woman who has charge of this station is Sabbath school superintendent, and at the proper time she asked them to bring forward their offerings for Jesus. Both Thirteenth Sabbath and Investment offerings were to be received at this time, and I wondered what these destitute, famine-stricken people could have to give. One after another they came up and deposited their gifts.

When about thirty had come forward with their offerings, a Bible worker from another place whispered to the superintendent that she should tell them it was enough. "No," she replied, "there are others who desire to bring an offering." Forty-nine women and three men laid their gifts on the altar for the One who had given His life for them. It was one of the most touching sights I have seen for a long time. There were tithe, Thirteenth Sabbath, and Investment offerings.

Considering their abject poverty, you may wonder where the money came from. One sister had, for some time, eaten only one meal a day; an-

other had pawned a ragged garment, and had brought the few coppers received, for her offering. When the pennies were all counted, it was announced that \$6.02, Mex. (approximately \$2 U.S. currency), had been received. I know the Saviour accepted these gifts as a token of love for Him.

In the afternoon, a woman possessed with a devil came into the chapel. She threw herself on the floor, foaming at the mouth, and saying that although she had been attending these meetings, she wanted nothing to do with Jesus. After several earnest prayers, our Bible woman, in the name of Jesus, commanded Satan to leave her. She was soon in her right mind, and said that she had been tormented thus for two years.

The Lord is doing a wonderful work on the hearts of the people in this land, in fulfillment of the prophecy of Isaiah 60:3, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." We are of good courage, knowing that Jehovah is leading us now, as of old, into our eternal Land of Promise.

Santo Domingo Mission

BY ALFRED R. OGDEN

At the time of writing this and other reports from our Antillian Union Mission, I am spending two weeks very pleasantly, and I trust profitably, in the republic of Santo Domingo. Our work in this field has made a very remarkable growth during recent years. It is the youngest of the fields of the Antillian Union.

When I first visited the field in 1928, the church membership was about 150, and the Sabbath school membership had not yet reached 300, being only 288. But the figures tell a very different story at the present time. Last year closed with a baptized membership of 835, and the Sabbath school membership had passed 2,500. At the workers' meeting held over the week end of March 5-9, the workers and people were enthusiastic in deciding that the church membership should reach 1,000 by the end of this year, and that the Sabbath school membership should reach at least 3,000. Mrs. R. G. Jones, the Sabbath school secretary of the mission, is an earnest and faithful Sabbath school worker. It is largely through her untiring efforts that the Sabbath school work in this field has grown to such remarkable proportions. An increase from less than 300 to over 2,500 in eight

years is surely a very excellent growth in this department of the work, and is laying a foundation that means much to the future growth of the church in this mission.

The work in the capital, Ciudad Trujillo, has also made encouraging progress. Under the leadership of R. G. Jones, the secretary-treasurer of the mission, who has also acted as pastor of this large and growing church, there is evidence of the Lord's blessing on the work in the capital of the republic. (It might be of general interest to our readers to know that the new name of the capital, Ciudad Trujillo, takes the place of the former name, Santo Domingo.) President Trujillo has indeed done much to rebuild and improve both the city and the country in general since the severe hurricane of September 3, 1930. The writer came to the city a few days after the terrible hurricane that resulted in the loss of so many lives (nearly 2,000) besides injuring many thousands of others, and laying the city largely in ruins. To have seen that terrible wreckage then, and now to see the new city that has arisen out of the ruins, impresses one with the earnest work of the president in behalf of his country and people. Many improvements have been made in other ways. A

number of good modern bridges have been constructed over hitherto impassable streams, and the country has been helped in many other ways.

Every Sabbath about 1,000 people in the capital come in contact with our Sabbath school organization in the large temple church erected after the hurricane, in a second Sabbath school now regularly organized across the river from the city, and in nearly fifty home department schools conducted by various members of the church on Sabbath afternoons. All this is sowing seed and laying the foundation for a large future growth in the Santo Domingo Mission. A number of other substantial church buildings have been erected, which have meant much for the permanency and building up of the work in this field.

Up to the time of the recent organization of a church, the Santo Domingo Mission had the distinction, as far as the writer knows, of being the one field in which each church organization had a church building and church school. At the last-mentioned organized church they do not as yet have a church and school building, but I understand they are planning to have one in the very near future.

P. Nygaard has been the superintendent of this field for the last several years, but is now responding to a call of the Inter-American Division to connect with the work in San Salvador. His departure from Santo Domingo will be a distinct loss to the work in this mission.



Benefits of an Inheritance Now

A CONFIDENTIAL clerk in Wall Street, New York, had an agreeable surprise a few days ago, according to the *Times*. One of the large stock operators called the clerk into his private room and said to him: "I have put your name in my will, and you will get \$10,000 when I die. Now, I am in good health, and don't intend to die soon, and so I will help in the meantime by paying you legal interest on the amount. Here is a check for \$600, to pay the first year's interest."

The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality.

This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then; but daily grace is the interest and promise of an exceeding and eternal weight of glory.—*Sunday School Times*.



Conducted by Promise Kloss

Developing Your Child's Real Self

BY DOROTHY MORROW-ANDREWS

INDIVIDUALITY is what makes you *you* and me *me*. It prevents humanity from growing up with the same trend of thought, the same manner of action, and the same group of habits. Furthermore, an individual personality is the rightful heritage, the God-given birthright, of every human soul. From infancy on through the tender years of childhood is the time when a child is being molded into a distinct and independent person. If a child is robbed of the opportunity for this development, he is almost sure to make shipwreck on the shores of what might have been a happy, useful, and successful life.

The influence of the home reaches even beyond this present life. It spans the gap between earth and heaven and merges into the home of the earth made new. By the influence of the parents in directing the child to the source of life, the Lamb of God, the child's heart may be kept tender and sensitive to the direction of the Holy Spirit; or the influence of the home may forever bar your child from the sweet presence of the Spirit of God.

What are you doing to your little charge? Are you robbing him of those endowments which God in His infinite love and wisdom, through the forces of life and nature, has bequeathed to this little soul, with which to fight, as it were, his way through this life and into the life to come? For this is what you do when you block the natural mental development of the child by continually forcing him into your own manner of thinking, acting, and speaking.

Effect of Fear

The child who is afraid to talk, knowing he will surely get a scolding from mother, father, or perhaps big sister, if what he says or how he says it does not suit them, the child who is afraid to go ahead and do things, feeling that he does not know just how his guardian would have them done, and knowing that he will be harshly reprimanded if they are not done just to his liking, is a little fellow who suffers mental distress every day

of his life. His little mind is all confused. He does not know how his parents would have him think, and his own thinking always gets him into trouble—*always*.

This mental strain unbalances his little nervous system, and makes his mental confusion all the greater. He loses self-confidence, and develops an inferiority complex. He enters school, but does not enjoy the association of his schoolmates. They are happy. They talk and play with grace and ease. He never knows what to say; and when he does say or do something, it is the wrong thing, and his playmates often laugh at him and call him "dumb." His



EVERYTHING that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart. That I count confidently the most precious and, upon the whole, the one essential part of all my education.—*John Ruskin*.

little heart sinks within him as he realizes again that he is branded a "failure."

