

## A Present Help in Time of Need

### The Cry of Distress

*"How long wilt Thou forget me, O Lord? forever? how long wilt Thou hide Thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?" "Hide not Thy face far from me; put not Thy servant away in anger: Thou hast been my help; leave me not, neither forsake me, O God of my salvation."*

### God's Response to the Cry for Help

*"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them." "I will not leave you comfortless: I will come to you." "Lo, I am with you alway, even unto the end of the world."*

### The Song of Victory

*"God is our refuge and strength, a very present help in trouble." "Truly my soul waiteth upon God: from Him cometh my salvation." "My soul, wait thou only upon God; for my expectation is from Him." "I will bless the Lord at all times: His praise shall continually be in my mouth." "I will sing of Thy power; yea, I will sing aloud of Thy mercy in the morning: for Thou hast been my defense and refuge in the day of my trouble."*

Ps. 13:1, 2; Ps. 27:9; Ps. 91:15; Ps. 145:18, 19; John 14:18; Matt. 28:20; Ps. 46:1; Ps. 62:5; Ps. 84:1; Ps. 59:16.

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *Loving and Giving*

SEVERAL months ago I saw a motto which impressed me very deeply. I have thought of it many times since. It hung in the gymnasium in which the Washington Sanitarium workers hold their Sabbath school. The motto was this:

"WE MAY GIVE WITHOUT LOVING, BUT WE CANNOT LOVE WITHOUT GIVING."

I have found this statement absolutely true in my own personal experience and in the little knowledge I possess of the experience of others.

Love of one's work is the strongest lever to move the wheel of circumstances and conditions by which that work is accomplished. Love is the strongest incentive in the pursuit of every objective in life. Nearly every morning as I walk to my office I meet men and women hurrying to their employment. Many times I ask myself, as I pass some man, What motive actuates this man in his labor? Does he work from love of his work? Then he is succeeding in his endeavors. He is seeking to make that work more perfect and effective every day of his life. Is he working from love of home and family, because there falls to him the support of wife and children? Even so, this spirit of love lightens his burdens and brings a song into his heart, even though his work may be arduous and exacting. He is a free man, even though he must keep regular hours and engage in strenuous labor. Love makes him free.

On the other hand, does he work from a sense of duty—work because he has to? Do circumstances which he cannot control prove the lash that drives him to his labors, even as the slave is driven to his work? Is there nothing in his work or service prompted by love? Then his life is one of slavery.

#### *Stern Duty Versus Blessed Privilege*

Thus it is in our service for Christ the Lord. Do we obey the Sabbath commandment from a sense of stern duty, because we fear that we shall not be saved unless we do? or has the spirit of Sabbath rest entered into our souls so that we rejoice that there are stated times and periods when we can shut out the world, cease from physical labor, and more fully enter into communion with the Lord? Love is the prompting motive of this sweet communion.

Do we give to the treasury of the Lord because we feel that we must, because we fear that if we do not we will rest under divine condemnation? Then we are in bondage; we are in the bonds of the old covenant, and are trying by our own works to earn our salvation.

On the other hand, do we give because of our love for the One who has done so much for us? Do we realize the great sacrifice made for our salvation, that when we were lost and undone, Christ the Lord came down into the pit and sacrificed His life to lift us out, so that from pure gratitude and genuine love we bring to Him our gifts and offerings? This is freedom. This is the joy of Christian service. We give because we love. Love is the prompting motive.

#### *God Loved and Gave*

This was the motive which prompted the gift of Christ the Lord. "God so loved the world, that He gave His only-begotten Son." He gave because He loved. Love was the impelling motive. And Christ the Lord, as He looked down upon the misery in this world, as He saw the great pall of death settling down upon its inhabitants because of sin, found greater pleasure in coming to this world to save men by the sacrifice of His own life, than He could have found in remaining in the courts of glory. What love, indeed, was this! Such love we, with our poor finite minds, can never fathom. But we can experience it if Christ dwells within, if we are led by His Holy Spirit.

#### *The Week of Sacrifice*

There is coming to us soon another Week of Sacrifice. It affords us another opportunity to express our love for the One who has done so much for us. It is our privilege to bring to Him a token of our thankfulness, of our gratitude, of our recognition of His great sacrifice. Shall we not do it? Shall we not give readily and cheerfully, because "God loveth a cheerful giver"?

Seventh-day Adventists owe much to the Lord because of the great light they have received, and from that light of truth they have benefited, not alone spiritually, but temporally. The principles of health which have been given us, if practiced, save us

much in the way of medical attention. Our members do not use alcoholic drinks nor tobacco, and I wish I could say that none of them use tea or coffee. Few, and I wish I might say none, spend money for the theater, for other worldly amusements. For a knowledge of the nature of these evils we may well be thankful. And this knowledge leaves in our possession money which otherwise would be spent for that which is worse than useless.

The true followers of Christ, through the centuries, have been a generous-hearted, self-sacrificing people. It was in the spirit of sacrifice that the gospel church was founded two thousand years ago. Of some in that church the apostle Paul declares that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:2.

Heaven has dealt generously with many Seventh-day Adventists. They have sufficient and to spare. They live in good homes, well furnished, and have an abundance to eat and to drink. Many have investments in businesses of various kinds that bring to them a princely income. From such, God expects large and generous gifts. If they have made God a partner in their business operations, they will be willing to render unto Him a large part of the profits that accrue from this partnership.

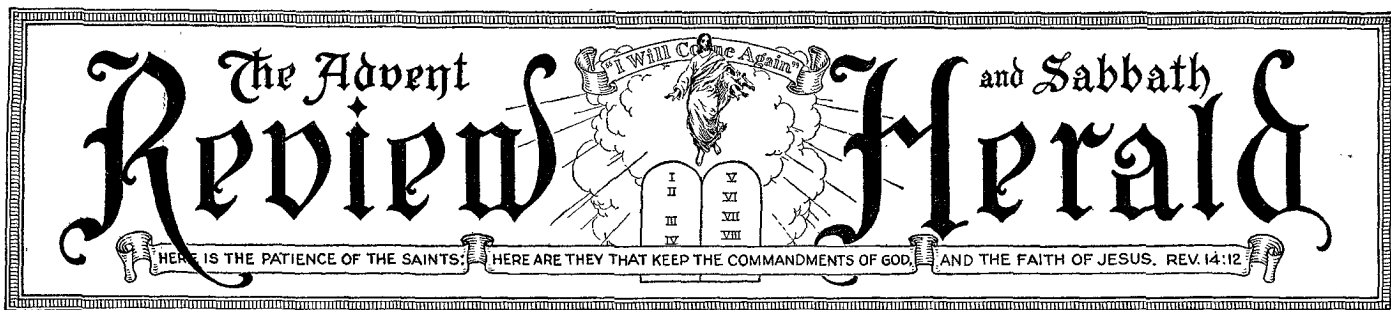
There are others who work for a daily wage. Out of this they also, in proportion to their income, can make generous gifts to the cause of God. And there are still others who can give small amounts even of their penury.

#### *All May Have Part*

The Week of Sacrifice was set apart primarily for gifts from our workers, and through the years they have responded nobly to the appeals. The large majority have given a week's wage for the Week of Sacrifice. And in this they have been joined by many of our lay brethren and sisters who have esteemed it a privilege and a joy to share with our workers in this week of sacrificial giving. I believe that to the extent of his ability every layman equally with every worker, should have a part in the Week of Sacrifice Offering.

No one can determine duty for another. Each is answerable as a steward of his Lord's goods. But it is the privilege of each one to pray for divine guidance, and then to bring an offering in harmony with

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## The Better Country

(Hebrews 11:8-16)

BY A. R. BELL

PALESTINE was not the real Land of Promise. Back there, it was not Jerusalem which then was that God's people were most concerned about, but the Jerusalem which is above. Abraham and the children of Abraham looked for exactly the same thing that we are looking for. They received the promises, but saw them afar off. We receive the same promises, and see them nigh at hand. They were persuaded of them. So are we. They embraced them. So do we. They "confessed that they were strangers and pilgrims on the earth." Do we?

Notice further: Having seen the promises, received them, and embraced them, and being persuaded of them, "they desire a *better country*, that is, a heavenly." And because of this faith of theirs, we read, "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

All this meant godly living. It meant, if it meant anything at all, that they appreciated their high calling. Abraham and his children were in the world, but not of the world. In this world, in which they were strangers and pilgrims, they were representatives of a better world. They were God's ambassadors—representatives of another country, looking after the interests of that country.

We call such men in the countries of this world, consuls, ministers, and ambassadors. These men are not in the country of the stranger to advance the interests of that country. Their work, in the matter of trade relations, financial interests, and diplomatic negotiations, is to protect every interest of the homeland. It is their duty so to foster trade relations that money will flow in an ever-enriching stream to the country they represent, in order that pros-

perity and plenty may abound there.

Fellow believers, we have been called to this work by the country of our adoption. Heaven calls us as representatives and ambassadors. It is your business and mine, in the "strange country" to which we have been sent—in diplomatic, trade, and all other relationships—so to turn everything that we are called to do, that the best interests of the country we represent shall be served.

The country for which we are ambassadors is trading in souls. The souls for whom we are laboring in the land of strangers, are the most valuable merchandise. The country we represent offers a price for every soul. That price is the blood of the Son of God. All the expense incurred in winning these souls is

borne by those who go after them and those who send them. And, too, while we may not all be able to go, we may all be included in the sending.

Beloved, we have a great trust, a solemn responsibility. As citizens of the heavenly country, it is incumbent upon us to devise ways and means to send representatives and then sustain them. And we are sending them forth in America, and to the uttermost parts of the world. May the Lord of us all give to each one the vision he needs.

The country that Abraham and his children sought, is our country. Our Sovereign is Abraham's God. The land they saw "afar off" is now very near. The products of the "strange country" that we are in, so far as this world is concerned, are considered of little or no value, but in the "better country" we serve, they are priceless.

Our "King's business requireth haste."

## Soul Erosion

BY W. H. BERGHERM

WE hear a great deal these days about erosion of the soil. Soil experts tell us that in the United States an area equal to the four States of Illinois, Ohio, North Carolina, and Maryland, has been practically ruined, and many more acres are being carried off by the erosive forces of nature. One authority recently stated that as the result of wind and water erosion there are three hundred million acres—a sixth of the continent—"gone, going, or beginning to go." This modern earth deterioration that is spreading and proving fatal over so large an area, is just another unmistakable evidence that the earth is waxing "old as doth a garment." Heb. 1:11.

However, as serious as this problem is, we believe there is a far more serious problem demanding our earnest attention today, and that is the alarm-

ing soul erosion taking place in the world, the proportions of which we do well to consider. Millions of souls, confused and bewildered by the arch-deceiver, are being carried away to destruction by the awful floods of iniquity. Other millions have drifted out on the barren wastes of formal Christian experience, and have lost their bearings in the arid moralizations and dry, hollow messages that come from the pulpits of a confused Modernistic ministry. All such fall an easy prey to doubt and unbelief.

In considering this most serious and far-reaching erosion, we must bear in mind that we are dealing, not with acres, but with souls, the worth of which we are told "cannot be fully estimated by finite minds."—"Testimonies," Vol. V, p. 620. The loss of heaven's redeemed possessions might be estimated as a thousand souls lost

every fifteen minutes beyond any possibility of reclamation. Every morning the news might be heralded from the heavenly courts that ninety-six thousand blood-bought souls had gone down in death through the destructive winds from the "dust bowl" of sin; or every New Year's day it might be announced that a population approximately as great as that of England had been lost, most of whom are destined to despair and an eternity of oblivion, never to be recovered. What pangs of sorrow such a situation must bring to the Father's heart of love!

Can this increased tide of spiritual and material destruction be halted? Soil authorities tell us the only way to stop soil erosion is by planting grass and trees, for such erosion cannot take place in rich meadows or on wooded slopes. The same principle applies in dealing with the soul. There can be no soul erosion where the truth of God is planted and is bearing fruit, and where all things are held together by His power. The psalmist said, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92:13, 14.

The only cure for the unprecedented erosion of the souls of men is the planting of the truth of God in their hearts; and the only way this can be accomplished is through the full cooperation of all the forces of the church in planting the seeds of

truth in the hearts of all men. The divine method for counteracting soul erosion is stated as follows: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, p. 117. May God help us to obey His instruction in this emergency hour, and act quickly to halt these soul-destroying forces.

"That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Ibid.*

Such a call should stir the heart of every leader. Bible training courses are available in all our churches, and no church leader should permit the excellent opportunity now offered by our Sabbath school lessons to pass by without doing all in his power to organize a Bible training class, and thus prepare the church members to "go forth and warn the world."

that which God intended as a blessing, they often converted into a curse, because they failed to recognize His hand on the lever of circumstances, working out everything after the counsel of His own will for their good. We see this clearly now. We say it is too bad that they had so little faith. Let us not display a similar lack of faith.

In referring to Israel's attitude toward their experiences, Moses says: "When the people complained, it displeased the Lord," because there was no just cause for their complaint. It still displeases the Lord when people complain, because there is no ground for complaint.

