

The Great Parable Reenacted

*A 1937 Version of the Prodigal Son, Reprinted Here
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SITTING on a public bench under the burning sun of the *Midi* was a young man with his face buried in his hands. His attitude expressed complete despair. Colporteur Charvet, who has just retired after thirty-four years' service, entered into conversation with him, finally offering him a New Testament. "I don't want it," was the reply. "I used to have one, but it was too big to carry, and I threw it into the water." The colporteur felt by intuition that this was not the real reason why he had thrown the book away. After a little more conversation and a few tactful questions, the young man opened his heart and told the colporteur his story. "Several months ago I left my parents and went to the town to live my own life in my own way. But things did not go as I had expected. My hope and my money gradually disappeared. Now I have nothing left. I intended to return home,—that is my home there, the white house you see in the valley,—but having got so far, I am ashamed to go any farther. I am afraid, too; for, if my parents should refuse to forgive me, there would be nothing left but death."

After listening to this sad confession, M. Charvet, profoundly touched by the story, opened his New Testament and read the parable of the prodigal son. The young man saw the application of the parable to himself, and began to weep over his sinful

past. Suddenly, the colporteur conceived a great idea. Telling the prodigal to remain where he was, he went to the house in the valley that had been pointed out to him. Knocking at the door, he offered the New Testament to the old man, who opened it, and who was soon joined by his wife. Asked what kind of book it was, he read them the same passage.

Moved to the very depths of his being by the powerful story, which in the course of the ages has brought tears to so many eyes, he opened his heart and told M. Charvet his story. "We had a son once, and he was everything to us," he said. "Unfortunately, we did not get on well together, and he went away. We have heard nothing from him since. We would gladly forgive him if he would return, but we do not know where to find him." Then Charvet told them everything. "I know where your son is to be found," he began. "He is quite near here, humble and repentant, and has sent me to ask your pardon. He wants but a word from you to return home."

A few moments later the overjoyed mother was weeping on her son's neck, and the father, after kissing him on both cheeks, was shaking his hands. Then they all gave thanks to God for His goodness, and gladly bought a Testament in which they could read together of the reconciled life.—*Bible Society Record.*



THE POET'S PAGE

Jesus Walked the Way Before Us

BY MILDRED BRYANT CASE

JESUS walked the way before us,
Bore the anguish and the loss;
Friendless, homeless, and rejected,
Suffered on a traitor's cross.

Pain that came from bleeding hand, and
Bruised feet, and pierced side,
Was not that which stopped the heartbeat
When our precious Saviour died.

'Twas a wounded heart that killed Him,
One that wept and ached and yearned,
One that longed for understanding,
Breaking when its love was spurned.

Not a grief can cross our threshold
Which our Saviour has not known,
For He walked the way before us,
Making all our pain His own.

Jesus conquered all His sorrows.
Nothing ended in the tomb.
He arosc! our great Redeemer
Left the sealed and silent room!

He arose in heaven's glory.
Now our souls know no defeat,
For from sin and woe He saved us,
Making works of grace complete.

When we bear our crosses bravely,
Leaving all to follow Him,
There shall come a resurrection,
Glorious and blest within.

Hearts in which He has arisen
Are like lilies in the bloom,
They shall blossom forth forever
In the life beyond the tomb.

His Guiding Hand

BY HARRIETTE B. SCHROEDER

I MUST be patient, must trust all to Thee,
For Thou art Christ, who walked by Galilee;
Thou, too, hast tread life's pathway, all for me,
O'er mountain, desert, and beside the sea.

When lightnings flashed across the midnight sky,
And waves beat high upon the distant shore,
Thy voice alone could hush the frightened cry,
Thy hand alone could still the tossing waves.

Thou who hast tread alone the darksome path
That led the way to dark Gethsemane,
Who battled long the tempter's hidden shaft,
Doth understand the sinner's humble plea.

And when toward evening, on Emmaus road,
Those two communed together, lone and sad,
Thou, drawing near, didst lift the heavy load,
With joyous message made the lone heart glad.

So we today may know Thy richest blessing
If we will listen to Thy precious word,
Though dark, sometimes, the way through which
we're passing,
Still He will lead to heaven's blest abode.

A Prayer for Missions

BY EDITH SMITH CASEBEER

GOD of the mission fields, surely Thy tender heart
Grieves with a deeper hurt than ours can know,
Watching the years speed by, hearing the long, low cry
Of souls born but to die,—loving them so.

God of the mission fields, send forth more laborers
Into the harvest white ere day is done.
Probation slips away, fast close the hours of day,
Soon must the fiat say, "Earth's sands are run."

God of the mission fields, why do the people wait?
When will they hear Thy call from heaven above?
Is it more light they need, or some more beautiful
creed,
Or better growing seed? Nay, 'tis more love!

God of the mission fields, walk through the market
place;
Search if there be some man, this eleventh hour,
Willing to hear Thy call, gladly to give up all,
Perhaps another Paul waiting for power.

If such there be, O God, God of the mission fields,
God of the harvesttime, God of all grace,
Tell him of Macedon and of the fields beyond,
Tell him to hasten on,—night comes apace.

Preparing for Home

BY TILLIE JACKSON TULLETT

I WILL soon have a home in the earth made new,
Free from suffering, sorrow, and care;
And the time to possess it is almost due;
So I purpose for it to prepare.

I am learning to value the things I know
Are eternal and will not decay;
And feel I have no precious time to bestow
On the things that will soon pass away.

I have set my affections on things above,
And sweet peace and contentment are mine;
In joy and in sorrow I rest in the love
That is changeless, sincere, and divine.

No mansion of earth with this home can compare,
Which someday I am going to see;
The cost of it all my Redeemer did bear,
And He offers it freely to me.

I think of the joy in that home when I'll be
With the dear ones who rest for a while;
And the angels, and prophets, and martyrs see,
With their faces aglow with a smile.

But what will it be to behold the dear face
Of the King of that country so fair,
Who helps me each day, by His infinite grace,
For that glorious home to prepare?

My friend, for that home won't you also prepare,
And to this dear Saviour be true?
Oh, why disappoint Him, when He longs to share
All the joys of that country with you?

Does Joshua's Long Day Invalidate the Sabbath?

DEVIOUS are the ways by which those who oppose God's holy Sabbath seek to justify their opposition. A recent illustration is found in the radio address of a New York preacher. His sermon on the air was ostensibly an endeavor to show why he believed Joshua stopped the sun, but the real objective of his sermon was to prove why he believed God stopped the seventh-day Sabbath and set Sunday going in its place. Just why Joshua's stopping the sun should finally give us Sunday, is certainly not evident at the outset.

Not because we consider his arguments weighty, but simply because the sermon was widely heard and resulted in inquiries, we shall consider his argument.