On through school he goes, but he is very unhappy, and grows more so all the time. No one seems to be particularly interested in him. He feels uncomfortable when in company, even the company of friends his own age, for he finds it very difficult to express his thoughts. In fact, he is unable to decide what he should say, though he notices that others talk with ease, and enjoy themselves. He wonders, "What can be wrong with me? I do not fit in any place. Sometimes I wish I had never been born."

Now his education is finished, and he starts out to make his own way

in the world. Employment is hard to find, and when he does succeed in finding a position, it is but a short time until he is placed in a less responsible phase of the work, and a new employee takes his place. Again he sinks a little deeper in his dependency. Soon he receives a notice from the manager that he is no longer needed. This is his experience, over and over again. The manager finds that the boy has no initiative, no reasoning power, and is not capable of doing any original thinking.

What is the cause of all this? What is wrong with this youth, who should naturally be a promising young man? The answer is simply that he has been robbed of those vital qualities which successfully guide one through this life, and which play a prominent part in guiding one into the life to come; he has never learned to exercise the power of choice. He is doomed to failure, because he does not know how to use his brain. He is not capable of thinking for himself. And who is responsible for his situation? Who has done this deadly wrong to him?—Those who loved him most. Undoubtedly it was because of a lack of understanding on the part of the parents or guardian, of the importance of permitting and training the child to think for himself. Perhaps it was partly due to a selfish, domineering attitude in those who trained him.

Were he submitted to a long course of rigid training under kind and careful supervision, he could, by recognizing his difficulty, regain his self-confidence to a certain extent, and thereby qualify to make a fair showing in life. But his success would depend on his ability to throw into play the full force of his will power in accomplishing his aim. However, something has gone out of this life that can never be replaced. He can never hope to rise to the height of attainment that would naturally have been his under proper home training. Few people are so fortunate as to secure constructive training after leaving the influence of the home. But the tragedy has happened, and the blame for his failure falls back on those who trained him in the home.

Would you like to have such blame placed upon you? Then be a faithful shepherd to the little flock that God has so trustingly placed in your care.

Judicious Freedom

Be gentle and kind in all your dealings with these little ones. Yet be firm, and when necessary be commanding where principle is involved. King Solomon tells us: "Foolishness is bound up in the heart of a child; but the rod of correction will drive it far from him." In the little traits of personality that we see developing in the child, the things that matter little whether they are done or said this way or that way, let nature take her course in tinting the little flower with the delicate hues that are most becoming to the individual life.

Give your child freedom in the home, freedom of speech and action. Do not let him feel that you are critically watching every action and word. Yet keep him so well under control that when you speak to him, he will obey readily. Talk with him, play with him, and as he grows out of his baby days into childhood, include him in your conversations about the fireside. Let him know you are interested in his thoughts and ideas about things.

But do not make the mistake that some do, of letting the child make himself the center of attraction and feel that his opinion means more than that of any one else. Help him to see that the experience and wisdom of older people make their reasoning more logical and accurate than that of youth. Reason things out with him. This will enable him to see why you think as you do, and will help him to learn in early life the wisdom of reasoning things out for himself, instead of impulsively jumping at conclusions without proper thought.

The child should very early be taught to do things. At about a year old, perhaps a little earlier or a little later, depending on the ability of the child to grasp intelligently the meaning of what you are saying and doing, the mother should begin to teach him to remove his shoes, stockings, and clothes, after she has unfastened them. Help him to form a regular habit of picking up all his toys each evening and placing them in a box or wherever they belong before he has his supper.

You will notice from the beginning that he shows much delight in doing these small things. He feels proud of his ability to do things as you do them. As he learns to do these well, gradually teach him to do other useful tasks. For the little mind is open to learn something new each day. It

is better for him and for you if you teach him useful things as well as new games to play. As he advances, teach him why and how you do things. This will help the child to exercise his reasoning powers in determining how a thing should be done when he is told to do it.

Developing Initiative

Begin early in childhood to assign him little tasks that you have already taught him how to do, then leave him alone while he does them. When they are well done, give him due praise for his well-doing; if they are not well done, do not do them for him, but tell him that you do not think he understood very well just how they should be done. Tell him you will show him again, then take him back and show him while he does them. This will avoid a tendency in the child to slight his work in order to get out of doing the tasks assigned. You will soon find that he is doing things well the first time, to prevent having to do them the second time.

Assigning him a task and leaving him while he does it will cause him to feel that you have confidence in his ability to do things, and will be a great aid in developing initiative, which is essential to success in everything. As he develops, increase his responsibilities, always being patient in teaching and explaining things. Do not forget to let him know that you always appreciate his doing things and doing them well. He will then like to do his work well because it pleases you.

We must not forget games and recreation for the child. He is cooperating with us, and we must let him know that we are interested in his happiness in play as well as his happiness in work. Be with him in planning his play and fun. Have his little friends come to the home; this will enable you to instruct him in his social relations with other children. Always be truthful; never make a statement that you cannot carry out. Be faithful in teaching him regular habits, and never let him leave a task unfinished. This will develop a sturdiness of character that will not waver as he grows older.

So live before him that his memory of you will ever be that of a prayer life. Then the foundation is laid for smooth sailing. But the task is only begun. We must ever guard and guide him with prayerful diligence.

As he grows into adolescence, hold his confidence by kindness and an understanding heart. Never let him be afraid to tell you anything that he has done. In reproving him, be kind and sympathetic, yet stand firm and decided for truth and right. Help him to see his wrong, and help him to see the right way.

To train a child properly, your time must be unreserved and your efforts unfailing. But your reward will be a happy, healthy child, and a home where there is mutual love and understanding between parents and child. The future prospect for the child will be bright, happy, and prosperous, because he has learned how to live and live well.

"That Awful Ethel"---Part II

BY MARY PRESSLY

"WELL, Billy, and how's your friend 'Ethel'?" was Fred Kirby's greeting to his ten-year-old nephew, a week after they had agreed to study Ethyl Alcohol, or, according to Billy's spelling, "Ethel" Alcohol.

"She's meaner'n ever," said Billy, soberly. "She's almost like a cannibal, or on a desert island, or something; she tries to take all the water away from everything else."

"That's rather broad; suppose you explain," urged Fred.

"We did it with 'speriments,'" Billy stated. "Miss Hammond had two little bottles just alike, with alcohol in one and water in the other. We couldn't tell which was which by looking at them. Then she had us smell; the alcohol made your nose feel funny. Then she took the corks and touched everybody on the back of the hand. The water dried up slowly, as it always does when you

don't have a towel; but the alcohol dried quick, and made your hand feel queer and dry.

"Then she took some little red and yellow candies and dropped them into a bottle of water, and of course they melted. She showed us a bottle of alcohol with some of the same kind of candies in it, and she said they had been there for a year or two. They hadn't melted a bit. She had another bottle of alcohol with bread in it, and one with meat. She'd had them for a long time, too. The bread and meat were so hard they rattled, but they looked just as they always did. We put some bread in water, and it melted. We put some meat in water one day, and the next day it was still soft, but Miss Hammond made us throw it away, because it was beginning to smell. She dropped the white of an egg into a glass of water, and it all

mixed around. Then she got another egg and dropped it into a glass of alcohol, and it got hard right away and looked like a fried egg, well done.

"She had a whole lot of greasy things, lard and oil and varnish and a lump of camphor, and put them in water, and it didn't do a thing to them; but in alcohol they all melted.

