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"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

The Way of Deliverance

BY G. W. WELLS

SIN is a tremendous evil. It is a terrible reality. It is tragic. The whole human family is stricken with this awful malady. It is paralyzing and ruinous in its effect. It debauches, corrupts, and demoralizes each soul who does not seek and find deliverance from its dominion and power.

Thank God there is a way open for deliverance—a blessed way. The one and only remedy and way of escape from the woes, worries, and power of sin is found in Jesus Christ. By His death on Calvary the penalty for transgression and sin was paid. The needs of every sin-sick soul are thus supplied in Jesus. We read, "The Lord hath laid on Him the iniquity of us all." Isa. 53:6. He hath borne "our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24. "With His stripes we are healed." Isa. 53:5.

Our hearts should be glad that God has provided such a wonderful way of deliverance. How quickly we should accept every promise, enter every avenue, and take hold of every opportunity that assures to us salvation and deliverance from sin. The problem of sin, its nature and its power, is of great dimensions. Sin is primarily an offense against God, and He only can deal with it. No man of himself can ever cope with the sin nature. It cannot be disposed of by making resolutions and vows, by being ashamed of it, or by breaking off a few, or many, bad habits. Not by subscribing to certain theological tenets, by human efforts, or man-made schemes, can one be freed from his sinful nature or evil practices. It is not by culture, education, environment, modification, or personal improvement, that man is made a new creature, rescued from sin, and fitted for association with heavenly beings.

This is an age famous for surface work. Many do not distinguish between pure gold and mere glitter. But we are dealing with eternal values, and we should keep in mind that our sin nature cannot be overcome or dealt with in a careless and indifferent manner. The "old man," the carnal mind, or the works of the flesh are not to be petted or excused. The change called for in connection with Christian practice and experience is not merely reformation of life and action, but transformation of heart and character. If one ever attains to the divine standard, he must give due heed to the Scriptural requirement which says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

Knowledge may be of high value, but apart from Christ it does not qualify one to stand against the wiles of Satan or to meet the problems of life as we face them today. There must be a spiritual regeneration, a new birth. The soul needs to have a living connection with the Source of all power, but before one can be attached to the True Vine, he must be detached from the vine of earth. If we are to win out on the side of right, self must be crucified, not vindicated.

Christ Jesus alone can take away sin, and fashion anew the heart and life. He seeks our cooperation. We need to put more of our trust in the working of the Infinite, and far less of our trust in human

agencies. It is not by human action, but by divine destruction, that sinful nature is put away. "The word of God is quick and powerful." It is "spirit and life." The very life of God, that creates and re-creates men and women, is in His word. The life of God destroys the sinful nature and imparts a new life altogether. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

No man can explain, neither can he fully comprehend, the miracle of God's grace wrought in his own life. But when he fully accepts God's word of promise, he finds, to his own joy and satisfaction, a working power in his life that creates him anew in the image of Christ, and the Christian life is to him a living reality.

God's word of promise is, "From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will . . . cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36:25-27.

Silver and gold can never purchase for us such an experience. Nothing we can do will ever merit it. All the activity, resolutions, penance, good deeds, or creeds of mankind cannot produce it. It is the gift of God, brought to us through the substitutionary death of the blessed Son of God. Only through His perfect obedience and righteous life are we ever "made whole" and delivered from sin and sinning. Through faith we are brought into covenant relationship with God, and thus we may find that He has provided the means and strength for overcoming every sinful trait and resisting every temptation to sin, and has given to us His Son Jesus Christ to be our sin bearer, our righteousness, our peace, our victory, our Redeemer, and our deliverer. Thank God for such a definite plan and for such a wonderful Saviour.

Counting the Cost

BY GEORGE CLARENCE HOSKIN

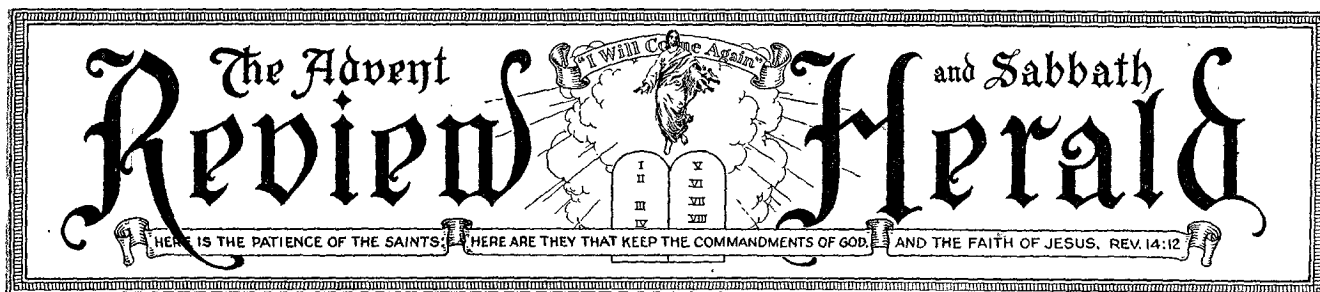
DESIREST thou that home above
And yearn for it while here below?
Then go about and tell the love
Of Him who dost that gift bestow.

Wouldst pass thou through those gates of pearl
And tread those shining streets of gold?
Then enter now earth's maddening whirl
And seek the lost for heaven's fold.

If thou wouldst lead men to His grace,
Cause them to choose that better part,
Persuading them to seek His face,
Then give thyself and all thou art.

That heavenly home so fair and bright
Is beckoning with gates ajar,
And seems to urge with growing light
To speed the cause to lands afar.

Reckoning, wouldst thou count the cost,
Withhold thy hand or hesitate?
Now is the time to save the lost.
Give of thy best ere it's too late.



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Motives in Service

BY O. MONTGOMERY

MOTIVES—they are many. They are as varied as they are numerous. There is a wide difference between Christian motives and worldly motives.

Many of the motives of the worldly-minded are very commendable. They are good and are to be admired, but they pertain only to the things of this world. They concern only the things of this life.

But we are considering Christian motives, the motives that actuate or impel the child of God in service.

God's Kingdom

First, we must recognize that God's kingdom is not of this world. Its interests are not of this world. Its Spirit is not the spirit of the world. Its objectives are not worldly objectives. Its citizens are chosen and called out of the world, to be separate from the world.

The work, or service, connected with the kingdom of God is not in any sense or degree worldly. It is not carried on along worldly lines. Worldly policies do not meet its need and cannot be adapted to it. Jesus declared of His followers, "They are not of the world, even as I am not of the world."

Second, we must keep ever before our minds that the kingdom of God is a spiritual kingdom, a divine kingdom, a heavenly kingdom. While it is composed of redeemed men and women, it is eternal in all its interests and purposes. It has to do with a future life, an endless life with God after this life and this world have passed away.

It must be recognized, therefore, that to be a worker in the cause of God, even in the slightest degree or in any line of service, is a high and holy calling. A son or a daughter of God who is doing any service for Him, is in the very nature of the case dealing with divine, eternal interests. He is doing God's work, in God's name, that God's kingdom may be established and strengthened in the hearts of men.

How necessary, then, that such a one be controlled by motives that are of divine origin, and that meet the mind of God.

Relationships

Before considering motives, let us for a moment deal with relationships. It is a wonderful and an exalted privilege to be cast in the mold of God's own choosing. He who is connected with this great movement in any capacity as a laborer is what he is because this movement has made him such.

As plain, untutored men, through their association with and training by Christ Jesus, were made mighty

men of power and wisdom, men of ordinary ability today, through their connection with and service in this movement, are, under God and by His grace, made to be stalwart men of power. And so it is with each individual student or worker whose training and development is cast in this message. The student who is trained in our schools and whose purpose is fixed while in our halls of learning, goes forth under a responsibility rightly to represent, and thus bring credit and honor to, those institutions that have made him what he is.

The denomination has trained him. He is under a lifelong obligation to use that training for the upbuilding of the cause. This is true of all who receive training in our institutions, even though they go forth to engage in self-supporting work as farmers, laborers, artisans, or men in professional lines.

But those who are engaged in our denominational work, whether in the ministry, office work, or institutional employment, sustain a different relationship to the church than do those who go out in self-supporting work. This is particularly true of those connected with our medical institutions in medical lines. In a very peculiar sense they are a part of the institutional life and service. They are advantaged by the standing, the reputation, the character, of the institution. The clientele of the physician is the clientele of the institution. He is benefited by the reputation of the institution. His patients are assigned to him and he cares for them as a servant of the institution. His reputation and standing are built with that of the institution which he serves. He becomes known, he becomes popular, he becomes successful, just to the degree that the institution grows in these respects. His life and practice is cast in the mold of the institutional life. Therefore his relationship to the institution and his responsibility to it and its work and its good name, are different from the relationship and responsibility of the private practitioner to his office and clientele. He is a servant of the denomination. The denomination provided facilities for his primary, academic, and preparatory college work. It provided the college for his medical training. Now, in the institution with which he is connected, he is provided with a place of service in the cause of God. These considerations place upon him an obligation which ought not to be lightly esteemed or readily disregarded.

In view of these relationships and all that grows out of them, the question of motives in service is an im-

portant one. We approach it with a clear conviction that it has to do very intimately with the kind of service rendered and the spirit in which that service is given.

Unworthy Motives

Perhaps it might not be out of place to make mention first of a few motives that may be listed as unworthy: The desire to be first, love of praise, ambition for honor, pride of opinion, glorification of self, allegiance to worldly policy, greed for gain.

These are but a few of the many that might be mentioned under this heading. While some of these motives might be counted worthy, commendable, and proper by the world in worldly enterprises and service, it will be recognized at once that they are of such a character as to be excluded from all consideration or place in the cause and service of God. They are motives that the God of this movement cannot in any degree recognize or bless. We therefore turn from them as being unworthy a place in the heart of our Christian workers.

The Origin of Ministry

For that true motive in service which is acceptable to God, we turn to the Scriptures of truth and the counsel of the Spirit of prophecy. For an example of service we turn to that experience of our Lord when, just before His passion, He ate the last Passover with the disciples, and instituted the service of humility. He took a towel and girded Himself, and washed the disciples' feet. In this experience Jesus was emphasizing the lesson that true service, regardless of how menial it may be, is not beneath a servant of God, nor can it in the least detract from his dignity. Of this experience we are told:

"Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. 'Ye call Me Master and Lord, and ye say well; for so I am.' And being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty. That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set the example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it, that He Himself, one equal with God, acted as servant to His disciples. While they were contending for the highest place, He to whom every knee shall bow, He whom the angels of glory count it honor to serve, bowed down to wash the feet of those who called Him Lord. He washed the feet of His betrayer."—*The Desire of Ages*, p. 649.

In this, Christ gave a beautiful example of unselfish ministry. The following paragraph states that this ideal of ministry God has committed to His Son:

"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it. Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, 'Whosoever will be great among you, let him be your minister.' In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others."—*Id.*, pp. 649, 650.

Unselfish ministry, then, has its origin in God, and this ideal of ministry God has committed to His sons. Such ministry is the spirit of infinite love. It was the love that God had for lost man that moved Him in the working out of the principle of salvation. God loved. God so loved that He gave. Jesus loved. He so loved that, with the Father, He gave. The Father gave His Son, and the Son gave Himself. It was in this love that ministry for lost souls, ministry to suffering humanity, had its origin.

The Essential Qualification

In His dealings with the disciples, Jesus emphasized one outstanding condition of discipleship and service. That condition was *love*.

Love—how sweet, yet how strong, the word. How deep, how broad, how far-reaching, how all-embracing is love. In it is comprehended all there is of loyalty, devotion, steadfastness, sacrifice, fidelity, and unselfishness. Love is gentle, kind, sympathetic, understanding, easily entreated. Love never faileth.

There is a difference between the interest or love of one who is born from above and that of one who is not a Christian. The latter is merely a human interest or friendship or love that can reach only so far as human interest goes. The love in the heart of a son of God is of divine origin. It is begotten of God. It is a divine love. It partakes of the very nature of God. Therefore it reaches beyond the immediate, or momentary, needs of the one ministered to. The one who is moved, or actuated, or impelled by the love of God, is always concerned for the eternal interest of souls. "The love of Christ constraineth" him. His ministry to humanity is a ministry to God. He renders it "as to the Lord."

Turning to Luke 14:12-14, we read the words of Christ:

"When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

I have chosen this scripture for the reason that it sets forth the thought of ministry, or service, without recompense or remuneration. It emphasizes the unselfish ministry of which Christ gave an example. The following is a comment on this passage:

"In these words Christ draws a contrast between the self-seeking practices of the world, and the unselfish ministry of which He has given an example in His own life. For such ministry He offers no reward of worldly gain or recognition. 'Thou shalt be recompensed,' He says, 'at the resurrection of the just.' Then the results of every life will be made manifest, and every one will reap that which he has sown. To every worker for God this thought should be a stimulus and an encouragement. . . .

"All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall."—*Gospel Workers*, pp. 512, 513.

The Good Samaritan

A very beautiful illustration of ministry without regard to recompense is that given by our Saviour in the lesson of the good Samaritan. The Samaritan was moved with compassion for the poor man who had fallen among thieves. He made no inquiry as to whether the sufferer was in a position to pay him a reasonable fee for his service or whether he had money to meet his expenses at the inn. He did not seem

to be concerned by the greatness of the burden, or the seriousness of the responsibility he was taking upon himself. His compassion, his sympathy, his love for a suffering human being, moved him to do all that was necessary to do to give him proper care.

"A certain Samaritan, in his journey, came where the sufferer was, and when he saw him, he had compassion on him. He did not question whether the stranger was a Jew or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering. He took off his own garment with which to cover him. The oil and wine provided for his own journey he used to heal and refresh the wounded man. He lifted him on his own beast, and moved slowly along with even pace, so that the stranger might not be jarred, and made to suffer increased pain. He brought him to an inn, and cared for him through the night, watching him tenderly. In the morning, as the sick man had improved, the Samaritan ventured to go on his way. But before doing this, he placed him in the care of the innkeeper, paid the charges, and left a deposit for his benefit; and not satisfied even with this, he made provision for any further need, saying to the host, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.' . . .