The Argument Stated

He affirmed that noted astronomers have discovered to their bewilderment that our world is twenty-four hours behind the rest of the universe in point of time. He declared that the story of Joshua accounts for twenty-three hours and twenty minutes, and the story of Hezekiah and the shadow on the sundial accounts for forty minutes, making a total of twenty-four hours. This led him to the bold conclusion that the Jews and Seventh-day Adventists are both wrong about the Sabbath. "Our blessed Lord," he declared, "brought the Sabbath and the first day of the week together, merging them into the glorious day on which He rose from the dead, the day we celebrate and honor as the Sabbath."

Now we confess that we have heard plausible arguments in behalf of Sunday, but this is certainly not one of them. The favored lost-time argument whereby we are supposed to believe that every one in all the world woke up one morning and forgot the sequence of time, is one of the favored ways of attempting to escape from the Sabbath. But here we are asked to believe that Joshua and all the hosts of Israel, in full possession of their faculties and with the sun streaming down upon them, even more completely and definitely lost the Sabbath. What is our answer to such a remarkable argument, that would marshal the astronomers and the cycles of the heavenly bodies in its support? Briefly, the answer is as follows:

Proves Too Much

1. The argument proves too much, which is the most fatal weakness of any argument. It proves that the

Sabbath and Sunday were merged long before the resurrection, that they were virtually merged at the time of Joshua, with a forty-minute refinement at the time of Hezekiah. That is another way of saying that the Jews actually kept Sunday, and if that be so, then certainly most Christians today are not keeping either the Sabbath or Sunday, for without any possible controversy they are keeping the day that follows immediately after the day held sacred by Jews.

God Would Not Defeat Own Laws

2. Is it reasonable to believe that God would answer the prayer of His servant Joshua in such a manner as to confuse the reckoning of time so that it would be difficult, if not impossible, to give obedience to the Sabbath law? Sundaykeepers today ring the changes on what they describe as the legality of the Jewish dispensation, declaring that everything was governed then by rigid law in contrast to our present period of grace. And they never fail to remind us that the Sabbath law was so exacting in those times that a man could be put to death for breaking that law.

But now, behold, we are asked to conclude that Moses had scarcely gone to his rest before the Lord worked a miracle through Joshua that broke the cycle of time and certainly gave to the Sabbath an elasticity that has never revealed itself in the Christian Era. At least no one has ever claimed that the sun has been made to stand still in the Christian age.

We read of Nehemiah's holy jealousy for God's day that led him to close the gates of Jerusalem as it began to grow dark on the eve of the Sabbath. What a fine opportunity that would have been for his opponents to remind him that only a short while before, in the days of Hezekiah, there was a difference of forty minutes in the arrival of the Sabbath, and that therefore it was quite an elastic affair anyway, and no one should be exercised about the matter. But we find no record of anything like this occurring in the dispute between Nehemiah and those who were breaking the Sabbath. We do find references there and elsewhere throughout the Old Testament as to the divine obligation of the Sabbath, and the penalties that would descend upon the disobedient. Neither Nehemiah nor any other of the inspired writers were aware of shifting time. Their messages all breathe the conviction that the Sabbath was a fixed day, the reckoning of which could be easily computed, so definite in-

deed that the guilty had no excuse, and should justly suffer dire punishment.

Luke's Record Settles Controversy

3. The closing verses of the twenty-third chapter of Luke and the opening verse of the twenty-fourth chapter, forever settle the question of the relationship of a certain day to the Sabbath command. Christians generally are in agreement that Christ was crucified on Friday, and that He rose on Sunday. The day in between is described as "the Sabbath day according to the commandment." The language is simple and explicit. Any one who reads the Sabbath commandment and wishes to free himself from all the uncertainties of theological discussion, has only to read this passage in Luke.

We need not be astronomers, nor need we have a knowledge of all past time, or be able to settle all the dark questions about chronology, in order to be clear concerning the Sabbath commandment. Luke, who along with the other Gospel writers, gave us the inspired record of the Saviour on which our Christian religion depends, informs us that there is a certain day which is "the Sabbath day according to the commandment." It is the day following this that Sunday-keepers revere. Luke knew nothing about a merging of days because of Joshua and Hezekiah. The day that Christ lay in the grave is the Sabbath day according to the commandment, and the next day is described simply as "the first day of the week."

Let the Whole Record Stand

4. However, some one may inquire at this point, "But what are you going to do about the Bible record concerning Joshua and Hezekiah?" We don't believe we need to do anything about the record. We are very willing to let it stand, and we believe it. We insist only that all of the rest of the record in the Bible also be permitted to stand, such as the references we have been citing. The Bible is always its own best interpreter. If despite amazing and baffling miracles we still find God's prophets commanding obedience to a definite holy day, and Luke informing us that the seventh day of the week is the Sabbath day according to the commandment, then we are in no darkness whatever as to how to give explicit obedience to God's command. The shadow on Hezekiah's sundial was never intended to cast a shadow on the Sabbath, nor did God work a miracle to help an ancient warrior in fighting the battles of the Lord, so that modern warriors might find weapons to aid them in their stubborn fight against God's Sabbath command. What an irony if the additional light given on that eventful day of battle long ago, should throw darkness ever afterward on the Sabbath; indeed, should give us neither a definitely defined Sabbath day nor a clear-cut Sunday, but something that was forty minutes from being either until Hezekiah's day.

The Claims of Astronomers

5. It is always a favorite strategy in debate to claim that eminent scientists are on your side. Perhaps some astronomer has worked out certain cycles back through the millenniums that lead him to conclude there is a difference of twenty-four hours in time between our world and the rest of the universe. But what of it? We can cross the Pacific and find a difference of twenty-four hours. We do not have to travel into interstellar space, yet no matter on what side of the

Pacific a man lives, there seems to be no difficulty in keeping the accurate reckoning of time down through the centuries. In fact, Sundaykeepers in Australia are just as certain that they are keeping the correct first day of the week in cycles of seven from the resurrection day, as are those in the mother country, England. Indeed, in both countries the certainty is so great that Sunday laws have been enacted to enforce observance of the day. It is bad enough for Sabbath opponents to attempt to lose the seventh-day Sabbath by traveling around the world, though they never lose Sunday, but what is to be said for the man who seeks to carry us into the uncharted reaches of interstellar space in order to lose God's holy day? However, we would say right here that for any one to make a sweeping claim as to the exact relationship in time of our solar system to all the rest of the universe, is to make a claim that cannot be substantiated. We profess to no knowledge of astronomy, but we do know that astronomers themselves confess to such an ignorance concerning the full extent of the universe as to make such a claim untenable.