"We planted some flax seed in saucers last week. We put plain water in one saucer, and that seed is growing now. In another saucer we put one drop of alcohol and 100 drops of water, and that seed is growing just a little bit. And in the other saucer the water had two drops of alcohol, and that seed didn't grow at all."

"I think you all have been doing a lot," said Fred. "I didn't make any experiments, but I went to the library and found some of the books on Miss Hammond's list. I copied a paragraph from one, which described some experiments like yours, and then gave this conclusion" (Billy read aloud softly, from the paper his young uncle handed him):

"Alcohol looks like water but acts like fire. The Indians called it 'fire-water.' The action of alcohol with different substances and under different conditions is the opposite from the action of water upon the same substances and under the same conditions. Alcohol absorbs water from moist substances; alcohol dissolves fatty substances, and others which water will not dissolve."*

"Wait a minute," and Billy pondered, frowning a little before he gave his approval. "Yes, that just fits in with our experiments. I reckon it's all true."

"Then I looked up the ways alcohol is used in industry and commerce," said Fred. "There's only one liquid more useful, and that is water. You have proved that alcohol will dissolve substances which water does not dissolve, and that it will harden other substances which water does not affect, and that is why it is needed in many kinds of manufacturing. Here are some of them."

He read from his notebook:

"Alcohol is used in making soap, perfumes, liniment, disinfectants, films, hats, cutlery, jewelry, drugs, oils, shellacs and varnishes, shoe polish, artificial silk, imitation leather, dyes, stove polish. Alcohol does not freeze readily, so it is used in making barometers and thermometers."

"And daddy put some in our car to keep it from freezing," interjected Billy.

"Yes, and in the museum at college the specimens are kept in alcohol because it dries them and preserves them without spoiling," continued Fred. "In many places it is used as a fuel and is very satisfactory because it does not make smoke or ashes. In hospitals they use it for antiseptics and ablutions, to kill germs, and to rub sick people, because it toughens their skin and keeps them from getting sore when they lie in bed so long."

"Is that all Ethel Alcohol?" demanded Billy.

"Yes. I think they use other kinds of alcohol for some of these things, too, but I didn't have time to look up any but E-T-H-Y-L," replied his uncle.

"Seems to me, then, that Ethel Alcohol is a good citizen outside of you, but a public enemy inside of you," was Billy's summary.—*Presbyterian Committee of Publication.*



Company Manners

BY JOSEPHINE E. PHILLIPS

"How do you manage, Mary?" Mrs. Alford inquired of her more experienced cousin. "Your children behave, no matter who comes to call; but my Billy takes the ringing of the doorbell as a signal to let loose all his naughtiness and scatter all his manners. I try to have him shake hands properly and say, 'How do you do?' but I can depend on it that he will either sulk and refuse, or else go through the required motions and then add a few, like turning somersaults on the davenport! What can I do with him? I've scolded and I've punished."

"Perhaps that's the trouble," Mary suggested. "You may have punished until he's become company-conscious, which is another way of being self-conscious, and the doorbell really does arouse unpleasant associations. To offset this discomfort he 'shows off' and carries on his acrobatics, which means more punishment, and so forth—one of the vicious circles that perplex us in rearing a family. It was like that with Alice."

"Not with your sweet, gracious little Alice?"

The cousin nodded. "She was a handful! What I learned from her first kindergarten teacher might help you. Didn't you say you could depend on Billy's being 'bad' before company?"

"Yes. I expect him to be."

"Exactly! You expect him to be.

I congratulated this kindergartner one day on the splendid discipline she had over twenty lively little rascals.

"Discipline?" and her eyebrows raised. "Oh! You mean I expect a great deal of my boys and girls. Of course! And they wouldn't disappoint me." It set me to thinking. I saw I was dealing negatively instead of positively with my problem. I wasn't expecting enough, having confidence enough in Alice's ability and desire to be 'good.' While I was about it, I began tracing back my own frequent attitude toward callers. I wonder if Billy ever hears you say, 'Goodness! There's old Mrs. Connors up the street, and I suppose she'll stop here!'"

"Mary!"

"And then you bustle around, flicking dust off the table, snatching up the newspaper, and telling Billy to get his blocks out of the way."

"Mary! How do you know—"

"Because I have often done it myself! No wonder Alice resented callers! They not only interrupted her play, but made her mother incomprehensible. At one moment she was cross and unreasonable, at the next she was smiling sweetly, greeting 'Mrs. Connors' with her most gracious company manners. It was not consistent. It wasn't even honest. It put my little girl's ideas of ethics—and you know a four-year-old has ideas of ethics!—at sixes and sevens. *She* wasn't pleased to see 'Mrs. Connors,' and *she* wouldn't even pretend. The situation was confused and artificial, instead of calm and natural."

Mrs. Alford nodded thoughtfully. "But Billy's manners—"

"The best way of mending company manners is—not to have any, at least not the kind you put on and off like a mask. Why expect Billy to be more considerate of 'Mrs. Connors' whom he hardly knows than of you whom he loves? As for the ordinary courtesies, naturalness is best.

"I discovered that Alice's kindergarten companions behaved well in front of visitors because they took visitors for granted, neither ogres to be feared, nor an audience to be played up to. And if Billy seems to crave attention, give him some—not too much. Ask him to show the guest his new engine or book. And be sure afterward to thank him for his help in making the call a pleasant one. When Alice found that I enjoyed callers and they need not interfere with her pleasure, she co-operated readily. I think Billy will, too."—*Issued by the National Kindergarten Association.*

* Reprinted from "A Syllabus in Alcohol Education," by permission of the National W.C.T.U.

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

With Our Lay Preachers

BY W. H. BERGHERM

MANY years ago the servant of the Lord was given a representation of the preaching of the word of truth with clearness and power by "young men taken from the plow and from the fields." These men had not been educated in our college, but had gone forth in unquestioning faith in the Lord God of heaven. It is interesting to note that the place where this lay-preacher movement was seen going forward was also indicated. We read: "I have heard the word of God proclaimed in many localities outside the city of Chicago. . . . 'All this,' said my instructor, 'is a parable of what should be, and what will be.'" —*Medical Ministry*, p. 305.

Today, although thirty years have elapsed since the vision was given, we are beginning to see the definite fulfillment of what the angel had said would come to pass. Today what is perhaps our strongest and largest lay-preacher movement in North America is taking place in the territory around Chicago and in the Lake Union. Every conference in this union has already this year held a lay preachers' institute and a number of active lay preachers are even now raising their voices with "unquestioning faith in the Lord God of heaven."

In the institute recently conducted at Hinsdale, Illinois, just outside of Chicago, fifteen active lay preachers reported that forty-six souls had been baptized as the direct result of their faith and effort during 1935. One group of three lay preachers alone reported twenty-six souls.

It was the writer's privilege to attend the two lay preachers' institutes recently held in the Michigan Conference. In many respects these meetings were outstanding, being perhaps the largest of their kind ever held in any one conference in North America. A total of 120 lay preachers and Bible workers were in attendance. The Spirit of God was present in a marked way in both these meetings, and the hearts of the lay workers, we believe, were deeply stirred to help finish the work. At the close of each of the two meetings a consecration service was held, in which an oppor-

tunity was given for the delegates to state their plans for the future. A goal totaling 340 souls was indicated by these earnest men and women, and we believe it will be fully reached.