"Thus the question, 'Who is my neighbor?' is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*"The Desire of Ages,"* p. 503.

Parable of the Laborers

The parable of the householder who went into the market in the early morning and hired men to work in his vineyard, and who went again at the third hour and the sixth hour and finally at the eleventh hour to find other laborers, brings to us a very forceful lesson of just, as well as liberal, remuneration for labor. In settling with those who had entered the vineyard late in the day, he told his steward to give to each of them a penny. In the case of those hired first, who agreed with the householder for a penny a day, the lord of the vineyard instructed his steward to pay them the wage agreed upon. Our Saviour, in this parable, recognizes the principle that the laborer is worthy of his hire, but at the same time He teaches a wonderful lesson in liberality and kindness in dealing with those who serve. We read in "Christ's Object Lessons:"

"The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom,—a kingdom not of this world. He is not controlled by any human standard. . . .

"Not the amount of labor performed, or its visible results, but the spirit in which the work is done, makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder, or the generous compensation they had received. . . .

"The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that, in a

subordinate sense, we should have respect to the recompense of reward. God desires us to appreciate His promised blessings. But He would not have us eager for rewards, nor feel that for every duty we must receive compensation. We should not be so anxious to gain the reward as to do what is right, irrespective of all gain. *Love to God and to our fellow men should be our motive. . . .*

"The first laborers of the parable represent those who, because of their services, claim preference above others. They take up their work in a self-gratulatory spirit, and do not bring into it self-denial and sacrifice. They may have professed to serve God all their lives; they may have been foremost in enduring hardship, privation, and trial, and they therefore think themselves entitled to a large reward. They think more of the reward than of the privilege of being servants of Christ. In their view their labors and sacrifices entitle them to receive honor above others, and because this claim is not recognized, they are offended. Did they bring into their work a loving, trusting spirit, they would continue to be first; but their querulous, complaining disposition is un-Christlike, and proves them to be untrustworthy. It reveals their desire for self-advancement, their distrust of God, and their jealous, grudging spirit toward their brethren. The Lord's goodness and liberality is to them only an occasion of murmuring. Thus they show that there is no connection between their souls and God. They do not know the joy of cooperation with the Master Worker."—*Pages 396-400.*

"Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."—*Id., p. 402.*

Motives Must Be Right

"Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love. The value of service to God is measured by the spirit in which it is rendered, rather than by the length of time spent in labor."—*"Testimonies,"* Vol. IX, p. 74.

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into His work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."—*"Prophets and Kings,"* p. 65.

A Perfect Law

"God's law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man."—*Special Testimony,* July 31, 1901.

EXAMPLE is everything. One good man who does not put his religion on once a week with his Sunday coat, but wears it for his working dress, and lets the thought of God grow into him till everything he says and does becomes religious, that man is worth a ton of sermons—he is a living gospel.—*Kingsley.*

THOSE excellent and most beneficial truths, those sweet proposals of grace and mercy, those rich promises which faith doth apprehend as true in reference to all Christians, hope doth appropriate and apply as particularly touching ourselves.—*Isaac Barrows.*

"THE art of prayer is learned in the same manner as any other art, by working at it."

A Comprehensive Vision—I

Sketches and Memories of James and Ellen G. White

BY WILLIAM C. WHITE

DURING the last of December, 1874, a very severe epidemic of influenza swept through the land, and many in Battle Creek were prostrated. One after another of our family came down with the sickness, and rallied. Mother was the last to be attacked. After the three or four days of the usual run of the disease, we expected her to recover, but she did not improve. Rather she grew worse, and the sanitarium physicians feared that she was in danger of pneumonia. They urged that she be brought without delay to the sanitarium for treatment.

Her illness came at a most inopportune time, for there were important meetings being held, and father was distressed at the thought of her not being able to bear her testimony before the members of the Bible Institute, the Battle Creek church, and many visiting brethren who had gathered to witness the dedication of the college.

Prayer for Healing Answered

Father felt that he could not endure the thought of this representative body of Adventists being deprived of her testimony, and he decided to follow the course taken many times in former years when he had called in the elders of the church to pray for mother's recovery.

I shall never forget the solemnity of the occasion. Mother had been brought down from her sickroom into the parlor. She was seated in a large armchair, warmly wrapped in blankets. Uriah Smith and J. H. Waggoner had come up from the Review office with father, to unite with him in prayer, and four members of our family were also permitted to be present.

Elder Waggoner prayed. Elder Smith followed in prayer, and then father prayed. It seemed that heaven was very near to us. Then mother undertook to pray, and in a hoarse, labored voice, she uttered two or three sentences of petition.

A Vision Described

Suddenly her voice broke clear and musical, and we heard the ringing shout, "Glory to God!" We all looked up, and saw that she was in vision. Her hands were folded across her breast. Her eyes were directed intently upward, and her lips were closed. There was no breathing, although the heart continued its action.

As she looked intently upward, an expression of anxiety came into her face. She threw aside her blankets, and, stepping forward, walked back and forth in the room. Wringing her hands, she moaned, "Dark! Dark! All dark! So dark!" Then after a few moments' silence, she exclaimed with emphasis, and a brightening of her countenance, "A light! A little light! More light! Much light!"

This we understood afterward, when she told us that the world was presented to her as enshrouded in the mists and fog of error, of superstition, of false tradition, and of worldliness. Then as she looked intently and with distress upon this scene, she saw little lights glimmering through the darkness. These lights increased in power. They burned brighter, and they were lifted higher and higher. Each one lighted

other lights, which also burned brightly, until the whole world was lighted.

Following her exclamatory remarks regarding the lights, she sat down in her chair. After a few minutes, she drew three long, deep breaths, and then resumed her natural breathing. Her eyes rested upon the company that had been assembled for prayer. Father, knowing that after a vision everything looked strange to her, knelt by her side, and spoke in her ear, saying, "Ellen, you have been in vision."

"Yes," she said, her voice sounding far away, as though she were speaking to some one in another room.

"Were you shown many things?" father asked.

"Yes," she replied.

"Would you like to tell us about them now?" he asked.

"Not now," was her response. So the company was dismissed, and she went back to her room.

The Vision Related

Father then hastened down to the Review office to meet the brethren who were coming in from the East and the West to attend the dedication.

About sundown he came up from the office, walking through the snow, for it had been snowing quite heavily during the afternoon. Entering the house, he threw off his overcoat in the kitchen, and hastened up to mother's room. There, after a few words of inquiry about the experience of the afternoon, he said, "Ellen, there is to be an important meeting in the church this evening. Do you wish to attend?"

"Certainly," she answered. So she dressed for the meeting, and with father, walked down through the snow to the church.

In the REVIEW for January 8, Elder Waggoner wrote thus of this meeting:

"The closing exercises on Sunday evening, January 3, were of unusual interest. A recapitulation of subjects canvassed was presented by Brother Smith. At this point Sister White entered the house. She had been very sick for several days, and all had resigned their hope of hearing her again before their departure. But the Lord, in answer to prayer, visited her in mercy and in power, and to the great joy of all present she was enabled to give a powerful exhortation and cheering testimony. Brother White followed with a stirring appeal which went to the hearts of the large assembly."—*Review and Herald, Jan. 8, 1875.*

A Complete Recovery

In answer to the prayers offered, Mrs. White had been fully and permanently healed. Her cold and hoarseness were gone; her weakness was replaced with vigor, and she bore her part during special meetings that were held for several evenings after the dedication. In the next evening meeting she spoke about three quarters of an hour.

In her remarks she spoke with great emphasis upon the necessity of our taking broader views regarding the work which God had given us to do. She dwelt upon the necessity of our laying much broader plans for the education of home and foreign workers. She said that our movements in sending workers to foreign fields were altogether too slow and inadequate. She told us that in vision she had seen, in different parts of

the world, companies studying the Bible, finding there the promise of Christ's soon return to redeem His people, and also the facts regarding the sacredness of the seventh-day Sabbath. She saw little companies here and there keeping the Sabbath without knowing that there were any other Sabbathkeepers in the world; and she told us that as we heard of such companies, it would be our duty to send experienced ministers to labor among them, teaching them the way of truth more fully. Otherwise there would arise disagreements among them, and they would become discouraged and give up the faith.

During the years, as our work has progressed, we have found in many lands just such companies as those

described by Mrs. White in this meeting. Not long after this meeting, we learned of groups of Sabbathkeepers in Germany. The largest company was in Volwinkle, Elberfeld. After we heard of them, it was some time before we were able to send a teacher among them, and already the results of dissension had begun to manifest themselves. However, the earnest labors of one who had had long experience as an Adventist minister brought a degree of unity and harmony, and from among the young men in this company some have entered the field as preachers.

There was, as we learned later, another marked instance of a group of Sabbathkeepers being raised up in Australia at that time.

The Maintenance of Our Missions—No. 2

BY W. E. NELSON

Treasurer of the General Conference

Question.—How are the mission funds distributed?

Answer.—The treasurers of our world divisions are asked to prepare and place in the hands of the General Conference Treasury, a complete budget of all their present work and the new work they desire to undertake. The budget requests are classified as follows:

Class 1-A: Salaries and expenses of all present workers.

Class 1-B: Additional salary and expense needed for present workers.

Class C: Salaries and expenses for new workers desired.

Class D: New equipment.

Class E: New land and buildings.

The sum of these classes of A, B, C, D, and E constitutes the total budget request of the divisions for the following year. All these requests are combined and made ready for the Autumn Council, and together with specials on Church Extension, constitute the requests that come before the budget committee appointed each year. The budget committee meets at the Autumn Council, and is made up of about thirty representative men from the General, union, and local conferences in North America, who are not beneficiaries from appropriations. Opportunity is given to representatives of all division and to conference leaders to come before the budget committee to explain their requests, either orally or in writing.

The basis of computing funds available for making appropriations for the coming year, is the mission receipts for the preceding year and a comparison of the income for the first seven months of the present year. This comparison gives a good basis for estimating the income for the following year. The income for 1936 for North America was \$2,921,207.68. Outside of North America it was \$925,453.13. In the budget adopted, there is usually a sum of \$100,000 designed as an emergency fund, to be disbursed by the General Conference Committee to meet emergencies that may arise during the interim between the Autumn Councils. Emergencies consist of such needs as arise from war, flood, fire, revolution, or government restrictions and levies, or other conditions over which we have no control. The report of the budget committee is presented to the Autumn Council, and after due consideration and modification, is adopted. After its adoption, it

then becomes the authority for the General Conference Treasury to make the monthly remittances to the fields benefiting.

Ques.—Can appropriations be made at any other time than at the Autumn Council?

Ans.—No, except within the limits of the emergency fund.

Ques.—Is this a good plan?

Ans.—Yes, for it limits appropriations to a time when all the world field is studied at one time; and the representatives from our local and union conferences in North America are present to share the responsibility of passing on the use of our mission funds.

Ques.—Can the treasurer of the General Conference make any appropriation or promise of an appropriation?

Ans.—No.

Ques.—Can the officers of the General Conference make any appropriation or promise of one?

Ans.—No.

Ques.—Why do we discourage giving for the support of individual native workers?

Ans.—There are several reasons why giving to the general fund is the best plan:

1. If an individual or a church desires to support a native worker for a year in Africa or in some other field, and to keep in touch by correspondence with the worker, such a plan would be impossible, for the worker usually can neither read nor write English or any other language of the home base.

2. It would place the native on a different basis from that on which his fellow workers are laboring.

3. When this type of support ceases, there might not be funds available from the general fund to support him. This would bring confusion and perplexity to our work.

If, however, any one should want to contribute to the general fund an amount equivalent to the support of a native worker for a year, this could be a part of the regular budget, and provision be made to maintain the regular base rate. This plan would give the donor the satisfaction of knowing that he was supporting some native teacher or evangelist in a certain country of his choice. But, is there not more satisfaction in giving to all the work in all the world, and thus being a world partner with Jesus in giving the "gospel to every nation, kindred, tongue, and people"?

Ques.—Why do we discourage giving to individual missionaries or foreign fields?

Ans.—As stated above, at the time of the Autumn Council the whole world field is carefully surveyed and the needs met, as far as possible, from available mission funds. If through personal friendship or personal appeal these funds are increased by special direct gifts, other fields as fruitful and needy would have less from the general funds and would thus be crippled in their work. Then, again, if such a person

or church stops giving, the missionary or field benefiting is left without support.

Ques.—If money is given to the General Conference for some special purpose, is it ever used for other work?

Ans.—No, not without written consent from the donor. In a few instances such a transfer has been necessary, for it seemed impossible to carry out the original wish of the donor, because of changed conditions in the field.

“I Will Not Leave Thee”

BY D. H. KRESS, M.D.

JACOB, to whom this promise was given, was fleeing from his enraged brother, Esau, who had threatened to kill him. “He lighted upon a certain place, and tarried there all night, . . . and he took of the stones of that place, and put them for his pillows, and lay down in *that place* to sleep.” Physically it was a hard bed, but mentally and spiritually he was passing through an experience that was still harder. Conscious that he had brought this suffering upon himself and that he suffered justly, he was tortured in mind, and he feared that even God had forsaken him. His situation seemed hopeless to him. At this point in his experience, “he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God. . . . I am with thee, . . . and will not leave thee.”

The plan of salvation was here unfolded to Jacob. He beheld Jesus as “the way, the truth, and the life,” who said, “No man cometh unto the Father, but by Me.” Jacob was given the assurance that God had not forsaken him; that his iniquity was pardoned; that his sin was covered, and not imputed to him; and that Christ had bridged the gulf which existed between him and God. This vision was a most blessed revelation. It was at this point that the voice of assurance came to him: “Behold, I am with thee, and will keep thee in all places whither thou goest; . . . I will not leave thee, until I have done that which I have spoken to thee of.” “Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. . . . This is the gate of heaven.”