Bible Reckoning of Time

6. Finally, it should be remembered that the Bible way of reckoning days is from sunset to sunset. Therefore, the lengthening out of the day by some miraculous way in Joshua's time, would not break the cycle of seven in counting days according to Bible reckoning. After all, we are dealing with a Bible institution and not with a question of chronometers or stop watches, or even astronomers. We need not explore the mystery of the long day in Joshua's time in order to be sure that we keep the correct time in relation to God's holy Sabbath day.

F. D. N.

Like Ships

BY C. P. BOLLMAN

SCENES of life are swiftly passing,
Transient every earthly thing;
Here today and gone tomorrow,
Hushed the voice once wont to sing.

Ships there are upon the ocean,
And have been since days of yore,
Ships that sight and speak in passing—
Doomed to meet and speak no more.

So it is with human beings:
Cross our paths like tangled skein;
And, like ships, we speak in passing—
Destined not to meet again.

But abides the recollection,
And its influence never dies;
It still lives, and works, and brings forth,
As time, swiftly passing, flies

Toward the bourn from which no traveler
Ever comes again to earth;
But each noble aspiration
Mounts to God who brings to birth

Everything that's true and noble,
Everything that's good and kind,
Is immortal, lives forever
In the great immortal Mind.

The Lesson Not Yet Learned

It was widely acclaimed during the great World War that "this is a war to end war." And when the peace treaties were concluded, thousands drew a sigh of relief in the fond hope that war was forever at an end, that in the terrific loss of life and property resulting from the great conflict, mankind had learned the futility and awfulness of such strife, and that in coming days all international differences would be submitted to arbitration, amicably and satisfactorily adjudicated. It was little realized in that hour of rejoicing, when with the waving of flags the boys in service still alive came marching home again, that the very terms of peace, involving as they did a realignment of various nationalities and territories, would serve only to make for new controversy in coming days, but thus has it proved.

Racial jealousies have been increased and animosities intensified, and today we are faced with new alignments, with active warfare going on in Western Europe and in the Far East. And the nations not involved in warfare at the present time are engaged in a race of war expenditure and provision of new armaments far in excess of that of the time preceding the war in 1914. This is well illustrated in the provision now being made by Great Britain in the Eastern Hemisphere and by the United States in the West.

"Terrifying Power"

A United Press dispatch from London, published in the *Washington Post* of March 8, makes the following statement:

"The House of Commons tonight gave an overwhelming vote of confidence to the government for the biggest British arms budget in peacetime history, after Prime Minister Neville Chamberlain said the nation must either spend until it hurts or be plunged into war.

"The members of Commons, cheering Chamberlain's statement that Britain will arm to 'almost-terrifying power' and be prepared to use it in defense of democratic liberty, voted, 347 to 133, in favor of a 1938 rearmament outlay of \$1,664,635,000 that may be closer to \$2,000,000,000 before the year is out."

A Billion-Dollar Program

A billion-dollar naval building program has been launched in the United States. Regarding this, Senator W. E. Borah is quoted in the *Washington Post* for March 7, as follows:

"We have checked into a naval-armaments race," he said, "and the present stupendous outlay of \$1,122,000,000 in excess of the \$553,000,000 covered by the regular naval-appropriation bill is the largest peacetime appropriation for the Navy in our history."

It is claimed, of course, that this building program is for national defense, and that it will make for peace rather than war. Regarding this, Mr. Borah says:

"To add far over a billion dollars to the regular naval appropriation with full knowledge that it is but the beginning, when taken in connection with what other nations are doing, is a long step toward world bankruptcy and possibly world war.

"Such a program is not in the interests of peace. It is not for the welfare of our people. These vast sums are being drained off from the people at a time when they are in sore distress to find means to carry on."

Illuminating Figures

And these vast sums are typical of lesser but proportionately as heavy appropriations being made by nearly every nation at the present time. In the Feb-

ruary *News Letter* sent out by the "World Alliance for International Friendship Through the Churches," some very illuminating figures are given as to the general increase in naval armaments among the various nations of the world.

"League of Nations experts estimate that in 1937 the world expenditures on armaments amounted to 12 billion dollars. This is an increase of more than one fifth over the 1936 figures. Observers hold, moreover, that the bill for 1938 will amount to 13 or 14 billion dollars. Despite forty years of disarmament conferences and the tragic experience of the prewar race in arms, the world is spending roughly three times the prewar amount on instruments of death. The rising tide of armaments has passed all previous flood levels. . . .

"According to the League estimates, the world expenditure on armaments rose, in terms of devalued dollars, from less than 7½ billion dollars in 1933 to nearly 10 billion dollars in 1936. The estimates of the Foreign Policy Association show an increase from about 4 billion dollars to more than 10½ billion dollars for the same period. These figures show trend rather than exact cost, since the changes in currency values and the difference in price levels make it almost impossible to render expenditures in terms of any one medium. But the trend shows the growing peril to peace."

An Ominous Comparison

It is interesting to note the comparison made between expenditures for war in 1913 just before the outbreak of the great world conflict and the expenditures made for 1937. As this *News Letter* says, the comparison is indeed ominous.

"A comparison of the prewar race in arms with that of today shows that the nations are arming more feverishly than twenty-five years ago. Per Jacobsson has estimated in the *Economist* that the armaments expenditures of Europe rose more than 50 per cent from 1908 to 1913. Since 1933 the world expenditures for arms have risen more than 60 per cent, according to conservative League estimates, and this year is expected to raise that level another 15 to 30 per cent.

"The comparison of 1937 with 1913 is ominous. The permanent armies of the world have increased more than 40 per cent, from 6,000,000 to 8,500,000 men. But the figures on military budgets give a truer comparison, for the increase in mechanization, the development of new weapons like the airplane and tank, and the preparations for totalitarian war are the essential characteristics of militarism today. The military budget of the world in 1937 was nearly 185 per cent above the 1913 level, rising from 2½ billion gold dollars to more than 7 billion gold dollars (12 billion in devalued currency). The tripling of the 1913 expenditures expected in 1938 indicates roughly the extent of the present militarization of the world.

"It should be remembered, moreover, that the cost of world armaments, revealed in the estimates of League experts, covers but a part of the cost of war preparations. Governments are becoming increasingly secret about their arms appropriations. They are more and more given to hiding part of the military expenditures under other and secret budgets."

War Preparedness Makes for War

And the mad race now going forward in war preparedness, nations vying with one another, each jealous to secure leading and dominant prestige, makes for war. Voicing the same sentiment which we have quoted from Senator Borah, this *News Letter* says:

"No elaborate proof is required to show that an arms race is not only a barometer of the danger of war, but is also a cause of war. The financial burden of huge war machines presents the dilemma of bankruptcy or war. The world is now spending at the estimated rate of about \$25,000 a minute, or \$1,500,000 an hour. Revenues are eaten up by armament budgets as civil needs are sacrificed to military demands. Since ordinary revenues are not

enough to satisfy the demands, the future is mortgaged in heavy loans. The fear of economic and social collapse is no doubt a restraining influence on foreign policy, but the economic strain is also a stimulus to strike before the load becomes unbearable and the arms become outdated.

