

The Advent and Sabbath Review and Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 115

Takoma Park, Washington, D.C., U.S.A., February 17, 1938

No. 7

The Shortest Way

BY W. A. SPICER

THE shortest way, the quickest way, to finish the work in all the home-base fields is the long road to *all* the fields. When this gospel of the kingdom is preached in all the world, as a witness to all nations, "then shall the end come." The Lord will finish the work in all the fields.

The early church had a commission from God to carry the gospel into all the world; and they bore the witness to the known world in that generation:

"The hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1:23.

Living but to do God's will, and surrendering all to service, the believers of that first century went forth "conquering, and to conquer." Rev. 6:2.

The apostle Paul and his companions had journeyed to and fro over Asia Minor, raising up companies of believers along the highways of travel. Paul was of Tarsus, and we may say Asia Minor was to him a home field. Why should he not push on and on in Asia Minor until all parts had been worked, and then go on to regions beyond? But the Spirit, seeing the needs beyond, forbade him to preach the word in the province of Asia, and suffered him not to go into Bithynia, both provinces of Asia Minor. Acts 16:6-8. The Lord, the Leader of the missionary campaign, knew a quicker way of bearing the witness not only to the Asia Minor home base, but to all the known world. His guiding providence led the little band down to Troas, a seaport on the waters that separated Europe from Asia. There, in vision, the apostle heard the cry from Macedonia, "Come over into Macedonia, and help us." And so they were called to Europe.

The pathway to a quickly finished work of witnessing in Palestine and Asia Minor lay toward the unentered lands afar. We have much yet to do in North America, in Europe, in all the old fields. But we shall cover the old fields quicker if we divide means and men with the regions yet beyond. The long way round is the short way.

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

Our True and Only Example

CHRIST the Lord is the one and only example for the Christian believer. In our estimation, no man or woman in this world is to occupy this place. The world has its heroes and its heroines. These are looked upon as examples worthy of emulation. In some respects these leaders may possess excellent virtues, but they also have many weaknesses, often vices. And where any human being is taken as an example or a pattern, his vices as well as his virtues are emulated. In Christ the Lord dwells the fullness of high and holy attributes and qualities of character. In copying Him we will copy only the good, the true, the noble, the beautiful. The nearer we approach to His measurement of character, the more Christlike we shall become, the more perfectly shall we meet His standard of divine perfection.

A Twofold Danger

As Christian believers, our danger in looking to our fellow men is twofold. Perhaps the chief danger is looking to them to criticize. They do not meet our conception of what is right and proper. We are displeased with the way they dress, with the manner in which they eat, with the houses in which they live, and with their deportment in general. And in our inner consciousness we come to believe that we are better than they, that we express in our lives right principles and they represent the opposite. This leads to the cultivation of a spirit of self-righteousness on our part. We may not say in words, as did the Pharisee of old, "God, I thank Thee, that I am not as other men are, . . . or even as this publican," but we act upon this principle.

It is right and proper that we should take account of the sins of our brethren and sisters in the church, and that we should put forth consistent effort to recover them from the snares into which they have fallen. But in order to help them, we must labor for them in the spirit of Christ, labor to win them to the right. We can do this only as we are continually conscious of our own natural weakness and our own danger of falling into sin. The apostle Paul exhorted the church in Galatia in these words:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

The spirit of meekness is the spirit of charity, of love, of kindness, the spirit of Christian helpfulness. When we recognize the sins of our own hearts,—sins unknown to our fellows, but known to God and to ourselves,—and when we remember that we have been tempted and have yielded many times, we shall be led to be very considerate as we put forth labor for those who err.

Making Men Our Example

The second way in which we are tempted to look to men is in making them our examples, permitting them to think for us, and excusing our conduct because of similar conduct on their part. This procedure is not only unchristian, but most unmanly and unwomanly. When we do this we lower ourselves to

the plane of childhood. We often see a child who, when corrected by his parents, excuses his words or acts because some other child has done the same. Such reasoning belongs to the state of immaturity. It does not belong to the state of men and women. When we recognize that in the judgment hour every man must give an account of himself to God, that so far as human help is concerned, he must stand alone and unaided as he answers to the divine tribunal, we shall feel the necessity of keeping free in our Christian experience from the power of human influence. Inquires the apostle Paul in his Epistle to the Romans:

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more."

Why These Observations?

Why do I make these observations? I am prompted to do so because I receive many letters from the field from those who are confused in their thinking, and who are stumbling in their Christian experience because they see something in others which brings them great distress of mind. A leader in the church goes astray. He does not follow the principles of health reform, according to some. His wife does not dress in harmony with the principles of modesty and simplicity. His children go to the movies. Some minister is pointed out who does not practice everything that he preaches. These things are sufficient to bring discouragement to some conscientious soul.

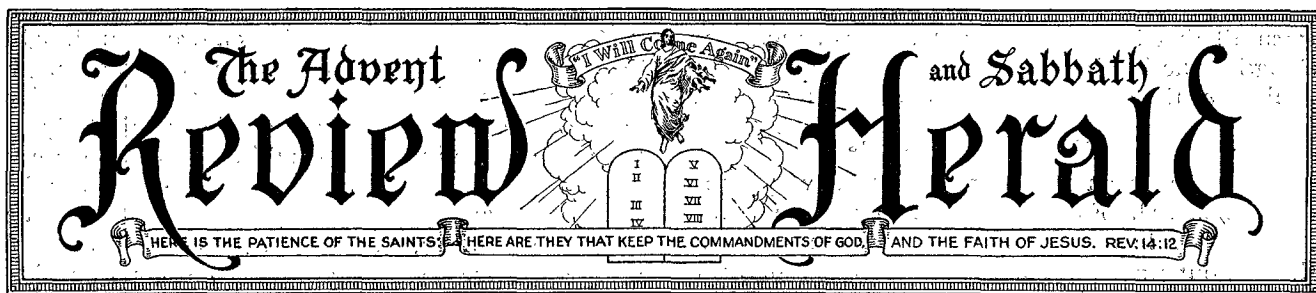
I sympathize with these tried and tempted ones, and I do the best I know how to cheer them on and lead them to see that God has never given them a human model as a guide, that regardless of what others do, they must take Christ as their example. Of course, I recognize that our ministers and the leaders in our churches and the wives of our leaders should be examples to the flock. Wherein they fail to do this, God will hold them responsible. Even so, it is not for us to become confused over what others may do.

Incentives to Faithfulness

If others are cold and indifferent, this should incite us to warmth and fervor in the service of God. If we see in our church disloyalty on the part of any, we should be incited by it to greater loyalty. In my judgment, we should react to the failures of our brethren in this way, rather than allow our minds to become distracted and vexed over things we see. I often think that if we should look for the good in others, instead of for the evil, the good would more than counterbalance the bad. And that which would make us charitable toward our brethren and sisters will be an analysis of our own hearts and minds.

God is particular. He is particular in small things. His judgment will take into account not alone the great deeds, good or evil, that we have done, but our words, the thoughts of our hearts, the motives and purposes that have possessed us. It is for us always to bear that in mind. But let us bear this in mind

(Continued on page 6)



Vol. 115, No. 7 Takoma Park, Washington, D.C., February 17, 1938 One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D.C., U.S.A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

A New Dark Age

ONE of the most arresting thoughts that presents itself to our minds is the literal manner in which the prophecies are being fulfilled before our eyes today. This is well illustrated by the familiar passage in Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:1, 2.

Here we have a picture of the last days as characterized by great darkness enveloping the peoples of the earth. Now it is true that in a sense that description of the world would fit at any time, for the world lieth in wickedness. The New Testament writers spoke of converts to Christianity as having been translated out of the kingdom of darkness into the kingdom of God's dear Son. But in a very definite and pronounced way we are to expect darkness to cover the earth in the last days, and men, therefore, to be groping, not knowing whither they go.

A Description of Our Day

Now listen to two remarkable descriptions of our present day. The first is found in an editorial in the *Federal Council Bulletin*, which is the official organ of the Federal Council of Churches, the most representative organization in American Protestantism. The editorial is discussing the importance of the great Oxford conference of all of the churches that was held last summer at Oxford, England.

Our readers will recall that we discussed this and the Edinburgh conference in the columns of the *REVIEW* a short time ago, and brought out the fact that this Oxford meeting was the greatest of its kind since the Reformation days. One of the real reasons why it was called was that the churches now realize that the world about them has become so pagan and so hostile to all the ideals and the principles of Christianity, that unless the churches unite and gain the strength that comes from unity, they can hardly hope to withstand the pagan forces crowding in on them from all sides.

This editorial in the *Federal Council Bulletin* opens with a quotation from a well-known liberal professor who is discussing the Oxford conference as he imagines a future historian would describe it. He believes that in some far-distant day a historian, looking back to the early days of the twentieth century, would write as follows:

"Oxford came too late. Once again it was the 'home' of lost causes and impossible loyalties." All the findings of this conference, applicable as they were to the tragic situation in the early twentieth century, never registered with the

churches, and so failed to forestall the debacle or prevent the dark ages which followed."—*Federal Council Bulletin*, November, 1937.

The comment of the *Bulletin* editor on this doleful picture is this:

"No one who faces realistically the actualities of the world situation, or who tries to answer the question as to how what happened at Oxford can be made to lighten the life of the churches and thereby of the world while there is yet time, will doubt that there is ground for fears."

Now the phrase to which we wish to call particular attention is this, "the dark ages." It is into such an age that churchmen feel today the world is moving.

"A Dark Road"

Place alongside this another description of our times. The *Christian Century*, from which we have occasion frequently to quote, because it is the most representative interdenominational journal published in America, contains in the closing issue of 1937, an editorial discussing the state of the world at the turn of the year. We quote the first paragraph:

"Another year enters history. Many will see it pass with-out regret, remembering it as a period of fear, when most of man's efforts ended in failure, and every day brought new foreboding. Everywhere the sense of apprehension, the feeling that civilization is rushing blindly to an awful doom, has increased during the twelve months now closing. No longer is the question asked, 'Will there be another world war?' The terror at the back of men's minds now forces their lips to say, 'When will the second world war start?' Many with historical insight, viewing the events of 1937, are questioning, 'Has the new world war begun?' Man, the hunted quarry of his own follies, staggers along a dark road that seems to lead toward a greater darkness."

We do not recall having read in many a day a more gloomy or more doleful declaration than this. This liberal editor thinks that man is staggering "along a dark road that seems to lead toward a greater darkness." Further on in the editorial is found this comment on conditions in England, which are typical of conditions in many lands today:

"Gas masks have been provided for every man, woman, and child in the British Isles. And as 1937 closes, the government is rushing through Parliament a law which, on the outbreak of war, will transport seven million of the inhabitants of the cities of England into the country and hide them in woods or in caves in the earth. England marshals her might to prepare her people for a return to the Dark Ages!"—*Idem*.

Note those closing words, "a return to the Dark Ages." Place them alongside the almost identical thoughts found in the preceding quotation. Then bring to mind very similar descriptions given by other eminent commentators on world affairs today; and

when all that has been brought to mind, then place alongside the inspired forecast, "Behold, the darkness shall cover the earth, and gross darkness the people."

Appropriate Comments

There are several comments which may appropriately be offered. First, as we have already mentioned, the remarkable fulfillment of the prophetic descriptions of our time. But more striking is the *source* of some of these descriptions of our troubled world. It is not Adventists who are here speaking, or even statesmen, who have from time to time viewed the future with foreboding. The statements, instead, are made by spokesmen for that group in the world who might be described as die-hards for the doctrine of world progress. It has been liberal churchmen who have kept insisting, in the face of growing evidence to the contrary, that even if all was not well for the world, the future would surely soon bring about a better condition. These apostles of a material millennium brought about by the efforts of man, quite refused, even through World War days, to believe that their beautiful doctrines of the future were unfounded. They were sure the world was being purged by war, and that a better world would arise from the ashes of the terrible conflagration.

Adventists Outdone

But now these ardent apostles of the roseate doctrine of the soon-coming Utopia, who often ridiculed our prophetic preaching, are almost outdoing us today in the gloomy picture they paint of world conditions, both present and future. To our mind, this complete reversal of attitude and viewpoint on the part of liberal churchmen, is one of the most significant facts of our day, and provides a most unexpected and forceful support for the Bible predictions we have been making.

But the most important comment that should be offered, is that these conditions in the world give the greatest timeliness and force to the command, "Arise, shine." This is a day when there must not be an unlighted Adventist; that is, an Adventist who does not have shining out from him the light of this truth. The glory of the Lord has risen upon us. God has caused the light of heaven to shine on our way. He has given us a knowledge of prophecy, which is as a light in a dark place that shineth more and more unto the perfect day. But that light is not to be kept to ourselves. It is to shine out, that others may see the way of life everlasting.