Written for Our Encouragement

Why has the experience of Jacob been recorded? We are inclined to read it merely as a matter of history. It has been written for our encouragement, that we, when passing through mental agony and experiences which would almost lead us to think that the Lord had forsaken us, being conscious of our own faults, may have the assurance that God has not forsaken us; that He is not afar off, but that He is a present help in every time of need. We, too, are to see the open heavens and the angels of God ascending and descending upon the Son of man, and to hear the voice saying: “Behold, I am with thee, and will keep thee in all places whither thou goest; . . . I will not leave thee, until I have done that which I have spoken to thee of.”

Paul, referring to this experience of Jacob's, makes

the following application: “Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, *I will never leave thee, nor forsake thee.* So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.” Heb. 13:5, 6.

There is no experience through which we are called to pass but that it is our privilege to recognize and to say, “Surely the Lord is in this place,” *in this experience*, and He will not leave me or forsake me. This should be our assurance. We must learn to recognize an invisible hand upon the lever of circumstances, working out everything for the good of His children and in harmony with the counsel of His own will. We are to see that nothing can befall us but by God's permission; that we are surrounded by His presence, unconscious though we may be of it. Satan recognizes this. He said: “Hast not Thou made a hedge about him [Job], and . . . about all that he hath?” We might think of this as referring only to Job, but it is just as true of every child of God. Satan knows that his power cannot injure the soul. God may permit property to be swept away; He may permit sickness to come upon us; but in it all we are to recognize the divine hand reaching over us and protecting us from harm. Satan cannot destroy the soul. “Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.”

To the child of God *all things* are designed to work together for good. God has planted His vineyard in “a very fruitful hill.” What is true of the vineyard is true of each vine separately. Each individual is placed where he is surrounded with God's presence, and all the elements which are needed to develop a Christlike character are to be found just where we are. As we look back over the past and recognize how God has led us, with Jacob we have to confess that we have many times failed to recognize His loving hand in providences which have *appeared* to be against us, but that we can now, with clearer vision, see that these were all designed to work for us, and with Jacob we can say: “Surely the Lord is in this place; and I knew it not.”

All The Way

Referring to the experiences of the children of Israel, whom God was leading to the Land of Promise, Moses said: “Thou shalt remember *all the way* which the Lord thy God led thee.” Deut. 8:2. God had been leading them *all the way*, but they “murmured in their tents, and said, Because the Lord hated us, He hath brought us forth out of the land

of Egypt." How often when the unexpected comes and we pass through hard and trying experiences, are we inclined to say, "All these things are against me," when the very things whereof we are complaining are all designed to work for our good. Moses said unto Israel: "Dread not, neither be afraid." "The Lord your God which goeth before you, He shall fight for you." "Thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, *in all the way that ye went, until ye came into this place.*" This, too, has been written that "we through patience and comfort of the Scriptures might have hope." We, too, are to recognize that God has led us all the way to *this place where we now are.* But Moses added: "Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place."

Unbelief and the failure to recognize God in His providences, lead us to place the worst construction upon the experiences through which we are passing. Instead of seeing a loving hand guiding and controlling the affairs of life, we are apt to say, as did the children of Israel: "Because the Lord hated us He has brought us into this trying experience." By our mental attitude we so frequently convert into a curse

that which God has designed as a blessing. Through unbelief we are so often led to misinterpret God's providences.

God was leading the children of Israel from Egypt to the Land of Promise. The wilderness experience was before them. The way to Elim led by the way of the bitter waters. Canaan was before them, but many of them perished in the wilderness. They failed to enter in to the Land of Promise because of unbelief. They misinterpreted God's providences. They failed to see the invisible hand as did Moses, who "endured as seeing Him who is invisible." Failing to see this, they failed. This is our danger. We must keep in mind that all things are for our sakes, and that God is leading us as we would choose to be led could we see the end from the beginning. In passing through bitter experiences, as did Jacob, we are to see that mystic ladder reaching from earth to heaven on which the angels of God are ascending and descending, and bringing to us the help we so need just where we are. We can say as did Jacob: "Surely the Lord is in this place."

Let us sing from the heart, the song, "We will trust Thee as we onward journey, God of Israel, till we reach the Land of Promise just before."

A Servant of Christ

BY C. M. FRENCH

"PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom. 1:1.

Paul possessed three necessary qualifications which made him a fit man to do a mighty work for God.

First, he was a servant of Jesus Christ. And to be a servant of Jesus Christ is to occupy a position of the highest order. It is to be His constant companion. A servant is one who serves; and the true servant has an interest in the business. (See Luke 2:49.) This is imperative, for a servant who may be "carried about by every wind of doctrine," is not a reliable, dependable, trusty servant. Paul was a true and loyal servant, "declaring . . . the whole counsel of God" (Acts 20:27, A.R.V.); and he, therefore, could say without boasting, "Be ye followers of me, even as I also am of Christ." I Cor. 11:1.

He, after having submitted himself to the transforming power of Jesus, received a new heart, and his aims and purposes were changed. Submission to the regenerative power of a God of love, transforms a cruel persecutor into a useful, quiet, loyal servant of Jesus Christ. This is indeed a great change.

When a man or a woman is called of God, he or she is called indeed, and the Holy Spirit recognizes God's organized church here on earth as having a responsible part in making that call effective. (See Acts 13:2-4.)

Finally, Paul was "separated unto the gospel of God" (Rom. 1:1), that is, to the dissemination of the principles of the gospel, which was to be his exclusive work henceforth. His life was to be given wholly to a work which he hitherto had hated (Acts 26:9-15), but of which he is not now ashamed. (See Rom. 1:16.)

There were three steps in the appointment of Paul to the work of preaching the gospel. First, he was met by Jesus on the way to Damascus. (See Acts 9.)

There, under what seemed to him terrifying and awful circumstances, Paul's mind, in regard to what he should do when he should reach the city, was permanently changed. At Damascus the Lord placed Paul in the hands of a human agent, Ananias, to complete this work of conversion and to prepare him for the beginning of his career as a gospel minister. And after Paul had made full proof of his ministry, the Holy Ghost directed his ordination by the church. He was then a recognized authority here on earth.

Paul was a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God; and it was he who, at the close of his life, said with the fullest assurance, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

The Bible

"HERE Paradise is restored, heaven opened, and gates of hell disclosed.

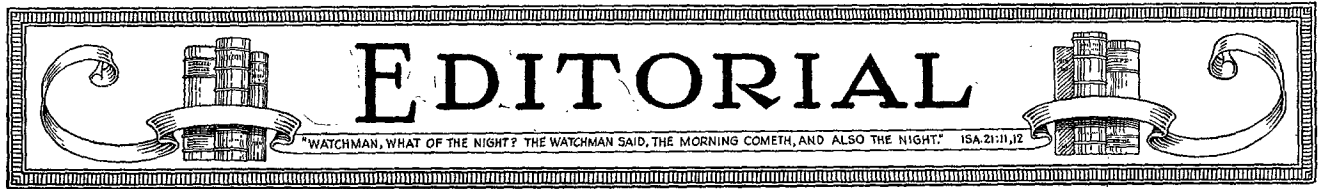
"Christ is the grand object, our good its design, and the glory of God its end.

"It should fill the memory, rule the heart, and guide the feet.

"Read it slowly, frequently, prayerfully.

"It is a mine of wealth, a paradise of glory, a river of judgment.

"It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its sacred contents."



That Which Will Abide

It is easy to use in character building and in service for others, "wood, hay, stubble," that which will be swept away in the day of final reckoning, when "every man's work shall be made manifest: for the day shall declare it," says the apostle, "because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:12, 13. It therefore behooves us to live and labor in view of eternity. Our affections should be set upon those things which will remain. Our time and energy should be spent on the eternal, rather than on the temporal. For "if any man's work abide which he hath built thereupon, he shall receive a reward." Verse 14.

This is the thought which runs through the thirteenth chapter of First Corinthians. The apostle mentions a few of the things which the spiritually minded in his day considered of value. He mentions the speaking with tongues, prophecy, the understanding of mysteries, the acquirement of knowledge, the exercise of faith, the bestowal of goods upon the poor, and the spirit of martyrdom.

He declares that these gifts and achievements are of value only when they are prompted by love, and are used as a means of ministering to the needs of humanity in this life and for the life to come. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Unless men are prompted by love for souls and for the Master, their ministry from the pulpit or the public platform accomplishes nothing of eternal value.

Prophecy has been used of God in warning and saving His people, but it has no intrinsic value beyond the limits of time. The day will come when it will have accomplished its purpose. Then, as the apostle wrote, "whether there be prophecies, they shall fail." It is for the Christian, with his eyes fixed on the future eternal world, to labor earnestly to prepare souls for that time when faith will give place to sight, in the kingdom of God. The apostle continues:

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing." Verse 2.

"We Know in Part"

Secular knowledge is indeed transitory. This is seen by the constant revision of books of every sort. Works on history, medicine, mechanical science, astronomy, and many other sciences, are soon out of date, and must be replaced by other treatises. And yet there is nothing more entrancing than the pursuit of knowledge. Men devote their lives to research work and experimentation along a single line of study, and in the end feel that they have accomplished but little. The apostle Paul looked forward to the time when that which is known *in part* will be swept away by the coming of that which is "perfect," when the day of God is ushered in.

In the light of eternity, knowledge is of value only as it serves the needs of humanity, especially the saving of souls from a perishing world and preparing them for the eternal kingdom. Concerning the Great Teacher the Spirit of prophecy says:

"Christ could have imparted to men knowledge that would have surpassed any previous disclosures, and put in the background every other discovery. He could have unlocked mystery after mystery, and could have concentrated around these wonderful revelations the active, earnest thought of successive generations till the close of time. But He would not spare a moment from teaching the knowledge of the science of salvation. His time, His faculties, His life itself, was appreciated and used only as the means for working out the salvation of the souls of men. He had come to seek and to save that which was lost, and He would not be turned from His one object. He allowed nothing to divert Him."—*"Testimonies," Vol. VIII, pp. 309, 310.*

While encouraging the youth in the development of their mental powers, the messenger of the Lord has this to say by way of counsel:

"It is right for the youth to feel that they must reach the highest development of their mental powers. . . . But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a steppingstone to the accomplishment of the highest purposes, it is worthless.

"What we need is knowledge that will strengthen mind and soul, that will make us better men and women.

"Heart education is of more importance than the education gained from books. It is well, even essential, to obtain a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover."—*Id., p. 311.*

Especially at this time, when the precious moments of human probation are fast slipping away, we need wisely to choose our themes of study and meditation. "We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are too often given to comparatively insignificant things."—*Id., p. 316.*

The Value of Bible Truth

Especially should Christian workers seek for that knowledge which will minister to the spiritual needs. There is much speculation and philosophic discussion in theological lines that benefits little. The word of God is our source of truth. It needs no revision. It meets the needs of humanity in every age and in every country and among all races. Its truths should be the theme of our study and contemplation. The Bible is its own interpreter. It is easily understood. Even the unlearned may comprehend its truths and learn the way of salvation.

We need to study more diligently the word of God itself. We should know what it says on the vital subjects set forth by Inspiration. While the Christian teacher or preacher is a great aid in the study of Bible truth, each individual should come to know the truth for himself. Through the providence of God,

also, an abundance of Bible helps has been prepared for students of the Scriptures, such as Bible dictionaries, concordances, and commentaries. But there is real danger that we come to depend on works of theology. Of this danger the Spirit of prophecy says:

"Many who are seeking a preparation for the Lord's work think it essential to accumulate large volumes of historical and theological writings. They suppose that the study of these works will be a great advantage to them in learning how to reach the people. This is an error. As I see shelves piled with these books, some of them rarely looked into, I think, Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works. Christ says, 'I am the bread of life.' The words that I speak unto you, they are Spirit, and they are life."—*Id.*, p. 307.

In dwelling too largely on the philosophic or the purely technical phases of the Scriptures, it is possible for us, as Christian workers, to neglect the spiritual food we need, and the practical lessons our people need. "Accepting new theories does not bring new life to the soul. Even an acquaintance with facts and theories important in themselves is of little value unless put to a practical use. We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life."—*Id.*, p. 316.

"The Greatest of These"

While Paul recognized the value of prophecy, knowledge, faith, the gift of tongues, and benevolence, yet he placed charity, or love, above them all; for love to God and humanity must be the wellspring of all service, else it becomes selfish, sensual. Furthermore,

character is all that can be taken into the kingdom of God. Earthly knowledge, which is only in part, will vanish away; prophecy, when fulfilled, will have served its purpose; faith will give place to sight; tongues, which had their origin in the confusion at Babel, will yield to the perfect language of the heavenly Canaan. "Charity [love] never faileth: for whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Verse 8.

That which will endure is character—character wrought with the eternal truths of God's word, the development of which will have sprung from love. Only the obedience and service of love can God accept. And it is the service of love that awakens souls dead in trespasses and sins. The language of love is universal. Even the savage can read it in the face of the missionary before the story of God's love can be told in his native tongue. God is seeking to manifest His love and His truth in human character to a lost world. When the church reveals God in word and deed, how quickly will the saving knowledge of Him be spread abroad in all the earth. Of this experimental knowledge of God, the messenger of the Lord says:

"The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is estimated on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess."—*Id.*, p. 317.

"But now *abideth* faith, hope, love, these three; and the greatest of these is love." Verse 13, A.R.V.

T. M. F.

Many Candidates for Translation

DURING all the millenniums that have passed since the creation and fall of man, only two members of Adam's race have been translated, thus escaping the sentence of death passed upon all flesh.