"Armaments, however, are but one of a chain of causes leading to war. The race for arms is linked to economic, political, and spiritual factors of conflict. There is the struggle for markets, raw materials, and colonial advantages, and this economic conflict has been intensified by the depression. There is the desire for political prestige and power, backed by aggressive nationalism. There is the fear that derives from insecurity."

The burden of these vast appropriations must fall back upon the peoples of the various countries, who are already overburdened in their struggle for existence. Sad, indeed, it is that such a large per cent of taxation goes either for the payment of past wars or for the preparation for future conflict. Surely the lesson of the futility of war has not yet been learned.

Fulfilling Prophecy

What a striking commentary these conditions afford us on the prophecy found in the third chapter of Joel, verses 9 to 16. Please turn and read this graphic pen picture of conditions we see today.

It requires no exercise of faith to believe this prophecy. We can hear with our own ears and see with our own eyes its present-day fulfillment. This prophecy is a striking sign of the times—a sign that the history of this old world is fast coming to its close. And the climax of human history will result in a changing of the old order, a passing of human government, and the establishment of the kingdom of peace and righteousness.

The Lord is now permitting mankind to test out every form of earthly rule. It will be demonstrated

before the close of time that every kind of government by man has failed in its objective. The very best and noblest of statesmen, and there are many today, see that their well-laid plans have proved futile.

Why Have Peace Plans Failed?

Why have the earnest efforts which have been put forth for peace proved of little value? For the simple reason that it is not in the power of human rulers to change the human heart. The apostle James inquires:

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1.

War in this world can never be abolished until poor human nature is regenerated by the transforming grace of the Lord Jesus Christ. And this will not be until earthly rule is passed away and the rule of the Prince of Peace is ushered in.

But Heaven does not leave us with this ominous and threatening outlook without hope and comfort. In this very hour when the nations are preparing for war, we have this blessed assurance:

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16.

May the Lord indeed prove the hope of His people and the strength of the children of Israel. And knowing the meaning of the things now taking place in the world around us, may we prepare our hearts to meet the Lord in peace at His coming, and may we give to those who know it not the message for this day and generation.

F. M. W.

The Saviour Who Stands By in the Fiery Trial

It was to the church of Thyatira—the fourth of the seven churches, representing the church passing through the 1260 years of papal persecution—that Christ represented Himself as having feet "like fine brass" (Rev. 2:18), "as if they burned in a furnace" (Rev. 1:15). This may suggest how Christ walked in the midst of that fiery furnace of persecution with His own. He was with the believers who witnessed for Him in the fires that were kindled to burn the Scriptures and to burn those who loved to read the blessed book.

Many a sign from heaven was evidently manifested in those long-ago years, to rebuke persecutors, and to fortify the faith of the believers. Foxe, the chronicler of those olden times, reports a case in which the Lord intervened to lift a witness above the pains of martyrdom at the stake. Thomas Haukes, of the English gentry, was condemned for refusing to have his infant child baptized. Bishop Bonner, of cruel memory, pronounced sentence. Foxe tells how Haukes had agreed with friends to raise a hand in the midst of the flames if he found that the supporting grace of Christ enabled one to keep his mind quiet and patient in the suffering. The narrative continues:

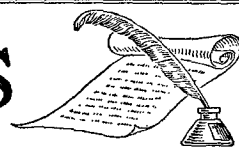
"Not long after, when the hour was come, Thomas Haukes was led away to the place appointed for the slaughter; . . . at length after his fervent prayers first made and poured out unto God, the fire was set unto

him. In the which, when he continued long, and when his speech was taken away by violence of the flame, his skin also drawn together, and his fingers consumed with the fire, so that now all men thought certainly he had been gone—suddenly and contrary to all expectation, the blessed servant of God, being mindful of his promise afore made, reached up his hands, burning on a light fire, which was marvelous to behold, over his head to the living God, and with great rejoicing, as it seemed, struck or clapped them three times together. At the sight whereof there followed such applause and outcry of the people, and especially of them which understand the matter, that the like hath not commonly been heard, and you would have thought heaven and earth to have come together. And so the blessed martyr of Christ, straightway sinking down into the fire, gave up his spirit, 1555 A.D., June 10."—*"Acts and Monuments," Vol. VII, pp. 114, 115.*

So came the thrice-repeated signal that the grace of Christ was found truly all-sufficient in that furnace of trial. The One who described Himself in symbol as having feet like unto fine brass—"as if they burned in a furnace"—walked the fiery way in the days of persecution, with support and comfort for His children. They knew that He was with them, and these lessons from the days of old are to teach us to trust the Saviour and find the joy of His presence in trials, lesser or greater, and perhaps in suffering.

W. A. S.

GENERAL ARTICLES



Church Discipline

When and How It Should Be Administered

BY E. F. PETERSON

AMONG the definitions of discipline given by Webster are the following: "To educate; to train; to censure, or inflict a penalty." We might add, discipline is the act of administering instruction or reproof in love, so as to restore those concerned to proper relationship to God, the church, and their fellow men. Some of the first steps to be taken with the erring are education and training by adequate and proper instruction in the best course to pursue in Christian faith and practice. No doubt many a case of summary action in disfellowshipping might be avoided by timely and discreet instruction. How much better it is to admonish and teach before more severe measures become necessary. All such instruction should be given in a way to win, and not to repel, and always in sympathy for the erring.

The Bible tells us there are times when we must "cry aloud" and "spare not." And the servant of God is bidden, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. The Scriptures also tell us, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:14, 15. Jesus tells us to go to the erring one alone, and try to reconcile him. If this fails, we are to take one or two more with us and make another effort to reconcile him. If this fails, then we should take it to the church, and let the church act on the case. I believe 1 Timothy 5:20 then applies, "Them that sin rebuke before all, that others also may fear." "The Lord desires His followers to exercise great care in dealing with one another. They are to lift up, to restore, to heal. But there is to be in the church no neglect of proper discipline."—*Testimonies*, Vol. VII, p. 264.

Correction in Love

Publicly or privately we must make clear what God says about discipline. In Proverbs 3:12 we read that the Lord corrects those whom He loves. We are told in Hebrews 12:5 that the proof of true sonship is in being disciplined and corrected. Also, in Hebrews 12:10 the underlying purpose of all discipline is said to be for our profit and to make us partakers of His holiness.