The Crossing Watchman

We read one time of an accident case that was being tried in court. It seems that a car had collided with a train at a railroad crossing at dusk. The crossing watchman was on the witness stand. He was asked whether he was on duty at the time of the accident. Then, whether he was actually standing out in the road at the time of the accident. And finally, whether he was waving his lantern. To each of these questions he replied, "Yes," and was dismissed from the witness stand. The story goes that afterwards he said quietly to his own lawyer, that he was glad he was not asked whether the lantern was lighted. It seems that he had failed to sense that darkness was coming on and had to rush out with his unlighted lantern, hoping that the mere waving of it back and forth would attract sufficient attention to prevent the accident.

We have thought of this story many times in re-

lation to Adventists and this command in Isaiah, "Arise, shine." There are many of us who can go through the routine motions of attending the regular services in the house of God, of giving faithfully of tithes and offerings, even taking part in various campaigns. And all this is good. It cannot justly be said that we are idle, but it is possible that we may be like the watchman, we are going through many motions, but there is still one thing lacking—no warning light shines forth from us to guide the travelers on the highway of life and protect them against destruction.

A Personal Responsibility

We need to sense that there is an immediate personal responsibility that rests upon us individually to let the light of this truth shine out to men. The command is not just to ministers, or Bible workers, or conference employees, but to all. The darkness of night is settling down upon the earth. Let us not be taken unawares as was the watchman; let us have our lantern lighted.

Ours is the task of warning men to flee from the wrath to come. The judgments of God are already descending upon our earth, and soon a new Dark Age will be here in all its intensity, a Dark Age that will last for a thousand years. It is for us to light the paths of others, that they may be lifted out of this world at the advent of our Lord and spend the millennium in the light of His presence.

Let us resolve that the year 1938 shall find us more actively engaged than ever before in scattering the light as far and as wide as time and opportunity afford.

It is not simply how far the light shines that determines the worth-whileness of the light. Some feel that because they cannot do some great brilliant thing for God, they might as well stay at home, but it does not take a very large light to show the way along a path and protect the footsteps of the traveler. Perhaps your light can shine only as far as your neighbor's home. Then let it shine that far.

F. D. N.



The Many-Sided Book Ministry

At the Hultafors (Sweden) meeting, L. A. Vixie, division publishing secretary for the Northern European Division, told of a colporteur experience in South Africa, where he formerly worked.

A colporteur called at a home. "No, I don't want to hear of any book, or of anything else; my little girl is sick, and the doctor has just told me she is dying."

"May I not pray for her and for you?" asked the colporteur.

He prayed in that sad home and went on.

Three days later he passed that house again. The mother saw him and came out, excitedly calling to him to come in. He went into the house and found the little girl playing joyfully about the home.

"Now," said the mother, "I want to see that book you have."

Repeatedly such experiences come to the devoted workers. At home I have notes of a similar experience told me in New Zealand, and of another in Western Canada, and of another in Pennsylvania.

It is a blessed ministry, this ministry of the books.

W. A. S.

Hultafors, Sweden.

"I Say Unto All, Watch"

THE closing exhortation of our Lord's prophecy of His return to this earth, as given by Mark, is that significant statement, "What I say unto you I say unto all, Watch." Mark 13:37. Christ had already declared concerning the day of His coming, "But of that day and that hour knoweth no man. . . . Take ye heed, watch and pray: for ye know not when the time is. . . . Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping."

These are stirring exhortations in the light of the times in which we live. We may trace the events foretold in this literal prophecy, step by step, until we reach the last of these predictions, and the conviction fastens itself upon us that we are living in the last days of the last generation of earth. The fall of ancient Jerusalem, the time of papal persecution, the appearing of the signs in the sun and moon and stars, the distress of nations, the preaching of the gospel of the kingdom to all nations,—all these bring us to the very day in which we live and to the time when we shall soon see the Son of man coming in the clouds of heaven with power and great glory.

Our great danger is that we shall not sense the gravity of this present hour. The world about us is indifferent to the things of God. Men are engrossed in building, planting, hoarding the treasures of this world, and in the social activities about them; so that they do not take time to consider the urgent message of this present day. With this appalling indifference surrounding us, we are likely to be lulled to sleep; so the Lord warns the believers concerning His coming, "lest coming suddenly He find you sleeping." He therefore exhorts, "Watch."

What We Are to Watch

In the light of this prophecy it should be apparent to all that the signs of Christ's coming should be studied and their fulfillment observed. The church should behold in world events the signs of the times. Men of the earth read the daily news, but are not warned. They are filled with fear, but they do not see in the trend of events omens of the coming day of God. But not so with the people of God. Said the apostle Paul, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

However, it is possible for the knowledge of these facts and truths to lose their significance and urgency in our experience. They may mean little to us. The mind and heart may become calloused. As the soldier becomes hardened to the dangers around him and grows careless of the perils of bursting shell and machine-gun fire, so we may become drowsy, and sleep as do those who reject the light of present truth.

We need to watch our Christian experience. Are our lamps burning low and about ready to go out? Five of the ten virgins who were awaiting the coming of the bridegroom, permitted their lamps to go out and the vessels of oil to become empty. Unless sought with perseverance and cherished with Christian ardor, the Holy Spirit, represented by the oil in the parable, may be ignored, or grieved from our hearts, and we be left without that vital Christian experience necessary at this time. Some will come to the place

where they will say in their hearts, if not openly, "My Lord delayeth His coming;" and will begin "to eat and drink with the drunken."

We need to watch the daily temptations that come to us, lest they prevail over us. We are told that every temptation is a call to prayer. Unless we overcome as Christ overcame, we shall lose the crown of life.

We need to watch, lest the world prevail in our lives. It is easy to conform to the world in eating and drinking, in dress, in amusements, in temporal interests. How forcefully should the apostle's admonition come to us at this time: "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."

And we should watch unto prayer. How many times are we exhorted to "watch and pray." Mark 13:33. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. Prayer vitalizes the whole life, it quickens the spiritual perception, it stirs the soul with the warnings from the Sacred Word, it makes bright the promises of God, it transforms the character, it gives power for victory over sin. Is it not a marvel that we pray so little? Let us heed the Master's earnest exhortation, "Watch and pray." How fitting for this time are the poet's words:

"Watch, for the time is short;
Watch while 'tis called today;
Watch, lest the world prevail;
Watch, Christian, watch and pray;
Watch, for the flesh is weak;
Watch, for the foe is strong;
Watch, lest the Bridegroom come;
Watch, though He tarry long."

"Be Ye Also Ready"

There is but little time left for men to prepare for the coming of Christ. Every moment left of human probation is needed for the development of Christian character. Sanctification is not the work of a moment, but of a lifetime. Then let us continually seek for that "holiness, without which no man shall see the Lord." Concerning the value of the time left us, the messenger of the Lord writes:

"We have no time to lose. We know not how soon our probation may close. Eternity stretches before us. The curtain is about to be lifted. Christ is soon to come. The angels of God are seeking to attract us from ourselves and from earthly things. Let them not labor in vain."—*"Testimonies," Vol. VIII, p. 314.*

The solemn fact is that Christ will come in judgment before He is revealed in the clouds of heaven. As our great High Priest reviews the lives of those who are candidates for heaven, every case will be examined. In a special sense will we not know the hour when we are brought into judgment. Writing of this time, the messenger of God says:

"'Watch ye therefore: . . . lest coming suddenly He find you sleeping.' Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments, —it may be in that hour the Judge of all the earth will

pronounce the sentence, "Thou art weighed in the balances, and art found wanting."—"The Great Controversy," p. 491.

We are further admonished: "Minds that have been given up to loose thought need to change. . . . The thoughts must be centered upon God. Now is the time to put forth earnest effort to overcome the natural tendencies of the carnal heart.

"Our efforts, our self-denial, our perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. Only by overcoming as Christ overcame shall we win the crown of life."—"Testimonies," Vol. VIII, p. 315.

T. M. F.

Heart-to-Heart Talks

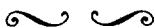
(Continued from page 2)

particularly as relates to ourselves, and let us commit the judgment of our brethren unto God. He may recognize, when He views the sum total of any life, that some acts which appeared to us or to others to be wrong were prompted by good but mistaken motives.

The Great Things of God

It is well for us to contemplate the wonderful patience of the great God—the infinite in love, in wisdom, and in power. Capable of bringing His purposes and designs to perfection in a short space of time, He patiently endures through the ages the working out of His plans. The controversy which began in heaven more than six thousand years ago has been permitted to run its tortuous course, and Christ the Lord has patiently endured it all, watching over His own in the great conflict that has gone forward, permitting His own name to rest under the wicked, malicious charges which Satan has brought against Him, knowing that time would vindicate truth, and that all the intelligences of the universe someday would, of their own free volition, recognize the righteousness of Christ the Lord and accord to Him honor and glory.

We need to think the thoughts of God. His thoughts are revealed in His word. They are exemplified in the life of Christ. We need to contemplate often the great plan of salvation,—Christ's unselfish service and sacrifice for mankind, His beautiful life of righteousness, the Gethsemane of His experience, His cruel death on the cross, His glorious resurrection, His ascension, His priestly ministry for us in the sanctuary above, His work of taking out of the nations of men a people who will constitute a holy race through all eternity, His coming in glory to take His people home, the destruction of sin and Satan, and the enthronement of everlasting righteousness and peace. If we can only think of these things frequently, it will raise our thoughts above the small, mean things of life. We shall forget our own personal grievances, our envies, our jealousies, our animosities. And as we think thus nobly, we shall become noble and like unto the divine Lord.



HALFHEARTED trust in God, which is sincere as far as it goes, but does not go quite so far as to cut free from the world and give up all thought of keeping open lines of retreat, is not the sort that gives settled joy and peace; but rather draws the soul into turmoil and unrest.—L. W. Bacon.

Wonders to Rejoice Over

"It is like a dream!" said J. Bauer, of the Jugoslavian Union, as he reported at the Paris council of the Southern European Division. He was describing the electrifying effect of having a headquarters building of their own in Belgrade, the capital. Two years ago the General Conference furnished the initial funds that made the building possible. There is a meeting hall which will seat a thousand, and they need it. Their membership is 3,500, and they must hold general meetings to instruct and unify the work.

Some years ago A. V. Olson told us of a meeting in a hired hall there. The friendly authorities had given permission. But the ecclesiastical authorities knew it was illegal to hold a sectarian meeting in hired quarters. They intervened. An official suddenly appeared in the meeting, where about a thousand of our brethren were enjoying a Sabbath service. He gave the order: "This meeting is closed. You have ten minutes in which to vacate this hall!"

And now comes this building of our own. "It is like a dream!" Elder Bauer repeated several times in his report. And the conference offices are there, and the publishing house, and the Book and Bible House, and several apartments for the different families.

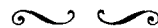
It will surely mean, also, a more stable basis for asking favors of the authorities as regards permits for this work and that work. They will know that Seventh-day Adventists are no fly-by-night concern, here today and gone tomorrow. This message is spreading from the northern border of Jugoslavia to Macedonia and old Montenegro.

What a splendid thing that the gifts of the churches to missions make it possible for the General Conference to do these things. So, too, here in Paris our council is held in a substantial building of our own, that the General Conference funds helped to make possible. "From the time we got this place of our own in Paris," a division worker told me today, "our work in France began to grow."

And over in Belgrade there is rejoicing as their building nears completion.

W. A. S.

Paris.



God's Promises

BY C. P. BOLLMAN

O THE precious words of promise,
How they shine!
And I now, though all unworthy,
Claim them mine!
O the wonders of salvation,
Now I see
That both grace and love abounding
Are for me!
Here the soul finds wondrous healing
In His blood!
Sins, though dark, are overwhelmed
In the flood!
By His word we're made partakers
Of His grace.
And in heaven we, if faithful,
See His face!
In that word is life eternal—
Make it thine!
Here are gems of truth most precious—
Work the mine!
Dig, oh, dig, and never weary—
Gold is there!
It may be too late tomorrow—
Have a care!

GENERAL ARTICLES



Evils in Following Fashion

BY WESLEY AMUNDSEN

"Thou shalt not follow a multitude to do evil." It was through following the influences of the mixed multitude that Israel of old was led away into various lusts. So the apostle John, looking back over the past, was encouraged to write: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

Today this warning needs to be heeded; for just prior to the coming of the Lord Jesus, it is Satan's studied plan to bring Seventh-day Adventists under his dominion. It is not always the so-called greater sins of Sabbathbreaking, adultery, murder, and robbery, that he causes people to commit. He does use some of the more subtle temptations. One of these is the love of dress. Warnings from the Spirit of prophecy have been given through the years, and it is well for us to review them again and again. The times in which we live are perilous, and it is only in these last few years, yes, months, that there have come in among us sweeping changes regarding dress.