Much of the credit for the success of these meetings was due to the earnest and careful preparation that had been made by the leaders of the conference. C. B. Haynes, president of the conference, was present at both institutes, and rendered valuable help in making the meetings an inspiration to all. E. R. Potter, the home missionary secretary of the confer-

ence, had invited in a number of the pastors and district leaders, who aided materially in making the instruction practical. The secretary of the home missionary department for the Lake Union, Elder Butler, was also with us.

The influence of these meetings, we believe, will be felt in a definite way throughout the conference. We look forward with confidence to the time when this lay-preacher movement, which is now being felt in these localities outside the city of Chicago and in the Lake Union, will spread throughout North America, and become a mighty factor in the finishing of the work of God in this great division.

A Year of Progress

A CONTINUED demand for the Bible throughout the world was reported at the 120th annual meeting of the American Bible Society, held on Thursday, May 14, at its headquarters in Bible House, Astor Place, New York City. The Society distributed during 1935, at home and abroad, 7,223,550 volumes of Bibles, Testaments, and portions of the Bible in 132 languages and dialects. Scriptures in over 100 languages were circulated in the United States alone.

The year's circulation brings the grand total of Scriptures distributed by the Society during its 120 years of service to more than a quarter of a billion volumes.

Circulation Increased in Many Lands

An increase of 30 per cent was reported from the Philippine Islands.

In China, for the fifth year in succession, more entire Bibles were distributed by the Bible Societies than in any earlier year since the beginning of evangelical work in that country. A marked increase occurred in Siam, thousands of Scripture portions being distributed in villages previously unreached, and in eastern Siam the distribution accompanied a widespread movement toward Christianity, in which whole villages were affected. In Japan the circulation exceeded that of the preceding three years, and in Syria, Palestine, Egypt, and Bulgaria the Society's colporteurs placed more entire Bibles than in any previous year.

From the Society's agency in Brazil came the report of a very decided increase.



Lay Preachers and Bible Workers at Cedar Lake, Michigan

400th Anniversary of Printed English Bible

From the national and regional committees appointed last year to commemorate the four hundredth anniversary of the printing of the English Bible, came a report stating that many hundreds of communities had held anniversary programs sponsored locally. Tens of thousands of the churches observed the commemoration through addresses, exhibits of historic Bibles, and appropriate exercises in church schools, and in young people's societies. The anniversary was recognized in colleges and universities, and by women's organizations, service clubs, and other groups not directly related to the churches. Pamphlets, leaflets, a pageant drama, special articles, news items, editorials, and a national broadcast were among the channels through which the commemoration reached the people of America.

Many Homes Without Bibles

Numerous fresh efforts to spread the Scriptures among the people of the United States were reported. In a city in upstate New York a veteran colporteur visited 8,062 families or individuals, finding about one fifth of them without Bibles. In many centers the 400th anniversary commemoration stirred pastors and ministerial associations to survey the needs of their communities. One minister canvassed every home in a large parish, and finding one tenth of them without the Scriptures, supplied them.

CCC Camps Supplied

The Society continued to supply New Testaments free to the boys in the Civilian Conservation Corps, through the chaplains. Since the organization of the CCC, the Society has furnished nearly 140,000 Testaments and several thousand Bibles. The chief of chaplains, after an extensive tour in forty-five States, wrote the Society that the Scriptures are generally used by all those who receive them, and that he seldom visited a day-room after working hours in which he had not seen a number of men reading the Society's Testaments.

There was reported a continuation of the steady supplying of Scriptures to workers in Federal and State prisons, local jails, hospitals, and children's homes, to mission churches and missionaries, at ports to sailors, and to a score of other groups in cities and country. Bibles were distributed from the farthest north hospital at Point Barrow, Alaska.

A Century's Service to the Blind

In April, 1935, the Society completed one hundred years of work for the blind, during which period a

total of 121,400 volumes of Scriptures were supplied in twenty-five systems and languages. The Society inaugurated a new service to the blind last year in manufacturing Scripture passages in talking-book form on double-faced records, which can be used on any new phonograph. A popular volume of Scripture passages widely used by readers of the New York Point and Braille embossed systems, was made available in the Moon embossed form, and the entire Bible

For Him—For Me

BY ELIZABETH ROSSER

He put His royal scepter by,
He laid aside His crown,
He left His shining throne on high,
And to the earth came down.
He had no place to lay His head,
Though Lord of all was He;
For Him, a stall where oxen fed;
A mansion fair for me.

He fasted in the wilderness,
No friend was with Him there
To comfort Him in His distress
Or bow with Him in prayer.
He wrestled with the tempter long,
Though Lord of all was He;
For Him, temptation fierce and strong;
The victory for me.

By His own faithless friend betrayed,
By His disciple sold;
In dark Gethsemane He prayed
Beneath the starlight cold.
His locks with midnight dew were wet,
Though Lord of all was He;
For Him the tears, the bloody sweat;
But rest and peace for me.

The rabble clamored for His blood
And shouted, "Crucify!"
They scourged the spotless Lamb of God
And led Him forth to die.
He bore the pain, the shame, the loss,
Though Lord of all was He;
For Him the death on Calvary's cross;
Eternal life for me.

What gift of service shall I bring,
What offering shall I make,
What sacrifice for Christ my King,
That He will deign to take?
One gift alone can I impart,
For Lord of all is He,—
For Him my sin-polluted heart;
His pardoning grace for me.

was supplied in the new Standard English Braille in eighteen volumes.

New Translations

The translation of the Scriptures into new languages and dialects went on steadily, and the Bible or some part of it has now been printed in 927 languages and dialects, an increase of eighteen during the year. The Society assisted in the translation of Matthew for a large group of Circassian exiles in Syria, and for the Gypsies of Central Bulgaria; the

New Testament for both the Mam and the Quiche Indians of Central America was nearly completed; in the Philippines the translation of the Old Testament in Samareno made progress. Revision work was done on the Gospel of St. Luke in Ecuadorean Quechua, the Turkish Old Testament, the New Testament in three Philippine dialects; and translation and revision in several African dialects was assisted by the Society.

In addition to the Scriptures published in America, six foreign agencies during 1935 published Scriptures in sixteen languages. New publications included the revised Turkish Proverbs in roman letter and the revised Ibanag Matthew for the Philippine Islands. The Kuo-yo Old Testament and Psalms in Ponape, to be used in the largest of the Caroline Islands, was also published by the Society, and among other publications were the Acts and certain Scripture selections in Navaho for the American Indian group of that name.

New Bible House Purchased

During the year the Society purchased a new Bible House for the use of its general headquarters in New York City. The new property is a six-story, fireproof building on the southwest corner of 57th Street and Park Avenue, where the general offices, salesrooms, and library of the Society will be located.

The historic old red brick Bible House at Astor Place served the Society for over eighty years. Scriptures in sixty-nine languages and dialects and in five systems for the blind were printed and bound there, and it is estimated that a total of 76,000,000 Bibles, Testaments, and portions were printed and bound in the building.—*Issued by the American Bible Society.*

THERE is a point beyond which human effort is in vain. While we are to preach the word, we cannot impart the power that will quicken the soul, and cause righteousness and praise to spring forth. In the preaching of the word there must be the working of an agency beyond any human power. Only through the divine Spirit will the word be living and powerful to renew the soul unto eternal life. This is what Christ tried to impress upon His disciples. He taught that it was nothing they possessed in themselves which would give success to their labors, but that it is the miracle-working power of God which gives efficiency to His own word.—*"Christ's Object Lessons," p. 64.*

Readers of the REVIEW Wrote This Ad.