A complaining spirit never benefits the one who complains nor those who are associated with him. Nothing is so destructive to health as the cultivation of a spirit of faultfinding and complaint. David said: "I complained, and my spirit was overwhelmed." It did not benefit him any. It brought him into deeper despair. David was having some personal struggles. He was passing through a trying experience. He had a battle, not with the foes without, but with the foes within—foes which we all possess, and which are constantly with us. He was passing through a crisis in his life. He was depressed and discouraged. To him it appeared as if God had actually left him, forsaken him. He says: "I remembered God, and was troubled." The thought of God brought no comfort. "My soul refused to be comforted." In despair he exclaimed: "Hath God forgotten to be gracious?" "Is His mercy clean gone forever?" "Will the Lord cast off forever? and will He be favorable no more?" He compared his experience then with experiences of the times past, when he had "song in the night."

As he communed in this way, he finally came to himself, and concluded that there must be something wrong with *him*, that the wrong was not on God's side. He added, "I said, This is my infirmity."

David was a member of the human family. He had a battle with self just as we have. In fact, we have less excuse, if there can be such a thing as an excuse, to give way to feelings of despair than he had, for we have before us his experience, and the experience of others; "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We must learn to recognize God in His providences. Like Moses, we

## *"When the People Complained, It Displeased the Lord"*

BY D. H. KRESS, M.D.

Does it pay to complain? Are we justified in complaining? There are very few living who do not feel that there are times when they have just cause for complaint. Possibly it is because of uncongenial surroundings, disagreeable neighbors, or domestic affairs. Any one who has tried it knows that it does not pay to complain. It does not help the situation, whatever that may be, but rather intensifies or aggravates existing conditions.

Possibly no people living today have as great cause for complaint, if a cause can exist, as did Israel's host on their journey through the wilderness to the Land of Promise. Conditions existed at times that seemed to indicate that God was not leading them. One trying experience after another was theirs. Let us not censure them too severely.

They were human, possessing like passions and feelings with ourselves. In reading their history we have an introduction to human nature. In all probability we would have done just as they did, had we been there. We must profit by their mistakes, and not repeat their experiences.

There is less excuse now for complaining than there was then. We can see clearly that God led His people anciently, and that what appeared to be against them was not against them. God led them as they would have chosen to be led could they have seen the end from the beginning. He was leading them to the Land of Promise by the way of the wilderness. The experiences they passed through were designed to develop character through faith in an overruling Providence, and fit them for living in that good land. But

must endure as seeing Him who is invisible. The pure in heart shall see God in all the experiences through which they are called to pass. It is impurity, self-pity, and

selfishness that often dim the vision, making it difficult or impossible to recognize the hand upon the lever of circumstances working out everything for good.

## Only Christians Should Join the Seventh-day Adventist Church\*

BY CARLYLE B. HAYNES

At the first meeting of this baptismal class, the position was plainly taken that only those who were truly converted should think of going forward in baptism and uniting with the Seventh-day Adventist Church.

This position was based on the instruction given in 2 Corinthians 6: 17, 18, to "come out from among them, and be . . . separate."

From this I showed you three reasons why no one but a truly converted person should ever apply for church membership. The church of Christ is a church of *true converts*, not of those *to be converted*. Consequently he who seeks to enter it should be a sincere Christian, not merely a person desiring to become a Christian. By entering the church he makes a profession—he professes to be a Christian. If he is not one, he should not enter the church.

Second, on the part of the person entering the church there should be in fact, as there is in form, *a genuine separation from the world*. This involves a departure from conformity to the world in spirit, in opinion, in aim, in purpose, in object, in desire, in every phase of life. There is to be no partaking of the sins of the world, no participation in the amusements of the world, no entangling associations with worldlings.

Third, there is to be a complete abandonment of whatever is inconsistent with the honest purpose to be a wholehearted Christian. In this connection I set before you the need of abandoning the supreme love of money or property, abandoning an evil course of life, abandoning evil companions, even abandoning kindred if they should come between you and Christ; and abandoning any calling that would take you outside the will of God.

I charged you in bringing my previous talk to a close that if any of you are not prepared to make these sacrifices, and surrender yourselves wholly and without reserve to Christ, you are not prepared to join the church of Christ, and should not think of going forward in baptism.

Today, there are other things on

this subject which should be said. We are not prepared even to study the foundation teachings of the church in their doctrinal aspects until we get this fundamental thing straight. It is possible that we might have a right understanding of every doctrine the church teaches, and be willing to conform outwardly in practice to all its requirements, and yet have a heart that is not yielded to Christ as a personal Saviour, Master, and Guide. In that case, no matter how much we know of truth in the abstract, we are not prepared to be members of Christ's church.

It is not enough to have right ideas and right views, though these are important and necessary. It is not enough even to have right practices, though these, too, are altogether indispensable. Christianity does not consist in mere outward conformity to practices which, though right in themselves, may be adopted from human motives and to answer secular purposes. It is not a religion of forms and modes and deencies, though these form an essential part of it. Rather, it is being like-minded with Christ; it is being transformed into the image of God.

### Inward Life of Devotion

So, genuine Christianity demands not merely an external profession of our allegiance to God, but an inward life devoted to His service.

It is quite possible that you, the members of this baptismal class, have, from reading, examining, inquiring, studying, or listening to sermons, attained to a reasonable assurance of the truth of the Bible that has removed all doubts from your mind, and has even enabled you to refute the objections of others. But this bare intellectual faith alone will not operate against your corrupt affections, will not cure your besetting sins, will not conquer your rebellious wills, and is not, therefore, "the power of God unto salvation."

A mere historical faith, the mere evidence of fact, with the soundest of deductions therefrom, is not that faith which will fill you with all joy and peace in believing.

Certainly it is essential that you read, and examine, and inquire, and study, and listen. It is good that all doubts have been removed from your mind. It is good that you can refute error. It is good that you can reason and draw correct deductions. It is good that you have been convinced of the truth of the threefold message. All this is a part of Christianity. But it is not the whole of Christianity.

For the finest theory never yet brought salvation to any man. A religion of notions which occupies the mind without affecting the heart may obstruct but can never advance the salvation of a single soul. If these notions are false, they are, of course, pernicious; but if they are true, and not in actual operation in the life, they but aggravate the guilt of the one who holds them.

You will find that all the doctrines of the Bible are practical principles. The word of God was not written, the Son of God was not incarnate, the Spirit of God was not given, merely that men might obtain right views and possess correct beliefs. Christianity is something more than mere correctness of intellect, justness of conception, and exactness of judgment. It must infuse the life as well as govern the understanding. It must regulate the will as well as direct the creed. It must not only cast your opinions into a new frame, but it must cast your heart into a new mold. It is a transforming as well as an intellectual principle. It changes the tastes, it gives activity to the inclinations, and together with a new heart it produces a new life.

So it is not enough for union with the church to have your mind enlightened. Your heart and life must be transformed. A brilliant mind over a dead, cold heart is like an arc light over a cemetery. If it is your mind alone which has been influenced, and your heart left unchanged, let me admonish you that you are not ready to unite with the church.

Added to the three principles which I have already set before you, there are others which I feel it my duty to bring to your attention. This I shall now proceed to do.

Fourth, baptism and union with the church should be accompanied by a fixed and settled purpose to do our whole duty as it may be made known to us by God. By this I mean that we should not flinch from any duty in connection with the church, however difficult or unwelcome it may be. We are not to shrink back from it because it demands personal sacrifice, or because it may bring upon

\* Second talk to a baptismal class.

us the scorn or opposition of the world, or because it may be attended with financial loss, or even though it may expose us to a martyr's death.

#### *Purpose to Do God's Will*

It seems scarcely necessary to set forth proof on this point. When you profess Christianity, you profess a solemn purpose to do God's will, not your own. When Saul of Tarsus was converted on the road to Damascus, one of his first questions was, "Lord, what wilt Thou have me to do?" Clearly, the governing purpose of his soul was changed. It became henceforth a characteristic of Paul that he engaged unceasingly in doing the will of God. I ask you, How it is possible that a man can be a Christian, who does not take this attitude?

I put it to you, Can a man be a Christian who enters the church intending to do his duty if it pleases him, and not to do it if it should be unpleasant? Can a man be a Christian who is determined to be guided by his own caprice, or by fashion, or self-indulgence, or ambition, or pleasure, rather than by the solemn conviction of duty? Can a man be a Christian who has no settled conviction of what is right and what is wrong; who makes no distinction between truth and falsehood; who has no such views as would lead him to submit to God's government and to accept Christ's salvation? Is such a man prepared publicly to profess that he is influenced by a supreme regard for the will of God?

There is no need to answer such questions as these. There are no two ways of thinking about them, however many ways there may be of acting.

I shall assume, therefore, that those in this class who are about to enter the church intend to do their whole duty in the church. It will be helpful now to specify some of the acknowledged duties which you as Christians will face.

One will be to make right, as far as that may be possible, the evils of your former life. Some of these, indeed, cannot now be helped or repaired. If a man has been a blasphemer or a flagrant violator of God's commands, he can make no reparation to God. His only course in respect to these sins is to humble himself and seek for pardon through the blood of Christ.

Likewise, for many of the wrongs which he has done to man he can now make no reparation. The parent whom he disobeyed, the neighbor whom he slandered, the friend or companion whom he injured, the person whom he defrauded, may be

dead. So for these, and all similar offenses, he can only humble himself before God, and resolve to repair as far as possible, by a different life, the evils he has done to the community at large.

## The Desire of All Nations

### XII—The Accused

BY T. H. JEYS

IT was a foregone conclusion that Jesus must die. The Sanhedrin had determined that without a hearing. The Jewish council became, not a court to weigh evidence, but an inquisition to find or manufacture it.

When Jesus was led into the presence of the assembled council, it was not their purpose to hear evidence that should determine their decision, but to find, if possible, plausible excuse for the course they had already determined. False witnesses there were, to be sure, but their testimony was puerile, self-contradictory, and unsatisfactory. Crafty Caiaphas conceived the idea of working on the prejudices and passions of the council by requiring the Prisoner to testify. He planned so to shape his question as to make Jesus condemn Himself. Raising his hand in solemn oath, the high priest demanded, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." "Thou hast said," was the simple reply. With a pretension of horror, Caiaphas rent his garment. Jesus was quickly adjudged guilty of blasphemy, and the penalty was set at death.

The next step was to get the governor's approval, which they hoped could be had without further evidence or inquiry. Nor were their hopes without some grounds, for Pilate had shown himself unprincipled, and willing to use the authority of his office unjustly if advantage to himself was in prospect.

"What accusation bring ye against this Man?" inquired the governor. Here the Jews found themselves in a dilemma. The Sanhedrin had condemned Jesus for blasphemy, but they well knew that Pilate would not be influenced by such a charge. They must think of something that the Roman judge would count a crime. "He teaches the people not to pay taxes," they declared, "and He claims that He is the king."

Thus, in the Jewish council He is accused of blasphemy, and condemned by them to die; in the Roman court He is delivered to be crucified on the charge of treason, even though three times during the trial, Pilate was constrained to say, "I find no fault in Him." Having thus declared, but one course was properly open,—he should have released the Prisoner.

But the Jews clamored for His crucifixion. "Why? what evil hath He done?" was the governor's question. But the mob was bloodthirsty. "Let me release Him at this your Passover season, according to the custom of former years," Pilate suggested. "No, no! release Barabbas," roared the mob.

The suggestion to release the Prisoner at the Passover feast had a significance that neither Pilate nor the people comprehended. It was time now for the great antitypical service. The Lamb was not to escape. Instead of the blow's falling on Barabbas, who deserved it, the real Passover Lamb was to die, not escape. Here, indeed, and truly, "God will provide Himself a Lamb." Here the Guiltless was to die, and the guilty was to escape. Here, caught in the thorns of a guilty world, was the Sacrifice provided. He was to die, not escape. Here was opened in the house of David that fountain to cleanse from sin.

"What shall I do then with Jesus?" said Pilate.

How wholly inappropriate was this question! But, dear friend, it is altogether proper for you. Ask yourself. And may grace be afforded you that you may give a proper reply.

Pilate knew what he should have done with that just Man. You also know what you are choosing to do with Him. Are you choosing to crucify Him afresh, and put Him to an open shame? or will the Barabbas of your carnal nature be crucified, and Jesus be crowned your King?

Pilate was a coward, and did a cowardly deed. But he is not the only coward. Every human being at some time in life decides the question. Washing the hands, with disclaimer of responsibility, does not relieve any one from the inexorable requirements of divine justice.



But there are other cases. The man whom you may have corrupted by your unbelief, or wantonness, or blasphemy, or sensuality, may live. You may be the means of reclaiming him. The man you may have slandered should receive your penitent confession. The man you may have defrauded should have restored to him what you wrongfully deprived him of, together with your penitent acknowledgment of wrongdoing.

Perhaps you failed in business, and took advantage of bankruptcy relief, and the law released you from certain indebtedness. Very well. But now you are in circumstances which enable you to pay all. You should do so. The law has canceled the legal obligation. Christ bids you meet the moral obligation.