In verse 13 we are exhorted to make the way plain, so that the lame can walk in it, and so that any wounds may be healed. Psalms 94:12 declares that there is a blessing in being disciplined properly. Job tells us (Job 5:17) that we should be happy in discipline. "Yes," says one, "I can take it from God if He sends it to me, but how am I to know that it

is from Him?" The charge to the gospel minister, in 2 Timothy 4:1, 2, states that he is to reprove and rebuke with all long-suffering and doctrine.

With regard to when rebuke should be administered, we have this answer in Leviticus 19:17, A.R.V.: "Thou shalt surely rebuke thy neighbor, and not bear sin because of him." Moffatt's translation says, "You shall not cherish hate against your fellow countryman; and what you must do is to warn him of his fault, lest you incur guilt yourself." When the first diversion from true Christianity is noted, then is the time to administer discipline in the way outlined in the word of God. "Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Go to your brother, and in humility and sincerity talk with him about the matter."—*Testimonies*, Vol. VII, p. 261.

When the honor of God and His church is being lowered into the dust by improper conduct, then proper discipline is to be administered; or when one or more members are violating any of the principles for which God and the church stand, then steps should be taken to correct the delinquency by proper instruction or more definite action, with the motive to help and to heal.

Erring church members should be dealt with "in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. "To edification, and not to destruction." 2 Cor. 13:10. We should deal gently with others, as Jesus did, who would not break the bruised reed or quench the smoking flax. Isa. 42:3.

"My brethren, prevail by love rather than by severity. When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not seek to bruise and wound, but rather to bind up and heal."—*Testimonies*, Vol. VII, p. 265. Begin with faith in God's healing grace. Remember God's work is a spiritual work, and must be done in a spiritual way. 1 Cor. 2:14, 15. Every true gospel worker must believe in the power of the Spirit to triumph over the carnal nature.

Each case should be given consideration on its own merits, in harmony with denominational standards. No one has the right to follow his own or others' opinions contrary to the accepted standards of the church.

We are told that "it is the nicest work ever assumed by men and women to deal with youthful minds." We are instructed not to expose needlessly, or to make reproof seem like revenge, but to correct in the way outlined in the word of God. (See *Testimonies*, Vol. VII, pp. 260-265; "Gospel Workers,"

pp. 498-503; "Mount of Blessing," p. 39; and Matt. 18:15-20.)

There are times when a censure placed upon a person for a given time will work wonders; at least it will give opportunity to see whether the counsel of God and the church is being accepted. Rules for this are found in "Church Manual," pages 96 and 100.

Whatever the case or offense, let us correct or discipline on the basis of the golden rule. It is well

to keep in mind the reaction to what is to be done, putting ourselves in the offender's place, and he in ours, remembering that every one with whom we deal is a blood-bought soul for whom Christ gave His life. "Admonish him as a brother." "No reproof is like that we clothe with a smile and present with a bow."—*Bower*. Let us remember that "to err is human, to forgive, divine." "If you err, err on the side of mercy."

People Losing Interest in Religion

BY C. S. LONGACRE

THE National Committee for Religion and Welfare Recovery held a National Stewardship Conference at the Hotel Biltmore, New York City, December 9, where the leaders of all faiths,—Catholic, Protestant, and Jewish,—numbering some 200 delegates, were present. According to the written report which was released, the leaders of the various denominations admitted that the people generally, as well as church members, were losing interest in religion, judging from the support and attendance they gave to religion.

The fact was developed that the government allows businessmen to deduct a full 15 per cent from their income as gifts to religion and charity, and yet the average deduction made at present is less than 2 per cent for such purposes. It was estimated that more than \$1,893,133,850 was exempted from taxes, if given (but which was not given) to public welfare or religion. The conference, in its report, showed that the problem of public welfare and charity is becoming more and more intensified because of the tendency of business to throw men on the scrap heap shortly after the age of forty.

One church leader startled the delegates by saying that, because of shrinkage in gifts, his denomination was considering abandoning at least 2,000 mission projects. Another church leader stated that the circulation of church papers during the last ten years had been greatly reduced, and that there were only two which were not in the red. He asked, "How can you reach people when 90 per cent are not interested in church literature?"

No one seemed to be able to find the cause for the lack of interest in religion. If 90 per cent of the church people have no interest in church literature and in church missions today, there must be something that has destroyed that interest. It seems strange that the religious leaders of these various denominations have been unable to discover the defect in their religious teaching and in their literature which has destroyed the people's interest in religion.

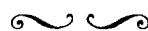
It was not so very long ago that the popular churches took a straight rightabout-face position on a very fundamental doctrine in religion, namely, the origin of man. They all taught until a few years ago that in the beginning God created man in His own image, and that the earth was created by a direct act of God in six literal days. Today, there are comparatively few denominations that have not swung over to the theory that man originated and sprang from the lower brute animal kingdom, and that nothing was created, but all things have come as the result of the laws of evolution operating in nature.

This doctrine has destroyed the value of man. By denying the divine revelation of the origin of man, naturally and logically the popular modern preachers also destroy the value of the divine revelation concerning the destiny of man.

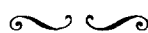
If man has sprung from the lower types of animals, then he is as soulless as animals and has no higher destiny. All this evolutionary teaching advanced from the pulpits of the Modernists and in the religious literature of the day destroys the people's faith in divine revelation and consequently in religion itself. Right here is one of the main causes for the lack of interest and faith in religion and in the work of the church.

If all people are mere animals and no more, and if the divine revelation concerning the origin of man is all a myth, and we succeed in getting the people to believe such a theory, can we wonder that the people should lose their interest in religion? When preachers deny the power of God in creation and the vicarious sacrifice of Christ, and teach that the kingdom of God is here on earth now; that all that is necessary to fully establish the kingdom on earth is to improve our natural state by the processes of evolution, why should they blame the people if 90 per cent of them have lost all interest in religion and church literature?

The few churches that still adhere to the fundamentals of the Bible do not lack church funds or church attendance or interest in circulating church literature. What the church leaders need is a "return to the old paths," and they, too, will find that the faith and interest of the people will be restored. They must learn the great lesson given to Zerubbabel, that the work of God is accomplished, "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zerubbabel learned that when he feared the Lord, the people feared the Lord, and the work of the Lord prospered.