We know little about Enoch except that he walked with God, and was not, for God took him; and that before translation he had this witness that he pleased God.

We know much more of the life and experience of Elijah, enough to make it certain that he, too, pleased God.

But, as we learn from 1 Thessalonians 4:17, all the living righteous on the earth when Christ comes the second time will be caught up together with the righteous dead who will be raised, "and so shall we ever be with the Lord." In other words, the time is not far distant when thousands will, like Enoch and Elijah, be translated. And, as before their translation Enoch and Elijah had the testimony that they pleased God, that is, were in perfect harmony with God, so the thousands who at the second coming of our Lord shall be translated, must also be in agreement with God.

Does it not follow that between the close of the judgment of Daniel 7:9 and 10 and the second coming of the Lord, there will be a period of time when, as described in the chapter entitled, "The Time of Trouble," in "The Great Controversy," God's Sabbathkeeping people will be accused of being the cause of all the disasters that are coming upon the earth, and the wicked will rise up to destroy them; thinking

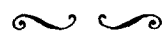
that then the judgments of God will cease and normal conditions will be restored?

At that time, only those who are rooted and grounded in the truth and who have had a personal experience in genuine Christian experience, will be able to stand. It will then be too late to gain such an experience. At that time the fearful and unbelieving will be swept off their feet and carried away with the great multitude of unbelievers. Only those who have a living experience of victory by faith can be victorious then. Only those who have the testimony that they please God can be translated, and that testimony must be won before the close of probation; it cannot be secured after Jesus ceases to plead for His redeemed people, for thus saith the Lord:

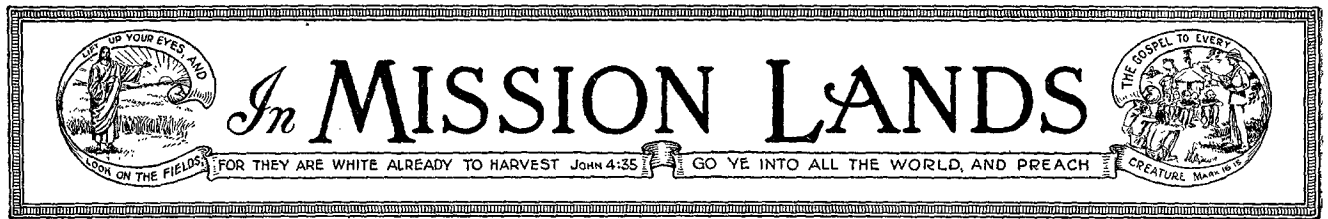
"I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."

May God help us all to realize the times in which we are living, and to make sure work for eternity in these closing moments of probationary time.

C. P. B.



If God lift up the light of His countenance upon us, as it fills us with a holy joy, and puts gladness into our hearts, so it fixes us in a holy rest. While we walk in the light of the Lord, as we want no good, nor are sensible of any deficiency, so we fear no evil, nor are apprehensive of any danger.—*Matthew Henry.*



Faithful While Facing Starvation

BY J. L. BROWN

BRAZIL, called the United States of Brazil, is a large country. It has a variety of seasons and climates. There are places where it rains "thirteen months in the year," as the governor of Para told me. He must have been thinking about the proposed new calendar. Then there are a few states where extreme drouth is experienced every few years. Sometimes these dry spells last through several seasons. Crops fail; everything dries up. The creeks are lost in their thirsty, rocky beds.

Terrible stories are told of dying horses, cattle, hogs, and sheep. Even the determined goat's resistance is overcome. If the animals are not taken from the desert, they die for lack of water and food.

On one such occasion, it was reported, a family remained just a few days too long. They left their home with the old family burro packed with a few personal belongings. The children were stowed on top of the clothes in the baskets on either side of the animal. On the family hurried, hoping to reach a town for help. Not far distant they could see the town, but strength failed them. The mother died of starvation and exhaustion on the parched wayside. The father made his way a bit farther, but was compelled to lie down helpless. The burro walked on ahead with its passengers. As it neared the entrance to the town, a man stopped the animal, thinking it strange that there was no driver. He looked into the basket. There his eyes beheld two withered children. Still another figure appeared. Upon closer examination it was found that all three

children had passed beyond all suffering—they were dead.

Out among such people and under such conditions we have faithful believers. The South American Division has sent help to them when calls have come. Just a short time ago help was voted to the Northeast Mission, with headquarters at Recife, Pernambuco. Jeronymo Garcia, the superintendent, told me about special help's having been administered in a number of cases. Then he read a letter which had recently arrived in the office, and stated that the mission had immediately sent help to these families. I quote a portion of the letter because it reveals faithfulness in the face of starvation. It should cause us all to examine our own relation to the Master's cause.

"May the peace of God be multiplied unto you. We are always happy in the narrow way, although we are surrounded by difficulties.

"We are closing the second quarter of this year, and send you our report and the money which belongs to the Lord. You may wonder how it is that two families with seventeen persons give so little for the support of the cause of God. My dear brother, we have many times nourished ourselves with salt and water and prayer, and thus kept all of us from starving to death. Nevertheless, during this quarter three of our children have died from lack of bread. In spite of this we have not used one single penny of the Lord's money. We receive ten bottles [quarts] of milk every ten days. I pay the tithe and then give another bottle as my offer-

Church School at Campos, State of Rio de Janeiro, Brazil. A Fine Picture Group of Some of Our Bright School Children in Brazil



ing to the Lord, because I have experienced and know that the Lord is good to those who are faithful. From those who receive but little, little is expected. God loves a cheerful giver.

"Together with our tithes and offerings, I send you the price of the Sabbath School Quarterly. Send me also the Missions Readings and the *Revista* [Portuguese *Review*]. Oh, I do so much love to read our *Revista Adventista!* I want always to read it. It brings us almost as much comfort as the Bible!

"Within three more weeks we shall have plenty to eat. We shall harvest some corn and beans. Thanks to our kind heavenly Father."

Would that every Seventh-day Adventist who lives under favorable conditions and with every need satisfied, were half as thankful and half as faithful to God as is this needy family.

Counting the Cost

BY N. C. WILSON

DURING a recent series of public meetings in one of North India's large cities, a police officer was assigned to the task of attending the lectures and reporting on them to the chief of police. Each day as this report came to the chief of police, it was placed in the hands of his assistant, a well-educated young Indian officer, with instructions that, if necessary, any items requiring special attention be brought to his notice.

The daily report of our meetings was carefully and faithfully inspected by the assistant, who failed to find anything of an unfavorable nature requiring the attention of his chief. The reading of the reports from day to day did, however, make a very deep impression on the heart of this young officer. He eagerly awaited the reports, and finally became so deeply interested that he was not satisfied with merely reading about the meetings, but began attending the lectures, that he might get the full benefit of the instruction given. After listening to the preaching of the truth every night for some weeks, he finally decided that he must obey the call of God to live in harmony with His law.

Without telling any one of his plans, he handed his resignation to the chief of police. When we learned of his decision, we feared he had not counted the cost, and might later regret this step. We had a very serious talk with him, at which time we advised that he move carefully, making sure that he knew just what he was doing. Very much to our satisfaction, we found that he had carefully thought things over. He felt that, regardless of whether he would be able to find employment, he could not do otherwise than resign his good position, for to be true to God and to keep his former work was not possible. Gladly and definitely he cast his lot with the people of God, regardless of the consequences. A deep conviction had taken possession of his heart that in the advent message he had found something infinitely more valuable than anything the world has to offer.

This young man is now preparing for baptism, and we are sure that he will prove true to his convictions.

It cheers our hearts to know that, scattered throughout Southern Asia, there are many earnest seekers for truth who are willing to make any sacrifice to be true to God. With earnestness we press on to find these truehearted ones, and to finish the task entrusted to us in this large section of the world field.

A Youthful African Christian

BY O. U. GIDDINGS

As we travel about from place to place among our native workers in Central Africa, we notice that the majority of our most faithful laborers in the organized work have been reared from childhood in Christian homes. Very young children sometimes display a knowledge of the message, a spirituality, a Christian

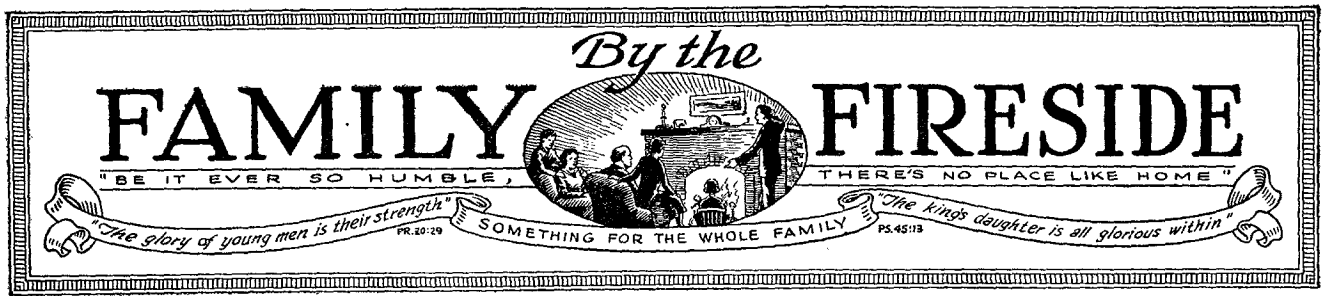


Paulo, Aged Five Years, Who Refused to Eat Unclean Meats Prepared for Him by His Heathen Grandmother. Bikobo Hill Mission, Belgian Congo

fortitude, that are all too often lacking among the older members of the church and Bible classes.

Little Paulo, just past five years of age, is the son of one of our teachers in the Belgian Congo, at our Bikobo Hill Mission. Not long ago, while his mother was ill and his father was busy teaching, Paulo was sent to stay with his grandmother for a few weeks. The grandmother, who is not a Christian, offered him a piece of hippopotamus meat, which is a delicacy among the heathen natives. Paulo refused to eat it. A few days later she offered the boy a piece of wild boar meat. He refused it, as he had refused the meat previously.

The grandmother told Paulo that he was a very small boy, that he did not know much yet, and that he must obey her and eat the meat she had prepared for him. Paulo replied, "Although I am small, I am a Christian. God's word says pig and hippo meat are unclean; so I would rather disobey grandma and be hungry than to disobey God and eat unclean food." Nor could he be induced to touch it. A few weeks later, when we attended the camp meeting there, Paulo and four others about his age, children of native workers, stood before the congregation and recited the twenty-third psalm from memory. We are looking to our African youth to help very largely in finishing the work in Central Africa.



The Family Altar

BY W. A. BUTLER

FAMILY worship in our world can be traced back to the time when the plan of salvation went into effect. When Adam and Eve sinned, about 6,000 years ago, the Son of God presented Himself as man's substitute. A sacrifice from the firstlings of the flock was to be slain, as a type of the Lamb of God, the true Sin Bearer. Anciently, the father was the priest of the household, and as he gathered his family together from time to time and offered the sacrifice, he no doubt rehearsed to them God's infinite plan, born of His great love and mercy.

Thus the "family altar" and "family worship" are tied together. The first expression brings to our mind the story and requirements of sacrifice,—surrender to God's will. The second suggests gratitude, devotion, faith, and worship. Abel and others of the faithful continued this heaven-born plan, and received the benefits of its blessings.

Noah, with his family, was miraculously preserved in the ark by Jehovah. His boat, with its peculiar load of living cargo, was tossed hither and yon, while the wicked were destroyed in the flood. This faithful patriarch's first thought after coming from the ark was the "family altar." He offered up a burnt sacrifice to God, and drew his family about him, that they all might unite in thanksgiving and praise to God for preserving their lives. As Noah and his family lifted their hearts to God in unison, God was pleased, and signified His pleasure by placing the beautiful rainbow in the heavens as a sign of His good will to men. "Noah went forth, and his sons, and his wife, and his sons' wives with him [the family]. . . . And Noah builded an altar unto the Lord. . . . And the Lord smelled a sweet savor; and the Lord said in His heart, . . . While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:18-22. Whenever we, with our families, draw near to God according to His will, with an open heart, He draws near to us.

Family Worship Observed by Men of Old

Family worship was ever a part of the daily life of God's holy line down through history. The custom, with its blessing, was passed on from father to son, and reaches down to our own time. Abraham became known as the "friend of God" for his faithfulness in this respect. He stands out as God's bright morning star this side of the flood. There can be no sacrifice or requirement in connection with the work of God which, if cheerfully performed, will not, in turn, yield to the individual a far greater blessing than is worthy to be compared with the feeble, yet faithful efforts put

forth. Abraham blessed God, and was blessed in living for Him.

God cooperates with men upon whom He can rely, and favors them with His blessing. Abraham, with his family, drew near to God, and it was then that this greatest gift from heaven was promised: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:3. Abraham offered up the morning and evening sacrifice, thus keeping the purpose of its lessons alive in his camp. But his godly influence reached out beyond his own family and camp. His neighbors and bordering tribes realized that this man was blessed of Heaven, and his tender care and friendly attitude inspired in them a confidence in his religion and his God.

Under the providence of God, Abraham moved to many places in Palestine. One godly writer puts it on this wise: "Abraham, 'the friend of God,' set a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar and there worshiped the living God."

How to Observe Family Worship

The family should not meet in a formal way, go through a routine. The household comes together in unity and approaches the Creator in reverence, expressing thanks for His care and invoking His blessing upon each one present. It is not formalism that God desires, but sincere gratitude. Before leaving the home for the day's duties, the father should call the family together and fervently ask God to keep them through the day. In the absence of the father, the mother should conduct worship. The family should come in humility, with hearts full of tenderness, entreating the care of the Lord. Ministering angels will guard the children who are thus dedicated to God.