#### *A Life of Prayer*

Again: the person entering the church with a purpose to do his whole duty will lead a life of prayer. I mean secret prayer, the communion of the soul with God. You do this now, of course. Your minds have been deeply impressed. You have felt keenly your need of God. You are about to take an important step, that of entering the church of Christ. Naturally, you have been praying much.

There is danger, dear friends, that you may regard this as an extraordinary duty, and that you may have no serious intention of continuing to practice it to any considerable extent after you are admitted to the church. I say to you, If there is any such secret purpose, you should not enter the church. If you do not in good faith practice secret prayer, you cannot be a Christian.

Among the most positive commands of the Bible are these:

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

"Pray without ceasing."

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The man who enters the church when he is not prepared to take from his secular duties and activities as much time every day as shall be necessary to keep up the life of Christ in his soul, to meet the temptations to which he is exposed every day of his life, and to walk with God in communion and fellowship that are ever deepening, cannot be a Christian.

Unless you love your closet, preferring it to any place of amusement, of business, of gain; preferring it to any pursuit of science, literature, or ambition, you will not long remain a

Christian. You may have much in your life that is pleasant and agreeable, kind, charming, and fascinating, but unless you have the persevering practice of secret devotion, even though you make an outward profession of Christianity, you are not a Christian.

I think I should add that the same remarks apply to all those whose duty would lead them to practice family prayer. The general principle we are discussing is that a man should honestly intend to fulfill his entire duty. If he is not prepared to gather his family about him and worship God by leading them to the throne of grace, he should not make a profession of Christianity. What will be your influence in your family if this is not done? Even a child knows that a father who professes to be a Christian *should* worship God in his own home. To the child it is incomprehensible that he does not do so. The child learns—you can scarcely tell how—that those who are sincere and earnest Christians, *do* have family worship. And he has no way of accounting for the fact that *you* do not have it, except on the supposition that you have less religion than the others; and that leads very quickly to the conviction that you have none. How can a man expect the divine blessing upon

his family, how can he expect peace in his own heart, when he lives in constant and habitual neglect of a known duty?

And again: this purpose to do your whole duty will reach to every relation in life. It will cover an intention to be a Christian, and to act like a Christian, wherever in the providence of God you may be placed. Whether in the relation of parent or child, of husband or wife, of brother or sister, of employer or employee, of apprentice or clerk, or any other relation whatsoever,—in them all there will be the solemn and settled purpose to do your whole duty, and to glorify your divine Master there.

If, therefore, there is any hidden intention now to lay aside the severer restraints of Christianity when you come into the church; if you mean to mingle in scenes of gaiety and vanity and amusement that are contrary to the profession of Christianity; to wander into forbidden paths of conduct, and be as gay and light, as indifferent and thoughtless and ambitious, and as fond of dress and amusement, as the people of the world are, then the case is clear. Whatever else you do, do not, I pray you, make a mock of the religion of Christ by entering His church.

*(To be concluded)*

## *Knowing the Message*

BY C. M. FRENCH

SEVENTH-DAY ADVENTISTS have eminently good reasons for having hearts filled to overflowing with gratitude to God for strong, consecrated leaders, who, under God, have guided this people into the knowledge of the greatest system of Bible truth the world has ever had. This is nothing to boast of, but is a reason for deep gratitude; for the laity, the rank and file of the church, are all Bible students, and know this message.

One of the greatest blessings that come to the church is the practice of studying the Sabbath school lesson daily. One of our ministers made the remark that Seventh-day Adventists are the hardest people in the world to preach to, because the laity know as much about the subject as the preacher. Perhaps what we need most now is the effect of the practical daily application of these truths to our own hearts and lives.

A sister, in relating her Christian experience, told how she had earnestly sought to obtain the "second blessing" while she was a member of another church. After repeated ef-

forts in this direction, she came in contact with one of our members, who taught her the advent message, and now she is enjoying the "second blessing" by obedience to the truths for this time.

The truths of the advent message are clear and plain, and it is not necessary for us to study error in order to discover it and to be able to meet it. The truth frees us from error.

Not long since, I listened to a laborious effort by a pastor of a popular church to show his congregation that there were two sabbaths in the old dispensation which played and frolicked around each other (apparently), till finally, when Christ's resurrection was accomplished, out of all this muddle the Sunday sabbath appeared in all its glory. I could not resist the temptation to say to this gospel minister, "Brother, where in the Bible is this Sabbath proposition you are discussing?" He replied, "I don't know, but it's there."

Not long ago the children's-page editor of a well-known daily paper

gave a Bible lesson story in which was the statement, "The Jews got mad at Jesus because He healed a man on Sunday."

We as Bible students cannot afford to be careless and reckless in our study of the word and in the state-

ments we make. Real, genuine Bible students, who are honestly trying to arrive at the truth, need not make such inexcusable blunders. "If ye continue in My word, . . . ye shall know the truth, and the truth shall make you free." John 8:31, 32.

he must wander to and fro in the desolate earth, to behold the results of his rebellion against God; for "the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

#### *Events at the Close of the Millennium*

Those who are raised at the end of the thousand years come forth unchanged—mortal. It cannot be said of them as it is written of the righteous—that they are "blessed" and that "on such the second death hath no power."

At the end of the thousand years Christ and all the saints return to this earth, and the holy city, the New Jerusalem, descends. It will rest upon the place prepared for it where the Mount of Olives now stands. The prophet Zechariah declares: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley. . . . And the Lord my God shall come, and all the saints with Thee. . . . And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14:4-9.

Writing of the descent of the Holy City, the prophet John says:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:2-4.

The city, says the text, "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, . . . and the city lieth foursquare. . . . And he measured the city with the reed, twelve thousand furlongs"—fifteen hundred miles in circumference. "The city was pure gold, like unto clear glass. . . . The street of the city was pure gold, as it were transparent glass." Verses 12-21.

After the resurrection of the wicked at the end of the thousand years, and the return of Christ with all the saints to this earth, and the descent of the Holy City, Satan prepares for a last

## *The Millennium*

### *Events Connected Therewith*

BY O. E. JONES

THE word "millennium" means a thousand years (*mille*—thousand, *annus*—a year). This term is used in connection with the thousand-year period mentioned in the twentieth chapter of Revelation. Very important events mark both the beginning and the end of this period. Revelation 20:1-10 reads as follows:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

#### *First Resurrection and Second Advent*

It is seen by verse 6 that this thousand-year period begins with the first resurrection. It reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." And we are told that the

first resurrection takes place at the second coming of Christ. At this time the righteous dead are raised immortal; the righteous living, made immortal, are translated, and together they are taken to heaven, where they live and reign with Christ a thousand years. Paul says:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord. That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:13-17.

Again the apostle says:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Thus we see that the millennium begins at the second coming of Christ. At this time, too, the living wicked are destroyed. We read: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8. Says the prophet: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25:33.

For the time being Satan's work is wholly cut off; there is not a living human being upon the face of the whole earth. For a thousand years



mighty struggle for the supremacy. He sees that those within the city are few in number compared with his great army, which is numberless as the sand of the sea, and he plans an attack on the city, described as follows:

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:7-10.

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

"It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch"—unquenchable fire. Isa. 34:8, 9.

Those who go down in the second death will never rise again. A short time before the second coming of Christ and the beginning of the millennium, probation forever ends when the decree goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

Concerning Satan the Lord says:

"I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . And never shalt thou be any more." Eze. 28:16-19.

The Lord will have a clean universe. No eternally burning hell will keep before the redeemed the consequences of sin.

Says the prophet Malachi:

"Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

The wicked receive their final reward in the fire by which the earth

is cleansed and purified preparatory to its being restored to its Edenic beauty and given to the people of God for an everlasting possession.

#### *The Saints' Inheritance*

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

Said the Saviour, "Blessed are the meek: for they shall inherit the

ing to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The New Jerusalem in its dazzling splendor will be the metropolis of the earth made new.

"Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . The wolf and the lamb shall feed together. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:18-25.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

When there shall be a "restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began" (Acts 3:21), the creation Sabbath will still be a day of rest and rejoicing. Heaven and earth will unite in praise as from Sabbath to Sabbath the nations of the saved shall bow in joyful worship to God and the Lamb. The tree of life, which bears twelve manner of fruit and yields her fruit every month will be restored.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

"In that pure home of tearless joy earth's parted friends shall meet, With smiles of love that never fade, and blessedness complete. There, there adieus are sounds unknown, death frowns not on that scene, But life and glorious beauty shine, untroubled and serene."



OUR deeds shall travel with us from afar, and what we have been makes us what we are.—George Eliot.



"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways;

"Then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

#### *Where Is Your Heart?*

BY FLORENCE WELTY MERRILL

WHERE is your choicest treasure?  
What does your interest hold?  
Are your heartstrings bound to the banks  
of earth,  
Or to heaven's vaults of gold?  
Is Jesus, the Christ, your banker?  
Do His angels your riches keep?  
O, tell me, what will your harvest be,  
And who will your treasure reap?

CHORUS:  
To which of these banks do your  
credits go?  
What do your daybook and ledger  
show?  
Where does your treasure grow and  
grow?  
O, tell me, where is your heart?

Where is your truest treasure?  
Who has your bank account?  
Is it down in earth's dangerous lowlands,  
Or safe on God's holy mount?  
If Christ the Lord, is your banker,  
His bank will never fail;  
You can safely deposit your choicest  
store  
Where thieves can never assail.

Where are your loved ones sleeping?  
Do the angels guard their dust?  
Where are your priceless treasures?  
In whom do you put your trust?  
Christ holds the key of your destiny,  
Of a future of life or death.  
O, give Him your heart; in His mighty  
hand  
He is holding your very breath.

The summer of life is fleeting;  
Its pleasures so soon are gone.  
But the heart that secures its riches  
Sings on, and on, and on.  
That heart is building its palace  
With the glorious mansions above,  
And is surely transferring its treasure  
Through deeds of unselfish love.

And this is the wonderful coinage  
That is dealt from the mint above.  
O, it is the priceless treasure  
Of immortal life and love!  
And who may draw from this treasury,  
And who will its credit share?  
All who love to live, but *who live to love*,  
And whose names are recorded there.

earth." Matt. 5:5. In the Psalms we read, "Thou renewest the face of the earth." Ps. 104:30. The apostle Peter wrote, "Nevertheless we accord-



## True and False Manifestations of the Spirit---No. 4

### "Unknown Tongues"

INTO nearly every community have come the advocates of "unknown tongues." Not only is the doctrine of tongues preached, but the believers in this strange manifestation are ready to demonstrate. Prayer circles are formed around the pulpit in their churches, where a score or more all pray at the same time. Their prayers in the vernacular of the people ultimately give way to unintelligible mutterings and chatterings. There is confusion on every hand. Some of these emotionally-excited people go through strange physical stunts; others bear testimony of remarkable experiences.

These spiritual manifestations have deeply impressed a certain class in various neighborhoods. Unable to analyze such experiences, many have joined this modern religious movement. How shall we understand the present-day exhibits of "unknown tongues"? Are they from God, or are they counterfeits of the true gift in the church of Christ? Let us first examine New Testament manifestations of tongues, and define the Biblical term in the light of the Scriptures.

#### The Pentecostal Gift

"When the day of Pentecost was fully come, they [certain disciples of Jesus] were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

This was an important occasion at Jerusalem. People of many tongues and from many lands had gathered there to worship in the temple. Only fifty days before this our Lord had risen from the tomb. He had paid the supreme penalty for man's transgression, and now He had returned to heaven to be man's High Priest, to make intercession for the people. On that day He entered the heavenly

sanctuary, and as an evidence of His ministry there, Christ shed abroad the Holy Spirit on His disciples. They were Galileans. Unable to speak the many tongues represented in the Holy City, the Spirit met the emergency by imparting the gift of tongues. The multitudes were to hear the glad news of a crucified and risen Saviour, and the gospel was preached with power to these many nationalities.

"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Verses 5-8.

It will be observed that the apostles spoke in the tongues, or languages, of the people gathered at Jerusalem. They preached in the tongues wherein the people were born. This is the most effective way of reaching the people of various nationalities. They comprehend best in their native tongue. So the Spirit met this need at Jerusalem. But what were these tongues? That there may be no mistaking, Inspiration has given us the following answer: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." Verses 9-11.

Moreover, what did these nationals hear? They said, "We do hear them speak in our tongues the wonderful works of God." Verse 11.

Here we have the earmarks of the true gift of tongues. The languages in which the disciples preached were the tongues of the people present. The gift was employed to proclaim the "wonderful works of God." This

we do not see in the modern manifestations of "unknown tongues."

#### Tongues Defined

The word "unknown" used to describe the gift of tongues in the New Testament, appears in italics, showing that it is not in the original text of the Scriptures, and therefore does not belong in our English Bibles. It is supplied by the translators. The term "unknown tongues" is a paradox. A tongue is a spoken language characteristic of a tribe or a nationality. There can be no tongue unknown to any one. It is possible for a language to be spoken in the congregation which is unknown to the people present, and it is in this sense in which the translators employed this supplied word.

But it is not in this sense that the modern manifestation of "unknown tongues" is employed. It is held by some that these so-called mutterings of the Spirit must be interpreted by some one who is equally filled with the Spirit in order to be understood by the people. We have talked with persons who admitted that they had prayed for hours in what they considered an "unknown tongue" without understanding a word they said. We feel that this is a positive perversion of the truth concerning the gift of tongues.