FAR more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love.—*"Prophets and Kings," p. 347.*



WERE every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue.—*"Testimonies," Vol. VI, p. 438.*

The Gift of Life

BY A. T. ROBINSON

THE gift of eternal life is a mutual gift on the part of the eternal Father and His only-begotten Son. The idea that Christ lived and suffered and died to appease the wrath of an offended God, is not in harmony with gospel truth. It is true that Jesus Christ freely "gave Himself for our sins, that He might deliver us from this present evil world," but it was "according to the will of God and our Father." Gal. 1:4. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

God the Father, "who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

The gospel plan is one with the Father and the Son, and is designed to make us one with the members of the heavenly family. "I in them, and Thou in Me, that they may be made perfect in one; and that the

world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me." John 17:23. God wants made known to the world, through His followers, that He loves the sinner just as much as He loves His own Son. Proof of this lies in the fact that He "so loved the world, that He gave His only-begotten Son," to die in man's stead, and with Him also freely gives us all things.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:10.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:35, 37. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

A Great Difference

BY N. P. NEILSEN

INFIDELITY holds out no hope for the future. There is no certainty in its message. Its gospel is one of despair. It is like a dungeon of darkness. From it there is no knowledge of whence we came or whither we are going, nor yet the purpose of life. Its future is shrouded in uncertainty and in despair. A noted freethinker is reported to have made this statement in the oration which he gave at the funeral of his little niece:

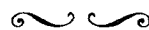
"We do not know whether the grave is the end of life or the door to another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arm before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch. Every cradle asks us, 'Whence?' and every coffin, 'Whither?' The poor barbarian weeping above his dead can answer the question as intelligently and as satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and unmeaning words of the other."

How uncertain, how empty, how forlorn are such words! How void of comfort and hope is such a message in the hour of sorrow and death. Is this all that infidelity has to offer? If we must follow its teachings, then surely we are left in the greatest uncertainty, and doomed to despair.

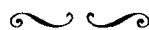
But how different are the words of the apostle Paul, who wrote: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Titus 2:

13; 1 Cor. 9:26. There is no uncertainty in his message. There is no unknown "whence" or "whither" with him. By faith he laid hold upon the promises of God and made them his own. He knew on whom he believed, and the blessed hope of one day meeting His Lord cheered him on. Though facing a martyr's death, he could with unwavering faith and unflinching certainty look into the future.

Yes, the difference between the gospel of hope and the gospel of despair is as great as the distance between the east and the west. Those possessing the one bask in the blazing light of God's unfailing promises and know that there is a future home prepared for them; the others know neither "whence" nor "whither" in the problem of life. Those who possess the gospel hope are buoyed up by the anticipation of a grand reunion in the courts above; to the others the future is as a fearful leap in the dark. In this time of stress and depression we need the comfort which the hope of a life beyond the tomb will bring to the soul. Do you have it? It may be ours.



WHEN called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good.—"Ministry of Healing," pp. 473, 474.



EVERY one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays.—"Testimonies," Vol. VII, p. 33.

Thinking It Over

BY O. J. GRUNDSET, M.D.

LAST Sabbath was Investment Day in our Sabbath school, and my part in the program was to read the article about the deacon who took up the collection and at the same time thought audibly.

You may recall that as the deacon passed the plate from person to person, he commented on the amounts spent for self and selfish interests, and how little was given into the collection for the cause of God. Pounds for self and pennies for the Lord. The little lady with a finger adornment of a hundred-dollar value threw in a few pennies; the boy on whom was lavished a high-priced bicycle also furnished a few pennies for the collection; the man and woman in comfortable financial situations also tendered their pittance. It all caused the deacon to comment when he saw it, and it started me to thinking things over as I read the article.

How about us of the remnant church? Do we lavish on ourselves and our children hundreds and thousands of dollars' worth of pleasure-producing trinkets, toys, playthings—this and that which, when honestly analyzed, are for selfish enjoyment? Are our houses filled with little toys of various shapes and makes? Are our yards littered with broken, old, and new toys, playthings for the amusement of ourselves and our children? Have we the usual ice skates, roller skates, skis, sticks, staves, tennis rackets, golf clubs and balls, play tables, scooters, tricycles, coasters, wagons, pushmobiles, bicycles, automobiles, boats, fishing apparatus, guns, and dogs, and hunting apparatus, radios, and even airplanes? Are our mortal bodies decorated with the breakable and perishable trinkets of vanity? Are these toys for any useful purpose, or are they for selfish greed, for our own satisfaction, and to appease our own desires? How much money do we spend for useless things? And because we spend so much uselessly, how little have we left for the cause of God? That article about the deacon started me to thinking it over.

How are we training ourselves and our children? Are we training for usefulness, for service and sacrifice? "As the twig is bent the tree's inclined." Are we spend-

ing good money for that which is not really needed, and is therefore useless? How many toys, trinkets, playthings, etc., could we dispense with, and save the money for something really useful and worth while, and have more dollars for the collection plate when needy calls are presented to us? How many of the useless ornaments that often adorn our mortal clay could we dispense with and live just as long without? Couldn't we live just as long and as well without all this modern hair waving, hair adornment, and those "permanents"? That article about the deacon started me thinking.

At this time of the year thousands of youth are away at school. The entire school term is a bit more than eight calendar months in length. How many of our youth travel back and forth several times during the school year? How much money is spent for these trips, that might be saved and turned into other channels of greater usefulness? Are we preparing for service in foreign fields? If so, we might be gone from home for many years while in foreign service. If we are now preparing for such service, we ought to be able to train ourselves to stay away from home for a little over eight months at one of our schools. And think of the thousands of dollars that would be saved if we didn't spend all that money on trips.

After reading the article about the deacon, my mind turned to the song found in "Christ in Song," Number 100, "Nothing for Jesus." Let us read it slowly and carefully, and if we have been idling away our time, spending means on ourselves that ought to be diverted into other and more needy and useful channels, may the Holy Spirit impress us. The holiday season is a time of great spending, when gifts are given and received. We could do without them, and live very well without them. And the money ordinarily used for such purposes would swell into a mighty river for good if directed and used for the salvation of others. That experience of the deacon started me thinking, and I am hoping these remarks will start others to thinking things over, too.

True Education in All Ages—No. 4

Historical Background of Seventh-day Adventist Education

BY HARRY ELMO EDWARDS

OUT of this renewed and widespread teaching of the doctrine and pure moral philosophy of Jesus, augmented at this time by the introduction of the printing press, came our nineteenth-century civilization, with its recognition of the personal, political, and religious rights of all individuals. By a broad application of this Christian philosophy to the personal, social, economic, and religious problems of the day, several Protestant countries achieved the highest good to the greatest number of people, that human government has attained upon this earth. The Constitution of the United States is probably the most nearly ideal written statement of these principles as applied to government. This document, however, became, indirectly, the instrument whereby Protestant education was secularized. Now the democratic state

must have a literate populace if it is to function; hence education became a function of state, and must be secular. Privately supported religious schools were rapidly superseded by state-supported schools, or were secularized by pressure from those who provided the means for them to continue.