The hour of worship need not be long. From 8 to 12 minutes is quite long enough, especially where there are small children. The Scripture reading should be simple, or at least made plain by comment. Neither is this the hour to preach to the family nor the hour for scolding. Properly conducted, this prayer period is a time when the whole family should approach God together, the parents leading the way to the throne of grace.

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. This text bears out the principle of evening and morning worship—"when thou liest down, and when thou risest up." Also it says to "teach diligently." A few verses read with expression, mean more than a whole chapter or more merely read. Again, the text teaches that throughout the day we should think of God's word, and let it be our constant guide.

Its Influence Upon Others

We must never forget that our influence for good must reach beyond our own borders, for our neighbors are looking on. "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity." Those who enjoy the hospitality of the home or drop in during the regular hour for worship gladly take part when they know it is to be a part of the daily home life.

There is great need for the old-fashioned family worship. It is needed everywhere. We need to draw our households together in the worship of God. In so many homes there is division today; there is no common bond. True family worship in its simplicity, a calling out after God in childlike faith, will save many a family from ruin and will hold its members together. It will drive away divorce, and bring in faith, stability, and confidence in one another.

When the writer established his own home in 1908, family worship became a part of the home life. After the children were born, they in turn fell in line with the worship hour, looking upon it as a part of their home life. Some of them are now grown and away from home, while the younger ones still gather around father and mother, morning and evening, to call upon the Father of all and to praise His name.

Personal Testimony

Letters received from those children who have left the family hearth to bear burdens in the Master's cause and to establish their own homes give expression to their own viewpoint as to the influence of the family worship hour in their lives. A few excerpts from these letters may be of interest:

"It makes tears come to my eyes as I review the memories of our family worship at home, for it seemed to bind us closer together as a family and closer to God. And yet I am glad to say that it isn't only a memory, because when we go home now we enter into it again as we used to. . . . As far back as memory takes me, I can remember that my first and outstanding impressions of worship were that we were to show reverence by keeping quiet and giving attention, because God was with us even though we couldn't see Him. Then I can remember we were prompted as to what to say when we prayed, until we learned how. Our prayers were simple and short, but we were taught that God hears even the children. It developed my faith to know this, and to know that I was not too young to

have a part in spiritual things—in prayer as well as in singing, in repeating scriptures, or memory verses, or whatever else we had. One thing which greatly impressed me was the practical applications that were made of the things we read or learned in worship. It helped me in times when I needed to be guided through temptation or discouragement."

"I especially enjoyed the worship at the beginning and the close of the Sabbath. It added a solemnity to the sacred hours by beginning and closing the 'holy day' in a worshipful attitude. The worship at these times was a little more special—by singing more, repeating verses from memory, or something else that was different from the weekday worship."

"Very vivid in my mind are the first few Friday evenings spent away from home. It was then that my mind returned to my home, where I knew that the other members of the family were gathered about in the sitting room, having sunset worship, and singing, 'Day is dying in the west,' or 'Safely through another week.' Perhaps each one in the family was repeating his or her favorite verse, or saying a verse that had the word 'faith' or 'love' in it, or all were repeating verses that began with a certain letter of the alphabet,—for that was the way Friday evening worship was usually conducted. Then every member of the family offered prayer, or all joined in the Lord's prayer, or both. Whenever homesick spells come over me, it is usually on Friday evening, as I have time to sit down and think of home, and the loved ones gathered around the family altar."



"TRUST in God brings holier qualities of mind, so that in patience we may possess our souls."



Cancer of the Mouth

BY D. S. TETERS, D.D.S.

IN this, the last of a series of articles on dentistry, it is well to speak a word of warning regarding cancer of the mouth. Most dentists see such cases before they have practiced very long.

Cancer is found in all parts of the body, but probably in no place does it cause greater suffering than in the mouth and throat. The laity should give more attention to the teeth and surrounding tissues, in order to detect any growths that might terminate in cancer.

Poorly fitting artificial sets of teeth and bridgework that rub and constantly irritate the mouth should be remedied immediately. New plates generally cause irritations around the edges as they settle into place, but the plate should at once be trimmed to relieve this condition.

As the natural teeth wear down, sharp edges are likely to appear that cut the tongue and lips. There is scarcely a community in the country that does not have its fatalities from cancer that could have been remedied if only the public had had periodic dental examinations and had such conditions relieved.

Broken roots and dead teeth, with chronic abscesses, often become fertile fields for the growth of cancer.

Pyorrhea, with its irritated and swollen gums, not only sends poison into the body, causing an untold amount of harm, but frequently results in cancers on the gums around the teeth.

The best medical and dental advice should be obtained as soon as possible, and the cause of the irritation removed. If recovery is not speedy, then laboratory tests of the involved tissues should be made, and treatment started as indicated. There is hope for

recovery if mouth cancer is treated at the very beginning, but not much can be done if the condition is neglected.

There are two types of mouth cancer, carcinoma and sarcoma. The former is usually found from the causes listed above. This type is sometimes called the rose cancer, on account of its reddish color. This cancerous condition is by far the more prevalent. The latter type is nearly always found in the bone, and is often caused by unerupted third molars (wisdom teeth), and usually occurs when the patient is between thirty-five and fifty years of age. In nearly thirty years of practice I have had only two cases of this type, and both cases were taken care of by what might be called a radical operation,—removal of a section of the jawbone,—and now after ten years there have been no recurrences.

The public should know that actual cases of cancer of the mouth do not respond to quack treatments. Whenever there is a growth or irritation in the mouth that does not respond to local treatment, the best medical advice available should be secured. A microscopic examination should be made to determine the nature of the growth; and if it is cancerous, it should be taken care of at once.

Just recently a young man came into the office with a well-formed carcinoma on the gums. He was advised to consult a good surgeon, but a few well-meaning friends told him to keep away from surgery, and suggested that he visit a so-called cancer-cure institute, where he was promised a cure for two hundred dollars. A few weeks after he returned from the institution, the cancer broke out worse than ever, and when he finally resorted to surgical and radium treatments, it was too late.

It is my honest opinion that most of the so-called cures for cancer cannot be relied upon, and most of the growths that are treated for cancer are not cancerous at all. This applies not only to the mouth, but to the entire body as well. Early diagnosis and a thorough removal of the affected part, followed by radium or X-ray treatment, is probably the best known procedure. Do not put off having proper treatment if you value your life.



BY RAYMOND MONTGOMERY

SPIDERS live anywhere and any place,—some in cracks and crannies; some in trees or bushes, others in holes in the earth. Some love the open, sunshiny spaces. Others love to spin away in some dark, unseen corner, in dwellings, barns, hollow trees, or caves. One lover of quiet places, known as the ferox, likes nothing better than a dark, cool cellar. These cellar lovers are, by the way, foreign to this shore, having come from European cellars in the baggage of emigrants seeking a new home in our land.

Another spider lives only in the lower dead branches of the pine tree, and is of exactly the same color as these dead limbs. Other spiders will live nowhere except along streams and amid the thick growth of marshes and moors.

Though it may be news to you, many spiders do not spin webs. Spiders are divided into two groups: First, hunting spiders who run about and hunt for insects and do not spin webs; and second, cobweb spinners who build cobwebs to trap their food.

Just Supposing

BY IRENE M. GETTEL

If I could pen a story that would live throughout the years;
Or, perhaps, compose some music that would banish people's
tears;

If I could paint a picture that inspired some soul to live
With a better understanding of the things life has to give,
I'd be so glad.

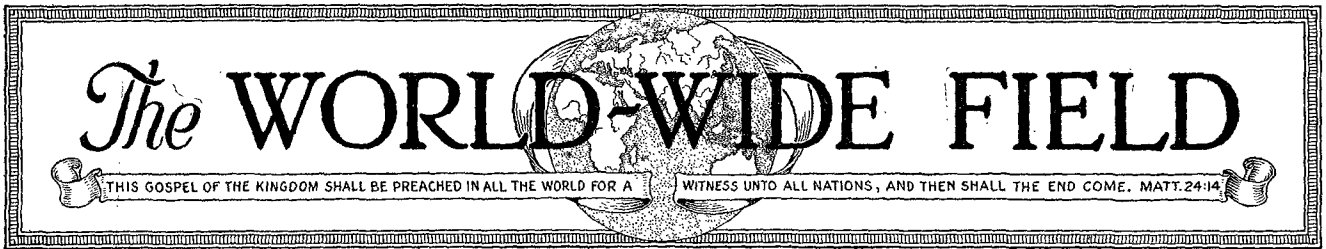
If I could touch the hearts of men with whom I speak each
day,

I would count my life not spent in vain, though humble in
its way.

If I could live each hour as though that one would be my
last,

There would be no bitter mem'ries of sad heartaches which
were past

That I had caused.



An Experience in Shipwreck

[EDITORIAL NOTE.—Many of our readers will recall seeing in the public press the account of the wreck of the "President Hoover," which occurred December 11. One of our General Conference workers was on board this boat, namely, Claude Conard, secretary of the Auditing Department of the General Conference. He was on his way to Hong Kong, to audit the China Division books. The graphic story told by Brother Conard will be read with interest.

There are many dangers attending travel, both by land and by sea; and our missionaries, in their journeyings, are continually subject to these dangers. The visits of our General Conference men to various foreign fields, from time to time, are not pleasure trips by any means. They go for earnest, hard work in various ways. They leave home and friends, and subject themselves to the inconveniences and the vicissitudes of travel life. Our workers throughout the world need our prayers as they go from place to place, by land or sea, to carry forward the work of God.]

ON BOARD S.S. "PRESIDENT HOOVER,"
December 11, 1937.

DEAR FOLKS AT HOME:

It is 4:30 A.M. You wonder why I am up so early? At just about midnight our boat, the luxurious Dollar liner, "President Hoover," making nineteen knots an hour on a new course from Kobe to Manila, struck a coral reef. We were awakened by the sudden stopping and reversing of the ship's engines, as an effort was made to swerve the ship away from the treacherous reef, sighted all too late. We were ordered to dress, don life preservers, and assemble without delay in the first-class lounge. There was no disorder as the crew took their emergency stations and hastened us on our way.

Below deck, engineers and firemen worked feverishly to avert the explosion which was inevitable if the cold sea water, rushing in through the great gashes in the ship's hull, should submerge any of the six boilers, each of which was carrying a head of 300 pounds of steam. The engine-room bulkheads were slammed shut, but water began to trickle in, and anxious moments passed before the fires under the forward boilers could be extinguished and the steam pressure reduced.

There is no danger now of the ship's sinking, the officers tell us, but we are not allowed to return to our cabins. So here we are, waiting for daylight. Some of the passengers are stretched out in chairs, asleep, others are working puzzles, and several women are crocheting.

Through the rain, which is falling gently, we can make out a rocky shore not one hundred yards away. A short time ago, when the ship's searchlight was focused on the beach, we could see a group of people huddled together there; so we know the island is inhabited.

Our ship seems to have run into a little cove, and is stuck fast in front; but they say that at the back the water is eighty feet deep. An anchor has been dropped at the stern, in an effort to hold the vessel steady, but at every gust of the fresh southeast wind, the boat creaks and strains ominously.

The tide is out now. The officers hope that when the tide comes in at six or seven in the morning, we can pull off the reef. In the meantime, the vessel's fuel oil—thousands of gallons of the black, slimy liquid—is being run off into the sea at the rate of about ten barrels a minute. This oil, covering the water all around the boat, would indeed cause great havoc should it catch fire.

Where are we? We are not sure—somewhere in the East China Sea, close to Formosa. What will we do if the boat will not float? That is also a big question. There is a rumor that the "President McKinley," another trans-Pacific Dollar liner, is on its way from Hong Kong to help us. I suppose time will answer all our queries.

On the Island of Hoisho

It is now 12:45 P.M., December 12. Well, here I am, sitting on a hill overlooking the little native village in which we have taken refuge. We are on the Japanese-owned island of Hoisho, or Kwasho To, meaning Burning Fire Island, as the natives call it. It is a tiny bit of land, less than three miles across at the widest point, situated about eighteen miles southeast of Formosa. We have found the inhabitants, numbering about 2,300, kind and friendly, though the island was once used as a penal colony. Except for about twenty-five Japanese, the natives are of Formosan origin. They are an agricultural people, raising mainly sweet potatoes and peanuts.

Looking out to the east, I can see the "President Hoover," which carried us safely from San Francisco, pounding its 21,000-ton bulk to pieces on the rocks. This 615-foot vessel, costing \$8,000,000, was christened by Mrs. Herbert Hoover in 1930, and at that time was the largest ship ever built in an American yard. Only a few months ago, while carrying American refugees from war-terrorized Shanghai, it was struck by bombs, which killed one crewman and did \$100,000 worth of damage.

Let us come back to the present. We are certainly in a mess, and that is the real name for it. No one seems to care how he looks, for passengers,—first-class, second-class, and steerage,—together with the crew, are all in the same condition.

After a hurried breakfast early yesterday morning, Capt. George W. Yardley decided that we should all be taken ashore, as there seemed no chance of floating the ship. We were allowed one small suitcase apiece. Women and children were lowered first into the lifeboats, which were towed to shore by a rope, fastened to the ship at one end, and held by natives on the beach at the other. Along about noon, my turn came, in nearly the last load of passengers. By this time the boats, after plowing back and forth through that greasy water, were filthy. In order to get through the surf, we all had to pull on the greasy towrope. Waves of the dirty water broke over the boat and drenched us.

Landed on a rocky ledge, we had to scramble out over the side of the boat onto the scum-covered rocks, and walk about fifty yards through the oil to where the beach began. We all had life preservers on, and some of us overcoats as well. The natives had carried most of the women to the beach. But we men had to paddle and stumble as best we could through the slime. Some of us took off our shoes and rolled up our trousers, while others, oblivious of future cleaners' bills, struggled along fully clothed. After reaching the beach, we had to trek about a mile to the village, where the local Japanese officials had arranged for us to set up a refugee camp in the schoolhouses.