#### Modern Manifestations

We are confident that the present-day manifestations of what is claimed to be "unknown tongues" do not measure up to the true manifestations in apostolic days. These "unknown tongues" are not the language of the people. Misguided men have at times wandered to the uttermost parts of the earth to find people who speak the language which they think they themselves speak, but are bitterly disappointed. Neither is the gospel preached through these false manifestations. Therefore we conclude that in this movement there has arisen one of those last-day counterfeits which are designed to deceive.

We believe in the gift of tongues as bestowed in apostolic times. This gift will be manifested in its true workings by the church for witnessing to the truth of God for peoples of other tongues. But we believe that this bestowal is made when the occasion demands and as the Spirit chooses.

T. M. F.

## *The Social Gospel---No. 2*

### *Part 11, The Trend in Religious Thought*

WHEN the Social Creed of the churches was drawn up by the Federal Council of Churches in 1908, ministers everywhere were preaching that wars had virtually come to an end, and that we were on the verge of universal peace. And when war did suddenly break, these same ministers quite largely gave it their unqualified moral support. The widespread clerical revulsion to war is really a product of about the last fifteen years, and that revulsion has become well crystallized and organized during this decade and a half. It is one of the distinguishing marks of present-day religion.

In one sense of the word, the attitude of the churches toward war is not to be viewed as a part of the larger picture of the social gospel. Yet the very fact that the clergy had become conscious of the evils existing in the present world order, and had felt obliged to deal directly with them, caused many clergymen to move resolutely forward into an antiwar attitude, who might otherwise never have been brought to a decision. Perhaps this is a demonstration in religion of the truth of the adage that it is an ill wind that does not blow some good.

#### *New Turn to Classic Controversy*

The rise of the social gospel has given a new turn to the classic controversy over whether the coming of Christ is postmillennial or premillennial. The advocates of the new gospel are not really interested in this millennial controversy. True, their spiritual forebears were those who believed the postmillennial view, and who painted a picture of the world gradually being made better in advance of the advent of Christ. But the social gospelers have relinquished something that their spiritual forebears had,—a profound belief in the supernatural. Thus the present idea of world improvement and betterment does not have implicit in it any doctrine of a final consummation of all things by the coming of Christ, even a postmillennial coming.

#### *A Remarkable Admission*

This absence of any clear note in Modernist preaching concerning an ultimate divine climax for world history, or a final abode of divine perfection for man, is almost wistfully disclosed in the book, "Social Salvation," by John C. Bennett, a prominent exponent of the social gospel. In discussing "the hope for a con-

summation beyond history," he says:

"Whether this expectation is valid or not, is a question by which this generation will be more troubled than it seems to be at present. It cannot go on much longer with the assumption that the question is not important. The worth of life does not depend upon it, only the final security of life, and it may be that it is our fate to experience worth without such assurance of final security. This expectation is a legitimate inference from the Christian idea of God. It is a corollary of the Christian belief in immortality, which is itself an inference from the idea of God. It goes beyond the evidence, but there are no conclusive intellectual arguments against it. It staggers the imagination of many of us. It is not a part of the working capital of large numbers of the most devoted Christians of our time, even where it remains in their minds as a traditional belief. If we are wise, we will not be too dependent upon it, but make the most of the other elements in our eschatology which do not go so far beyond the evidence."—*Pages 178, 179.*

The best that he can say for this hope is that "there are no conclusive intellectual arguments against it," and as if that were admitting too much, he adds, "If we are wise, we will not be too dependent upon it." No wonder that many, robbed of their hope of the supernatural intervention of God in the affairs of men, and sensing the hopelessness of trying to make this a much better world in which to live, turn to pessimism and despair.

#### *A Challenge to Us*

Now the question arises, What significance is there for us in this whole trend of the churches toward the social gospel?

We believe first that it is a challenge to us to understand more clearly than ever before, the sphere in which the church should function. Unless we do so, we are likely to be drawn into various cooperative campaigns and crusades with well-meaning groups that will compromise our fundamental position on the proper relationship of church and state. It is a very easy thing to go from one step to another in this appealing program of trying to rectify conditions in the social and the economic world. There are so many high-minded men and women promoting these programs and campaigns, that one is easily taken off his guard and led

to endorse, or perhaps even actively support some move that commits us to a wrong principle on church-state relationships.

Secondly, this trend toward the social gospel is a challenge to us to function more vigorously in those areas of social betterment that we believe are proper. We need to sense the fact that our modern matter-of-fact world judges of the vitality and genuineness of a religion very largely by the nature of its good works. This has become increasingly true since the depression set in.

#### *Proper Activities*

Now, there are works of mercy we can perform, and a program of education we can carry on, within the framework of our distinctive organization, and in keeping with the genius of this unique movement.

There is a strong work, for example, that we can do in the field of temperance and health education. This advent movement had something to do in a very definite way with pioneering health education, more than half a century ago. We ought to follow up today with full vigor the precedents and the prestige of a half century, and move forward in a more active manner than ever before. We can stand forth as doing a constructive piece of work along the most needy lines, when we are giving instruction and guidance on health and temperance.

Then there is the medical welfare work. It is our profound conviction that the blending of medical talent with our evangelical organization, gives us a strategic advantage today of the first magnitude. We should follow up that advantage with new fervor in these changed and troubled times. The combination of health and temperance education and medical welfare work provides a range of proper social-gospel activity for us, which, instead of taking the vitality out of our evangelical preaching, gives new vitality to it.

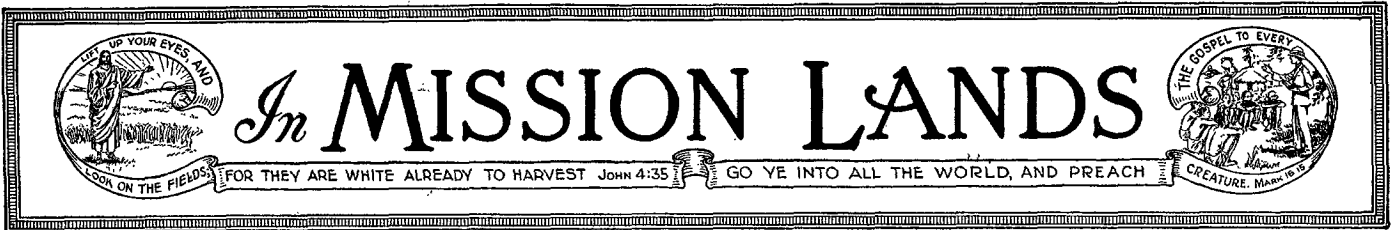
F. D. N.

### *Loving and Giving*

(Continued from page 2)

the leadings of the Spirit of God.

I call attention again to the motto which I saw on the gymnasium wall: "We May Give Without Loving." That is possible. Sometimes, perhaps, we have done that, from a sense of duty. But let us remember this: "We Cannot Love Without Giving." Our giving, our willingness to sacrifice for the One who has sacrificed for us, is a test of the love we bear to Christ and to His work in the earth.



## Our Work in Uruguay

BY PEDRO M. BROUCHY

ON the Atlantic coast of South America, between the two largest countries of that continent, Brazil and Argentina, just at the entrance of the Plata River, we see a small republic, the republic of Uruguay, a country of 186,000 square kilometers. This republic has two million inhabitants. It is the only South American country which has no Indians.

The capital of Uruguay, the city of Montevideo, situated at the very mouth of the Plata River, serves as an entrance for those who go into the very heart of South America, up the Paraná and Paraguay Rivers, which make possible navigation into the interior of Brazil and Bolivia. Montevideo has 700,000 inhabitants, and is a very modern city, comparing favorably with Los Angeles or San Francisco, in California.

There is much atheism and liberalism in Uruguay, but the dominant religion is still Roman Catholicism. However, there is separation of church and state. Uruguay is a well-organized country with advanced social laws.

At its normal valuation, the Uruguayan peso is worth a few cents more than the American dollar. At the present time, however, it has depreciated fifty per cent in its value.

In this country the proclamation of the advent message progressed very slowly for more than thirty years. During those years the work was carried forward principally on the farms, among the Swiss settlers. However, during the last three years we have noticed among the people of the cities a growing interest in the truths we preach. The work in the cities is receiving more attention now, and is moving forward rapidly; and our halls are filled with people anxious to know the truth. As the educated people who have claimed to be atheistic or indifferent see the desperate political and social situation in the world, they feel the need of religion; and they come to us, looking for the truth.

Not long ago we established our work in the northern part of this country. After a few months of

personal house-to-house work with papers and tracts, as a preparation for the public meetings, we hired a hall in a central location and invited the public, who from the first night completely filled the hall, with from 100 to 200 persons standing in the aisles and in the street throughout the service.

Opponents did not wait long before attacking the Adventists in their sermons; but we adopted the tactics of not answering their attacks, and this made a good impression on the people who heard both sides of the question.

A music teacher who is organist for the Roman church, on hearing what some said against us, was curious to hear what we taught, and so she came to the lectures. Now she is very much interested in the truth. Opposition does not always hinder our work; many times it helps to arouse the interest of the people.

One of the women teachers of a government school, who for more than twenty years insisted that she had no religion because she did not agree with the teachings of the Roman Catholic Church, the only re-

ligion she knew, came forward after the first meeting and said to me, in the presence of many people: "I want to thank you personally for the message which I have heard. This is the real Christian religion. It is the religion for which I have waited all my life, and I want to follow it." To many who knew this young woman as an atheist, it was a great surprise to hear her speak so enthusiastically and decidedly in favor of our religion. She is now in a class, preparing for baptism.

One night when we did not have a service, a man who had been attending regularly came to our home and said: "What I heard in those meetings has touched my heart in such a way that I cannot wait for the next meeting; therefore I have come for you to tell me more about the gospel." We invited him in, and had a Bible study.

At the end of the effort I made a call for persons who wanted to make a public confession of their faith in the doctrines which we had presented during the meetings and who desired to accept them as the guide of their life. A hundred persons stood in response to the call. We organized a baptismal class. We hope to have a flourishing Adventist church soon.

Montevideo, Uruguay.

## A Needy Field

BY CHARLES A. RENTFRO

FROM a personal letter dated August 3, just received from A. N. Allen, who is pioneering the work in Pyrenopolis, Goyaz, Brazil, in the jungles, far beyond the end of the railroad, we glean the following missionary experiences:

"Nearly all the brethren who were here for the general meeting left Sunday morning. God came very near in the meetings, and seventeen were baptized on Sabbath. As many more are preparing for this rite. Four new families from among our neighbors made a start.

"I am kept very busy treating the sick, having treated between 400 and 500 so far this year. God has wonderfully blessed. Every case has been benefited except one old man,

who died. We need a small house where we can receive and treat the sick. And now we have more believers than can get into our front room, but we have no means to erect a place for meetings and school. A hundred dollars would be sufficient for both buildings, if we could only raise it. We are praying earnestly that God may open the way for us to have this help. Quite a few of the neighbors came on Sabbath to watch us baptize the people, and were deeply impressed.

"For our meeting we made a shelter of a frame covered with dry grass. The walls were made of *pita*, from which a coarse binding twine is made. These leaves were on three sides, which made a pretty effect.

We have the twenty seats which were made in Viannopolis (formerly the end of the railroad, before it advanced another thirty miles), a big blackboard, and two good gasoline lamps. We had a kitchen and served food right from the kettles to the plates. It cost the mission very little for the entertaining.

"We have just had worship with nine young people and children who came in; we treated one for cough, and pulled a tooth for a young woman who is with us taking treatment. It is now nine-thirty, and we will call it a full day."

This letter speaks for itself. One or two Adventist doctors and some nurses could do a work in that frontier land of Brazil that would redound in great blessing to all. In all Brazil we do not have an Adventist clinic or sanitarium. Could we have either, our more than 10,000 believers in that country might find some medical assistance, and great good would be rendered to thousands of outside people. There are a few treatment rooms operated by laymen, doctors, and nurses, but not under our denominational name.

If some doctors and nurses should lay their burden before the General Conference to go into such a needy field, we are sure that the Lord would provide the way and the means. The medical profession is hedged about quite strictly in the populated centers, but there are no very serious restrictions in the outlying districts. As we build up a reputation in such regions, the Lord will most certainly bring about recognition.

Elder Allen, though not a doctor, but with years of practical medical missionary background, has had government backing from the state of Goyaz. He has been provided with medicines for jungle diseases, and has been permitted to perform minor operations, and some rather serious ones in case of emergency. The nearest doctor, down on the Araguayá River, is over a week's travel away, if conveyances were obtainable; otherwise from the port, it would take another week on horseback.

Will you not pray for that needy field? Open doors tell of thirsting souls who clamor for the living water, and seek for the fountain of truth, for the healing of body and mind. Now is the day of opportunity. Some day it will be too late. Who will volunteer?



"God has a plan for every life; no life can be truly great that is not founded on God."

## Philippine Union College

BY E. N. LUGENBEAL

It has recently been my privilege to lead out in the Week of Prayer at the Philippine Union College, and to observe the work done there.