We find today that among our sisters the love for formal dress for evening wear has become an obsession. In some of our colleges there has developed a craze for formal evening gowns, to the hurt of the students in these institutions. It is time for the voice of warning to be lifted in an effort to stem this tide which tends to sweep out the spirit of true religion as a vital force among the remnant people. I wonder whether those whose desire for fashionable dress leads them into the channels of worldly fashion, will be ready to meet the Lord when the call comes, "Behold, the Bridegroom cometh; go ye out to meet Him," or will they be among those who will be crying to others, "Our lamps have gone out; give us of your oil," so that we, too, may meet the Lord? The servant of the Lord has left the following counsel to us regarding the evil of following fashion in dress:

Fashion Pervading Our Churches

"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it may be regarded as proof that the heart is in no way assimilated to Christ. Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God.

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*"Testimonies," Vol. IV, pp. 647, 648.*

Notice other statements which God has sent through His prophet, in counsel on this important question:

"The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase. Why will not Christians be true to their high profession!"—*Id., p. 647.*

"When we see them [our sisters] using God's time and money in needless display of dress, we cannot but warn them that they are breaking not only the first four, but the last six commandments. They do not make God the supreme object of their worship, neither do they love their neighbor as themselves."—*Id. p. 632.*

That dress will cause many to fall by the way in these last days is attested by the following testimony:

"Those among Sabbathkeepers who have yielded to the influence of the world, are to be tested. The perils of the last days are upon us; and a trial is before the professed people of God which many have not anticipated. . . . Many have united with worldlings in pride, vanity, and pleasure seeking, flattering themselves that they could do this and still be Christians. But it is such indulgences that separate them from God, and make them children of the world. . . .

"Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor if they do not follow in her wake at any cost, even the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine."—*Id., pp. 633, 634.*

How far have we drifted from the simplicity of the gospel of Jesus Christ! "How is the gold become dim!" May God help us to arouse and put our house in order.

Demands Serious Reflection

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course."—*Id., p. 641.*

No doubt much more could be said, but we leave it to the serious-minded individual to seek out further instruction. Surely we need to return to our first love. The counsel of the True Witness is: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17. "And knowest not." How pitiful! Israel knew not the time of their visitation; therefore they were passed by. So

with many of the Laodicean church—they know not.

So once more the Spirit of God would have us study the words which He has sent through the prophets and the apostles:

"Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

God's call to His people in this last day is, "Come out from among them, and be ye separate." May it be even so.

The Maintenance of Our Missions—No. 3

BY W. E. NELSON

Treasurer of the General Conference

Question.—Why do our missionaries travel as much as they do?

Answer.—Our foreign missionaries are given a furlough, or period at home, varying from six months to a year, depending on the climate in which the missionary labors. The period of foreign service also varies in length from five to seven years. At the end of such a period the missionary travels to his home, and back again to his field at the end of his furlough.

Ques.—Are these furloughs, or leaves of absence, from the foreign field necessary?

Ans.—Yes. Most of our missionaries are recruited from temperate climates and sent to places where the climatic conditions are very different from those in the homeland. The food available is also different from that which they have been accustomed to at home. Under such changed conditions, their health is often impaired, and a change to the homeland for a time is important.

Ques.—How does a missionary on furlough spend his time?

Ans.—When the worker and his family return from the mission field, they are usually sent to one of our medical institutions for physical examination. These physical examinations usually reveal that the worker or members of his family are very much below par in health. Those in need of treatment are given attention, and a health program is outlined for their furlough period. As his health may permit, the worker may visit camp meetings, local churches, and other places of gathering, or he may engage in Harvest Ingathering work or other activities in the interests of foreign missions. Relatives and friends may be visited. The family usually locates, temporarily, where there are school privileges for the children or for the worker. From time to time, as the physical condition of the missionary may indicate, there are further medical examinations, and near the end of the furlough period, there is a final medical checkup. If a satisfactory report is received, the family is cleared for a return period of service.

Ques.—Do other mission boards and commercial firms who send representatives to foreign countries also provide furloughs for their employees?

Ans.—Yes.

Reserve Funds

Ques.—Does the General Conference carry reserve funds with which to meet emergencies?

Ans.—The Bylaws of the General Conference provide that it shall keep reserves in hand sufficient to carry our work for a period of three months. This fund is to be in cash or readily convertible securities of high grade. These reserves were drawn upon heavily during the World War, and again during the recent depression. This was done of necessity in order to keep our missionaries at their posts during the trying times of war and depression. Because of heavy current demands, these reserves have not yet been built up to the minimum required by the Bylaws of the General Conference.

Ques.—Do our believers overseas support our missionary program, or is the work supported wholly by our gifts to missions?

Ans.—Sixty-five years ago our first foreign missionary, J. N. Andrews, sailed for Europe. From the time when the first believer was baptized in Europe, there has been a constant giving to missions and payment of tithe by the converts in that continent. Many hundreds of thousands of dollars have been paid in this way by our faithful brethren in Europe for work both in their homeland and overseas. We also have many mission stations in Africa, South America, and other parts of the world that are self-supporting, or nearly so.

Some of us remember clearly when our first missionary sailed for Australia, to establish our work there. Today we have an entire division in the South Seas, with Australia and New Zealand carrying on vast mission enterprises in neighboring islands and island groups where cannibalism was practiced before the coming of the Seventh-day Adventist missionary. Some of these island believers were formerly savage heathen, but are now loyal missionaries in other islands, and are supported, at least in a measure, by their own people. It is the purpose of the General Conference to encourage our established missions to become self-supporting, so that our gifts to missions may be used to extend the gospel to unentered fields.

The Sustentation Plan

Ques.—What provision is made by the denomination for the care of our aged workers?

Ans.—In the year 1911, the sustentation plan was inaugurated for aged and incapacitated workers. The question of how to care for our aged ministers and other laborers, had become a serious one for the

denomination, for during their years of service these workers received a small salary, with little opportunity to save for old age. As a result of the careful study given to this question, a plan was established whereby each conference should set aside a certain per cent of its tithe income for the purpose of helping to provide aged workers with the necessities of life.

There also arose the question of caring for younger workers who because of failing health might become incapacitated for service. It was decided that they, too, should benefit from the fund thus created. Our institutional workers were also included in the plan, with the understanding that the respective institutions pay a sufficient per cent of their pay roll into the treasury for the care of beneficiaries from the fund.

Thus the fund known as the "Sustentation Fund" was created. The income to the fund is now held in the General Conference Treasury and administered under the direction of the General Conference Committee, in order that all sections of the field may be dealt with uniformly. It is arranged that all applications for assistance from the fund be endorsed by union and local conference committees and forwarded to the General Conference. Applications by workers employed in union institutions are passed upon by the boards of these institutions and forwarded in the same way.

For several years after the Sustentation Fund was started, the General Conference Committee acted in the capacity of a sustentation board. But because of the volume of work and the great amount of detail connected with it, it was found necessary to appoint a special committee to handle sustentation matters. This subcommittee of the General Conference Committee

is so constituted as to represent the different lines of work in the General Conference as far as the presence of the men at the office makes it possible, and is empowered to act upon all cases that come within the regulations. The committee is comprised of the following: The General Conference Treasurer as chairman, one or more of the General Conference vice-presidents, the assistant treasurers, one or more of the General Conference secretaries, one or more of the field secretaries, and the secretary or associate secretary of each department of the General Conference.

It seems only right that those who have invested more in the cause by a long period of service should be better provided for in old age than those of middle age, or those whose service period is shorter, or those who in many cases can by one way or another do something to supplement their income from the Sustentation Fund. The amount received by any retired worker is based on his years of service, the minimum period of service for permanent help being twenty years. From forty years onward, the amount becomes stable.

Every year the list of beneficiaries residing in North America, is carefully prepared by the union conference in which each resides, with a view to ascertaining whether assistance should be continued and whether the rate being paid in each case is proper considering the circumstances and condition of the beneficiary. A report of such a review, together with complete information as to reasons for such recommendations, is sent to the General Conference Sustentation Committee for consideration and action.

The sustentation plan has proved a great blessing to our aged and infirm workers who have spent their lives in unselfish work in the cause of God.

A Comprehensive Vision—II

Sketches and Memories of James and Ellen G. White

BY WILLIAM C. WHITE

IN Mrs. White's rehearsal of her vision regarding the growth of the work, which was given her on January 3, 1875, not only did she speak of seeing companies of believers who were waiting for the gospel messenger, but she also told her hearers that the time was not far distant when we should send ministers to many foreign lands, that God would bless their labors, and that there would be in many places a work of publishing the present truth. She said that in the vision, she had seen printing presses running in many foreign lands, printing periodicals, tracts, and books containing truths regarding the sacredness of the Sabbath, and the soon coming of Jesus.

At this point, father interrupted and said, "Ellen, can you tell us the names of those countries?" She hesitated a moment, and then said, "N-o, I do not know the names. The picture of the places and of the printing presses is very clear, and if I should ever see them, I would recognize them. But I did not hear the names of the places. Oh, yes, I remember one, the angel said, 'Australia.'"

At the time when this vision was given, we had one publishing house, and were contemplating the establishment of a second one in California. We had one health institution, and were about to dedicate our first college. It was several years before we had presses

of our own in Switzerland and Norway, and ten years before we had work of any kind in Australia, the country that was especially mentioned in the relation of the vision.

Growth of the Work

The rapid growth of our work in the United States, and the beginning of evangelistic work in Scandinavia, England, and on the Continent, absorbed the attention of our people and taxed their resources to the uttermost. Many men were growing strong in the ministry, but men of executive experience were few. For a part of this time, Elder Butler was acting as president of two of our largest conferences, Iowa and Michigan. Elder Haskell directed the work in New England and California, the extremes of east and west. B. L. Whitney, a comparatively young man in administrative experience, was president of the New York and Pennsylvania Conferences.

During the ten years following the vision, the Pacific Press, in Oakland, a sanitarium in St. Helena, and two academies,—one in Healdsburg, California, the other in South Lancaster, Massachusetts,—were established. At the same time new conferences were being organized, covering nearly all the unoccupied territory of the United States.

The Australian Mission

Early in 1885, steps were taken to carry the message to Australia, and on May 10, S. N. Haskell, J. O. Corliss, and M. C. Israel, with their families, together with Henry Scott, a printer, and William Arnold, a book salesman, sailed on the Steamer "Alameda" for Sydney.

Three months later, on August 8, Ellen White, accompanied by her faithful secretary and traveling companion, Sara McEnterfer, and her son, the writer, and his wife, and daughter Ella, sailed from Boston on the steamer "Cephalonia" for Liverpool, en route to Basel, Switzerland, where a general meeting was to be held in September.

The European Press

In Basel, Ellen White was permitted to see for the first time with her natural eyes, one of the printing presses that had been shown to her in vision ten years before. We arrived in the city late in the evening, and the next morning were shown the various departments of the new publishing house at 48 Weirweg. "This place looks natural," remarked Mrs. White to B. L. Whitney, as we entered the pressroom. "I have seen these presses before." Soon the presses stopped, and the young men who had been feeding them were introduced to her. She shook hands with them, and turning to Elder Whitney, she said, "Where is the other one?"

Elder Whitney, desiring to ascertain just how much Mrs. White knew about the affairs of the office, inquired, "What other one, Sister White?"

She answered, "There is an older man who works in this room, and I have a message for him."

Elder Whitney replied, "Brother Albert Deichy, foreman of the room, is in the city this morning on business. You will see him here tomorrow."

This was the first fulfillment of her statement that if she should see the places where the presses were running, she would recognize them.

The Scandinavian Press

A few months later we visited Christiania, Norway, and when we entered the new publishing house, mother remarked, "This place seems very familiar to me. I have seen this before." When we reached the pressroom, she said, "I have seen these presses before. This is one of the places shown me years ago where publications were being issued in countries outside the United States."

Then, returning with Elder Matteson to his editorial room, she gave him much counsel about his work, thus indicating her familiarity with the work of this office. Among other instruction, she pointed out that he was exhausting his strength by carrying a great burden of detail regarding the management of the publishing house, that should be borne by other men.

The Australian Press

Six years later, in December, 1891, Mrs. White, accompanied by several members of her family and G. B. Starr, arrived in Australia, where she lived and labored nearly nine years. We reached Melbourne the first week of 1892, and when she entered the publishing house in North Fitzroy, she spoke of the building, its different parts, and its uses as though she was fully acquainted with the place. When we came to the pressroom, she said, "I have seen this place before. I have seen these persons, and I know the conditions

existing among the workers in this department. There is a lack of unity here, a lack of harmony."

Soon after this, she wrote words of counsel to the workers in the office, and especially to those in the pressroom, which, when heeded, brought about important changes.

Confidence Confirmed

The report of these three experiences of visiting publishing houses in distant lands, and of seeing with her natural eyes the printing presses that had been shown to her in the vision of 1875, greatly cheered our brethren in their difficult endeavor to provide facilities for the publication of the third angel's message in many places.