"THE REVIEW is perfect in my estimation. I admire the firm principles and standards its editors uphold."

"When the REVIEW comes, I cannot be satisfied to go on with any work until I look over and read the missionary articles and the progress of the work in our own and foreign lands."

"I suppose because I am deaf and seldom 'hear' the sermons at church, I like the sermons and the editor's Heart-to-Heart Talks better than any other part of the REVIEW. They are as water to a thirsty soul in my case."

"The weekly reading of the REVIEW has done more to keep my faith than any preacher or person I have met."

"The REVIEW kept me in the truth during twenty-one years of isolation. Sometimes it was years that I didn't even see the face of an Adventist."

"I love the old REVIEW next to the Bible."

"I enjoy reading the REVIEW more than all our other papers. I would rather miss one meal a day than miss the REVIEW."

"I do not know what I should do without the REVIEW. I do all in my power to get others to read it. It is such a blessing and comfort that I cannot say enough in its favor."

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ASLEEP IN JESUS

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

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

Jones.—Robert Jones was born June 1, 1927; and died at Lebanon, Pa., April 27, 1936.

Eaton.—Elzena Eaton was born March 8, 1885; and died at Frankfort, Ind., April 22, 1936.

White.—Mrs. Alice J. White was born Oct. 4, 1860; and died at Winchester, Va., May 4, 1936.

Lenker.—John Milton Lenker was born Dec. 11, 1864; and died at Harrisburg, Pa., March 22, 1936.

Peterson.—Peter A. Peterson was born in Sweden in 1857; and died in Anaheim, Calif., May 4, 1936.

Cotton.—Mrs. Nella Heath Cotton died at Melrose, Mass., May 26, 1936, at the age of sixty-four years.

Peterson.—Charles A. Peterson was born in Norway, Dec. 25, 1859; and died at Ottawa, Ill., April 18, 1936.

Jeffers.—Miss Nellie Jeffers was born in Kansas, Sept. 5, 1885; and died at Glendale, Calif., April 15, 1936.

Haughey.—Mrs. Rowena Poole Haughey was born April 19, 1871; and died at Dayton, Ohio, March 14, 1936.

Greene.—Frank Judson Greene was born at Danby, Vt., May 23, 1861; and died at Boulder, Colo., May 3, 1936.

Lehman.—David Lehman was born at Somerset, Pa., Dec. 19, 1859; and died at Glendale, Oreg., April 26, 1936.

Deibert.—Mrs. A. E. Deibert was born near Madison, Wis., Feb. 7, 1856; and died at Seattle, Wash., April 23, 1936.

Surber.—Mary Jane Surber was born near London, Ky., Feb. 12, 1864; and died at Greencastle, Ind., May 3, 1936.

Glauby.—Mrs. Katherine Glauby, nee Miller, was born in Russia, May 11, 1873; and died in Lodi, Calif., March 15, 1936.

Willson.—Frank Chester Willson was born at Sparta, Wis., Feb. 4, 1856; and died at Riverside, Calif., May 13, 1936.

Koenig.—Henry C. Koenig was born in Freelandville, Ind., Aug. 23, 1852; and died in Modesto, Calif., May 5, 1936.

Nickolson.—Absalom Julius Nickolson was born in Blairsville, Ga., July 8, 1852; and died at Talent, Oreg., April 22, 1936.

Hart.—Mrs. Merrill Hart was born at College Place, Nebr., July 24, 1912; and died at Moscow, Idaho, April 6, 1936.

McKenzie.—May Smith McKenzie was born at Kennebec, Iowa, May 23, 1867; and died at Weiser, Idaho, April 16, 1936.

Peirce.—Mrs. Regina Peirce was born at Yakima, Wash., Sept. 4, 1907; and died at Los Angeles, Calif., May 16, 1936.

McClure.—Mrs. Julia Ann McClure was born in Illinois, Dec. 31, 1847; and died at Kansas City, Kans., May 18, 1936.

Manby.—George R. Manby was born at Geneva, N.Y., March 23, 1852; and died at Battle Creek, Mich., April 10, 1936.

Barber.—Mrs. Henrietta Barber was born at Goodland, Mich., Dec. 13, 1859; and died at Pasadena, Calif., April 27, 1936.

MRS. D. A. OCHS

Nellie Martin, daughter of Elder and Mrs. W. F. Martin, was born in College Place, Wash., Dec. 1, 1894. Her early years were spent at College Place and in the State of Montana. While in Montana, Nellie attended the Mt. Ellis Academy.

After a residence in Portland, Oreg., for two years, and a like interval in College Place, Wash., the family moved to Southern California. While there Nellie was graduated from the San Fernando Academy. December 30, 1918, she was joined in marriage with D. A. Ochs at Riverside.

The year following their marriage, Brother and Sister Ochs attended Walla Walla College. They were then called to the Granger Academy, in the Upper Columbia Conference, where Brother Ochs was principal for two years, and Mrs. Ochs had charge of the music department. They were next called to service at the Glendale Academy, in Southern California. During the term of service, Mrs. Ochs filled the position of preceptress in the Glendale Sanitarium. From Glendale, Brother Ochs was called to the principalship of the Lodi Academy, where Mrs. Ochs taught music during their five years' term of service. Elder Ochs was called to Washington, D.C., to connect with the Missionary Volunteer Department of the General Conference.

Last January Mrs. Ochs was stricken with a severe illness, and underwent a critical operation at the Johns Hopkins Hospital in Baltimore, Md. After what appeared to be a satisfactory recovery, she came with her husband to College Place, Wash., about the first of March. A few weeks ago, because of unfavorable symptoms, she was taken to the Portland Sanitarium, where all that skilled attention could do failed to save her. Her decease occurred May 31, 1936.

Our sister desired to live and to continue with her husband in the Master's work until the end. She was ardently devoted to her life companion and to the work to which he had consecrated himself. Why this sad and untimely separation, we may not understand now. Our sister sleeps under the benediction upon those "who die in the Lord."

Funeral services were conducted by the writer in the church at College Place, Wash., assisted by Prof. G. W. Bowers. We buried her by the side of her father in Mt. Hope Cemetery, where he was laid to rest just seven years before the date of her burial.

Sister Ochs leaves her devoted husband, her mother, Mrs. W. F. Martin; a sister, Mrs. Gilbert Shafner; her aunt, Dr. Florence Keller; and a wide circle of friends, to await the glad day when loved ones so sadly parted will be reunited once more.

"Precious in the sight of the Lord is the death of His saints." Francis M. Burg.

Brown.—George Graham Brown, son of James and Louisa Brown, was born in Blythe, Huron Co., Ontario, Canada, Nov. 11, 1866; and died April 25, 1936. He embraced the doctrines held by the Seventh-day Adventists under the labors of A. O. Burrill in 1893, and for more than forty years was a faithful member of the Adventist Church. He was united in marriage April 2, 1902, to Maggie M. Banks, a Bible worker. To this union were born five sons, all of whom are in the faith. He served in official church activities till failing health forced him to resign. He had also served as a committeeman of the East Michigan Conference and on the auditing board.