At the very beginning of the week, O. A. Blake, who is both business manager and president while L. M. Stump is on furlough, told the faculty that no examinations of any kind would be given during the week, and that every activity should be secondary to the spiritual welfare of the school. Every evening the faculty gathered in the president's office for thirty minutes of consecration and prayer preceding the evening service. The prayer bands met before the chapel service, and so far as I could see, every student took part in some band.

Some of the high points of the week included a confession meeting, which had to be stopped after two and a half hours; another was the consecration service on Thursday morning, during which every student in the large chapel came forward either to indicate his first surrender to God or to reconsecrate himself.

Scores of very definite confessions were made, and the Spirit of God performed a deep work of grace on all hearts.

At the close of the week, a baptismal class of twenty-four young people was organized. This class will be conducted for several months prior to the baptism of its members.

The college is recognized by the educational department of the Philippine government. It is endeavoring to maintain a high scholastic standard. Yet we feel that the primary concern of the administration is to

meet the mind of the Lord in giving a strong religious mold to the youth of the Philippines. As we mingled with the students, we felt that they were as intelligent, earnest, and consecrated a group as one could find anywhere in the world. Each year a fine class finishes the college course. What a blessing to the work in the Philippines for our youth to be able to pass through the senior college courses without going to another country for such a training!

The attendance at the school this year is 310 for all grades. This is, I believe, the largest enrollment so far in the history of the school. Hundreds of poor students have to be turned away because of a lack of school industries. The coming of Professor Witzel this year to lead out in the industrial work will doubtless make it possible for many of these to obtain a Christian education.

With the arrival of Professor Morrison to have charge of the new pre-medical department of the college, another advance move has been made.

An indication of the spiritual attitude of the young people may be found in the fact that in the last Harvest Ingathering campaign the goal of 2,000 pesos (\$1,000) was raised in exactly two weeks.

I believe that if our brethren in America could visit our Philippine Union College and observe the work it is doing, they would realize anew the value of our world-wide mission endeavor. Philippine Union College is accomplishing a great work in this part of the world.



"We are saved by hope." Rom. 8:24.



A Sabbath School Among the Ibanag People of Cagayan, Philippine Islands





Conducted by Promise Kloss

## A Survey of Social Conditions\*

BY ARTHUR W. SPALDING

THE social conditions among any people, or in any group of people, are at once an index to and a causative factor of their moral state and power. This is true of a home as of a nation; it is true of a church no less than of a race. Show me a church in which the members, old and young, have a deep-seated reverence for life, and strict self-control over appetites and passions, and I will show you a church pure in spirit and in doctrine, and vibrant with power to complete its God-given mission. Contrariwise, show me a church in which a large proportion of youth and of adults hold a ribald view of the mysteries and sanctities of life, who find in love and marriage and procreation matters for lecherous comment and action or, by revulsion, for shamefaced avoidance, who are the slaves rather than the masters of their appetites and passions, who are too weak or too brazen-browed to keep God's laws in food and drink and thought and intercourse; and I will show you a church that is limping along its road of Christian life and Christian ministry, a church to which the divine Spokesman says: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

We are no less warned by prophetic word than instructed by observation of our times, that the world in which we live, this last generation of men, is filled with iniquity, with personal vice and social evil. Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. And Paul says: "This know also, that in the last

days perilous times shall come. For men shall be lovers of their own selves, . . . disobedient to parents, unthankful, unholy, without natural affection, . . . incontinent, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

There are two reasons why a survey of social conditions is necessary to us. The first is that we and our children live in the world, and without knowledge we may be fatally influenced by our environment; we are therefore responsible, in intelligent appraisal of conditions, to devise means of protection. The second reason is that we have a mission to rescue other souls from destruction; and as we undertake this, we must know the elements with which we have to deal.

### A Judicial Attitude

In making this survey, let us not be led astray by personal prejudice or religious bias. It is possible to become so constricted in our vision, so narrow in our ideas, as to conclude that our individual idiosyncrasies are the law and the gospel, and to assume that all who do not subscribe to our theological or social creed are inveterate sinners. Thus we align ourselves with the Pharisees and lawyers, who thought none so righteous as themselves, and none so wicked as those who differed with them; but to whom Jesus said: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:39, 52.

Particularly do we need to distinguish between those customs, practices, and fashions which are superficial or which are only symptoms, and that conduct which manifests and exercises depravity of mind and soul. No intelligent physician directs his efforts to the allaying of symptoms. He does not admire the symptoms of

fever or pain, but he values them as indicative of the disease. Then he bends his energies and those of his patient to the elimination of the causes of the disease, to a removal of poisons and a supplying of proper food, knowing that when the underlying evil is removed and the necessary nourishment is given, not only will the symptoms disappear, but the body will be in health.

So we, in dealing with our children and youth, should be concerned not only over symptoms, such, for instance, as the appearance of a ten-cent ring, or a pot of rouge, or a silly laugh, or too-open invitation or approach, but more so over the lack of artistic appreciation, of intellectual culture, of self-control of impulses, and of right direction of love, which lie at the foundation of character. More damage is done by well-meaning but socially uninformed adults in indiscriminate condemnation of young people's actions and fashions, than can be overcome by their prayers and exhortations to righteousness.

So also as we look out upon the world, and see the dress display, the social gaming, the theater attendance, the addiction to smoking and drinking, which are symptoms of a relaxed moral tone, let us not make the mistake of supposing that there is no good in any of these victims of popular custom, or that the suppression of these symptoms would cure the disease. While millions will never recover from the inner moral malady of which such practices are symptomatic, there are thousands who have yet the inner life of unselfish love and benevolence which, under new knowledge and impulse, may completely restore spiritual health. Let us make no mistake in diagnosis or prescription. In physical matters we have in the past often seen failure in healing because we cut off the use of deleterious food while failing to supply a sufficiently complete and varied diet of good food. It is as possible to be a religious quack as a medical quack.

\* Address at Parents' Meeting, General Conference, San Francisco.



*Acknowledge the Good, Drive Out the Evil*

It is good to note and to remember the manifestations of human love and philanthropy which are constantly seen about us. What sympathy leaps from the human heart at others' misfortune,—the orphaned child, the workless, penniless parents, the victims of storm or fire or famine or war! There is the divine effulgence of love still manifested in man's service for man, not only in such organized agencies as the Red Cross, the Associated Charities, and numerous benevolent associations, but also in the unheralded personal service and sacrifice of neighbors, of friends, of teachers, of ministers of the gospel. Society is not all bad.

But the Christian's concern is to drive out, as far as possible, the agencies of evil which, in the individual and in the nation, are wasting this great reservoir of love and service, which are destroying men, and through such deterioration and destruction driving the race toward the rocks of ruin. We have to face a tremendous flood tide of evil in food and drink habits, in sex immorality, in selfish and unsocial behavior in home life and business life and civil life, in the forgetting of the living God and the substitution of other and base conceptions of religion and life. While we pass in review this array of the forces of evil, let us not forget that "we wrestle not against flesh

and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And so, abandoning the world's weapons of criticism and ridicule and accusation and assault, let our feet be "shod with the preparation of the gospel of peace," our "loins girt . . . with truth," our hearts protected by "the breastplate of righteousness" and our heads with "the helmet of salvation," before us "the shield of faith," and in our hand "the sword of the Spirit, which is the word of God." Eph. 6:12-17.

*Deterioration of Love*

Correct social behavior is built upon love, the unselfish love which comes from God. Because the world has in great part lost this love, we find tragedy in all the affairs of life: homes broken up, affections abused and distorted, crimes against person, property, and life. The public prints swim in the muck of indecencies, liaisons, assaults, marital infidelities, divorces, sex perversions, and unnatural crimes—murders, as well as a mass of lawlessness but remotely concerned with sex.

Only a partial index of marital happiness and failure is furnished by the increasing rate of divorce. In the United States fifty years ago, the rate stood at one divorce to twenty marriages, whereas it is now one to six. The relation of juvenile crime to this

state of marriage is revealed in the report of one court of social relations, that of the cases of juvenile delinquency which came before it in a year, 30 per cent were children of divorced parents, and 80 per cent children of parents separated whether divorced or not. It is a fair assumption that the remaining 20 per cent of child offenders came from homes where, though the parents still lived together, the conditions were so unhappy and harsh as to starve the moral sensibilities and unsettle the will to right doing. The proportion of juvenile crime has steadily advanced through the past four or five decades. Throughout the United States the average age of the criminal is now twenty-five years and in some jurisdictions as low as nineteen years, which means that there are as many convicted criminals among children and youth as among adults.

The disseminators of gross thinking and evil life are everywhere. They not only call forth their millions of aimless and defenseless children, youth, and adults, to the moving-picture theater, the gaming places, and other pleasure-catering establishments; but practically everywhere they invade homes in the low fiction magazines, the "funny papers," and the radio. Children almost universally, and youth and adults along with them, day after day devour the

(Continued on page 22)



## Work of the Christian Mother

No work can equal that of the Christian mother. She takes up her work with a sense of what it is to bring up her children in the nurture and admonition of the Lord. How often will she feel her burden's weight heavier than she can bear; and then how precious the privilege of taking it all to her sympathizing Saviour in prayer! She may lay her burden at His feet, and find in His presence a strength that will sustain her, and give her cheerfulness, hope, courage, and wisdom in the most trying hours. How sweet to the careworn mother is the consciousness of such a Friend in all her difficulties.

If mothers would go to Christ more frequently, and trust Him more fully, their burdens would be easier, and they would find rest to their souls.—Mrs. E. G. White, in *the Health Reformer*, July, 1877.



## *"Be at Peace Among Yourselves"*

*Chapel Talk to Review and Herald Workers*

*Monday Morning, August 17, 1936*

BY W. P. ELLIOTT, *General Manager*

I SUPPOSE there are some people who thoroughly enjoy what we call in modern lingo a scrap. Some seem to advance through life from one scrap to another. In fact, that is so true of certain persons that they will put up an imaginary thing to fight if they don't have a real opponent at hand. I have worked with and been around workmen who had to be talking to the nail they were driving just as though they were scrapping with it. They would say, "Take that and that and that!" and pound away in a spirit of strife. That type of men often feel that those who are not of that nature are weaklings. They say, "Such-and-such a fellow has no scrap in him." Such talk is common when it seems that a man is not advancing himself from one scrap to another as some people think he really ought to do. Such men often boast of their ability to go out and settle things with those with whom they are at variance. The bank does not use them right, so they go over to scrap it out. To them that is the only manly way. It never seems to dawn upon them that they might sit down and quietly talk things over.

This morning I would like to take a brief look at this glorified spirit of strife. There is no question in my mind but that there are many virtues in strife for right things. I think there are times when it is proper that we should strive with our whole being and yield nothing. I think it is proper for us to strive at times against any odds, though it may seem that there isn't a chance in the world to win.

I think of many experiences in early American history, of the great principles that have come before the nation and before the church, for which men have striven with all their might, willing even to lay down their lives a thousand times, if it were possible, before giving an inch. I think of the strife of Jacob at the brook, with the angel, striving all night, refusing to be denied the blessing he needed. I think of Paul's expression

that men "strive for the mastery." It is right to strive for the mastery. A great many think that striving for the mastery is striving for the mastery of the other fellow. But the thing that Paul had in mind had nothing of envy in it, nor malice, nor hatred. It was a question of striving with self, trying to get the best of oneself.

I think of a beautiful tribute to Robert E. Lee by one of his generals, Benjamin Hill, who said: "When the future historian shall come to survey the character of Lee, he will find it rising like a huge mountain above the undulating plain of humanity, and he must lift his eyes high toward heaven to catch its summit. He possessed every virtue of other great commanders, without their vices. He was a foe without hate, a friend without treachery, a soldier without cruelty, a victor without oppression, and a victim without murmuring."

I will not quote farther, but let me emphasize that the thing that made Robert E. Lee stand out above other military leaders is the fact that he was "a foe without hate, a friend without treachery, a soldier without cruelty, and a victor without oppression."

Yes, there is a strife that is right, I think; but that strife never has back of it envy, or malice, or hatred.

There is a strife that descends to mere contention. Then it ceases altogether to be a virtue, and I am sure it has no place in the Review and Herald office. I think that is clearly presented here in Proverbs 20:3, "It is an honor for a man to keep aloof from strife; but every fool will be quarreling." That strife which descends to contentiousness, to differences over trivial matters, to envious struggling, to the carrying on of prejudices, is a strife which has no virtue.

Franklin once said, "Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content." You have heard the ex-

pression, "I won't take anything off him." Some people seem to be able to learn only from those whom they esteem very highly. I shall never forget the admonition of an old boss of mine. "Remember," he said, "you can often learn more from the screen boy than you can from a chief engineer."

### *Self-Control*

In Hill's "Golden Rule" you will find this little paragraph: "If you could control the energy which you waste in anger, and direct it along constructive lines, as you can do if you wish, you could reach any position in life for which you aim. No man 'finds himself' until he has learned to 'control' himself."