Mrs. White herself did not live to see the establishment of the many publishing houses in foreign lands, as it is since her death that the greatest extension of our work in institutional lines has been witnessed.

Of the development of Seventh-day Adventist printing houses in Europe since the World War, L. H. Christian, in his beautiful little book, "Pioneers and Builders of the Advent Cause in Europe," says:

"After a thorough survey of the field by Brother Hall, it was agreed to establish new publishing concerns at Melun, France; Budapest, Hungary; Novisad, Yugoslavia; Bucharest, Rumania; Brünn, Czechoslovakia; Warsaw, Poland; Kaunas, Lithuania; Reval, Estonia; Florence, Italy; Sofia, Bulgaria; Salonika, Greece; Matariya, Egypt; and other places. It was further planned to strengthen our publishing work in Finland, Latvia, Spain, Sweden, Norway, and to build a larger and stronger house in England. Later we began to do printing in Ethiopia, Kenya, Nigeria, and the Gold Coast.

"There were some who doubted the wisdom of establishing these many smaller plants; but from the very start they prospered. They have all earned money, and become a great strength to the work. The result of these plans was a very large increase, not only in production, but in the sales of our literature."—Page 105.

In addition to the printing houses in the United States and Europe, including those referred to by Elder Christian, we have today in strategic places, strong publishing houses in Australia, Africa, Argentina, Brazil, Canal Zone, and Canada; also in China, Japan, Chosen, India, and the Philippine Islands, with smaller printing plants in Fiji, Madagascar, and other missionary centers.

As we review the experiences in the lives of James and Ellen White, it seems clear that from the time of their first visit to Colorado in 1872, God had been progressively directing their minds, and through them the minds of the leaders in the cause, to the great enlargement and expansion of our work as the remnant church in all the world. In the articles of James White in the *REVIEW*, and in the communications sent to leading workers by Mrs. White and made available to the denomination in the "Testimonies," especially in Numbers 24 and 25 [Vol. III, pp. 339-575], and in articles in our periodicals, there is heard a clarion call to strengthen the work and to broaden the fields of activity.

The vision of January 3 was given at a most opportune time to make a deep impression upon the denomination. Its relation before the large number of workers and prospective workers attending the Biblical institute, and those gathered to the dedication of the new college, as well as the standard bearers in Battle Creek, not only resulted in stirring those present, but in influencing our people in the entire field as these workers returned to their homes. And the remarkable

manifestations connected with the healing of Mrs. White deepened the solemn conviction that God had visited His people with light.

The vision itself lasted only about ten minutes, and furnishes another illustration of the rapidity with which revelations were communicated to her at such times. Besides that portion which pertained to the great expansion of the work of God in the world, there were given to her many messages for individuals, im-

parting counsel for them personally, and for proper relationships in the home and in the church. About one hundred and forty pages of matter based upon this remarkable vision are found in "Testimonies for the Church," Vol. III, pp. 434-575. In addition to this, many pages of counsel and instruction were written out by hand and sent to individuals for whom they were given. Some of this instruction was given for persons whom she did not see until years later.

Shall We Sit or Kneel in Prayer?

BY W. E. READ

It is a wonderful privilege to come into the presence of the Lord and make our wants and wishes known to Him. As we approach the mercy throne in the attitude of worship and devotion, we should ever seek to be reverent before God. While Jesus is our Saviour and our Elder Brother, we should remind ourselves of the fact that He is also the Holy One of Israel. He is the Creator, and we are the creatures of His hands. When Moses came near to the burning bush, the Lord said to him: "The place whereon thou standest is holy ground." Yet, while God is holy, He invites us to come boldly to the throne of grace and earnestly seek our great Advocate for the grace and help we need. Our attitude in worship is something to which we need give very careful consideration.

The Exhortation of the Scriptures

When we enter the audience chamber of the Most High, we are ushered into the divine presence. Nowhere in the Scriptures are we counseled to sit while praying to God. Sometimes we find the servants of God standing when pouring out their petitions before Him. This is true concerning Abraham. It is said that he "stood yet before the Lord." Gen. 18:22. Then follows Abraham's earnest entreaty for the people of Sodom. Concerning Jehoshaphat, it is said that he "stood in the congregation of Judah and Jerusalem." 2 Chron. 20:5. Then follows his prayer of earnest supplication to God for deliverance from the enemies which surrounded Israel. In the case of Nehemiah we read that the Levites stood when pleading with God and exhorted the people also to "stand up and bless the Lord your God forever." Neh. 9:5. The remainder of the chapter is not only a prayer, but an earnest confession of wrongdoing to Jehovah.

The general attitude in prayer as we find it in the Scripture is that of kneeling. "O worship the Lord in the beauty of holiness; fear before Him, all the earth." Ps. 96:9. "O come, let us worship and bow down; let us kneel before the Lord our Maker." Ps. 95:6.

Examples in the Scriptures

There are many instances in the Scriptures in which the ministers of God kneel when offering their supplications to Him. Let us notice the following:

Solomon.—"It was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." 1 Kings 8:54.

Ezra.—"At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle,

I fell upon my knees, and spread out my hands unto the Lord my God." Ezra 9:5.

Daniel.—"When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10.

Jesus.—"He was withdrawn from them about a stone's cast, and kneeled down, and prayed." Luke 22:41.

Stephen.—"He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7:60.

Peter.—"Peter put them all forth, and kneeled down, and prayed." Acts 9:40.

Paul.—"When he had thus spoken, he kneeled down, and prayed with them all." Acts 20:36.

"We kneeled down on the shore, and prayed." Acts 21:5.

When the benediction is pronounced at the close of a service, it would seem that the Scriptural injunction is for all to stand. This is seen in the experience of Solomon, in the dedication of the temple of old. His prayer, as recorded in 1 Kings 8, was offered while he was kneeling, with his hands spread out toward heaven. At the conclusion of this remarkable prayer, he arose, and the record, as given in verses fifty-five and fifty-six, states: "And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant."

The Counsel of the Testimonies

The counsel of the Spirit of prophecy is very clear and definite on this question, and we would commend the following paragraphs to the careful study of all:

"Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him."—"Gospel Workers," p. 178.

"When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God: he is committing himself before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer with him, that God may grace the meeting

with His presence, and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayer of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many

hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies."—*Testimonies*, Vol. V, pp. 492, 493.

Let us remember the injunction of the psalmist as given centuries ago, that when we come into the presence of Jehovah, we should "kneel before the Lord our Maker."

London.

Reconciled to God

BY E. A. CRANE

THE harmony which reigned for a little while in the Garden of Eden was the result of unity with the Creator. Face to face, man enjoyed communion with his Maker, and thus the Father's plan for the race was opened to His children. But a change came which disturbed the harmony and, for a time, delayed the divine plan. Sin brought separation from God. The blighting effect of this separation was manifest in death and decay, and man was left utterly helpless and lost.

A new approach to God was needed, and man could not provide this. A mediator—one who, by common interest, could stand between and lay his hands on both parties—alone could fill the need. The infinite mind of God devised a plan, and His eternal love and mercy caused it to be put into operation.

The dream of the fugitive Jacob beautifully pictures earth's contact with heaven after the fall. The ladder, with its base on the earth, reached the throne of God, and by means of the angels there was constant communication between heaven and earth. The dream is interpreted in these words, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51.

The link which unites heaven and earth is none other than the Son of man. This truth is impressively stated by the apostle Paul. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Many are the religions proclaiming a different way, exalting a name other than that of the Son of man; but Peter emphatically declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Heaven has decreed "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. In Him is to be restored all that was lost through separation from God.

In assuming this responsibility, Jesus did that which no one else was capable of doing. He is able in every way to perform this work. He existed as a divine being, the Son of God, and was one with the Father before the world was formed. He voluntarily left this high and holy position to partake of human nature, that He might die for the guilty. Having taken upon Himself the nature of man, He is prepared to stand as man's intercessor. Possessing divine nature, He is able to represent God to man. With His arm of divinity He encircles the throne of God, while His humanity reaches down and lays hold of helpless man. Thus the Saviour bridges the gulf made by sin. He alone is qualified for this important work; therefore, He is the only mediator between God and man.

Fallen man was in rebellion against His Maker. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. The death of Christ made possible the restoration of peace. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Verse 10. Reconciliation was accomplished by the death of the Son of God, but if His work for us had ceased at the cross, we would still be without hope. "Much more, being reconciled," the Scripture says, "*we shall be saved by His life.*"

The grave could not hold Him. "He is not here: for He is risen," declared the angel to the women who came to anoint the body of their Lord. Peter, in recounting to the Jews their wicked deed, proclaimed that they had "killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:15.

Thank God, Jesus lives today. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. He is a mighty Redeemer. He knows all about our trials and temptations, for "all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13.

Let each struggling soul remember that Jesus knows the strength of the tempter's power. He understands how cruel is the foe with whom we must deal. "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Verse 15. Christ has undertaken our salvation, and now we may enjoy uninterrupted access to the throne of God through Him. In a little while the privileges of Eden will be entirely restored. Then we shall commune with God face to face, without a veil between.

Our hope is in Him who created and directs the mighty universe of God. He has overcome the evil one, and is abundantly able to give us the victory over our daily trials and temptations. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Verse 16.

Myaung-mya, Burma.



MAN's good and ill live after him, an endless blessing or a lasting curse; a consideration this, which gives dignity to the humblest duty, and enormity to careless wrong.—James Martineau.

The Power of Prayer

BY O. B. KUHN

THROUGH ancestral worship in China, the living are greatly influenced by the dead. It is supposed that the departed spirits have power to bless, protect, and prosper their posterity on the earth, and that they also are capable of bringing upon them curses, calamity, and loss.

According to this religious belief, if one respectfully, loyally, and continuously worships the spirits of his ancestors, peace and happiness will attend him; but if he neglects thus to pay proper respect, or permits members of the family to be remiss in this filial duty, then trouble and disaster will ensue.

The well-being of the individual, family, and society, it is believed, is dependent upon the faithful performance of the various rites and ceremonies of ancestral worship. If a member of a family, or of a social group, refuses to engage in this religious exercise, he is subject to ridicule, abuse, boycott, persecution.

Some time ago, a certain Chinese woman in Shanghai accepted the gospel. She tried to explain to her husband why she could no longer worship idols and ancestral spirits. In blind passion he refused to reason, and for four months persecuted her unmercifully. In his rage he scratched the skin from her face until it bled freely. Often during the cold weather he made her sit up at night, dressed only in a thin gown. When he saw her lips move, he accused her of praying to

Jesus instead of to the ancestral gods, and frequently struck her with his fists about the face and head until the flesh was black and blue with bruises. Whenever he could prevent it, he would not allow her to attend the Sabbath services, or to receive visits from our workers or church members.

Although unable to read or write, this humble sister knows the Lord; and in spite of cruel and inhuman treatment, which our workers say is the worst case of persecution they have ever heard of in this city, she remained faithful. She tithed whatever little sums of money came to her, gave offerings as she could to the Sabbath school, and whenever it was possible, attended the church services.

As the day drew near, recently, when special ancestral rites were to be observed, our workers, fearing that this unreasonable man would do his wife great bodily injury, if he did not kill her outright, prayed earnestly to the Lord to strengthen and protect her.

On that day, in the presence of friends and relatives, the husband told his wife to kneel with him and bow to the idolatrous objects that represented the spirits of his ancestors. Expecting a severe beating, she meekly replied that she could not conscientiously do so. But, to her surprise and joy, he turned to those present and said, "*Mah-mah hu-hu-dy gwo chu* (Oh, well, never mind, let it go)."

Our Thoughts

BY MRS. A. N. LOPER

"You are responsible to God for your thoughts. . . . You will have to become a faithful sentinel over your eyes, ears, and all your senses, if you would control your mind, and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work."—"*Testimonies*," Vol. II, p. 561.

David's prayer was, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

Every sin committed is preceded by evil thoughts, which come from the father of lies. When Satan presents evil thoughts, it is our blessed privilege to turn the mind to Heaven, and not yield to the temptation to sin. Our loving Redeemer has made ample provision to help us in "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

"If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character."—"*Testimonies*," Vol. V, p. 310. "The principles of the word of God—principles that are as high as heaven, and that compass eternity—we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles."—*Id.*, Vol. VIII, p. 314.