At our journey's end, we secured some kerosene, and set to work cleaning off our liberal accumulation of grease and sand. One of the natives brought a large butcher knife, and scraped off the large deposits. A full half hour's work was required, before I could see the natural color of my skin again. I also tried to clean up my clothes a little, but about the best I could do was to clean off enough of the grease so that it would not rub off on everything else.

At 1:30 P.M. I will just break into my narrative to say that we have just sighted a ship against the horizon to the east. Whether it is coming for us or just passing by, I cannot yet tell. How I hope it is our rescue ship.

Improvised Assistance

As soon as we got ashore yesterday, the ship's doctor and nurses set up an improvised dispensary, to treat minor bruises suffered by the passengers. They seemed glad that there were no major casualties to attend.

The good angel of our forlorn little camp is a demure Japanese woman, Miss Kiyo Koyama, secretary to an American exporter in Kobe, who was one of the "Hoover's"

second-class passengers. She went quietly about the village yesterday, soliciting houses in which the women and children might spend the night in some degree of comfort. Being one of the few passengers who knows both Japanese and English, she has been very helpful to the ship's officers in translating for them in their negotiations with the Japanese officials. Likewise, she has ingeniously communicated the needs of the refugees to the helpful islanders, whose language is a strange mixture of Formosan and Chinese, and has taken efficient oversight of them in their work of transferring baggage and provisions.

Our accommodations here on the island of Hoisho are meager. There seems to be a sufficient supply of provisions, but facilities for preparing food are inadequate, and the crew that has been sent ashore has been very slow in organizing the culinary department; so most of us did not get anything to eat the first day on the island. A committee of passengers was organized in the afternoon to help push along the preparation of food. I was assigned to help keep the rowdies out of the cookhouse, so that the cooks could work. However, in the evening, a crowd of the crew members came ashore drunk, took possession of the cookhouse, and roamed around the camp, singing and shouting hilariously. There was no chance after that to get anything to eat; so we stretched out on the floor of the schoolrooms, and tried to get some sleep. A few had blankets from the ship, but it was not very cold; so none of us suffered.

Yesterday afternoon a Japanese hydroplane circled over us and dropped a note saying that the next day a destroyer would arrive to render what assistance it could. Bright and early this morning, the slim ship slid into the harbor, and thirty little brown marines disembarked and marched into our enclosure. Since then, there has been much better order in camp, and we have had all we wanted to eat.

The bill of fare even today, I might add, is simple in the extreme. There is only one stove available, and that is kept busy most of the time heating coffee. Many of the passengers have taken to cooking their own meat, holding it over an open fire by means of pronged sticks. Fruit we spear from cans, with pocketknives. And for silverware we use our fingers.

One crying need is drinking water. We are afraid to drink from the native wells, and there are no pots in which to boil water here. This morning, four or five of us went to the beach, where one of the "Hoover's" lifeboats was near shore, on the rocks, and took out the cask of water and a large tin of sea biscuits and helped the natives carry them up to the camp. The water did not last long, however, among so many thirsty people.

The boat which I saw a while ago has come closer. It is the United States destroyer, "Alden." With it is a similar boat, the "Barker." I think I shall go down to the shore to see what is going on.

Rescued at Last

We are on board the "President McKinley," bound for Hong Kong, December 18, 1937. Many things have happened since I began this letter.

After I saw the two United States cruisers, very soon a launch from the ship shot toward land. Comdr. Willard E. Cheadle, of the United States destroyer squadron in the Far East, his assistant, and a pharmacist came ashore, followed by eight sailors carrying medical supplies, kegs of water, and a dishpanful of cups. They were met by the Japanese marines, lined up in formation on the landing, who saluted the newcomers, and, their services ended, returned to their boat. A landing party from the other cruiser arrived shortly. The sailors at once set to work dispensing water to the grateful refugees. They took over the policing of the camp that second night, and there was no disorder.

Commander Cheadle confirmed the report that the American mail liner, "President McKinley," was on her way from Hong Kong to rescue us. It arrived early Monday morning, and after breakfast, all the passengers, except about seventy third-class men, who waited for the "President Pierce," scheduled to arrive the following day, were sent in an orderly manner to the boat landing, and taken to the ship in navy launches. They were all aboard, I think, by eleven o'clock. I was in one of the last boats, and had charge of a load of baggage.

On the rescue ship I was surprised and delighted to meet the president of the Far Eastern Division, V. T. Armstrong, his wife, and his father, and Miss Nora Atkins, one of the Far Eastern Division office helpers. They were on their

way back to the field, after furlough in the United States. They had heard that I was on the wrecked liner, and had engaged a cabin for me.

Safe aboard the "President McKinley," the passengers of the wrecked vessel gathered to give thanks to God for protecting them from the tragedy which had come so near.

We arrived in Manila at noon on Wednesday. R. R. Figuhr and F. A. Mote, of the Philippine Union, C. L. Torrey, secretary of the Far Eastern Division, and Dr. H. A. Erickson, superintendent of the Manila Sanitarium, and his wife, met our boat. They were surprised to see me. I stayed in Manila until last night, when my boat sailed. Now I am once more on my way to Hong Kong, to audit the China Division books.

And as I look back over the whole experience, how thankful I am for an all-powerful heavenly Father, who commands the winds and the waves, and who, through the perils of shipwreck, can bring His workers to their desired haven.

CLAUDE CONARD.



Our Young Men and Dentistry

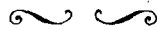
WHILE in Atlanta recently, it was my privilege, through the kindness of Dr. J. Russell Mitchell, to visit the Atlanta Southern Dental College, of Atlanta, Georgia, where I found twenty-one Seventh-day Adventist young men busily engaged in studying dentistry. As I visited each department, I was impressed by the enthusiasm and earnestness on the part of the heads of departments and the assistant teachers, and by the fact that each student is supplied with very complete apparatus and equipment. The large number of dental patients attending the clinic daily provide excellent clinical facilities and experience.

It was also arranged for me to have a meeting with these dental students at the home provided for their accommodation by the General Conference in the city of Atlanta. The home is presided over by Brother and Sister L. D. Randall. This arrangement provides a student home under the influence of earnest Seventh-day Adventist workers. It was indeed a pleasure to meet this group, and to present some features of the health-education program that the Medical Department desires to foster.

It was largely through Doctor Mitchell, who is a leading member of the faculty of this dental school, that the General Conference was able to make arrangements in this college for the granting of special consideration to Seventh-day Adventist students. It would seem that a larger number of young men should avail themselves of this training, since the profession of dentistry offers excellent opportunities in both institutional and private practice, and affords another avenue through which our health principles, our medical missionary work, and the gospel message can be presented to the world.

It would appear from the trend in educational circles that the time may soon come when it will be very difficult to secure exemption from Sabbath attendance in this or any other professional school. And since the attendance of our youth at the Atlanta Dental College has fallen below the expectation, the faculty might well become discouraged in their endeavors to provide for Sabbath exemption to such a limited number of students. After observing the excellent opportunities offered by this school, I am convinced that more of our young men should seriously consider enrolling, and look toward taking up dentistry as a profession. I would therefore suggest that any who are interested in or contemplate this work in the near future, should correspond with Dr. R. R. Byrnes, Dean, Atlanta Southern Dental College, 106 Forrest, N.E., Atlanta, Georgia, or Prof. H. A. Morrison, secretary of the Educational Department of the General Conference of Seventh-day Adventist, Takoma Park, D.C.

H. M. WALTON, M.D.
Secretary, Medical Department.



You must maintain a grim and genuine resolution to follow God's light always, and at whatever cost; so that if hereafter He shows you fresh duties to fulfill and fresh victories to be won over self, you may never resist the Holy Spirit, but boldly trample underfoot all difficulties that would hinder you.—*Fenelon*.

Dangerous Bills

FREEDOM of the press is again in jeopardy. Not to mention a number of bills now pending in Congress which attempt to tamper with the United States Constitution, there are two bills in particular which would play havoc with the freedom of the press, and also with religious freedom in the United States.

These bills are known as House Joint Resolution 519, introduced by Congressman Dickstein, and House Resolution 8350, introduced by Congressman Weaver, by request. The Weaver bill is also before the United States Senate, where it appears as Senate Bill 3199, introduced by Senator Reynolds. What chance these bills have of passage we cannot say, but in these days of ultraliberal thought, and under the leading of a liberal administration, Congress has already broken many precedents.

Five years in jail and \$5,000 fine is the penalty which may be inflicted under House Joint Resolution 519 for mailing or taking from the mails "papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, and every article or thing designed or adapted or intended to cause racial or religious hatred or bigotry or intolerance, or to, directly or indirectly, incite to racial or religious hatred or bigotry or intolerance."

On its face this may seem to be a very salutary law, but its ultimate effect would be to forbid and prevent the writing or publication of any article or book dealing with race or religious problems.

Would Bar Religious Articles and Books

This law would prevent the mailing of religious books, magazines, and papers. It would stifle the healthy criticism of religion and the expounding of doctrine, for the charge can almost always be made, no matter what doctrine is expounded or how chaste and discreet the language, that the religious article or book "directly or indirectly" incites "to religious hatred." For there are people in the world who become very much exercised against the teaching of any religion except that which they themselves believe. Their hatred is aroused at the presentation of any religious views other than their own. Hence, no matter how mild or sweet-tempered or in what gentle phrase a religious article may be published, it cannot hope to be received by everybody, and if those who do not agree with the religious sentiments expressed, should permit themselves to become agitated over the subject and to protest against the article or book, this would be sufficient to bar it from the mails and to send its publisher to jail.

Even the Holy Scriptures themselves have some things to say about a "generation of vipers," warned to "escape the damnation of hell." Even the Lord Jesus Christ pronounced a woe upon "hypocrites." "For," said He, "ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Even the Saviour spoke about those who "make clean the outside of the cup and of the platter, but within they are full of extortion and excess," and about certain religious leaders who are "like unto whitened sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (See Matt. 23:13-27.) Are the Holy Scriptures to be denied passage through the United States mails?

Roman Catholic literature frequently contains utterances against heretics, and it is a known fact that both heretics and Jews are denounced by the Papacy in canon law. But are the Roman Catholics, therefore, to be denied the use of the United States mails? We hope not.

On the other hand, the very word "Protestant" signifies one who or a group which protests. The name was coined in 1529 at the time of the protest of the German princes, at the second Diet of Spire, against the corruptions which had entered the church of Rome. But in protesting, it is usually necessary to speak, write, or publish. Are Protestants who are true to the name to be denied the use of the United States mails? We say again, We hope not.

Restrictions on "Native-Born Citizens"

But Senate Bill 3199 and House Resolution 8350 go even further. They make it a felony, punishable by \$5,000 fine and two years' imprisonment, for any "native-born citizen" to advocate principles of government opposed to any particular race or religion. The bill says this penalty shall be

imposed if such citizen "advises, advocates, or teaches, or causes to be taught, advised, or advocated, or who is a member of or affiliated with any organization, association, society, or group that advises, advocates, or teaches, or causes to be advised, advocated, or taught, principles of government based in whole or in part upon opposition to or discrimination against individuals of any particular race or religious creed," or who writes, publishes, circulates, distributes, or displays, or provides money for the above purpose.

In other words, foreigners upon our shores may say what they please about our form of government; they may criticize it and agitate against its foundation principles as much as they like, they may advocate principles that will scuttle the First Amendment to the Federal Constitution, guaranteeing freedom of the press, the right of public assembly, and religious liberty. They may do all this. But if a "native-born citizen" advocates the principle of the First Amendment, which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," he can, under this proposed law, be sent to jail for two years, and find \$5,000. For if he stands to the principle of separation of church and state, he is advocating "principles of government based in whole or in part upon opposition to . . . individuals of . . . particular race or religious creed."

The principle of separation of church and state upon which the American government is founded, is sound. To a large degree America's phenomenal growth and prosperity can be attributed to the civil and religious liberty enjoyed by her citizens. The government which governs least governs best. "Keep the church and state forever separate." Let us petition Congress to defeat H. J. Res. 519, H. R. 8350, and S. 3199.

F. A. COFFIN.

En Route to British Honduras

AFTER laboring nearly six years in the Netherlands West Indies, we found it a real pleasure to spend our furlough in Canada and the United States of America. It filled us with faith and courage, as we visited our churches, to see the faith of our dear people in the speedy triumph of the advent message, and their loyalty to our overseas missions.

We counted it a great blessing to be able to visit the headquarters of our world work at Takoma Park, Washington, D.C., and to attend the Theological Seminary and associate with the students, some of whom have been carrying the third angel's message to the far corners of the earth.

Then as we sailed down the mighty St. Lawrence River from Montreal, through a blinding snowstorm, on October 13, with our tickets for British Honduras, a feeling of loneliness crept over us. We were traveling with 105 gay passengers, all of whom were bent on pleasure. But soon we overheard an Englishwoman, who had traveled all around the world, say, "I just came across from Victoria." At this, I asked if she had ever heard of the Resthaven Sanitarium. And to my question she replied somewhat as follows: "Resthaven Sanitarium is one of the best places I have ever seen for a sick person to go. And I do not see how any sick person going there could do anything else but get better. The doctor and nurses are so kind and good to the sick." We were glad to hear this good word, away out on the Atlantic Ocean, regarding our sanitarium.

We next fell into conversation with the captain of our ship, and learned that he is well acquainted with the work of Seventh-day Adventists. He told us that for many years he sailed past Pitcairn Island, and that often when his ship would anchor there, they would buy fresh fruit from the natives and pay them with flour. "They are a very peaceful and law-abiding people," he said "and all keep Saturday. None of them eat swine's flesh or use tobacco or get drunk." He then told me many of their names, and said that they still send greetings to him to Montreal through other passing captains.