Here is another little paragraph, by Dr. Frank Crane, which I appreciate: "The only way to climb the hill of success is hand in hand. Without unity we get in each other's way. The reason for having rules in a business is the same as the reason for having discipline in an army. It is to keep us all from interfering with each other. It is for the purpose of getting things done the quickest way. Let us avoid anything that can cause friction, discontent, or other trouble that may interfere with the common good. A business enterprise needs harmony. It needs to be in tune the same as an orchestra."

I think that is very good counsel. And much can be learned from Lincoln in this regard. It is said that "he would give away six points and carry the seventh, for the whole case depended on the seventh point. He would trade off trivial things to carry the big thought. Most of us 'object' to every little detail until our objections become objectionable, and then we have no weight in the presence of the court of public opinion." I like that, because I feel that it presents a valuable truth to us in a good way. "He would give away six points and carry the seventh, for the whole case depended on the seventh point. He would trade off trivial things to carry the big thought." There is food for thought in those statements; we should do well to ponder them and learn a lesson from them.

### *Contentiousness Drags Down*

Contentiousness drags us down to low places. I think there is no sort of contentiousness that carries us

lower than our tongue, at times. It seems to me that that gets us down to the very lowest level. And oftentimes that contentiousness is carried on in such a way that there is no fair battle on at all. There is no chance for the defense to defend himself. I think of some verses which I have read here in this Good Book many times, and I presume they are all familiar to you. The ninth verse of the fifth psalm, for example, says: "There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue."

I think the most pitiable experience that can come to any one is to have it said by his fellows that there is no faithfulness in his mouth; he flatters with his tongue. They may say nice things, but, oh, how they can smooth their statements around in a way that leaves the wrong impression, or that leaves an impression intended to hurt or expose. I think that sort of contentiousness has sunk to the very lowest depths of all. It is that sort of contentiousness that the Lord promises to defend His children from, for man is so defenseless before that sort of unfaithfulness. He says: "In the covert of Thy presence wilt Thou hide them from the plottings of man: Thou wilt keep them secretly in a pavilion from the strife of tongues." Ps. 31:20. I think that is one of the most precious promises in the Bible.

This matter of pulling out skeletons and contending behind a man's back, seems to me to be most unfortunate. I have a little poem I would like to read on that thought:

#### "Forget It

"If you see a tall fellow ahead of the crowd,  
A leader of music, marching fearless and proud,  
And you know of a tale whose mere telling aloud  
Would cause his proud head in anguish to bow,  
It's a pretty good thing to forget it.

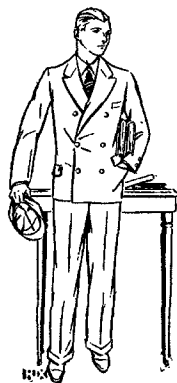
"If you know of a skeleton hidden away  
In a closet, and guarded and kept from the day  
In the dark; whose showing, whose sudden display  
Would cause grief and sorrow and life-long dismay,  
It's a pretty good thing to forget it.

"If you know of a spot in the life of a friend  
(We all have spots concealed, world without end),  
Whose touching his heartstrings would play or rend  
Till the shame of its showing no grieving could mend,  
It's a pretty good thing to forget it.

"If you know of a thing that will darken the joy

Of a man or a woman, a girl or a boy,  
That will wipe out a smile or the least way annoy  
A fellow, or cause any gladness to cloy,  
It's a pretty good thing to forget it."

Let us not be among those who cause strife and contention with the tongue. I know there is much harmless talking. Some people are just naturally talkers. They can't seem to help it. They have a gift which



#### Counseling the Boy

I SHALL not care what blunders you may make,  
What petty losses you may bid me share;  
I shall not fret about each small mistake.  
Stay clean and manly, and I shall not care.

Shun all that's shameful. That is all I ask.

When you depart, let men be glad you came.

Give all you can of courage to your task,  
Then if you fail, have failure free from shame.

I would not bind you with parental chains,

Nor have you think to please me you must win;

Fail if you must, and still my love remains.

I only ask you not to stoop to sin.

Use what you have of judgment and of tact,

With all men living keep your dealings true.

Beware not blundering, but the shameful act.

Further than this I would not counsel you.

—Edgar A. Guest.

those of us who can't talk so well often long to have. I do not mean that sort of talking. But I am talking about that sort of gathering together where men and women begin to pick at the bones of their fellows, contending behind a man's back, striving against him when he has no chance to defend himself.

Although it is true that there is a lot of talk going on that could easily be dispensed with, and a lot of strife that could easily be left out, yet I

want to repeat again that it is right to strive for the mastery, for the mastery over self, the putting of yourself in a better position. "Our business in life is not to get ahead of others, but to get ahead of ourselves—to break our own record, to outstrip our yesterday by our today, to do our work with more force than ever before."

Here is a little thought from *Frank's Review* that I think is good: "Be a good forgetter. Life is too short to remember that which prevents one from doing his best. The successful man forgets. He knows the past is irrevocable. He lets the dead past bury its dead. He is running a race. He cannot afford to look behind. His eye is on the winning post. Be a good forgetter. Business dictates it, and success demands it."

A successful man forgets. He knows that the past is irrevocable. He is running a race. He is looking ahead. His eyes are on the goal, and he *must* forget the past while he is looking ahead to win.

Here is another selection that I like, and I think it is a very good thought for this morning:

#### "Smile

"It costs nothing, but creates much.  
"It enriches those who receive, without impoverishing those who give.

"It happens in a flash, and the memory of it sometimes lasts forever.

"None are so rich they can get along without it, and none so poor but they are richer for its benefits.

"It is rest to the weary, daylight to the discouraged, sunshine to the sad, and nature's best antidote for trouble.

"Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is no earthly good to anybody till it is given away.

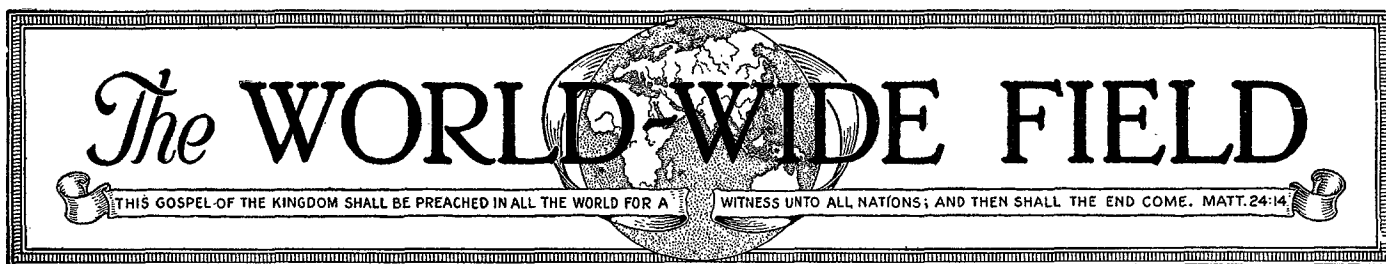
"And if, in the last-minute rush of a busy day, some one should be too tired to give you a smile, then leave him one of yours.

"For nobody needs a smile so much as those who have none to give."—*Author Unknown*.

Let us strive for the things that are right to strive for, but may God help us not to be contentious, not to be quarrelsome, but to stand aloof from that sort of struggling, and leave behind us a smile that will make another's burdens easier, and will not be for him a defenseless battle over which he can have no possible control or any opportunity to defend his case.



"BECAUSE thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:9-11.



## *The Meeting in Stuttgart, Germany*

BY W. A. SPICER

THE last of the union sessions in Central Europe was that of the South German Union Conference, held in Stuttgart. All these old centers of Germany have their historic place in the story of the Reformation. Stuttgart was the city of Johann Brenz, early teacher of the reform times. I saw his statue in one district.

He it was who was commanded by a voice in the night to take bread and find a quick hiding place in one of the municipal buildings. High under the roof he hid, while Spanish soldiers of the empire searched for him. The bread was food, and every day a hen was sent to lay an egg beside him, which supplied drink, until the search was given up.

So, in ancient times, men of faith sowed the seed of gospel truth at peril to life and liberty. And in our time the providential watchcare is over workers for God. I saw on a signpost for motorists in Stuttgart, the direction and distance to Pforzheim. I recall that it was at a meeting in Pforzheim, in 1917, that I met a brother attending a colporteurs' institute, who told me how his life had been saved. As he lay on the battlefield, wounded, every day a hen came and laid an egg within reach of his hand. He had heard our evangelists' preaching, but not being religious, he had paid no attention. But as he recovered from his desperate wounds, he felt God had kept him alive by special providence; so he sought out our people and gave his heart to this way.

I thought our conference in Stuttgart a large one, over 1,700 being present. But brethren said that if Friday and Sabbath had not been days of heavy rain, many more would have come in on bicycles from all about. The workers' meeting preceding the conference was a large one, as large a meeting as the whole conference session used to be in the earlier days in south Germany.

I was impressed by the earnest discussion of soul-winning work by the lay members. As difficulties of public evangelism increase in these

changing times in all Europe, more and more do our people see the need of personal work.

The two Austrian conferences were received into the union. G. Seng was reelected president of the union. Two workers, I think, were ordained. The union school at Marienhoehe, near Darmstadt, was represented by Henry Erzberger, the new principal, who succeeds Otto Schuberth, now on his way to Jerusalem. Aside from general and division help already listed in reports of other meetings, we had with us at Stuttgart, W. K. Ising, who had come from Jerusalem and the Arabic Union to take the secretaryship of the Central European Division.

In this round of meetings I met thousands of our brethren and sisters. Everywhere I found them, like our brethren in all lands, earnestly consecrating themselves to God and to His cause. They are bound for the heavenly home. They send greetings to the believers in all lands.



## *Union Meetings in Switzerland*

BY W. H. BRANSON

WE have recently had the pleasure of attending union conference sessions in a number of fields in the Southern European Division. It had been four years since we last visited this field, and it was indeed encouraging to note the growth of the work during the past quadrennial period.

The first meeting was held in Lausanne, Switzerland, where about six hundred of our believers gathered for their union session. This city is beautiful for situation, as it is located on the shore of Lake Geneva, and is surrounded by lovely vineyards and fruit orchards.

The reports rendered at this session were very encouraging. They all showed progress in the work of the union, and a spirit of earnestness and harmony prevailed throughout the meeting.

Just twenty miles south of Lausanne, also on the lake shore, is "La Lignière" Sanitarium and Food Factory, near the village of Gland. This institution is on a large tract of land covered partly by beautiful vegetable gardens and fruit trees

and partly by virgin forest. Here we found Doctors Muller and De Forest and Elder Robert Gerber and a very competent and consecrated staff of nurses and helpers carrying on an excellent work. The sanitarium is serving as a means of contact with men and women of influence, and this is giving standing and prestige to our work throughout Switzerland as well as in Southern France.

Because this union is small (consisting of only two conferences), and because of shortage of funds, Elder Gerber was asked to act as union president in addition to carrying the management of the sanitarium. O. Fasnacht, manager of the food factory, was chosen as secretary-treasurer; he will continue as manager in the food factory as well. The union headquarters will therefore be transferred from the division office at Bern to the sanitarium at Gland. Hitherto, the division officers have also led in the work in the Swiss Union, but this was found to be an impractical arrangement.

At this session we had the pleasure of meeting Sister De Prato, who is eighty-four years of age, and who told us she is the oldest Seventh-day Adventist in all Switzerland. She was baptized in 1866. Her eyes beaming with joy, she spoke of the pioneer days of the message in this beautiful mountainous country, when Elder J. N. Andrews and others first started the work there. Elder Andrews' grave in Zurich bears silent testimony to the sacrifices of those pioneers, as well as to their spirit of consecration, which kept them at their post until death closed their labors.

Could those early pioneers know that little Switzerland has now become headquarters of a great division field, that it has an organized union conference within its borders, and that its sons and daughters are to be found in many other lands, where they are giving their lives in efficient, loving service, surely their hearts would be glad.

Our stay in this beautiful country seemed altogether too short. Its clear lakes and rivers, its lovely hills covered with living green, its majestic snow-capped mountains, its fields

of waving grain, its wonderful vineyards, its quaint but well-built and scrupulously clean cities, its tidy homes, and its gorgeous flowers form a picture that is extremely fascinating and that cannot be duplicated anywhere else in the world.

Surely one receives here at least a faint idea of the beauties of man's original Eden home, and is made to long for the time when the results of the curse shall be removed from the earth, and when the whole earth shall again be clothed with the beauties of Eden. Then "the wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1, 2, 10.

In that glad day when the subjects of God's eternal kingdom are gathered from the four corners of the earth, and are welcomed to the earth made new, we feel certain that beautiful little Switzerland will supply its full quota, and that many of her sons and daughters will merit crowns of glory adorned with many radiant stars.

The Reformation, started here by such heroic characters as Zwingli and Calvin, is still carried forward by the representatives of the third angel's message, and hundreds of these sturdy Swiss people are endeavoring to prepare themselves for citizenship in the eternal kingdom.



### Power of the Press

BY WALTER L. BURGAN

IN the great gospel commission, Jesus gave the command, "Go ye therefore, and teach all nations; . . . and, lo, I am with you alway, even unto the end of the world." In "Acts of the Apostles," page 28, we are told that "the gospel commission is the missionary charter of Christ's kingdom," that "the disciples were to work earnestly for souls. . . . They were not to wait for the people to come to them," but "were to go to the people with their message."