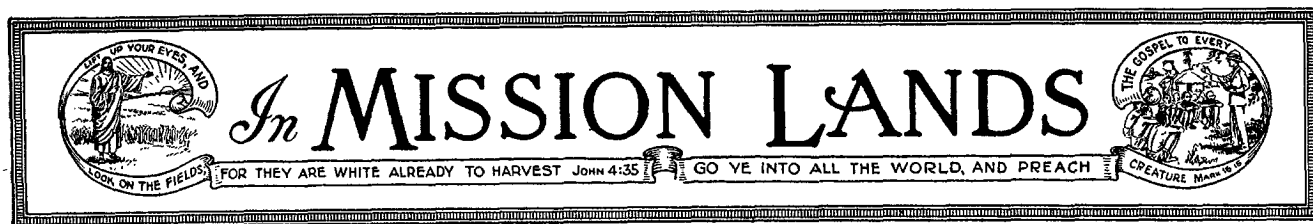
Since the Christian is required to have complete con-

trol of his thoughts, it behooves him to give conscientious study to how this may be accomplished. If we surrender all to Christ, and live for Him moment by moment, searching His word and praying earnestly to know what His will is concerning us individually, in everything we do and say, He will be a present help at all times, will control our thoughts, and will guide us in all the details of daily life.

Our sympathizing Redeemer's interest is as earnest and sincere in the salvation of each soul as if he were the only one in all the world needing Christ. Christ has done everything a loving Saviour can do to aid us in gaining eternal life, and if we fail, it will be because of our own choice in permitting our thoughts to dwell upon that which is evil.

Nothing short of divine grace can cause our thoughts to be pure and holy. We must be constantly surrendered to Christ, our will in harmony with His will, making no provision for selfishness and selfish aims. All such thoughts are sinful, and should not be cherished. If the thoughts are pure, the words will be pure. "If any man offend not in word, the same is a perfect man." James 3:2.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.



Among the Muslims of India

BY L. G. MOOKERJEE

THE great importance of India for mission work among Mohammedans has been summarized by Doctor Zwemer as follows:

"1. It is the largest Muslim country in the world.

"2. It is the most active in the press.

"3. It is a polyglot country, there being seventeen Muslim-spoken languages in India. Arabic is the religious language, while Urdu and Bengali are the most widely spoken. In South India, besides the general Hindustani (adapted Urdu), there is a special Muslim Tamil (Tamil being the language spoken in the extreme south), and other combinations, using Arabic characters and a mixture of many Arabic and Persian words."

According to the latest figures, in the province of Bengal alone there are about 27,000,000 Mohammedans. In all India there are 90,000,000 Mohammedans, out of a Muslim world population of 235,000,000. From the numerical standpoint, it is seldom realized that more than one third of this entire world of Islam is to be found in India.

This tremendous figure of 90,000,000 Mohammedans in India assumes even greater significance when it is realized that the Indian Mohammedan has always been a mainstay of Muslim orthodoxy, with the very high percentage of Sunni Muslims comprising the population.

The Shiya Muslims also have a large following in India and Burma, of which His Highness, the Aga Khan, who presided in the last League of Nations session, is the religious head, he being a direct descendant of Mohammed.

It is a very sad fact that Muslim India has barely heard of the Saviour.

A young man who has turned to Christ, and who is at the present time taking studies at the Spicer College, handed over a story about himself to the Bible instructor, the writer of this article. A few extracts from the statement are given below:

"How I Became a Christian

"I am an inhabitant of the Northwest Frontier Province. My parents are still Mohammedans. By race I am a Pathan, which is a prominent tribe of Mohammedans. I read the Koran—the holy book of the Mohammedans—many times; but I was not satisfied spiritually, and was wondering to find if there was any other religion which could satisfy a man who was seeking after the truth. Somehow, I secured a copy of the New Testament. After reading it through, my attention was drawn to the verse: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11:28. By this one verse alone I was satisfied.

"At last, after a great struggle, I met a Christian gentleman, A. H. Williams, who introduced me to J. Ali Baksh, a Seventh-day Adventist minister. I spent some three days studying with Pastor Ali Baksh, and he very cheerfully replied to all questions. I was satisfied, and after remaining with him for a while, I became a Christian."

A Letter From an Uncle

The following excerpts are taken from a literal translation of a letter from his uncle, written in Urdu, which this student received after he had accepted Christianity. It reveals the bitter opposition which he is meeting from his own relatives.

"DEAR NEPHEW:

"For a long time I had been wondering where you were, but not knowing your address, could not do anything.

"I am very sorry for your shameless and impudent manners that came to my notice through your father. Two days ago I went to see your elder brother, and there I heard a bad and shameless story of you. I was, and I am, very sorry for your foolishness and waywardness, and I was greatly ashamed. A hundredfold woe and curses upon you and upon your knowledge. O fool, O wayward, O silly one, what have you done? You changed your old religion. You have tarnished the name of our good family. All people are taunting, mocking, and laughing at us for your foolishness. I am writing this letter, not because of my joy's sake, but because of my sorrow and your shamelessness.

"O son of shameless and immodest . . . mother, a hundredfold curse and woe upon you and upon your knowledge and upon your new religion that you accepted.

"I am very sorry that you are very far from me. If you would have been near, I would have killed you, but being very far off, what can I do? Sorry, very sorry, for your bad action and the step you have taken in changing your religion and thus leaving all your family in despair, in a bad position, and in such a plight that I cannot express.

"Your family's respect and fame is gone . . . because of your shamelessness and waywardness. The people around us are mocking at your father, saying, 'Your son has become a Christian and left you.' Alas, alas, ah, ah, sorry for your changing religion.

"Send me a response to what I am asking you below; otherwise we shall put you in court. O shameless and immodest one, do write at once.

"1. What is the cause of your changing religion?

"2. If you need a piece of land to cultivate, do write me, and I will give you.

"3. If you want a home to dwell in, ask me, and I shall give you.

"4. If you require a wife, let me know. I will arrange for your marriage.

"5. If you want money, tell me, and I shall gladly give as much as you need.

"You know what will happen if you will not respond to this letter. My anger is very hot against you.

"I am,

"YOUR UNCLE."

This young man has not seen his father or mother for about five years, or any of his relatives since he

became a Christian. They do not write to him, neither do they answer any letter he writes to them. To accept Christianity from either Hinduism or Mohammedanism usually means this kind of separation from relatives and friends.

The task of the church in India remains yet unfinished. The work for the Mohammedans is only one of the problems which confront us in giving the gospel to India in this generation.

Bangalore Heights, India.

A Marvelous Change

BY LEO B. HALLIWELL

In April, 1934, we opened our first mission school for the Maués Indians, on the headwaters of the Andira River, a tributary of the Amazon. The chief had promised to build a school and home for the teacher. But when we arrived, the house was not yet started; so our teacher, Honarino Tavares, and his family were obliged to occupy a small straw hut that had been left vacant when the *pagé* (witch doctor) had moved to another village.

Work was begun at once on a building which would serve as a school, but before it was finished, the rainy season came on, and as the *pagé* returned, Brother Honarino was forced to move into the unfinished schoolroom. The unusually strong winds this year drove the rain through the open building. Not a dry corner was left, where they could put the baby's bed. In a short time the baby became sick, and in less than a week was laid to rest among that strange people.

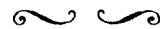
Shortly after this the Indians poisoned the mission-

ary's cow, stole his chickens, and did all in their power to discourage the teacher and force him to abandon the village.

A year later we visited the school, and tried to get the Indians together for a meeting, but the greater part of them were occupied with their heathen feasts, and would not come. Another year passed, with no change, some of the Indians even attempting to kill the teacher, but he continued patiently to teach the few who would attend the day school and the Sabbath meetings.

Now, the third year, a change has come. On the occasion of our recent visit, no more did we hear the drums calling them to the heathen dances, but as Brother Honarino rang the bell for evening meeting, the Indians came in from all sides, and soon the building was full. After a few meetings with them our hearts rejoiced as we saw fifteen precious souls buried with Christ by baptism in the clear waters of the Andira River.

A chief from a neighboring village invited us to have a meeting for his people, and Querino, one of the worst Indians in the tribe, offered to pilot our boat up the river to this village. After the meeting we returned to the school, and Querino sat close by my side to point out the rocks as our little boat, the "Luzeiro," made its way through the darkness. After we had passed the most dangerous place, he got up close to me and whispered in my ear, "Ask your wife to sing again that song, 'He will save you now.'" We sang the song, and then he opened his heart to me and said, "I have been a very wicked man during my life, and have killed six men. I have tried several times to kill the teacher, but Jesus has always protected him, and I was not able to carry out my evil plans. Now I want to give my life to Him and serve Him. Will He save a sinner like me?" There in the darkness on our little boat, as we wound our way down the river, this poor soul accepted Christ as his Saviour, and he is now preparing to follow Him in baptism.



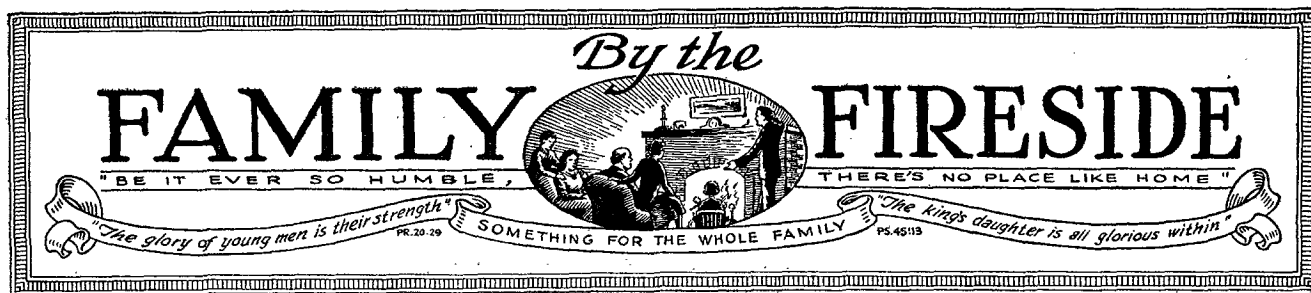
RELIGION is love. A good creed is well; but doctrines which do not become life of gentleness in character and disposition, in speech and in conduct, are no fruitful doctrines. . . . The final object of all Christian life and worship is to make us more like Christ, and Christ is love.—J. R. Miller.



"If you wish your neighbors to see what God is like, let them see what He can make out of you."

Querino, a Native of the Maues Tribe. He Has Killed Six Men During His Life, and Has Tried Several Times to Kill Our Teacher. Now He Has Accepted Christ as His Saviour, and Is Studying in the School and Preparing for Baptism





A Graduation Address⁺

BY C. H. WATSON

TWENTY-EIGHT years ago a young man came to this college, arriving in the bright moonlight of an April evening at the landing below the health food factory. He had come to acquire an education that would qualify him for service in the great second advent movement. He was a student in this college for some years, and then went out into the work of the movement. Though that young man has served this cause from then until now, and in that service has gathered experience from all parts of this earth, nothing that he has acquired by education here or wrought in the service since, has merited his being honored in old age by the invitation of these graduates to address them tonight. Being here in response to that invitation, and knowing something of the great need for truehearted service within this movement, I cannot regard this gathering as a merely formal occasion. Its great importance must be permitted to impress us deeply as friends of the graduates and of the cause that they are anxious to serve.

To each one of you, members of the graduation class of 1937, I extend my compliments upon the completion of your selected course.

Within this hour you will receive your diploma. That piece of parchment will testify to all concerned, on behalf of this college, for all time, that you have now achieved an important aim in your life.

Tonight you are being tendered a reward for years of conscientious work. To some, if not to all of you, the obtaining of that reward has been a definite object. To each of you, that diploma is tangible evidence of your accomplishment.

For years you have striven to reach the attainments that are now yours, and through those years you have hoped for such success as would bring you joyfully to this occasion. Your striving has enabled you to reach that goal—the long-hoped-for hour is here.

What a Diploma Represents

Now, as I meet you tonight, I cannot but wonder just what your diploma really does represent to you. Does it represent a final achievement, or a beginning of larger living? Does it represent a mere acquirement of abstract knowledge, or ability to bring that knowledge to useful application in the practical things of life? Does it represent mere mastery of the subjects required in your course, or ability to translate theory into practice? Do you regard your diploma as marking the realization of a tangible goal? or do you not, rather, regard it as marking the completion of an

important work of preparation for much more important tasks yet to be undertaken?

A Diploma Does Not Ensure Success

I imagine that, without exception, when you entered this college to begin your course of study, you were persuaded in your own thoughts that successful completion of your course would be your sure way to success in life. Now, with your course successfully completed, you should be seriously impressed by the fact that a college diploma does not ensure success. You are by no means done with the possibility of failure. You should know, and should always keep the recollection of it fresh within you, that your proficiency in study, your brilliance of mental attainment, your standing in the class records, your mastery of knowledge, however complete and confident, are, in themselves, not at all reliable as a gauge of your potentialities for success. Your education is powerless to bring you to success unless you translate it into terms of usefulness. To go out into life's service without having learned to apply to yourself the knowledge you have acquired by the studies you have completed is to invite failure. For instance, what possible contribution can your knowledge of business principles make to your success if you are, and continue to be, unable to apply those principles to your own affairs?