When our ship dropped anchor in the Belize Bay, our hearts were made glad to see a fine company of Seventh-day Adventists in a small boat. They had come out to welcome us to this field, and a royal welcome they gave us. Their coming to meet us made us feel as Paul did when he first met the believers at Appii Forum and the Three Taverns,—"he thanked God and took courage." God has

given us a wonderful message and a wonderful people scattered all around the earth, all of whom are working for the gathering in of a people for the heavenly kingdom.

There is a great work here yet to be done. Remember us in your prayers and offerings, that God may help us to finish the work here before probation closes. Greetings to those who were so kind to us.

L. ASTLEFORD.

Southwestern Junior College

It was the writer's privilege recently to join Prof. H. H. Hamilton and his faculty and students in the Week of Prayer at Southwestern Junior College. A spirit of quiet thoughtfulness and serious purpose pervaded the school, and in this atmosphere the Spirit of the Lord spoke to the hearts of the students. Again it was demonstrated that "the Holy Spirit loves to address the youth, and discover to them the treasures and beauties of God's word."

In a time like this, when they are facing the overwhelming issues of the future, our young people need to be gathered into our own schools, where the Holy Spirit pours out His power. It is satisfying, therefore, that the enrollment of the college is larger this year than it has been for many years. This increased enrollment bears eloquent testimony to the appreciation and faith which Seventh-day Adventist parents and young people have in the ideals and aims of Christian education. It is evidence, too, that our young people look to our schools to prepare them for service in that field where "the harvest truly is great, but the laborers are few."

H. S. Miller, the Bible teacher, has a number of groups that are conducting gospel meetings, distributing literature, and engaging in other lines of missionary endeavor. These missionary activities are full of meaning to the students and to the field. To students they mean growth and experience; to the field they mean a supply of oncoming workers.

Southwestern Junior College, since its beginning as Keene Academy in 1894, has sent out into the world field a great army of workers who have established a fine tradition of consecrated service.

ALFRED W. PETERSON.

Saloons Back Worse Than Ever

Brands Repeal "Colossal Failure," Defends Prohibition as "Most Effective Method Ever Tried" in Liquor Problem

By E. W. Rumsey, Pastor of the Baptist Church, Union City, New Jersey

[The following letter addressed to the editor of the *Hudson Dispatch*, Union City, New Jersey, was published in that paper Monday, December 13, 1937. By permission of the editor and Pastor Rumsey we are reproducing this in the *REVIEW AND HERALD*. We believe that our readers will appreciate the facts which are so clearly and logically presented in this statement.—EDITOR.]

EDITOR OF HUDSON DISPATCH:

Your editorial of December 7, entitled, "Four Years Under Repeal," is a curious mixture of truth and error.

You admit that "the bootlegger is still with us." Very true. He was with us before prohibition, he was with us during prohibition, and he is with us still.

You say he is not as numerous as he used to be. This statement is open to question, but assuming that it is true, the reason is that much more stringent laws have been enacted for the protection of the legalized liquor dealers than ever were enacted for the protection of society against the evils of the liquor traffic when prohibition was in force, and much more strenuous effort is being made to enforce the law. Twice as many enforcement officers now battle bootleg liquor as during prohibition.

You admit that "the saloon, which it was promised would never come back, is back—under an assumed name." I would say, "Very much so!" Before prohibition there were over 177,000 licensed saloons. Now there are more than 400,000.

You say "the saloon is back," but that "bad as it is, it is not as bad as the speak-easy." In making this comparison you imply that the speak-easy was born when the saloon was abolished, and died when the saloon came back. On the contrary, the speak-easy was hoary with age when prohibition began, and neither prohibition nor repeal succeeded in killing it. Consequently we now have both the saloon and the speak-easy. What difference therefore does it make which is the lesser of two existing evils?

You say the saloon is not "as bad as having the home life saturated with kitchen and cellar bars," yet you admit that people are now drinking "in front rooms of their homes." If so, then what difference does it make whether they drink in the kitchen or in the parlor? "Hypocrisy," you say. Well, I'll discuss that farther on.

You say the new "tavern" has "many" of the evils of the old saloon. The fact is, it has all of them, and more. From widely distributed areas come reports of saloons, taverns, cocktail rooms, taprooms, etc., running at all hours, resuming old alliances with gambling, gangsterism, prostitution, political corruption, and crime in general, with girls as young as sixteen for barmaids and with women and girls conspicuous among the patrons.

An official of a large hotel in New York City is quoted by the *Herald-Tribune* as saying that, prior to prohibition, on only rare occasions did one see unescorted women imbibing cocktails in the afternoon, but that, since repeal, at least fifty per cent of the patrons have been women. "Old Saloons Plus Women Equal New Taverns," ran a headline in the *Chicago American*, March 6, 1934. "High School Boys and Girls at the Bar, and Dead Drunk on the Floor," said the *Chicago Herald-Examiner* of the same week.

Tremendous Increase in Drinking

You say, "People are still drinking, copiously." Again I say, "Very much so!" Treasury Department figures show a tremendous and constant increase, amounting at times to a million gallons a month, in the consumption of both domestic and foreign liquors since prohibition was repealed.

Keeley cures not only multiply; they thrive, with a mounting number of women patients. A great life-insurance company reported year before last that indulgence in alcohol since repeal shows an increase of 183 per cent as a cause of uninsurability among men and women under thirty. Dr. Joseph A. Cappe, professor of medicine, University of Chicago, says, "We're becoming a nation of hard-liquor drinkers." Excessive drinking in New York City is increasing "by leaps and bounds," says Dr. S. S. Goldwater, commissioner of hospitals, on the basis of figures submitted by Dr. Karl M. Bowman, of Bellevue Hospital, where fifty per cent of the admissions are alcoholics.

Arrests for drunkenness have shown a tremendous increase. "Deaths caused by drunken drivers have almost doubled in four years," says Arthur W. Magee, commissioner of motor vehicles of our own State. "Drunken drivers have increased ten times as fast as automobiles in New York State," says Dr. T. W. Kilmer, surgeon of New York State Association of Chiefs of Police. Even the liquor interests themselves are getting panic-stricken and are warning the public through their paid advertisements that "neither whisky nor any other alcoholic liquor has any place at the wheel of an automobile."

But, you say, people are now drinking openly, instead of "secretly or hypocritically." So they are; but I cannot agree with your assumption that this is an improvement. As long as they are "still drinking copiously," what difference does it make whether they do it openly or secretly? Just this: That they add the influence of their public example to the sanction of the law, to the effect that "to drink, and to drink copiously" is a legal, decent, respectable, and popular thing to do. The net result of which is to make drinking still more popular and widespread. I cannot agree with you that the fact that people do wrong openly and shamelessly, rather than secretly and shamefully, makes it any less wrong.

You say, "On the whole, things are much better than during prohibition." What are the facts? During prohibition the death rate was reduced 200,000 every year; the consumption of liquor was reduced at least sixty-four per cent; the number of children taken to child welfare associations on account of cruelty and neglect from drunken parents decreased fifty-four per cent; admissions to alcoholic wards in hospitals and sanitariums dwindled by thousands; thirty-eight to fifty Keeley cures and all of the sixty Neal

cures were closed; arrests for prostitution decreased fifty per cent; infant mortality decreased forty-two per cent; savings and life insurance broke all records; the open saloon was abolished; and all liquor advertising was stopped.

Traffic Accidents Have Mounted

Since repeal the consumption of liquor has increased; drunkenness has increased; traffic accidents have mounted; admissions to alcoholic wards have multiplied; Keeley cures have reopened and are crowded with patients; poverty and vice and crime and juvenile delinquency have increased; the problem of the unemployed has been complicated by the problem of the unemployable; the open saloon has returned in worse form than ever before—and the legalized liquor interests are spending \$25,000,000 a year in an advertising campaign for recruiting new alcohol addicts! On what, then, pray tell me, do you base your assertion that "on the whole, things are much better than during prohibition?" Better for whom? For the liquor interests, of course!

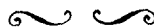
You add, "but not as good as before prohibition." You are absolutely right about that, but you have stated it altogether too mildly.

"In due time," you believe, "there will be a swing back, and people will again drink less." Not as long as newspapers, magazines, billboards, and radio programs continue to flood our country, invade our homes, and beguile our children with attractive liquor advertising. Not as long as the sanctions of the law and the usages of polite society make it the proper and popular thing to do to buy, sell, and use alcoholic beverages. Experience has demonstrated that the amount of liquor consumed is in direct proportion to the facilities for getting it and the degree of trade promotion permitted.

The nature and effects of alcohol have not been and cannot be repealed. Science informs us that alcohol is a dehydrating, protoplasmic poison, a narcotic, a heart depressant, and a habit-forming drug. It is folly therefore to expect people to exercise self-control in the use of a drug the very nature of which is to destroy their self-control. "Medically and socially," says Dr. Richard Cabot, of Harvard Medical School, "the case against alcohol is just as clear as the case against opium." Manifestly, therefore, the only safe and sane policy is total abstinence for the individual and prohibition for society.

You refer to the decrease in liquor consumption which preceded the Eighteenth Amendment. You overlook the fact that, by means of local option and State-wide prohibition, two thirds of the area and three fourths of the population of the United States was "dry" before the Eighteenth Amendment was adopted.

You claim that "prohibition put back the cause of temperance a good many years." I claim, and my claim is substantiated by the facts, that prohibition proved itself to be the most effective method ever tried of dealing with the liquor problem, despite its lax enforcement, and that repeal, and not prohibition, set back the cause of temperance. Repeal has "worked like magic" in doing the very opposite to all that was claimed for it by its advocates. It has not "bettered conditions, on the whole." Instead, it has made conditions infinitely worse than ever before. Repeal is a colossal failure!



The Ministry of Angels in Our Colporteur Work

"Lo, I am with you alway."

What a comforting message this is to the children of God! In all ages the Saviour is with His people to cheer, to comfort, and to bless. It makes no difference what their circumstances may be; if their hearts are lifted up to Him, He is by their side, whether they are behind prison bars or enjoying the fullest freedom to carry forward the work of God. In sorrow or in joy, in sickness or in health, whatever the case may be, He is with His people in fulfillment of the precious promise given to the disciples centuries ago: "Lo, I am with you alway."

What a host of heavenly angels there are to carry out His commands! How swiftly they fly to do His bidding! No

sooner is there a cry for help than angels are sent to the needy soul. Truly they are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Angels attend our faithful colporteurs in their service for the Lord. Notice the following paragraphs from the little book entitled, "Colporteur Evangelist:"

1. *Angels are round about the colporteur in his work.*

"If he puts his trust in the Lord as he travels from place to place, angels of God will be round about him, giving him words to speak that will bring light and hope and courage to many souls."—Page 6.

"Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way."—Page 40.

"Let him remember that both in the time of encouragement and the time of discouragement the heavenly messengers are always beside him."—Page 84.

"Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the highest culture, the most exalted service possible to human beings in this world, are theirs."—Pages 97, 98.

2. *Angels attend the books which contain the truth.*

"The same ministry of angels attends the books that contain the truth as attends the work of the minister.

"As God blesses the minister and the evangelist in their efforts to place the truth before the people, so He will bless the faithful canvasser."—Page 9.

3. *Angels hover over those who study the truth.*

"I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. . . . As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading.

"I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy."—Pages 28, 29.

What wonderful comfort it is to know that the same heavenly messengers who accompanied the blessed Saviour in His ministry on earth, and who comforted the apostle Paul and the saints of God throughout the ages, are with us today; and they are with us to bless, to help, and to guide us continually. Let us ever remember that "the angel of the Lord encampeth round about them that fear Him, and delivereth them."
W. E. READ.

Appointments and Notices

BOOK REVIEWS

of

"THE EDUCATION THAT EDUCATES"

Expositor and Homiletic Review (November, 1937)

"An evaluation of Hebrew education as compared with ancient and modern systems, and an application of its principles and methods to present-day educational problems. The author analyzes ancient Greek education; the faults of modern education in England and America; and points out their comparative failure. Then he presents and discusses critically the Hebrew educational program, and considers quite fully the subjects taught both as to content and as to methods of instruction."

The Presbyterian (October 28, 1937)

"The theory of this author is that modern education has failed to educate. It is education that does not educate. He quotes several authors to prove his point. The ancient Hebrews had the education that educates. The training of the Hebrew youth included the physical, the mental, and the moral. The principal textbook was the Bible. The Bible should be in the curriculum of education today. He urges that parents teach morals

to the youth in the home. Much space is devoted to showing why Hebrew training built character. Character is the foundation of education. The final chapter is 'Christ and Education.' Most people would do well to read this book. It contains good material. Modern educators would do well to carry out its main thought—Character building through the study of the Bible."

The Sunday School World (January, 1938)

"Students of education, both religious and secular, will find in this book surprising values. It is a frank evaluation of the Hebrew principles of education as compared with ancient and modern systems. The author's suggested application of these principles to modern educational problems is worthy of serious consideration. It has particular value for Christian churches and for Christian homes, in that it points out the necessary relationships between education in the home under the guidance of parents, and the work done in the schools and churches. Liberal quotations are made from the Old Testament Scriptures in support of the principles which the author sets forth."

The Presbyterian Tribune (November 11, 1937)

"This book opens with a severe indictment of modern education. Many of the charges brought forth are so pertinent that this reviewer would be glad to quote at length, but the gist of the matter, according to the author, lies in the following:

"As matters now stand, the development of mere intellect has failed. Our educational theory has developed a fatal weakness; in the moment of our greatest confidence in it, it has broken down, and the primitive instincts and practices of savagery have gained the supremacy. No nation in history has been able to survive without God; it is not probable that America is an exception."