At about this time Darwin published his "Origin of Species" (1859). Cubberly says that Darwin's book "swept away the old theory of special and individual creation" and substituted for it the evolution hypothesis, "and gave an entirely new direction to the study of natural history."¹ This evolution hypothesis was eagerly seized upon to provide a philosophical background, which was lacking in secular education if religion were completely discarded, as many felt it must be in secular schools. Rapidly then

followed the animal-to-man descent theory, animalistic theories regarding moral obligation, and modern atheism, with its varying teachings of no marriage, no sabbath, no religion, and no moral accountability to a higher power than man.²

In the journalism, the literature, and the theater and other popular amusements of the American life of today, can be seen a portrait of the civilization produced by a departure from the fountain of pure morals and ethics as found in God's word. And what is seen is the logical result of such a departure. If Mathews is correct in his analysis when he says, "The Hebrews drank of the fountain, the Greeks from the stream, and the Romans from the pool,"³ then America today is very thirsty.

Leading educators of this secularized system of education do not hesitate to criticize it. Charles M. Stebbins says:

"Educational ideals, objectives, and methods have failed to develop the kind of character necessary for effective social cooperation. Schools have been imparting information instead of developing ideals of actions. We have developed greater intellectual ability, greater keenness of perception, and greater skills in planning, without definite training in moral obligations. The result has been greater ability to live selfishly, to exploit those who have less intellectual keenness, or less moral dullness. And society today is reaping the harvest of this failure of the schools in regard to training in character.

"Since these defects in the character of individuals are the cause of the present unhappy condition in our national life, it is inescapable that the only possible way out of existing difficulties consists in building right characters into society by developing right ideals, right attitudes, right motives, right processes of thinking, and right habits of action in the individual."⁴

President Hutchins, of the University of Chicago, says on the same topic:

"We do not know where we are going, or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We think these keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal?"⁵

This education, which is so soundly condemned by some of its leaders, has missed its mark, not so much in mere secularization, as in the acceptance and promulgation of philosophies antagonistic to, and destructive of, the true philosophy of the origin and destiny of mankind and the universe. These agnostic and atheistic theories have, in effect, released man from his accountability to a higher power, and the present moral debacle has followed as a matter of course.

The apostle Paul, many years ago, described a similar degeneration in these words:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, . . . murder, . . . haters of God, . . . inventors of evil things, . . . covenant breakers."⁶

In somewhat modernized terms of speech, this inspired delineation of man's moral state without God, glares at us from the daily press. Doctor Hutchins says: "We have . . . cast off God. To what can we now appeal?" If, as seems apparent, these deplorable conditions are the result of casting off God, is it not reasonable to suggest a return to God's word as a foundation upon which to build a better educational structure, one in harmony with the principles of the true educational philosophy?

¹ Cubberly, Elwood, P., "History of Education," p. 726.

² Gilbert, Dan, "Crucifying Christ in Our Colleges," p. 323.

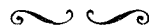
³ Mathews, "The Bible and Men of Learning," p. 224.

⁴ Stebbins, Charles M., *American Secondary Education Bulletin*, April, 1934.

⁵ Hutchins, Robert M., quoted in *REVIEW AND HERALD*, April 12, 1934.

⁶ Rom. 1:21, 28-31.

(To be concluded)



Soul-Winning Music

BY MRS. HAROLD CULLEN

It is interesting to compare musical expression to verbal expression. We all enjoy listening to a well-delivered speech. Let us briefly consider two of the many necessary qualifications of such an address.

1. The subject matter should be well chosen.

2. The delivery should be earnest and expressive, yet characterized by humility.

If the speaker fails in either of these two points, we are disappointed. Let us consider these two qualifications in their relation to musical expression.

First, we must remember that as truly as the object of verbal expression in church should be praise to God, and the spiritual education of the assembly, so truly should these be the object of musical expression. We do not speak in church merely for entertainment; so let us be as discriminating in our selections for musical expression as we are in those for verbal expression, making a decided distinction between religious and secular music.

Then, since the aim in our church performances is not merely to please the people or to demonstrate our talent to them, but, instead, to praise God and to direct other minds to Him whom we are worshiping, the musician should direct the warmth of his expression, not to dramatic or technical passages, but to some beautiful hymn which is full of love to God and His love for us. Let our music be expressive. Let it be as rich and full as our individual talent permits, but may it always be sincerely an outward expression of the deep love and praise for God buried in our hearts. Then it is soulsaving music.

In our private lives, in our family circles, let us guard against implanting inferior impressions in our minds, and in the minds of our children, through the indulgence of inferior speech or music. Let us remember the words spoken by Jesus and found in Matthew 12:36, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Avoiding jesting, joking, and frivolity, let us strive for the very best in word and song, which will draw us nearer to God and to the perfection of Christlike characters.

We are told in "Education," pages 167, 168: "Rightly employed, it [music] is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. . . . The value of song as a means of education should never be lost sight of."

Abstain From All Appearance of Evil

BY DALLAS YOUNGS

PAUL, by the Spirit, in closing his first letter to the Thessalonian church, admonishes the believers to abstain from all appearance of evil. 1 Thess. 5:22. Likewise the same Spirit, speaking by the latter-day messenger of the Lord, gives the same admonition to the ambassadors of Christ:

"Let not Christ's ambassadors descend to trifling conversation, to familiarity with women, married or single. Let them keep their proper place with becoming dignity; yet at the same time they may be sociable, kind, and courteous to all. They must stand aloof from everything that savors of commonness and familiarity. This is forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. There is sin in thoughtlessness about such matters."—*Gospel Workers*, p. 125.

Undue familiarity on the part of the minister will not only destroy his work, but will be to himself a snare of the devil. We quote again:

"There is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon them, or is often conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his tastes, elevates and ennoble him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his 'good be evil spoken of.'

"This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of undue familiarity. . . . The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that are pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age."—*Testimonies*, Vol. V, p. 593.

The Minister's Attitude

"When among the sisters, be reserved. No matter if they think you lack courtesy. If sisters, married or unmarried, show any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness. When before the young, and at all times, be grave, be solemn."—*Id.*, Vol. I, p. 437.

There are a number of disguises by which the enemy of souls clothes his snares. One is the sympathy mask. The Spirit of prophecy gives due warning:

"Those who stand as ministers in the sacred desk should be men of blameless reputation; their lives should be spotless, above everything that savors of impurity. Do not place your reputation in jeopardy

by going in the way of temptation. If a woman lingeringly holds your hand, quickly withdraw it, and save her from sin. If she manifests undue affection, and mourns that her husband does not love her and sympathize with her, do not try to supply this lack. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden Bearer, the true and safe Counselor."—*Id.*, Vol. V, p. 598.

A Message to the Laity

The Lord has been pleased to give special instructions to the clergy along this line, but He gives equal warnings to our lay members. If Satan can bring the leaders of the laity to act with indiscretion, he succeeds in bringing nearly as much reproach upon the church as if the minister himself were guilty of disorderly conduct. This we see from the following extract:

"I have long been designing to speak to my sisters, and tell them that, from what the Lord has been pleased to show me from time to time, there is a great fault among them. They are not careful to abstain from all appearance of evil. They are not all circumspect in their deportment, as becometh women professing godliness. Their words are not as select and well chosen as those of women who have received the grace of God should be. They are too familiar with their brethren. They linger around them, incline toward them, and seem to choose their society. They are highly gratified with their attention.