He leaves to mourn their loss the wife and four sons, a brother and sister of Los Angeles, Calif., besides a host of friends.

Armstrong.—James Andrew Armstrong was born in Tippecanoe County, Indiana, July 3, 1843; and died at College Place, Wash., May 12, 1936. For fifty-two years he was loyal to the advent message.

Peterson.—Soren Peterson was born in Denmark in 1839; and died at Portland, Oreg., May 2, 1936. Brother Peterson was a God-fearing Adventist believer for sixty-two years.

Nelson.—Mrs. Charlotte S. Nelson was born in Sweden, March 10, 1861; and died in Olympia, Wash., June 5, 1936. She was a faithful Adventist for more than fifty years.

Rowe.—James A. Rowe was born in New York, Nov. 3, 1836; and died at Portland, Oreg., May 18, 1936. He was a faithful member of the Sunnyside church in Portland.

Sherman.—Mrs. Martha A. Sherman was born in Iowa in 1865; and died at Gertrude, Wash., June 6, 1936. She was a charter member of the Tacoma First church.

Proctor.—George Eugene Proctor was born in Talbot County, Georgia, July 9, 1879; and died near Three Rivers, Tex., May 27, 1936.

CHARLES H. JONES



C. H. Jones

Charles Harriman Jones was born in Warner, N.H., Dec. 12, 1850; and died in the medical hospital and clinic of his son, Dr. William Harriman Jones, at Long Beach, Calif., on the morning of April 26, 1936. His devoted wife and life-long companion and helper passed to her rest more than three years before.

He was the sixth of eight brothers and sisters. When he

was but fourteen years of age, his father died, and he was called upon to take the lead in caring for the family. Early in life he began work in Manchester, N.H., as State printer, but his exceptional qualification resulted in a call to our publishing work in Battle Creek, Mich., where he met and married Miss Josephine Emerson Lunt.

He ran the first power press operated by the denomination, which press, besides printing the *Review and Herald*, did all our other printing. But in those days that press did not run full time. He lived to see the time when sixty-nine publishing plants had been established throughout the world, printing in 169 languages, running hundreds of machines full time and overtime to keep up with the work of printing this third angel's message. The Pacific Press alone operates three factory branches and three depository branches, and prints in twenty-six languages.

In 1879 Brother Jones was asked to come to Oakland for six months to assist in the Pacific Press publishing plant, which had just been started there in 1875 under the leadership of Elder and Mrs. James White. He was so efficient as a director in this line of work, and so helpful and companionable to all with whom he came in contact, that before his six months had expired he was urgently requested to connect permanently with the institution. This he did, after asking the consent of his devoted wife. She immediately joined him, and here they remained until now they have both gone to rest under the blessing of the great Life-giver.

In early days the Press did not always have the ready cash to meet the pay roll and paper bills. Then the employees would have to be asked to contribute toward the payment of some bill which must be met. One time when it was necessary to raise \$5,000 at once, Brother Jones was walking up Market Street in San Francisco, wondering what could be done to secure that amount, and praying that the Lord would direct, when he heard his name called two or three times. He stopped, and a gentleman came up and spoke to him. It seems that this man had repaired one of the machines at the plant in Oakland, and thus had become acquainted with the work and men there. He told Brother Jones that he had just had \$5,000 left to him, and until he could find some good place to invest it, would the Pacific Press use it? He would rather not place it in one of the banks, but felt it would be safe with the office. Brother Jones has always said that was a direct answer to prayer.

Brother and Sister Jones had three children born to them: William Harriman Jones, a well-known physician and surgeon of Long Beach, Calif.; Charles Floyd Jones, with the Pacific Press at Mountain View, Calif.; and Lena Jones, who passed away in St. Helena, Calif., when fourteen years of age.

Brother Jones took a leading part at the beginning in the development and advancement of our Sabbath school work. For some ten years at the outset of this organization, in addition to his heavy responsibilities as manager of the publishing plant, he was also the president of our first Sabbath School Association, and under his leadership it was made international and put prominently to the front in every part of the world.

He was ever a close companion of the late Elder James White and his wife, Mrs. Ellen G. White. His house was always open to these pioneers, and in the earlier days of our work on the West Coast, Elder and Mrs. White spent much of their time in the home of Brother Jones and his wife.

In 1904 he headed our forces in moving the Pacific Press from Oakland to Mountain View;

and after putting our plant there in first-class shape, he retired from the institution for a brief time. But the fire burned the building to the ground, July 20, 1906, and Brother Jones was urgently requested, at the earnest solicitation of Mrs. E. G. White, as well as the leaders of the institution, to return and take up his work again. This he consented to do, and from that time forward he led our forces with the most earnest determination and the most beautiful companionship and helpfulness.

One of his most admirable qualities was his ability to select good, outstanding men and women for our publishing work; and after selecting them and appointing them to their task, he gave them a freedom that made their work a constant joy. He stood ready to help and give counsel whenever it was needed or called for, but any kind of dictatorship was always repulsive to him.

He also led out in establishing the New York Branch of the Pacific Press late in the last century, and a large work was done there, including the publishing of the *American Sentinel*. This branch was turned over to the *Review and Herald* early in this century.

He crossed the ocean to England, and led in establishing our publishing work there. The Pacific Press, under his leadership and at heavy expense, carried the work in the British field until men were finally raised up there who could take it over and go forward with it. Then Brother Jones joined the Pacific Press forces in graciously turning that field over to the present organization.

He also led out in helping to establish the Canadian Branch and also the Inter-American Branch in the Southern field, as well as establishing the well-known International Branch at Brookfield, Ill., and other branches of the Pacific Press in our Western territory.

Mention should also be made of the leading part both Brother and Sister Jones had in the building of the ship "Pitcairn," which went out so early to join in the developing of our work among the islands of the Pacific.

The Pacific Press with all its branches is now out of debt, with an investment of over a million dollars, besides giving large sums to the foreign fields and carrying the expense of our Brookfield and Inter-America foreign offices.

Brother Jones was always a friend of the widows and orphans, and many were those whom he advised in their time of trouble and assisted in the handling of their meager means.

These are but a few of the high points in the life of one of the most consistent and devoted Christians we have ever known. What a joy it will be to meet him and his family in the great day of final rewards that is so rapidly coming on the earth!

Our hearts go out in the deepest sympathy to his remaining sons, Dr. W. H. Jones and Charles Floyd Jones, and to his grandchildren.

How appropriate is that beautiful scripture that was loved so much by Brother Jones, and so often referred to by him: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A. O. Tait.

MRS. ELFRIDA STADIN

Mrs. Stadin received her elementary education in the public schools of Norway. At the age of twenty she heard and accepted the third angel's message. Shortly after her baptism she went to our sanitarium at Skodsborg, Denmark, and took the nurses' training course. After completing the course, she worked for some years as a nurse in the same institution. While at Skodsborg, she met the man who was to be her life companion, and to whom she was married in 1925, in America.

Mrs. Elfrida Stadin, nee Johansen, was born in Tonsberg, Norway, Nov. 17, 1896; and was killed in Addis Ababa, Ethiopia, May 3, 1936, by a stray bullet that hit her in the temple as she lay sleeping. She thus passed from her physical sleep into the sleep of death without regaining consciousness.