"The author treats the Old Testament uncritically, but the study is a contribution to Christian education, and may well be studied by our church school teachers."—C. A. Hawley, *College of the Ozarks, Clarksville, Arkansas.*

Bibliotheca Sacra (October-December, 1937)

"This is a study of Hebrew education based on both the Old and New Testaments. The title of the book sets forth one of the main theses of this wonderfully fine presentation of an education that fully served an intensive objective among the Hebrews for centuries. Another main contention is that this education could most profitably be adopted and employed in present-day education. To all who are interested in educational pursuits, or studies, or evaluations, here is a volume that will furnish most valuable instruction and downright inspiration. It is to be enthusiastically commended."—Prof. M. H. Roach, *Dallas Theological Seminary, Dallas, Texas.*

"The Education That Educates," by Marion E. Cady (260 pages; price, \$2), published by Fleming H. Revell Company, New York, may be had by ordering from your Book and Bible House.

PRAYER FOR HEALING

- A Wisconsin sister desires prayer for healing.
- A sister in Mississippi desires prayer, that she may be healed.
- A Mississippi sister requests prayer for the healing of an incurable disease.
- A sister in Washington requests prayer, that she may recover from her illness.
- A sister in Ireland, who is suffering from high blood pressure, requests that the readers of the REVIEW remember her in prayer.



PROF. OTTO M. JOHN

OTTO MARION JOHN was born in Great Grimsby, England, August 23, 1883; and died at his home, 4606 Calvert Street, Lincoln, Neb., Thursday afternoon, January 13, 1938, at the age of 54 years, 4 months, and 21 days. After teaching his classes in the morning and eating his lunch, he lay down to rest. He never awakened from his sleep, his death resulting from a heart attack.

Professor John was the son of Dr. A. A. and Ella (Hanson) John. His father was one of the early denominational workers in England, having been sent there from Illinois by the General Conference in 1881. In 1889, when Professor John was six years old, the family returned to America. After receiving his grade-school training in Iowa and Michigan, he moved with his parents to Mexico City, Mexico, where his father was a physician in the Guadalajara Sanitarium. In 1903 he was graduated from the Mary Keener Institute, a junior college in Mexico City. Later he attended Southwestern Junior College, at Keene, Tex., and came to Union College in 1906, where he was graduated in 1908.

After graduation he went to Mount Vernon College, Mount Vernon, Ohio, to head the science department, until 1914. He then transferred to Washington Missionary College, Takoma Park, Washington, D.C., where he filled the position of dean of the college science department for five years. This period of service was followed by four years as associate secretary in the General Conference Department of Education. In 1921 he was ordained to the gospel ministry.

In 1922 Professor John was called back to College View to become president of Union College, in which capacity he served for two years. He continued at Union College one more year as academic dean. From there he went to Berrien Springs, Mich., where he served as dean of Emmanuel Missionary College until 1928. He then became president of Atlantic Union College, at South Lancaster, Mass., a position he filled for eight years. In 1936 he moved back to Lincoln to take the position of professor of education and director of secondary teacher training at Union College.

During his work at various institutions, Professor John attained his master's degree in science at George Washington University in 1917, and

continued further graduate study at that place and also at Nebraska, Harvard, and Boston Universities.

While teaching in Mount Vernon College he was married to Deborah Ann Secor, August 9, 1911. To this union were born three children: two sons, Edward Allen and Donald Lee, both attending the College of Medical Evangelists at Loma Linda, Calif.; and one daughter, Marion, a student in the secondary training school at Union College.

Besides a devoted wife and children to mourn their great loss, are his mother, aged 82, of Glendale, Calif.; one brother, Walton C. John, of the United States Bureau of Education, Washington, D.C.; and two sisters, Mrs. Jesse Greenup, of Lima, Peru, and Mrs. Nena Cory, of Glendale, Calif.

The faculty and the student body of Union College and the members of the community, as well as innumerable friends in many parts of the world, also join in mourning the departure of their beloved colleague, teacher, and associate. Professor John was a man of noble Christian character. He had long served as an educator in the Seventh-day Adventist denomination, and his sudden death came as a tragedy to all who knew him.

More than a thousand people attended the funeral services held Sunday afternoon, January 16, from the Seventh-day Adventist church in College View. M. L. Andreason delivered the funeral address. He was assisted in the service by Frank H. Yost, J. N. Anderson, D. D. Rees, and S. J. Lashier.

The faculty and students attended the funeral in a body, both at the church and at the grave. G. D. HAGSTOVZ.

MRS. E. J. KRAFT

CAROLINE L. KRAFT, daughter of Mr. and Mrs. Karl Petschuch, was born January 15, 1896, in Pressburg, Austria. She came with her parents to America at the age of six. Her parents accepted the truth at Friedensau, Germany, where they had attended a camp meeting. Caroline accepted Jesus as her Saviour early in life, while attending church school.

November 16, 1920, she was married to Edward J. Kraft. In January, 1921, Brother and Sister Kraft were appointed by the Mission Board of the General Conference as missionaries to Japan, where they spent sixteen years. They returned home for the General Conference in 1936, and after a few months' residence in America, Sister Kraft became very ill. During her illness she was a constant reader of the word of God. In one of her prayers she asked the Lord for a special text, and in opening her Bible, read the verse found in the book of Job, chapter twenty-three, verse ten, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." She ever kept this text in mind, and received much comfort from it.

After a few months at the hospital she seemed to improve in health, but after a time she had to return for further treatments. The doctors felt that a change of climate might be beneficial to her health; so she was brought from the St. Helena Sanitarium to Loma Linda. She had been in Southern California only about two weeks when she quietly fell asleep, January 2. She leaves to mourn, her husband; two children, Evelyn and Edwin; father and mother; two brothers, Karl and Paul; two sisters, Mrs. Herman Neuman and Mrs. Ludwig Wencil. J. J. STRAHLE.

LIFE TOO SOLEMN TO BE ABSORBED IN TEMPORAL MATTERS

We read in the Spirit of prophecy that "life is too solemn to be absorbed in temporal and earthly matters." Then we are told further that the moments are to be invested in study, and unfavorable surroundings and poverty need not stand in the way of cultivating the intellect. Let us cherish the light given us, and make our precious evening hours count definitely in preparing us for finer service. The Home Study Institute, our General Conference school, is ready to lend a helping hand to all forward-looking persons who are not able to get into one of our resident schools. Our catalogue is yours for the asking.

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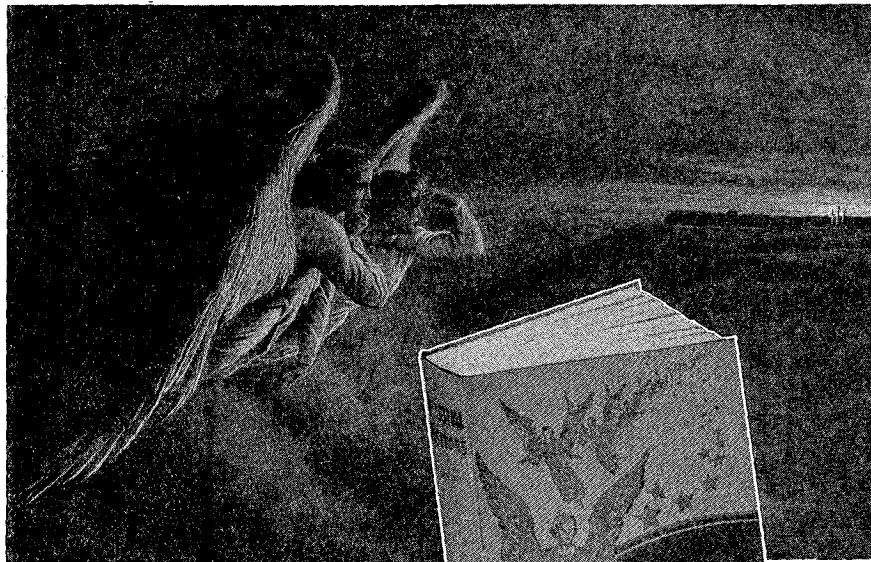
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CELESTIAL VISITORS

To Guide You in All Your Ways



"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Ps. 34:7.

**A NEW
COURAGE-
BUILDING BOOK**

by C. G. BELLAH

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OF SPECIAL INTEREST

The Fruit Borne by One Book

A SISTER in Norrköping, Sweden, some months ago went to visit relatives. She took with her one of our books, and prayed that God would open the way for her to lend the book to some one who would be interested in the truth.

One day she heard a hymn being played in an adjoining room, and at the first opportunity thanked the player, and expressed her pleasure at hearing a Christian hymn sung. The advance was received in a friendly spirit; so she asked if the musician would be so kind as to play for her one of our own hymns. The lady looked through the book and inquired by what church it was published.

When our sister replied that it was a Seventh-day Adventist hymnbook, a blind man who was standing by at once exclaimed, "If you are a Seventh-day Adventist, then you are in the right way." It seemed that his father had bought a book from a colporteur many years before—"The Great Controversy." This book had been highly treasured in the home. Until he became blind, the man who told the experience had been a frequent reader of the volume, and he was convinced that the people who published it were the servants of God, and teachers of the way of truth.

The result of this conversation was that the musician expressed a strong desire to read the book herself. Her husband also joined in the request for the loan of it, that they might read it. Later, one of our ministers was put in contact with the couple, and it was not long before they were keeping the Sabbath. Their change of religion was talked of in the village where they lived. One day the local blacksmith, himself the leader of a small local church, called upon them and told them that he felt a strong desire to spend a Sabbath with them, to see how they kept their new day of rest. They welcomed him to their home, and he spent the day with them.

Now the blacksmith also is keeping the Sabbath, and there is a good interest in the neighborhood. The new Sabbathkeepers have engaged this year in the Harvest Ingathering campaign, and have gone beyond their goal. They are happy in the truth, and are hoping that the blind man will before long take his stand also.

At last the book sold to the father of the blind man has accomplished the purpose for which it was sold.

W. T. BARTLETT.

A Needy Field

THE Malayan Union is an interesting field. In fact, to my mind, it is the most interesting field in all the world. We have here a variety of governments, languages, religions, and other conditions which make it a cosmopolitan field in which to labor. Our population is made up of Buddhists, Mohammedans, Hindus, and pagans. In spite of seeming hindrances to the progress of the message, the work is going steadily forward, and souls are gradually being gathered in.

We appreciate the publicity given the work of this union in the recent issue of the REVIEW which featured the work in the Far Eastern Division. We are glad that our people who read the REVIEW have had this opportunity of learning something about the problems and progress of the work in this section of the mission field. We do know that our people in America and in other home fields, are making real sacrifices in order to provide means for the support of the work in mission lands; yet our missionary forces in some of these heathen lands are pitifully inadequate to cope with the overwhelming task of evangelizing these great heathen populations.

In all of Buddhist Siam, with probably fourteen million inhabitants, we have just two families of foreign missionaries, with a third family in America on furlough. Associated with these missionaries is a little group of native workers. In French Indo-China, with about twenty-three million inhabitants, we have two missionary families, with a third family on furlough in America, and the prospect of a fourth family coming out soon to join them in the work.

The Lord is pouring out His Spirit and is leading many to a knowledge of the truth through the work of this little band of missionaries and their native associates.

In the face of this task of great magnitude we are all of good courage, believing that the Lord has a way to finish the work in these heathen fields, if we as workers will fully yield ourselves to the working of the Holy Spirit. We can assure our people that every dollar of mission funds sent to us is being carefully used for the carrying of the third angel's message to these benighted people.

E. A. MOON.

The Raven in Poland

IN his classic "History of English Hymns," Duffield tells of a Polish peasant named Dobry, a pious Lutheran, who lived near Warsaw in the time of King Stanislaus (1764-95). The peasant's family were in want, and his landlord was about to turn him from his home in the dead of winter. As he knelt with his wife and children, they sang a hymn of trust as a united prayer to God. Duffield says:

"There was a rap at the window. Dobry went to it, opened it, and a raven which his grandfather had trained and set at liberty popped in with a valuable jeweled ring in its beak. The peasant took the ring at once to his minister, who identified it as the property of King Stanislaus, to whom he restored it.

"The king sent for Dobry, rewarded him handsomely, and the next year built him a new house, and gave him cattle from his own herds. Over this house door, on an iron tablet, appears still, it is said, the effigy of a raven with a ring in its beak."

The prayer that family prayed became Paul Gerhardt's hymn of trust. Our English hymnbook begins it,

"Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
He shall lift up thy head."

W. A. S.

"Strike Here"

ONE day a worker of another denomination visited the Chile Conference office in Santiago, and asked E. W. Thomann about the progress of the work. Elder Thomann said that our work was prospering under the Lord's blessing, because all our workers work, and even our president goes out and sells hundreds of our missionary papers.

Then the man said: "We are different in a way. Our leaders are like the blacksmith. The blacksmith holds the hot iron on the anvil and then indicates with a small hammer where he wants the iron struck. When he says, 'Strike here, and here, and here,' the helper strikes with his heavy hammer. That is the way we do our work. But your president takes the big hammer in his hands and sets every other worker a good example. Each worker must keep his own iron hot and know when and where to strike."

The great advent movement goes and grows the world over because the leaders, workers, and laymen do not wait for the "Strike here" orders. In fact, every believer is, or should be, of himself a leader, and every blow given on the anvil of truth should count for constructive work. We thank God for faithful, active, and efficient leadership in our organizations and churches. Let every one who loves the truth for this time say, as did the apostle Paul, "Be followers together of me, and mark them which walk so as ye have us for an ensample."

J. L. BROWN.

"ARE not the ad writers borrowing our vocabulary?" asks R. E. Crawford, of the Georgia-Cumberland Conference. He sends a circular appealing for subscriptions to a popular news weekly, the appeal beginning:

"'Watchman! What of the night?' War clouds gather. Important men with well-worn briefcases make quick, furtive trips from Berlin to Moscow—from Moscow to London, Rome, Vienna, Paris. Secret talks behind closed doors. . . . What of tomorrow?"

True it is that secular journals, following the swift whirl of events, must needs appear as commentators on the signs of the times foretold in prophecy.

W. A. S.