Every summer hundreds of Adventist evangelists pitch tents, distribute handbills in the immediate neighborhoods of their tent locations, and speak to audiences that are gen-

erally limited by the size of their tents. In the spring, autumn, and winter, theaters, halls, store fronts, and church edifices of our own and other denominations are utilized. A mighty work has been accomplished down through the years by such efforts, with the church of God constantly marching onward in its membership and influence; and all such efforts will be continued.

How many of our evangelists and pastors are utilizing the public press, however, to help them sow the seeds of the gospel in the hearts of multitudes that do not attend their meetings, and for the most part do not even know that such meetings are being held?

When we are admonished that we are not to wait for the people to come to us, but are to go to the people with our message, such instruction applies just as certainly to our going to newspaper editors with reports of our sermons as to going to tents, halls, and churches with the message. Editors will not come to us, but we are to be just as faithful in going to them as we are in holding services in these various places. Evangelists and pastors will not be left alone in their visits to newspaper editors, for we are told on page 29 of "Acts of the Apostles" that Christ assured His disciples "that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven." He also said: "Go to the farthest part of the habitable globe, and be assured that My presence will be with you even there. Labor in faith and confidence. . . . I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven."—*Ibid.*

Our working force, though large and steadily growing, has not yet been to every part of the habitable globe, but there are thousands of newspapers published somewhere, every day in the year, which collectively reach the most remote sections of the world, and the unnumbered millions of human beings who read them should be reached with reports of Adventist sermons or gospel messages in other forms.

In the United States and Canada 2,197 newspapers are published every day, six days a week; and 553 of these have large Sunday editions in the English language. These newspapers have a combined circulation of 38,450,000 each of the six week-

days, and 28,300,000 on Sunday. There are 11,288 weekly newspapers, 368 semiweekly, and 44 triweekly. A total of 159 daily newspapers are also published in foreign languages in these two countries. These newspapers reach the vast majority of the 120,000,000 people within the boundaries of the United States, and the millions in Canada; and with God's unqualified assurance that He will be with us always, helping us to perform our duty, guiding, comforting, sanctifying, sustaining us, giving us success in speaking words that shall draw the attention of others to heaven, surely every worker in God's growing cause should work earnestly in getting acquainted with editors, and in asking them to print the gospel message for the salvation and warning of their readers.

It has been proved beyond a doubt that newspaper editors will print sermon reports for Adventist preachers, yet there are many who are not supplying the precious words of life for the readers' profit. There are 10,289 towns in the United States and Canada, with 2,980 as county seats, in which newspapers are published. Think of the millions living in these 10,000 separate communities who may be reached through their favorite newspapers! Editors are generally favorable to our workers who call upon them, and with events of tremendous significance in the fulfillment of prophecy happening so rapidly throughout the world, our enthusiasm to bring the work to a triumphant climax should actuate us to write most intelligently for the heralding of the message through the marvelous agency of the press. No agency that God has placed here for His servants to use must be discounted in the least, for all have a part in reaching the people.

One noted political writer who has been supplying comments to newspapers in different sections of America for the past forty years, in speaking of the power of newspapers, recently said:

"My opinion is that no matter how much the radio is perfected, or any other system of disseminating news or opinion is brought into use, the newspaper—daily, weekly, or monthly publications—will always hold the most important place with the American people. The community or county weekly, with its columns of neighborhood news and friendly gossip, its pages of advertising announcements from local merchants and businessmen, even in this day of rapidly changing scenes, is growing in favor and no doubt will always be popular with the home



folks. Librarians and library boards are recognizing the value of newspaper publications more than ever, with almost every library increasing the number of its newspaper files."

Let every worker and every qualified lay member give the message through the public press.



### *The Power of Song*

BY DONALD W. MCKAY

SONG can exert a great influence for either good or evil. Few will deny that the power of music, directed in the right channel, has comforted many in sorrow and affliction, and that many times music is more useful than money or food. Often a song has healed and heartened when all else had failed.

At this particular time of the year, singing bands throughout the land are again going forth into the harvest field to gather funds for the Lord's work at home and abroad. Not only do listeners gain inspiration, but the singers as well are greatly benefited and brought closer to the Lord. Their sweet hymns of love and praise have given solace, courage, and strength to countless numbers of tried and troubled souls throughout the world. They voice the joys of Christian brotherhood, and bring souls nearer to God. These songs make many hearts plastic and receptive, so that they may be molded to the truths of the third angel's message. The hymns sung have many tender, touching, and loving associations.

#### *Experiences of a Singing Band*

A particular singing band of which the writer was a member, decided on a certain cold evening to cease their labors for the night, because of the inclement weather. However, they decided to sing at the few remaining houses in the block. No sooner had they begun singing than the door of the first house was opened, and the entire band was invited inside the house to sing. So pleased were the occupants of the house with the music rendered that they asked for solos, duets, and quartets; and each song was rewarded with a liberal offering for Harvest Ingathering.

The same band proceeded down the block singing, and at the very last house again the band was invited into the home. In the living room a young girl lay ill. She had been an invalid for many years. The band rendered many of the old favorite hymns, which stirred the residents of the home to a deep conviction of the saving grace of Jesus. Tracts and literature were left, and the

band departed feeling well repaid for enduring the rigors of the cold evening.

God has not given to all of us voices of beauty for carrying on His work of spreading the gospel message in this generation, but all can sing with love and fervor, and work with loving patience to bring souls closer to the Lord Jesus. All are truly blessed who do their best.

Many times, singing bands measure their success by the amount of money received toward their Harvest Ingathering goal; yet great blessings are often imparted to the singers themselves. Perhaps long after the singers have passed on their way, their songs still linger within some heart, and rekindle old memories and the fragrance of childhood reverence.

#### *The Story of a Song*

If all who participate in singing bands knew the story behind each hymn they sing, the joy and love that each has brought into so many lives, they would never tire of repeating over and over again these songs of Christian praise. For example:

Henry Francis Lyte, a poor Scotch pastor in the small fishing town of Brixham, England, had toiled for more than twenty years among hard-working fishermen. Worn with his labors and from exposure to the weather, at the age of forty-seven he was informed by his doctor that he had but a few months to live, as he was dying of consumption, and that he must leave immediately for a more suitable climate. Again he went to his congregation of sobbing, broken-hearted fishermen and their families. For the last time he ministered to them the Lord's supper.

He went home tired and worn in body, but exalted in spirit. For several hours he sat alone, gazing longingly at the sea from his window that overlooked the cliffs of Brixham. His past life unfolded itself to him as the light faded from the sky on that Sabbath evening along the coast. For the last time in his life the fire of poetic inspiration burned brightly in his soul as he composed his dying message to the world in this ever-living song:

"Abide with me! fast falls the eventide;  
The darkness deepens; Lord, with me  
abide!

When other helpers fail, and comforts  
flee,  
Help of the helpless, O, abide with me!

"Swift to its close ebbs out life's little  
day;  
Earth's joys grow dim, its glories pass  
away;  
Change and decay in all around I see;  
O Thou who changest not, abide  
with me!

"I fear no foe, with Thee at hand to  
bless;  
Ills have no weight, and tears no bit-  
terness;  
Where is death's sting? where, grave,  
thy victory?  
I triumph still, if Thou abide with me!"



### *The Bookman*

BY J. R. MC WILLIAM

"THAT may be true, young man, but you would have to prove to us that the Bible is a true book and that we can rely upon its teachings," said a sincere young woman and her sister to a colporteur who happened their way. With patience and tact the colporteur sold the book to them, and offered to come back and study with them. "But I would never believe that a person's soul doesn't go to heaven at death if he has done well," they said on another occasion, and again he helped them to turn from their belief in spiritism to the truth. After giving them several studies, and after delivering the book, he went on his way, looking for others whom he might interest in the truths of God's word.

These young women found their way to the church in a near-by town, and were soon deciding to sell their farm, and like Ruth of old, say to the colporteur (although he knew nothing of it at that time), "Thy people shall be my people, and thy God my God." They sold the farm, paid the tithe (\$735), decided to be baptized, and were now ready to attend one of our schools to fit themselves for the task of winning other souls for Jesus. You can imagine the joy of the colporteur and these two young women when they met again; and you can guess with what interest the young women listened to the experiences that colporteurs had had during the time since he had seen them.

He told of meeting many people, and of delivering hundreds of dollars' worth of books and magazines. He told of meeting a young man who offered to give him a Bible study. The occasion resulted in his giving the young man a study, and the young man was so impressed that he promised to follow the Lord from that day. He gave up his position in order to obey the message. His mother sent for him, and tried to get him to continue his work, but he had made up his mind to follow Jesus.

He told of meeting three priests in their home, who tried to intimidate him, calling him Protestant and his book heresy. It happened to be a carnival day. The people of



the town were drinking and dancing and making fools of themselves, and the priests said, "There are the Adventists out there making fools of themselves." But the colporteur said, "Let us go and ask them, and you will find that they will tell you they are your followers. If you had taught what this Bible says [holding up the Bible], they would not be out there as you see them today; so you are largely to blame." Two of the priests went into the rear of the house, but the other waited to see him leave. Before saying "Adios," the young man said, "Sir, there is a judgment day coming, and you and I will stand before the Judge of the whole earth to give an account of what we have done here," and the priest seriously said, "That is true; the judgment day is coming."

He told of leaving certain people studying their Bibles, interested in following the Lord; of a little Sabbath school started, and of so many other interesting things that we all were wanting to be colporteurs and to go and do as he had done.

There are seventy such men and women of God whom we call colporteurs, going from door to door, from city to city, from parish to parish, in our Antillian Union. They visit more people, enter more homes, talk

about Jesus more, preach more sermons, and interest more people than any other workers among us. Every book and magazine delivered is full of sermons, and is read by many members of the family. Many colporteurs visit from fifteen to twenty homes each day, or between 4,000 and 5,000 homes each year.

But we need more of them, godly men and women, lovers of the souls of men, who will leave home and ease and take the gospel to the people in their homes, through our message-filled books and magazines. This is exactly what we are told to do in these days, to redeem the time. "Walk in wisdom toward them that are without, redeeming the time." Col. 4:5. And the only way we shall ever get this gospel to all the people will be to follow the example of Jesus and Paul, going from house to house. The command is, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." Luke 14:23.

*Havana, Cuba.*



MEN must be taught as if you taught them not,  
And things unknown propos'd as things forgot.

—Pope, "Essay on Criticism."

## North American News Notes

SEPTEMBER 28 was a beautiful day, and seventy-seven students left the doors of the Plainview Academy, in Redfield, South Dakota, to do work for the Master. All were of good courage and were determined to do their best.

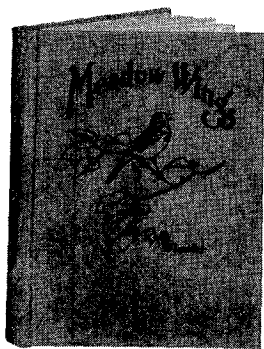
As the evening drew near, carloads of students returned, somewhat weary, but happy. The cash and produce were turned over to Professor Bietz, principal of the school. In all, the students' receipts for the day totaled \$227. Professor Bietz and others had visited the city and had received \$285, so that altogether the day's receipts were \$512.

In chapel the following day we sang the victory song, and thanked the Lord for His presence with us.

L. L. MCKINLEY.

B. E. MILLER has recently baptized ten persons, and he states that a number of others in his district will soon be ready for baptism. R. M. Spencer has baptized five at Williamsport recently. We are glad to note that the work is going in an excellent way in the East Pennsylvania Conference.

G. F. EICHMAN.



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## Social Survey

(Continued from page 15)

silly, inane, and vicious comic sheets, wherein the most evil lessons are given in all phases of morals, sex, crime, religion, and family life. Not content with evil that appeals to the eye, the majority of families—children, youth, and parents—listen in every night and during the day to radio programs, not indeed so badly vicious as the comic strips, or not often so, but more subtly conveying ideas of lax morals and wild or silly adventure. In the field of reading, in spite of a rather liberal censorship, more or less pornographic magazines are often reported by news dealers to have the highest sales, while some other slightly higher-class magazines, still depicting wild adventure and shady social life, make up a bulk of literature that outrivals the journals of high standards. With all this mass of evil teaching, which in great degree constitutes the mind-content of the children, youth, and adults of this day, what other end can be expected than the fate of Sodom?

### Intemperance and Immorality

The use of liquor and tobacco is on the increase. While prohibition by no means completely abolished drinking, since the repeal of the Eighteenth Amendment the sale and the use of alcoholic liquors have increased by leaps and bounds. Not only has the saloon come back under new names, but nearly every drugstore and many markets are vendors of wines and hard liquors. In social circles now the abstainer is on the defensive; and even when a drinker, man or woman, is by personal experience aroused to resist and protest, the tone is apologetic, as witness recent magazine articles. Smoking, which before the World War was confined almost wholly to men, and not more than nine tenths of them, has become almost universal, and has greatly increased in volume. The cigarette companies boast that their output has increased from three billion in 1902 to ten billion in 1911, sixty billion in 1918, and one hundred thirty-four billion in 1935, an increase in thirty years of over 1100 per cent. It is a sensation to find now among men of the world one who does not smoke. And how rapidly the women of the world are being won over to the practice, let the increasingly bold advertising of the tobacco interests, even in our foremost magazines, attest.