In 1924 she went to America and spent one year as a Bible worker in New York. She and her husband worked together two years as nurses in the Battle Creek Sanitarium, and during the following years, while her husband studied medicine, Mrs. Stadin continued her work as a nurse in our sanitariums in California. Doctor Stadin finished the medical course in 1934, and the following year they were called to Ethiopia as medical missionaries. They were located at the Dessye hospital, and during the trying months of the war, Mrs. Stadin with her husband rendered noble missionary service to the large number of sick and wounded who came to the hospital for relief. It was a keen disappointment

to all, and particularly so to Mrs. Stadin, to be obliged to give up the helpful work she was doing in Dessye when civil war broke out in that area.

The burden of Mrs. Stadin's life was to attend the sick and suffering. Although she was not long permitted to spend her life in service for God in Ethiopia, as she so much desired, yet she crowded the short period she was permitted to work here with many deeds of kindness. She provided a home for three orphan boys. Only a few days before her death she was rendering first aid to wounded and famishing soldiers. Wherever there was a need, there was always a quick response from her heart of compassion and love. Her heart's burden during the last few days of her life was to go back to Dessye and take up the work that had been left there. Now her work is finished, and others must take it up and carry it on. Her spirit of helpfulness and devotion to duty will always be an inspiration to those who knew her.

She leaves to mourn, her husband, and near relatives in the homeland, but they mourn not as those who have no hope.

Funeral services were conducted by the writer, assisted by H. Hanson and N. B. Nielsen. She was laid to rest in the Protestant cemetery, and awaits the summons of the Life-giver. M. J. Sorenson.

PROFESSOR D. A. FIELD

David Albert Field was born at Lone Oak, Tex., Jan. 2, 1885; and died at Pueblo, Colo., April 20, 1936. He became a Christian at an early age, and devoted his life to the Lord's service.

September 22, 1909, he was united in marriage with Miss Addie Belle Hindbaugh, of Meno, Okla. One week later he entered the teaching profession, having been graduated from the Keene Academy, in Texas, in 1905, and later from Union College at Lincoln, Nebr.

He taught in our schools for eighteen years. He taught science and mathematics in the Southwestern Junior College, at Keene, for twelve years, was principal of the Inter-Mountain Academy and Fresno Academy, and had charge of the science department in Lodi Academy and Emmanuel Missionary College.

The last six years of his life were spent on a farm at Rye, Colo. He was operating a sawmill with his brother, when a fragment of a burst wheel struck his left arm, bruising it and fracturing the bone in two places. He was hurried to the Corwin Hospital in Pueblo, but died four days later.

He was brought to Keene, Texas, for burial, and the funeral service was conducted by H. H. Hamilton, assisted by J. A. Tucker and C. L. Bauer.

Surviving relatives are, his wife; his foster daughter, Mrs. S. G. Boyd; his mother, Mrs. T. W. Field; one sister, Mrs. J. S. McMullen; and two brothers, W. F. Field and John Field.

MRS. J. R. OGDEN

Mary Bechtel Ogden was born in Indiana, July 9, 1854; and died at the home of her daughter, Mrs. Charles Hill, at Seattle, Wash., April 24, 1936.

She was married to John R. Ogden, July 17, 1873. She was converted in early youth, and later, in 1886, she with her husband and their children, accepted the faith of the Seventh-day Adventists, just fifty years ago. During this half century she was ever a faithful member of the church.

The deceased is mourned by seven children, eleven grandchildren, and seventeen great-grand children, her children being Alfred R. Ogden, of Havana, Cuba; John E. Ogden, of College Place, Wash.; Frank J. Ogden, of Homedale, Idaho; Mrs. Margaret Hill, of Seattle, Wash.; Mrs. Katherine Applegate, of Kansas City, Mo.; Mrs. Clara Degering, of Lafayette, Ind.; and Mrs. Grace Leitch, of Seattle, Wash.

Mother Ogden will ever be remembered and held in high esteem, not only by her own posterity, but by all who came in contact with her earnest, kind, sympathetic life.

She was laid to rest in the Seattle Washelli Cemetery by the side of her husband, where they together in the common faith and hope await the triumphant call at the coming of the Life-giver. Mother's life record can be well summed up in the following brief words. "A loving Christian mother, a true and sincere friend to all." She was greatly beloved in her quiet, unassuming sphere of life wherever and by whomsoever she was known.

The funeral service was conducted Sabbath afternoon, May 2, by R. G. Schaffner, pastor of the Seattle Central church, assisted by A. R. Bell and Lewis Johnson.

A. R. Ogden.

do not fail to give both old and new address

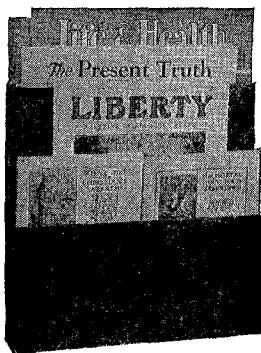


Suggestive Methods for the Successful DISTRIBUTION OF TRACTS

IN THE POCKET—

The King's Pocket League

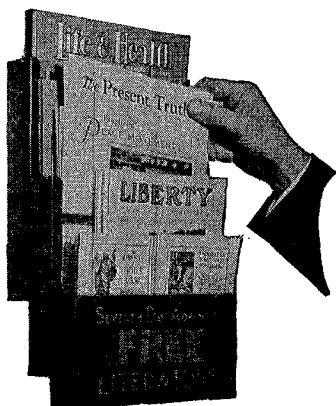
In mingling with humanity, you come in contact with persons you may never meet again. Members of the King's Pocket League are prepared for such occasions. They have a pocket dedicated to the carrying of tracts, and are ready to pass out reading matter at a moment's notice. You are earnestly invited to join this league.



IN THE HOME—

A Tract Rack Inside the Front Door

How many earnest Christian housewives have lamented the fact that home duties seem to prevent their engaging in active missionary endeavor. This is the solution of their problem—a small, neat tract rack, hung on the wall convenient to the front door. Then, at the ring of the doorbell, they will have a tract ready for any one who calls. Every Seventh-day Adventist home should have one of these racks.



IN PUBLIC PLACES—

A Large Metal Rack

In bus terminals, railroad stations, waiting rooms, and hotels, many travelers must wait. In these idle hours they welcome the opportunity to read. Here is where the public reading rack fulfills its mission.

A few persons, contributing small amounts, can easily pay for one or more of these racks. The young people will appreciate the privilege of keeping the racks supplied with literature. How many racks will your church place in public waiting rooms in your city?