What possible help toward success can your knowledge of domestic economy be if, with that knowledge, you still plan unwisely for your own concerns? And pray, how will you be at all helped toward success by your knowledge of history, of science, of art, if you are unable to weave that knowledge into a better, stronger, a truer, a more beautiful and satisfactory pattern of life for yourself?

In what particular sense are you better prepared to meet life's responsibilities by the educational success for which we honor you tonight, if you are not already on the way to building up habits of usefulness and cooperation and self-control, of tolerance and integrity, of perseverance and courage, of unselfishness and dependability in service? Unless these qualities are being strongly and continuously woven into the fabric and pattern of your existence, satisfactory character development is impossible, and without such development of character, you cannot gain ultimate success.

The Influence of Habit

There is a wide difference between life spent helpfully in contact with the realities of human need, and life frittered away in the side shows of a purposeless existence. Yet the whole of that difference is measur-

⁺ Graduation address delivered at the Australasian Missionary College on Monday night, November 29, 1937.

able, long before your energies are spent. It is already wholly within the habits that you are taking with you into the future.

Take with you the habit of planning ahead, and the calls of an ever-enlarging service will find you prepared. Take with you into the future, habits of temperance and self-control, and every situation that meets you will find you poised and stable. Cultivate the habit of tolerantly recognizing the rights of others, and you will win respect. Be honest in all things, and you will be trusted wherever you are known.

Persevere in every good purpose, and you will continually progress toward success. Build those habits into the fabric of your future, and your class aim, "Like the Master in Service," will be realized. Unless that aim is reached by you through the quality of your everyday habits, it will be to you always an unattained goal.

Success Inseparable From Character

To serve as the Master served is to succeed as the Master succeeded. But wherever your field of service might be, do please remember that the gauge of the Master's success was not what *He received* in consequence of what *He did*, but rather, what others have received as the result of His service.

Such success as that is inseparable from character. Your Master's example in service is worthy of your acceptance as an aim in life only because His character is irreproachable. Your service will be worth while only as your character is worthy. Therefore, your education must not be permitted to close with these graduation exercises. You must continue to develop nobility of character. You must continue to learn how better to guard your character, and to express it in terms of everyday usefulness, for your character, so developed, will outlive you. As long, therefore, as your character-development is incomplete, your education should be continued. In the Good Book it is written, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

True Wisdom

The world in which you must serve would have you taught that the acquirement of knowledge is wisdom. But I wish to impress you with the truth that wisdom is not mere knowledge, but character. You will recall the statement of Scripture: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." These are not mere matters of knowledge. They are the vital elements of a character that Heaven approves. And their admixture in you will be your wisdom, your character, and your success.

The Practical Effect of Wisdom

If you are to be "Like the Master in Service," you must be clean in your own being, without the alloy

of self-will. Your motive must be pure and true.

If you are to be wise in service, you must also be peaceable, the very reverse of quarrelsome and contentious. There must be in your service that quality of wisdom which generously heals divisions and promotes peace. You must also be gentle. That means that you must be reasonable and just and considerate of others. You will be careful to see things from the viewpoint of others rather than to insist that they see matters from the point of view that you command.

You must be tractable, not stubborn, able to keep rank with your comrades, and march along with them in the same path.

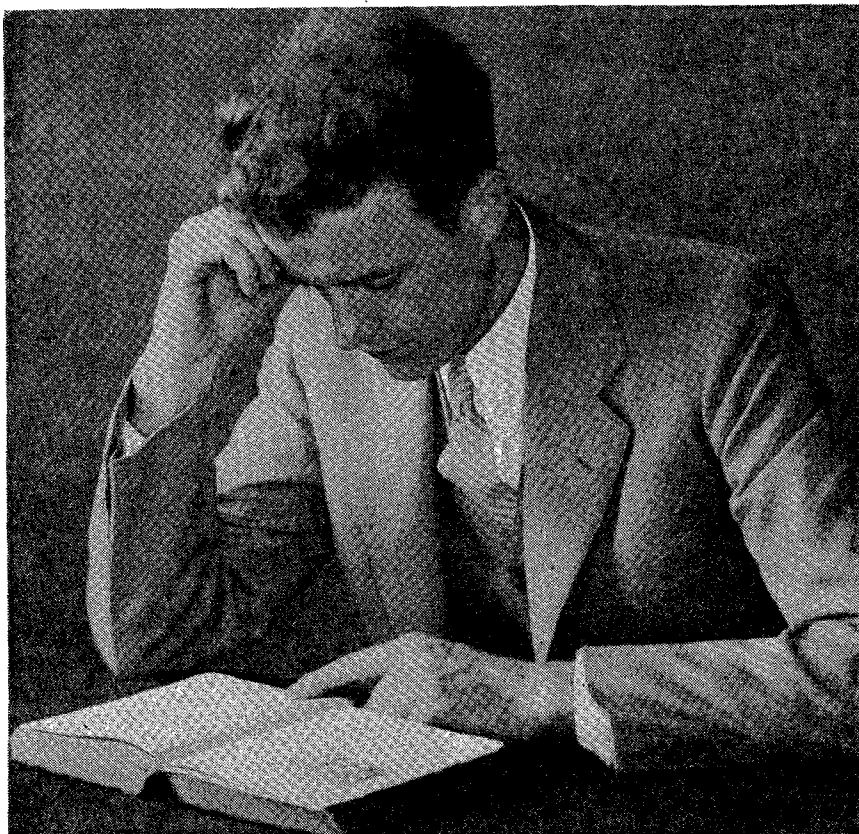
If you are to be "Like the Master in Service," you will not be hard and unfeeling and unsympathetic, but full of mercy. Neither will you be barren and unfruitful, but full of good fruits. Those, you know, are the fruits of the Spirit, the first of which is love. And then you must be single-minded, and absolutely sincere.

The Secret of Success in Service

That kind of wisdom is not an accumulation of mere facts of knowledge, but comes down from above. It is acquired, not by the completion of any course of study in this or any other college, but by communion and personal fellowship with God. Without these you can neither acquire nor keep noble Christian character. I most earnestly appeal to you to live always in that communion and fellowship, for they are the source of true wisdom and the secret of service like the Master's.

The Master's Way of Service

The service to which you purpose to devote your lives calls for humility of heart. You should clearly understand that that is an entirely different principle from that which actuates the world. There is a vast



amount of activity in this world that goes by the name of service, from which, in principle and in fact, the idea of humility is widely separated. Thousands are giving themselves ungrudgingly in such activity. But it is not service like the Master's. Its motivating principle is not humility, but self-exaltation. Its end, not the uplift of others, but the attainment of personal purpose.

In Christ's service, His purpose must be your purpose. Your motive for undertaking it must be, not so much your love of the work itself, as your love of Him who has asked you to do it. If this be so, you go or you stay, you toil or you rest, with equal readiness.

If it is not so, the call to work may find you responding with high courage, the call to rest may mean great travail of soul; the call to go may find you alert and ready, the call not to go may be the greatest disappointment of your life.

Exaltation in Service

Have you ever asked a child who loves you to do something for you that he knows will be especially pleasing to you? Have you observed his eager face and the light of great satisfaction shining in his eyes at the thought of it? If so, you have had the opportunity of knowing what exaltation through service can mean. It is not in self-pleasing. It is not in the mere performance of an agreeable assignment. It is in the doing with our whole heart, and with unselfish purpose, the particular duty allotted to us.

It is in the doing with equal readiness as the Master shall require, the service so easy that we dare not shirk it, or the task so hard that we must depend wholly upon His help.

Christ's Service Is Sacrificial

When Mark wrote his Gospel, he was careful to record one incident that has deeply touched the hearts of millions. It is of Jesus sitting over against the treasury, watching the people casting in their gifts.

A great many rich people came and gave of their plenty, but at last there came a poor widow who threw in two mites. Jesus said of her, "This poor widow hath cast more in, than all they which have cast into the treasury."

Will you please, while you are still young, and have strength and life to bring to the Master, read those verses over often, and let the lesson impress you more and more, that it is sacrifice that makes good deeds effective? Mere living becomes real life when it becomes sacrificial. We begin to operate with vital forces when we have done with mere superfluities, when we are finished with offering only what we can well do without and what costs us little to give, and when we begin living and serving sacrificially.

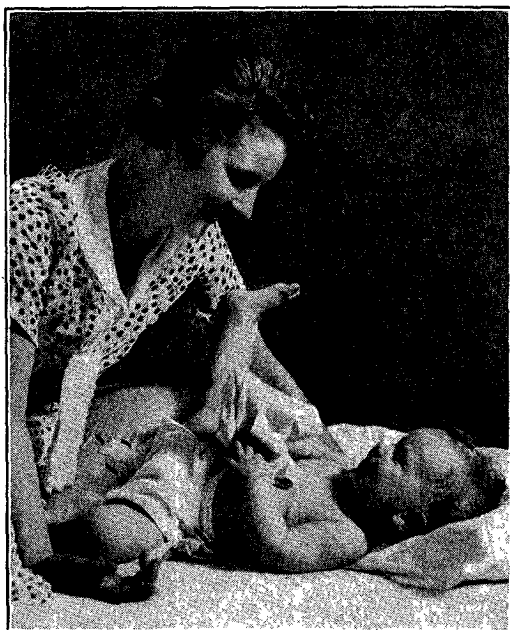
Christ does not begin His reckoning, nor do we come within the range of the heavenly standards, until our all is in our service. If there be sincere sacrifice by him who serves, there will be spiritual power in, and unusual accomplishment by, the service that he renders.

In the realm of the kingdom, the abiding principle is love and devotion to the Lord Jesus. Without adherence to that principle, the central depths and channels of life will never be opened out to us, and the springs of vitality never really loosed in strong and successful service.

A Wonderful Hour

My young friends, this is a wonderful hour in which to come to the work. The world is on tiptoe of expectancy and of dread of the future. It is a time for such service in God's kingdom here as an Elijah or a John the Baptist or a Queen Esther would give. It calls for the very utmost that you can bring to it. It is written, "His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads."

Your exaltation at the close of a finished work is to the joys of eternal glory. Until then it is the wonder



H. A. ROBERTS

Best of All

BY MRS. H. CHRISTENSEN

A wee little bundle in pink and blue,
With wondering eyes, and lips that coo;
So tiny and helpless among us here,
But, oh, so sweet, and so very dear!

God gives us beautiful things to behold,—
Skies of azure with crimson and gold,
Pearls on the earth when the morning is new,
Jewels above when the day is through.

God gives us sweet songs of brook and of bird,
And promises in His precious word;
But of all the gifts God sends from above,
Most wonderful is a baby to love.



of being allowed to appreciate and participate in the greatness of such service.

In conclusion let me impress you with the important truth that tomorrow's successes are determined by the order of your life today, and will all be tested in the furnace of still another day.

"By trifles in your common way,
Your characters are slowly piled.
You lose not all your yesterdays,
The man has something of the child!
Part of the past to all the present cleaves
As odors linger in the fading leaves."

"In ceaseless toil from year to year,
Working with loath or willing hands,
Stone upon stone you shape and rear
Until, complete, the building stands.
And when at last your mission you've fulfilled,
Tomorrow's fires will test what you have strived
to build."

Wise Parents

BY HELEN GREGG GREEN

"YOUR room, Jimmy, is very attractive," said Aunt Emmy-Lou.

"Yes, it's all my own. Every piece of furniture in it is mine, every picture, even the carpet. Why, Aunt Emmy-Lou, I selected the wallpaper. And mother makes me keep my room neat and clean, myself. I even straighten out the drawers. And Sis does the same in her room. But it's worth it. I have a fine place to read and study. And the boys like to come up here to talk things over."

"Jim is proud of his room," said his mother from the doorway."

"By the way, hasn't Cris Tobin a room very much like yours, Jimmy?" I asked.

"Yes, but much handsomer, Aunt Emmy-Lou. But he doesn't take much interest in his things. He doesn't have to take care of his room, and he's hardly ever in it. You see, his parents are away most of the time. I don't believe he realizes he has a home, or knows how much fun can be had in one."

"You and Sister Marie always bring your crowd here, don't you, Jimmy?" Aunt Emmy-Lou inquired.

"We sure do. And we can make candy or play the radio, take up the rugs and play, or do anything we want to do. And Mom and Dad," he looked proudly and devotedly at his mother, "are always here to help share in the fun, and to think up something else to do. Oh, this mother of mine," he laughed as he lifted his dainty little mother off her feet, "is a peach!"

When Jimmy left, his mother told Aunt Emmy-Lou and me: "It all looks easy and simple. But you've no idea of the sacrifices we've made and the outside things we've given up to make the children love their home like that. You know what gadabouts dad and I used to be. Well, I soon discovered the children were following suit. When they came home and found us gone, they and their friends went romping off, too."