It is not because there is no general knowledge of the harmful effects of alcohol and the tobacco poisons. No one is now so bold or so fatuous as

to claim that the internal use of alcohol is beneficial; its defense is solely upon the ground of sensuous satisfaction. And although, because of the less violent, more insidious effect of tobacco, there is less unanimity in the belief that it is harmful, the effects of it are familiar enough to the general public through the prohibition placed upon athletes in training. It is safe to say that the specious claims of the cigarette manufacturers as to the harmless and beneficial effects of this or that particular brand, fool no one but him who wishes to be fooled. No; the almost-universal indulgence in these race poisons comes, not from any misconception of the damage they do to the user and to those with whom he comes in contact, but from that moral weakness which demands the indulgence of the appetite no matter what the consequences may be.

And this has its direct bearing upon sexual immorality, that immorality which is the greatest of all immoralities, because it deals with the elemental powers of life. It is not alone because alcohol, through its action upon the nervous system, paralyzes the inhibitory center and opens the floodgates to sensuality; it is not alone because nicotine, as well as alcohol, is a race poison, attacking the reproductive cells, and in the blood stream of the mothers, stamping its fateful brand upon the unborn children, dooming them to degeneration, and 60 per cent of them to death within two years. Let the physical injury be minimized as much as it can be, there remains the inescapable moral damage which comes from conscious transgression. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15.

He who is lawless in the things which pertain to appetite grows into greater lawlessness in all things which pertain to life. He is weakened in his moral powers of resistance, and with the accumulating penalties of physical transgression, he continually finds it harder either to perceive or to follow righteousness and truth. This law applies in all matters of appetite, not alone in the narcotic habit. It is not less applicable to Seventh-day Adventists in the lower brackets of dietetic indulgence than to other people in the higher.

(To be concluded)

"ANY man can sing by day; but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness."

## A Ragged Paper

### Flopping in the Wind

When illustrating our heavenly Father's care for His children, the Saviour referred to the custom of selling two sparrows for one farthing and five for two farthings. Even one, reckoned by man as of no value, did not fall to the ground without the Father's notice.

This same divine watchcare guards the printed page sometimes discarded carelessly as of no value. One man writes concerning his experience as follows:

"Walking down the street this evening, I saw an old dirty and ragged paper flopping in the wind. It caused me to glance at it just as the title the **Present Truth** turned up. I brought it home and read it, and wondered at its truth. Thank God!"

Thus, whether our literature is distributed "on the trains, in the street, on the great ships that ply the sea," or "through the mails," or picked up by the wayside, "the world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—"Christian Service," pp. 150, 146.

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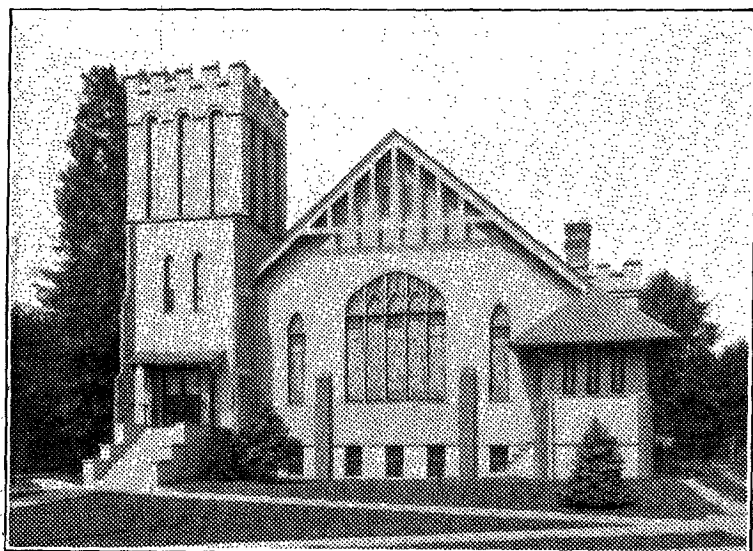
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No. 9 not only deals with the pork question, but contains facts about beef, chicken, and fish that all should know.

## A TOBACCO CURE

No. 11 presents facts in direct contrast to what is being said about tobacco in newspaper, magazine, and radio advertising. In this leaflet is a tobacco cure about which your friends and possibly some of your relatives should know.

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Alcohol not only ruins the health of the drinker, but takes the lives of thousands of innocent people each year. No. 12 should be circulated by the hundreds of thousands.

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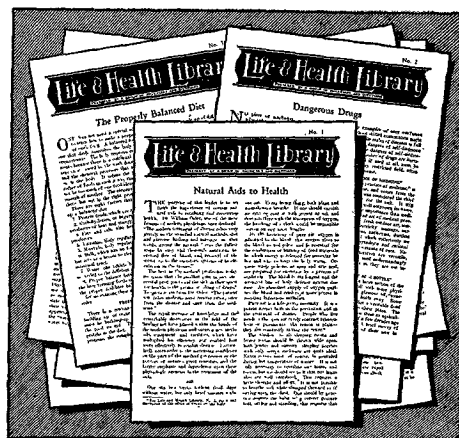
# We are a PECULIAR PEOPLE

Not the least among the things that mark Seventh-day Adventists as peculiar in the eyes of the world, are the health principles given to us through the Spirit of prophecy. When telling others of our position in regard to alcoholic beverages, tobacco, pork, etc., it is not enough to denounce their use. We should present the truth with regard to these things in a way that will appeal to reason and create a desire for clean living.

Realizing the need for inexpensive literature on health topics for free distribution, the editors of **Life and Health** have prepared 12 tracts, known as the Life and Health Library Leaflets. The subjects are as follows:

1. NATURAL AIDS TO HEALTH
2. DANGEROUS DRUGS
3. THE PROPERLY BALANCED DIET
4. CORRECT HABITS OF EATING
5. SWEETS—GOOD AND BAD
6. ARE COFFEE AND SOFT DRINKS HARMFUL?
7. HEALTHFUL DRINKS
8. CONDIMENTS—SHOULD WE USE THEM?
9. SHALL WE EAT FLESH FOODS?
10. THE ADVANTAGES OF A VEGETARIAN DIET
11. THE TRUTH ABOUT TOBACCO
12. THE EFFECT OF ALCOHOL ON THE BODY

## How to Use



Give Life and Health Library Leaflets to those who inquire concerning the reasons for our unusual standards of healthful living, and distribute them systematically in their numbered order in a selected territory, combining them with the Present Truth after the first three or four leaflets have been placed. The health message will prepare the way for the acceptance of other doctrines.

## OF SPECIAL INTEREST

FROM L. H. Gardiner, of the Leeward Islands Conference, comes this word of cheer: "The work throughout the Leeward Islands is advancing, fast traveling toward completion. The Lord is baring His arm in behalf of His workers in their labor for lost souls on these islands. Pray for us."

O. H. MAXSON, of the Chile Conference, writes under date of September 27: "To us who are separated from the homeland, the REVIEW is the week's letter. Many times we get no other in the week's mail. The messages cheer our hearts as we see the earnest effort put forth to bring our people up to a high standard of Christian living. Surely God is good to His people to give them such strong appeals to shun the easy drift of the world."

MANY of our readers, especially those in North America and Australia, where Elder S. M. Cobb labored, will regret to learn of his death, which occurred in Takoma Park, November 2. He spent long years of faithful service as a preacher of the gospel and as a conference administrator. He was an earnest, godly man. Although he had retired some years ago from active service, he was still active, preaching and laboring otherwise to advance the kingdom of Christ, as his strength and opportunity permitted. We extend to his sorrowing wife and children our sincere sympathy.

THE readers of the REVIEW will be pleased to learn of the good improvement being made by Elder O. Montgomery, who at the present time is living at 110 E. Smith Ave., Orlando, Florida. Under date of October 29, Brother Montgomery writes:

"I am glad to tell you that I am making wonderful progress healthwise. I have not used my cane for more than two months, and am able to work around in the garden and in the flowers and shrubbery several hours each day. All my friends and acquaintances are remarking every time they see me how rapidly I am improving and how well I look. But, of course, I know it will take many months more to get back even to where I can work again. We do rejoice and give God all the glory for what He is doing for us. Mrs. Montgomery is real well for her."

"Martha and Leo [his daughter and her husband—Elder and Mrs. Odom], over in Spain, are keeping up a wonderful degree of courage and fortitude under most trying and difficult circumstances. They have not received a letter from us since the war broke out, and can write us only on such occasions as Leo may find an opportunity to send something out of the country by the hand of some one leaving Spain, or in case a United States man-of-war calls at the port."

### A Message of Appreciation

It is a pleasure to send on a few words of appreciation from the General Conference Home Missionary Department to the family of believers in North America, who by their faithful cooperation have made possible the reaching of 85 per cent of the Harvest Ingathering goal during the last eight weeks. Never has a campaign run on better schedule than has this one of 1936. We believe that the goal should always be reached by the scheduled time, and that this will be more and more the case as our people experience the satisfaction derived from the shorter campaign.

We now turn our attention to the remaining 15 per cent of the goal, which, when received, will give us the North American goal of \$780,000 requested by the Autumn Council of 1935. It is true that some of our conferences began late, because of local crop conditions. There are other conferences where the work has been waiting for the tourist season to open, and these will, from this time on, be sending in larger reports, which will help to swell the victory. We would appeal, however, to that large number of our members who have, perhaps, been waiting for better opportunities before doing their part in the Ingathering work. We earnestly suggest that all such delay no longer, but thrust in their sickle now, for never has the harvest been easier to gather.

Our experience this year indicates that the public as a whole are favorable to our mission work, and are ready to give of their means for its support. If space would permit, we might publish here a report by conferences which would indicate that at this time every conference but two in North America shows a gain over last year. Three of the unions—Atlantic, Columbia, and Pacific—have already reached their quota. Our gain over last year at the same time is \$121,204.31, while the grand total at the close of the last week in October is \$663,771.50. Surely the Lord is blessing His people. Now is the time to press on for a glorious advance in the ever-enlarging fields of soul-winning opportunities which our day presents. Again we say, Thank you.

W. H. BERGHERM.

### A Newsy Letter From Australia

A FEW months ago the General Conference asked me to visit Australia. I met J. W. Kent at San Francisco, and we traveled together on the S.S. "Makura" to Sydney. Soon after my arrival we journeyed to Warburton, Victoria, where our publishing house is situated. The brethren had planned for a publishing convention. We had a very profitable time together with our field leaders, and I believe it will be the means of greatly strengthening the literature ministry.

Soon after our convention, the Australasian Union Conference session was held in Melbourne. It was a great meeting. Delegates came not only from Australia and New Zealand but also

from the island mission fields; in fact, the meeting seemed almost like a General Conference. There were nearly two hundred delegates present, with hundreds of visitors from our churches. The map which was prepared for the General Conference was brought over here, and truly it has been a great inspiration to our people. You perhaps have had word that C. H. Watson was appointed by the delegates to be their president. Every one was greatly pleased that Elder Watson had made such a steady recovery healthwise and that he was able to respond to the call to take up work again in his old field of labor.

I was greatly impressed with the work that is being done in the island field in this home base. The missionaries gave their reports in the evenings, telling of the wonderful things that the Lord is helping them to do, and of the hundreds and thousands who are accepting Christ as their Saviour. The brethren here at the home base are certainly most loyal in supporting the cause of God in their great mission field.

Another interesting feature here is the work of the Health Food Company, through which they have found great resources to help our work both at home and in the islands. They held their half-yearly meeting in connection with the session, and their financial statement showed that they had passed on to the work in one form or another thousands of dollars.

This coming week end I shall visit our college at Cooranbong. The first of next week I shall be leaving for Queensland to attend the camp meeting. Later I shall attend the camp meetings in New South Wales and South Australia, and also hold a colporteurs' institute. Then I shall be planning to return home on the S.S. "Monterey" about November 11.

J. J. STRAHLE.

### In Early Reformation Days

CAST into prison in Bohemia for the faith, Matthias Dolanscious was left by his persecutors without care. The history records:

"One day, when he was on the point of starving, he cast his eyes toward the grate of his prison window, and saw a little bird, perhaps a carrier pigeon, sitting there with something in his bill. His curiosity led him thither. The bird flew away, but left a bit of cloth, in which, when he took it up, he found a piece of gold; with this he found means to furnish himself with bread until he obtained full deliverance."

I. F. BLUE, principal of the Vincent Hill School and College, Mussoorie, India, writes under date of August 21:

"The work in India is advancing. We can see a great change in the last few years. There are more openings than can be filled; so we are compelled to decline entering some of the new places for lack of help. We are hoping for more workers this next year. We certainly appreciate the sacrifice that the people at home make. When the rewards are given, those who hold the ropes will share equally with those who have gone down into the deep pit of heathenism to help rescue those who are looking for light and help."