Suggestive Tracts

LEAVES OF AUTUMN

300 for \$1

Inspiration of the Bible
The Sure Word of Prophecy
Second Coming of Christ
Signs of the Approaching End
The Bible Sabbath
The Law of God
The Great Threefold Message
The Nature of Man
The Millennium
The Home of the Saved
On the Road to Armageddon
A Wave of Spiritism
Capital and Labor
The Collapse of Morality
The Meaning of the Times
Earth's Golden Age
World Peace
Social Unrest
From Sabbath to Sunday
God's Message for Today
The Certainty of Prophecy
The Great Image of Daniel 2
A World Prophecy
The Longest Prophetic Period of the Bible
The United States in Prophecy
The Fall of Babylon
Seal of God and Mark of the Beast
The Seven Last Plagues
The End of the Wicked
The Mystery of God Finished

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The Holy Scriptures
Jesus Christ Our Saviour
Who Made the World?
Who Made the Devil?
Why Did Jesus Die?
Pardon
The Coming Kingdom
When Jesus Comes Again
Is Jesus Coming Soon?
The Dark Day
Who Will Be Saved?
The Investigative Judgment
The Standard in the Judgment
The Memorial of Creation
Why Millions Keep Sunday
The Lord's Day
Where Is Hell?
The Resurrection
The Millennium
The New Earth

King's Pocket League Pocket

Keratol	\$.25
Morocco leather50
Fine Russian Calf	1.00

Home Tract Rack25

Metal Tract Rack 1.75

Leaves of Autumn

Assorted Package, sample of one each15
Assorted Package, five of each, 150 tracts50
Assorted Package, ten of each, 300 tracts	1.00
Assorted Package, fifty of each, 1,500 tracts	4.50
In Quantities, 100 tracts or more, your selection35
In Quantities, 1,000 tracts or more, your selection	3.25

Our Day Series (sold in packages only)

Package, 1,000 assorted tracts	1.00
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OF SPECIAL INTEREST

ELDER W. A. SPICER sailed on the S.S. "Vallendan," June 24, for Europe. He will attend meetings in the Central European Division this summer.

Educational Day

SABBATH, July 11, has been set aside as Educational Day. A program has been prepared to be used at the Sabbath service in our churches. Certainly there is no more important consideration than how and where our Seventh-day Adventist youth should be trained.

Death of W. C. Walston

It is with sorrow that we learn by cable that Elder W. C. Walston, of Durban, Natal, South Africa, died June 24. Elder Walston was one of our earliest missionaries to Rhodesia. Of late years he has spent his time laboring for the East Indians in Natal. A veteran missionary has passed to his rest, to await the call of the Life-giver. We extend to the sorrowing family our sincere sympathies.

Of the blessings the advent message has brought to the Solomon Islands, Kata Ragoso says:

"Today, instead of chewing the filthy betel nut and eating every unclean thing, we eat the wholesome foods which God has so abundantly provided for us. Our houses, too, are no longer little smoky, filthy hovels. We love to build clean and hygienic buildings. We are now able to live happily and peacefully, because of the wonderful gospel that has been brought to us. I want to tell you definitely . . . that none of my people who have accepted this glorious message desire to return to the worship of idols and to paganism."

Death of N. Z. Town

It is with great sorrow that we record the death of Elder N. Z. Town, which occurred at the White Memorial Hospital, Los Angeles, California, the evening of June 27.

Brother Town had been in declining health for several months, even though he has been about all the time and attended the recent General Conference. We have few particulars, but judge that his death was due to disease of the heart.

For many years he had rendered faithful service in this work. Beginning his work in the North American field, he spent a number of years in Great Britain, and later in conference official work in Argentina. Returning to this country, he became secretary of the Publishing Department of the General Conference, and continued this service until the Conference session in 1930.

When H. H. Hall succeeded him as head of the Publishing Department in 1930, Brother Town was continued as an associate secretary, but the urge of the foreign field still appealed to his heart.

Accordingly, he was led to accept a call from his brethren to return to South America as president of the Austral Union Conference. He continued in this work until the condition of Sister Town's health necessitated their return to this country. After his return he again connected with the Publishing Department, but found that his physical strength was not sufficient for the strain of travel. Accordingly, by his earnest request, he was relieved from this work at the last Autumn Council.

In these various relationships Brother Town was a faithful, efficient leader. His loyalty to this movement was unquestioned. He gave his very life for its promulgation. We feel confident that he sleeps in the care of the Life-giver.

Sister Town and the adopted daughter, Mrs. Genevieve Dickerson, were with him at the time of his death. We extend to these sorrowing ones and other relatives our deepest sympathy.

IN a letter written as he was leaving for Mongolia, Adlai A. Esteb says:

"The situation in Mongolia is desperate at the present writing. Intermittent fighting continues along the border. It is very unsettled. We always have to sign away our lives in making that trip, for the government takes no responsibility for our safety. In fact, they forbid us to go. But they have done that for years. Can we, dare we, wait for times of peace? We must carry on our work. But these conditions make us realize our absolute dependence upon our Father in heaven. I am making this trip with Elder Otto Christensen and Prof. Glen Hamp. We are building the Mongolian School, and some problems are to be solved in connection with the erection of the buildings.

"The people are in a pitiable condition. The severe winter (the most severe in 400 years, according to the natives) left a trail of devastation in its wake. It is estimated that 80 per cent of the flocks and herds are dead. The people have been left impoverished. Famine relief funds have been sent to assist the poor people.

"Perhaps it takes such famine and wars and banditry and political upheavals to wake up such an old and slumbering people as the Mongolians. You would think they would welcome with joy such good news of the message of the coming of the Prince of Peace.

"In the Land of My Forefathers"

THAT was an impressive testimony given by one of our American Indian sisters at the recent General Conference session in San Francisco, when she said, in part:

"I am happy in the knowledge that this great threefold message had its origin in the land of my forefathers, and that, from its humble beginning in

this country, it has gone out into all lands, and is rapidly advancing among all the tribes of earth."

Our Indian believers do rejoice in the knowledge of the progress of the message in all the world. And their hearts are burdened to see their own people in this "land of their forefathers" have more of the blessed privileges of hearing the message which are now being enjoyed by the peoples of nearly all other lands. But thus far, so little, oh, so little, has been done for these aborigines in the land where the last warning message had its origin.

Shall we not pray more sincerely, and work more earnestly, and give more liberally to the end that these long-waiting tribes of North America may, with the peoples of all other lands, quickly hear the glad tidings of the Master's soon return?

ORNO FOLLETT.

"The Glory in the Cloud"

FROM a jeweler comes this statement: "An imitation diamond is never so brilliant as a genuine stone. If your eyes are not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation stone is practically extinguished, while the genuine diamond sparkles even under water and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye."

The religion of many people seems genuine so long as they do not have to undergo affliction and trials. But when they are submerged under the waters of suffering, their faith is no longer a beautiful and resplendent thing. But at such times those who love God and trust Him reveal themselves as true gems in the diadem of the kingdom.

Many of us are required to live for the time being in the shadows. Is our faith of the kind that enables us to see the glory of God in the cloud?—Frank R. Elder, in *Western Recorder*.

PASTOR H. WILSON, of Sierra Leone, tells of what the gospel means to his country, and of the condition in which Christianity found his people. He says:

"One of the most wonderful promises of Jesus is: 'Ye shall know the truth, and the truth shall make you free.' This passage of Scripture is being wonderfully fulfilled in my dear country, Africa. For many decades, many hundreds of years, I may say, Satan has had absolute control over my country and my people. Through the secret societies, through the witch doctors, through many revolting customs and practices, he has held them in this sad and pitiable bondage. In the secret societies the young people are taken and tortured in every way possible in order to put upon them the marks of the devil. They are also initiated into many revolting customs and practices. The witch doctor by his charms and poisons controls every phase of their life. He deceives them in every way, pretending to have communication with the spirits."

The sad fact faces our people that entire tribes in Western and Central Africa have never heard the saving truths of our message, which would emancipate them from the haunting fears created by fetishism.