"Well, Mom," Jim said to me one day, "I guess home is just a place to stay in while the automobile is being fixed."

"That opened our eyes," the little mother went on. "Dad and I decided then and there that our children came first. We knew we'd have an uphill fight winning them back. We started by staying at home in the evenings ourselves. We would casually say, 'Bring a few of your friends in for dinner tonight.' Then

we'd join in the fun after dinner. We soon discovered the young people loved that kind of an evening, and we were happy over it."

"Well, it's fine not only for Jim and Sister, but for their friends as well," Aunt Emmy-Lou agreed.

"And for us!" the mother continued. "When we saw we were getting such splendid cooperation, we began trying harder than ever. We encouraged the children to take more interest in their rooms, in their home, and in their town. We're trying to teach them to be good future citizens, as well as homemakers and home lovers."

And I went away thinking, "Wise parents!"—*National Kindergarten Association.*



He Would Not Be a Silent Liar

THERE were prizes to be given in Willie's school, and he was very anxious to get one of them. As Willie was young, and had not been in school long, he was behind the other boys in all his studies except writing, and because he had no hope of excelling in anything but this, he made up his mind to try with all his might for the special prize for that subject. And he did try so hard that his copybook would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the committee held up two copybooks, and said, "It would be difficult to say which of these two books is better but for one copy in Willie's, which is not only better than Charlie's, but better than any other copy in the same book. This copy, therefore, gains the prize."

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples, he said, "Please, sir, may I see that copy?"

"Certainly," replied the man, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back, said, "Please, sir, that is not my writing. It was written by an upper-class boy, who took my book by mistake one day, instead of his own."

"Oh," said the chairman, "that may alter the case." The two books were examined again, and after they were carefully compared, the prize was awarded to Charlie.

The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I wouldn't have told," said one.

"Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their teasing, Willie felt that he was right. "It would not have been the truth," he said, "if I had not told who wrote the copy. I would rather hold to the truth than get the prize, for truth is better than prizes."

"Hurrah for Willie!" "Three cheers for Willie!" "Well done, Willie!" shouted the boys, and Willie went home to his work happier than he could have done if, by means of a silent lie, he had won the prize.—*The Oriental Watchman.*

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATT. 24:14

Lay Preachers' Institute in Denver, Colorado

THE third week of December it was the writer's privilege to accompany J. F. Piper, the president of the Central Union, to Denver, where a very important lay preachers' institute was to be held. V. G. Anderson, the president of the Colorado Conference, and L. G. Jorgensen, the home missionary secretary of that field, had the work well organized. A good agenda had been prepared. Our laymen came in from distances up to three hundred miles away to spend Sabbath and Sunday, and earnestly and prayerfully studied ways and means of greatly increasing their efficiency in the winning of the lost.

It was very interesting to note that of the lay preachers present at this institute, sixteen have already been out holding efforts. A number of them had efforts on at the time the institute was held, and a number of baptisms have already been conducted during the year as a result of our lay evangelistic work in that section of Colorado. More than seventy have already been baptized. The photograph attached is of the group taken in front of the York Street church in Denver on Sunday afternoon, and does not represent the full group that was with us most of the time. Surely our brethren and sisters throughout Colorado, as well as throughout the entire division, are recognizing more and more the statement given us in "Testimonies," Volume VII, page 270, "There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."

Just a few weeks before this institute, it was the writer's privilege to join Brother Jorgensen, on the Western Slope of Colorado, where another large lay preachers' institute was held. Surely the Lord is pouring out His Spirit upon His people. They are preparing now to join with workers in the final finishing of this work. If there are those of our laymen anywhere in the field who have not yet seen our home missionary secretaries relative to their desire to enlist in this type of service, may I urge you to do so at once, for in the Lord's abundant harvest field there is room for every consecrated worker to join hands with the ministry in the finishing of this work. May we unitedly cooperate, and dedicate our hearts to this purpose during 1938.

R. J. CHRISTIAN,

Secretary, Home Missionary Department Central Union Conference.

God Rewards the Faithful Payment of Tithe

A SITUATION overtook us in which we were receiving as a return for our labor only room and board, and the question arose as to how we should pay an honest tithe on what we received in this way, as we had no surplus on which to draw. We felt that there were those in God's service with scores of years of experience in these things, and it would be a privilege to ask advice in such a circumstance. So in writing to one of God's trusted servants for advice under such circumstances, the answer was so helpful, and the results in following the suggestions were so wonderful, that we wish to encourage others who might sometimes find themselves in like perplexities.

The answer to our request for counsel at such a time and under such conditions, was about as follows:

"In your present situation you are receiving, as a return for your labor, your room and board. The question is as to whether you should pay tithe on what you receive in this way. My personal opinion is that you should.

"If you were to receive only your rent free and be allowed cash for your labor to the extent of having enough to buy your food, you would not question your responsibility to pay tithe on this cash. It does not seem to me that the fact that your pay comes in food should make a difference. It may be said that there is no way by which you can pay a tithe on that sort of income. Perhaps you do not have other money out of which you can pay a tithe on your board and room. If not, then it seems to me that you should keep account of what you receive in this manner, and then at some future time when you do have the money you can pay your tithe.

"Now that is the way the matter appears to me, and it is the way I believe I would handle it if I were in your place.



Lay Preachers in Attendance at Institute, Denver, Colorado

But as I said in the first part of this letter, I do not believe an absolute rule can be laid down for every individual under every condition. The payment of the tithe is something which we owe to God, and there are some conditions and circumstances that do not seem covered by any definite rule. Under such conditions it seems we must settle it with the Lord as to what is just the right thing to do."

This instruction from one of God's servants, after years of active service in His cause, seemed to answer every question in the case. We thanked God and told Him in prayer that we were perfectly agreed to make good the entire tenth in cash, whether He should send it now, or at some future time, but just as soon as He would send it into our hands, we should happily do our duty. That lifted the present burden from our hearts.

However, "God has a thousand ways of supplying our needs of which we know nothing;" and so to our minds came the word of God to Moses, at the burning bush, and at the call to go down into Egypt to bring up Israel to freedom. When Moses said, "But, behold, they will not believe me, . . . the Lord said unto him, *What is that in thine hand?* And he said, A rod." At once we likewise heard the question, "What is that in thine hand?" We saw at once that there were other lines of service extended to us; so we began to give health studies and lectures, and it was not long until I had to secure a small office where I could meet with the sick to instruct them how to get well and keep well.

The result was that money came in, not only to pay tithes, but enough to defray all our expenses back to our place of labor.

H. S. ANDERSON.

The Pacific Union Colporteur Congress

THE first union colporteur congress ever held west of the Mississippi River convened at the Southern California Junior College, December 27 to January 5.

Regular hours were set aside for devotion and Bible study and for periods of instruction in gospel salesmanship. Aside from the instruction proper, classes were organized for the study of the various books and magazines.

The colporteur evangelists are a vital force in proclaiming the third angel's message. The principles of gospel salesmanship were vividly set forth, it being shown that with a more complete knowledge of human nature, souls can be more readily led to Christ. Better methods were given to meet the new time. The colporteur evangelists appreciated very much the gospel sales suggestions, and quickly incorporated them in their sales talks. We also found it worth while to give them an opportunity to relate the helpful methods they had evolved while out on the firing line.

Even with a full program, we saw the necessity of providing a period of time for the field missionary secretaries to sit down and talk individually with each colporteur. For best results in a meeting of this kind, the colporteurs cannot be treated entirely as a group. Individual help and instruction play an important part in such meetings, and give opportunity to solve personal problems.

Advantages of Holding a Union Institute

1. Field missionary secretaries can be used as teachers for the book and magazine classes.
2. Helpful instruction can be had from the conference presidents.
3. Personal and group association from all parts of the field help solve local problems.
4. Inspiration and enthusiasm that accrue from talent among leaders and colporteurs brought together at a large meeting, are a great incentive.
5. A union institute gives a more complete training.
6. Instead of local aims, colporteurs get union objectives.
7. A spirit of unity results from a consciousness that every colporteur in the union starts work at the same time, forming a united front.
8. There will be a decrease in the yearly turnover of colporteurs, due to social, psychological, and spiritual appeals made to each one as a member of a large important group working unitedly in a common cause using the same methods and having the same aims.

The colporteur evangelists and their leaders voted the following goals: \$5,000 worth of literature sales each week,

\$20,000 worth of sales a month, and 213 souls for the year 1938.

O. A. Bowen, of the Hawaiian Mission, who could not be with us, electrified the congress by a telegram in which he announced that their sales showed an increase of 116 per cent over the previous year.

Two for \$2

DID YOU KNOW that you can have two wonderful journals, the **"Signs of the Times"** and **"Health,"** for a whole year for only \$2? (\$3 outside the United States.)

DID YOU KNOW that these can be sent to one address or to two separate addresses just as you may choose?

DID YOU KNOW that the **"Signs of the Times"** is our foremost missionary periodical?

DID YOU KNOW that **"Health"** is a most beautiful, four-color-cover magazine, brimful of the Adventist message on diet, hydrotherapy, and other phases of healthful living?

DID YOU KNOW that at this time of the year when tens of thousands of **"Signs"** subscriptions are being taken it is a splendid time to combine your order with **"Health"** and get the two at a saving of \$1? (The list price is regularly \$3.)

DID YOU KNOW that if you will send two \$1 bills (or your check for \$2) to **your Book and Bible House today**, together with the address or addresses you want the magazines to go to, very soon these two great journals will be bringing their message into your home or into the homes of your friends?

Pacific Union Colporteurs' Congress



The colporteur congress was blessed of God, and was a pronounced success. Even the most conservative became enthusiastic over the great things accomplished, for which we thank our heavenly Father.

There is nothing more important in a sales corps than the quality of its personnel. The selling force is the key department of any organization. It was very refreshing to see the type of individuals who had responded to the call of God to enter the literature ministry. Men and women in their youth, full of vigor and strength, were there to receive a preparation to enable them to do marvelous things for their Master.

My heart was thrilled as I listened to the testimonies of both leaders and colporteur evangelists. They determined, with the help of God, to reach their goals in sales and souls, and to bring back with them next year at least one new recruit for the literature ministry. With such a group of consecrated men and women, the Pacific Union Conference should experience the best year in the history of the publishing work.

J. J. STRAHLE.

Institute in Oklahoma

ONE of the most profitable and enjoyable assemblies it has been my privilege to attend recently was that of a gathering of various groups of conference workers, church school teachers, church elders, and other laymen of the Oklahoma Conference. The meetings were held in the interests of these groups, under the guidance of J. J. Reiswig, president of the conference, and the departmental leaders of the local conference and of the union.

The program of evangelism, financing, and pastoral and general missionary activity which was discussed, crystallized into definite programs of action for the upbuilding and

strengthening of the work in the Oklahoma Conference. Those who contributed to the instruction were M. N. Campbell, J. E. Weaver, Miss Kathryn Jensen, R. L. Benton, and other union workers, and the writer.

The church school teachers who attended the institute were inspired by the earnest, positive instruction given, and enthusiastically determined to succeed in their part of the program of educating and saving the youth for the cause of God.

The church leaders, some of whom are lay preachers, and are enjoying good success in their activities, caught the inspiration of the preceding workers' meeting and entered into their work with an earnestness that bids fair to produce favorable reaction upon the members of the respective churches by arousing them to use their efforts in an endeavor to "win one" soul this year to the Saviour.

Elder W. D. Frazee, who through the years has done excellent work in medical evangelism, is planning to conduct an evangelistic campaign in Oklahoma City this coming spring. Preliminary to this, a group of members from the Oklahoma City church and other churches in the conference, numbering about forty, are studying systematic medical missionary work, Bible studies, physiology, health preservation, and healthful cookery, the entire forenoon being spent in these activities. In the afternoon there is systematic distribution of literature and house visitation, and such medical activities as opportunity provides. It was truly inspiring to see the earnestness with which these people take hold of the work, and their determined purpose to succeed under the blessing of God.

The churches are expecting to receive benefit from the program under development, as well as the public, and Elder Reiswig is actively promoting the plan in an endeavor to find, if possible, the most effective way for evangelism and pastoral work. The loyal support of all his coworkers indicates that the plan will meet with success.

M. A. HOLLISTER.

YOUR CHOICE FREE

One of these \$2 volumes will be given you free with three LIFE AND HEALTH yearly subscriptions at \$1. (Your own not included.)

Seventh-day Adventists in Time of War

by F. M. WILCOX. Statesmen agree that war is inevitable. The information in this work will help every Seventh-day Adventist to be prepared for the coming crisis.

China's Borderlands and Beyond

by CLARENCE C. CRISLER. This book contains the fascinating story of our thirty-five years of mission work in war-torn China.

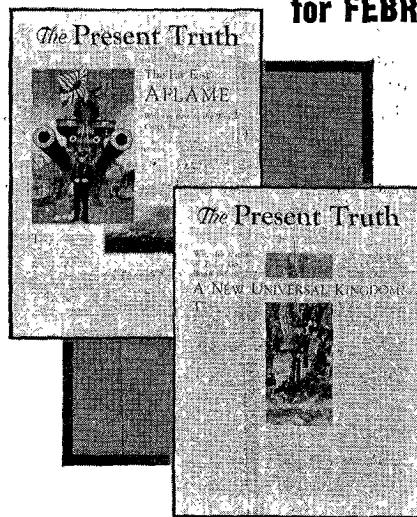
Answers to Objections

by F. D. NICHOL. An editor and evangelist gives answers to objections often raised on the Decalogue, the Sabbath, the Second Advent, Mortal Man, the Sanctuary and the Atonement, and general topics—58 in all.

Ask three of your friends to give you a year's subscription to LIFE AND HEALTH at \$1. Tell them how much you have enjoyed the good things in LIFE AND HEALTH, and invite them to enjoy it with you. One of the books listed above will be sent you without charge if you will mention your choice at the time you send these LIFE AND HEALTH subscriptions to

Your BOOK AND BIBLE HOUSE

The Present Truth for FEBRUARY



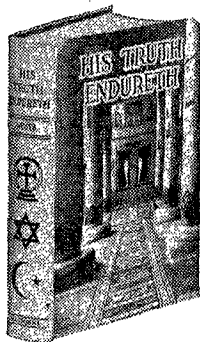
No. 51 The Far East Aflame The horrors of modern war have shocked the civilized world. Fear lest the conflict in the Far East may become a world war is causing many to ask, "What next?" This number will answer that question and cause inquirers to read with greater interest the following issue.

NO. 52 Daniel 2 Will the nations of today go down before a new universal kingdom? Will this kingdom come about through conquest, politics, evolution, or quiet conversion of all nations to Christianity? Bible prophecy gives the answer to these questions. The honesthearted will recognize in events of our day, the prelude to the closing scenes of earth's history as foretold by Bible prophets.

PRESENT TRUTH subscriptions are only 35 cents each, three for \$1 (in District of Columbia, Canada, and Foreign, 60 cents each).

SEND a complete series of 24 issues, covering the cardinal doctrines taught by Seventh-day Adventists, to friends, relatives, and neighbors.

Order now from your BOOK and BIBLE HOUSE



Do You Read the Old Testament Understandingly?

How often have you longed for a book that would present the historical, geographical, cultural, and archeological backgrounds of the Bible, and thus make the study of the Sacred Scriptures more meaningful?

JAMES C. MUIR, noted authority and lecturer on the Old Testament, has just completed a new and unusual book that sweeps away the mists of unreality with which time has enshrouded the Old Testament narratives—

HIS TRUTH ENDURETH

JAMES C. MUIR

\$2.50

This book is more fascinating than fiction. It enables the student to assimilate more readily the backgrounds of the Old Testament. Here is the story of the rise of civilization, the history of peoples who were contemporary with the children of Israel in Old Testament days, together with the latest archeological information bearing on the many subjects covered in the book.

Order of your

Book and Bible House

or of the **REVIEW AND HERALD PUBLISHING ASSN.**
Takoma Park, Washington, D.C.

Prices higher in Canada.

Dedication of the Charlottetown Church

CHARLOTTETOWN is the capital of Prince Edward Island. Our work on this island was begun in 1920, by M. Mackintosh, who held a tent effort in Charlottetown and was successful in bringing six persons into the truth. After Brother Mackintosh left, nothing more was done on the island for a number of years.

In 1935, F. W. Johnston conducted an effort in Charlottetown, being assisted by H. R. Brennan. The largest hall available in the city was secured, and as a result of the effort, forty-five members were organized into a church. The members immediately got under the burden of raising money for a church building. With the assistance of the conference, and help from the General Conference Church Extension Fund, a beautiful church building was erected, which really is a monument to the cause of God on the island. This church building was dedicated Sabbath, January 8. There is a membership of over sixty there now. We are sure that since our people have a place of worship, the work on the island will continue to grow.

W. B. OCHS.

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.

HOME STUDY INSTITUTE
Takoma Park, Washington, D.C.

Regarding the First Foreign Missionary Band

REFERRING to an article by L. V. Finster under the above head in a recent number of the *REVIEW*, W. C. Fatterbert, M.D., of Phoenix, Arizona, writes as follows:

"I think Brother Finster was mistaken with reference to the first mission band. When I went to Healdsburg College in 1892, I found an active band which had been in existence some years, and was very popular, though it had not been so at first. In that year the president, his wife, and two teachers were active members. The next year I went to Battle Creek and found a band which had been organized sometime before, but was still unpopular, having only two friends on the faculty. Will Emery and Harry Anderson were, I believe, the first members who left us to go to the foreign field."

And further there comes this word from W. D. Emery, of College Place, Washington:

"Referring to an article of recent date in the *REVIEW*, the first foreign missionary society was organized in Battle Creek College, not Union College; for Guy Dail, who is given as among the charter members in Union, was a charter member in Battle Creek College before he went to Union. The members from this country were Guy Dail, F. M. Rossiter, L. S. Wheeler, W. D. Emery, D. T. Tarr from South Africa, Frank Lyndon, Edgar Caro, Thomas Waterworth from New Zealand. The only book in the library on any missionary topic was a bound volume of the *Missionary Review of the World*.

"We often discussed the future of our missionary work, but the wildest dreams of youthful enthusiasts never touched the boundary of present-day facts."

Appreciation of the "Review"

We do enjoy the *REVIEW* so much, and as we are isolated, we find it indispensable. Money is very scarce now, and we send this to you in faith that God will feed us and keep us. May God bless you and help you to keep the *REVIEW* in every Seventh-day Adventist home.

J. H. MCGEE.

I AM very sorry I have been so long sending it (\$2.50) in, but I have such problems that only God alone knows what a struggle it is to meet them. I'd rather go without a meal a day than be without the good old *REVIEW*. It helps to keep me—just like a life belt thrown out to a drowning soul.

MRS. M. E. WATSON.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL T. M. FRENCH C. P. BOLLMAN

SPECIAL CONTRIBUTORS
J. L. MCELHANY C. H. WATSON W. H. BRANSON L. H. CHRISTIAN
W. G. TURNER E. D. DICK W. E. NELSON A. V. OLSON
N. P. NEILSEN F. GRIGGS J. F. WRIGHT A. MINCK
N. C. WILSON M. N. CAMPBELL W. E. READ G. A. ROBERTS
V. T. ARMSTRONG

CIRCULATION MANAGER M. E. MUNGER

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the *Editorial Department*, and all manuscripts submitted for publication, should be addressed to *Editor REVIEW AND HERALD*, Takoma Park, Washington, D.C.

SUBSCRIPTION RATES

United States and Canada

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.40

Foreign Countries Where Extra Postage Is Required

One Year	\$3.00	Three Years	\$8.50
Two Years	5.75	Six Months	1.65

Make all post-office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to *REVIEW AND HERALD*, Takoma Park, Washington, D.C. In changing address, do not fail to give both old and new address.

OF SPECIAL INTEREST

THERE are many excellent articles in this number of the REVIEW. We call particular attention to the graduation address by Elder C. H. Watson, of Australasia, printed in our Home department. Our readers will be glad to see the many excellent principles set forth in this address.

Unsolicited Articles Welcome

WE were quite surprised to receive this week, from one of our missionaries in a heathen land, a letter saying, "I always understood that you did not welcome articles unless solicited. However, we have been urged lately to contribute articles suitable to use in your In Mission Lands department. I am sending herewith two short bits. If you can use more of the same sort, let me know."

This good brother has been laboring under an entirely wrong impression. Unsolicited articles are always welcome. Indeed, the larger part of our REVIEW every week is made up of unsolicited articles. We are glad to receive these two bits from the brother in question, and hope that he will send similar bits in the future.

And may we not pass on this same word to every missionary in the field? We welcome articles from you regarding your missionary work. Do not make them long, but write often. Tell us what the gospel message is doing in your field. Let our people in the great North American home base and other bases throughout the world understand that it pays to contribute to our missions, that souls are actually won to Christ as a result of the means they give for the support of the mission cause.

May we not have the cooperation of our missionaries and of our workers throughout the world in this way?

"What Hath God Wrought!"

THE thirtieth Harvest Ingathering campaign is now within the closed records of the annual campaign history, but it will ever stand out as one of the most inspiring chapters in the coming up "to the help of the Lord" on the part of the entire membership of the remnant church. Our fondest hopes have been realized and exceeded. The North American goal of \$754,300 has been reached, and a 10 per cent overflow added, making the total \$826,136.81.

The records for the North American unions stand as follows:

Union	Goal Set	Amount Raised	Per Cent Overflow
Atlantic	\$96,000	\$109,404.28	14
Canadian	40,000	41,415.49	4
Central	50,000	51,394.69	3
Columbia	105,000	119,141.13	13
Lake	81,000	88,381.30	9
Northern	39,300	42,992.14	9
North Pacific	70,000	76,229.72	9
Pacific	155,000	176,115.55	14
Southern	81,000	81,024.98	1
Southwestern	37,000	40,037.53	8

The total amount raised in 1936 was \$787,819.33, which makes the gain for the present year \$38,317.48. The increase as a whole is especially encouraging in view of the fact that the 1936 effort had brought a gain of \$80,000 over the year 1935; thus the gain for the two years amounts to more than \$118,000. The reports from division fields for the year 1937 are not yet available, and therefore announcement of the complete world total in Harvest Ingathering will follow at a later date.

Words are inadequate to express our gratitude to God and our appreciation to our people for what has been accomplished. Truly God is guiding and helping His people in a most marvelous way, and it surely is a privilege to have a humble part in such a glorious cause. STEEN RASMUSSEN.

Delivered From Bandits

C. E. MOON sends in the following experience, as told by Demetrio Gonzalez, a veteran colporteur of the Gulf Mission, Mexico, which shows how the Lord takes care of His children when they trust in His promises:

"We were held up by five bandits who were robbing the passengers that traveled through the country districts. As the robbers covered us with their guns and were searching the passengers, one said to me: 'What are you selling?' I told him that I was an agent. They had begun to go through the pockets of the people, taking from them pistols, watches, and purses. Then one said to me, 'So you are a sergeant.' He understood me to say 'sergeant' when I said 'agent.' He continued, 'Well, then, you are of the governing party,' and he made me get out of the auto. He did not understand me; so I said to him that I was selling books, and showed him my prospectus. He found some Bibles, and said, 'What are these?' When I told him that they were Bibles, he said, 'We will burn them;' and then he said, 'Just a minute and we will take care of you.' He meant to do me harm. I silently raised my heart to God in prayer, and this text came to my mind: 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.' Ps. 50:15. As I was praying, there appeared two other autos, and their leader said, 'Leave those books alone, give them to him.' So they left at once for greater spoils. They took only my flashlight.

"I have been in the colporteur work many years, but this is my first experience of this kind. I am very grateful to the Lord for His protection over those who are serving Him. I want to serve Him with more sincerity during this year, faithfully consecrating all to Him. The Lord does not forsake those who put their trust in Him."

"Signs of the Times"

AN earnest campaign is now on in all our churches in behalf of the *Signs of the Times*. This is our pioneer missionary paper. It carries a message every week which may probably be passed on to our friends and neighbors—a message of Christ's soon coming and the kindred truths which go with this theme. Many who have received this enlightenment through our missionary paper are rejoicing in the glad message of Christ's soon coming. We urge our brethren and sisters to read this paper for themselves, and to unite with others in the church to take dubs to be mailed out to interested persons.

Missionary Sailings

ELDER E. M. TRUMMER, returning to Colombia, South America, from furlough, sailed from New Orleans, on the S.S. "Ulua," January 22.

Elder and Mrs. Orley Ford and their three children, Robert, Sylvia, and Donald, returning from furlough to Guatemala, Central America, sailed from San Diego for San José, on the S.S. "Oakland," January 24.

Mr. and Mrs. H. L. Ferguson and their two children, Doris and Clark, sailed from Los Angeles, January 31, returning to South Africa from furlough.

A. W. CORMACK.

It is gratifying to see the widespread and growing interest in the layman's missionary work. A great field of opportunity is opening before the rank and file of our people, and God is blessing their ministry. Many souls are being won to the truth. What a wonderful work can be done when all in the church recognize their responsibility and privilege.

Steen Rasmussen, of the General Conference Home Missionary Department, reports that soon there will be about 500 lay preachers actually conducting small efforts throughout this country, and as a result of their work he expects that thousands of new members will be gathered in. May God prosper this good work.