"From the light which the Lord has given me, our sisters should pursue a very different course. They should be more reserved, manifest less boldness, and encourage in themselves 'shamefacedness and sobriety.' Both brethren and sisters indulge in too much jovial talk when in each other's society. Women professing godliness indulge in much jesting, joking, and laughing. This is unbecoming, and grieves the Spirit of God. These exhibitions reveal a lack of true Christian refinement. They do not strengthen the soul in God, but bring great darkness; they drive away the pure, refined, heavenly angels, and bring those who engage in these wrongs down to a low level."—*Id.*, Vol. II, p. 455.

Violates the Marriage Vow

Again we quote from the same source:

"In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. It is not safe to permit the least departure from the strictest integrity. 'Abstain from all appearance of evil.' When a woman relates her family troubles, or complains of her husband, to another man, she violates her marriage vows; she dishonors her husband, and breaks down the wall erected to preserve the sanctity of the marriage relation; she throws wide open the door, and invites Satan to enter with his insidious temptations. This is just as Satan would have it. If a woman comes to a Christian brother with a tale of her woes, her disappointments and trials, he should ever advise her, if she must confide her troubles to some one, to select sisters for her confidants, and then there will be no appearance of evil, whereby the cause of God may suffer reproach."—*Id.*, p. 306.

Let us, then, "put on the whole armor of God," that we "may be able to stand against the wiles of the devil." Eph. 6:11.

As Satan corrupted the children of Israel with the Moabitish women on the borders of Canaan, so, we are told, will he attempt to corrupt antitypical Israel on the borders of the heavenly Canaan. (Read "Patriarchs and Prophets," pp. 457, 458.)

There is one safety for the ministry and laity alike, and that is the armor of God, the putting on of the Lord Jesus Christ. If the appearance of evil is conscientiously avoided, a barrier will be erected against falling into sin.

The Guidebook

BY OLIVE M. BELL

FOR the traveler, there are guidebooks that show the way, tell where the filling stations can be found, which are the best roads, where the detours for beautiful sightseeing may be found, and indicate the best resting and eating places. In short, the guidebook makes traveling so easy that we keep it with us all the time. We study it frequently. In fact, we read ahead so that we can outline our future course of travel. We feel entirely safe, and confident that we are on the right road, so long as we follow the guidebook.

How about traveling through life? Is it not even more important that we have a guidebook, and that we keep it always at hand to study often?

We have a Guidebook to help us over the rough places, to direct us into the road that is properly lighted, but how many of us consult it? Sometimes we actually forget its importance for a time and permit it to lie about, collecting dust. When we become lost, or have followed the wrong road, we sometimes blame some one else for our going astray, when, if we had consulted the Guidebook, we need not have left the right road.

But suppose the traveler across country should lose his guidebook. If he has read enough of it, he may be guided by the information he has thus obtained, until he can secure a new one; but if he has neglected to read it, the traveling will be difficult. He will have to inquire of others, some of whom may give information grudgingly. You know, people are all in too much of a hurry to be troubled over those who are in perplexity.

All this is what I found to be true when I lost my eyesight. All my life I had been taught to read my Bible and become acquainted with it against the time when it might be taken from me. Little did I suspect just how it would be taken away. I still have it, and often weep over it because I can only hold it. I now have to read it the hard way, with my fingers. I can no longer find at just a glance, the passages I desire. It takes endless hunting for wearisome hours to find the things for which I look. However, I have learned to read with my fingers, and the things I read have taught me to trust in my Guide; and the placid waters flow smoothly, and the way is pleasant and free from difficulties.

Read and study the Guidebook while you may. It can be lost to you in various ways.

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

God Does Not Always Intervene

BY N. D. ANDERSON

WHY does God not in some way keep me from making errors, missteps, wrong decisions, and blunders in my everyday life? I am His child; He says I am of more value than the fowls of the air and the grass of the field, which He minutely cares for; I observe His law, keep His Sabbath, pay tithe, give to missions; I attend church and Sabbath school faithfully. Then why does He permit me to err and stumble in business matters, to be defrauded, to take a wrong course in material things, when it would be so easy for His providence to impress upon my heart the right course to pursue in every such action of my life? These are questions which sometimes present themselves to the children of God.

Suppose God did this. Might He not then, even in your case, be placing a premium on carelessness and perhaps even on slothfulness? Generally speaking, as human nature is constituted, yes. Moreover, the average man and woman, I am afraid, would be prone to take advantage of His goodness, and would more and more rely upon Him, and more and more cease their own efforts, even under His guidance. And no one will deny that such a course would be greatly injurious to the character.

God cannot be on the side of the slothful, the careless, the indifferent, the lukewarm, the willfully ignorant. Most certainly not, if these traits are manifest in those who name themselves His children. Why should not a believer suffer accident if he drives his car carelessly? Why should he not suffer loss if he is so vain of his own powers as to be blind to the experience of others? Surely even a believer cannot expect anything but burns if he places his hand in the fire.

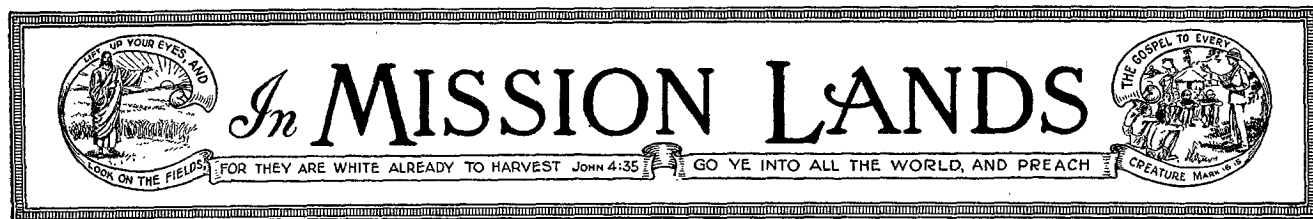
From faith to presumption at times, is but a short step. Surely no Seventh-day Adventist will ever hug the delusion to his breast that God's great love will help him in an unworthy cause, even if he does think that ultimate good will ensue. That Jesuit principle can never be for us. God will never protect us from the wolves of the forest or the quicksands of the waste, if we are going through those places on unworthy errands. If we will not use the powers of reason and the natural things He has so bountifully given us, most assuredly He will not perform miracles to save us from our mistakes.

However, do not misunderstand me. If we are on the Lord's business, and if we are serving Him with all our mind and soul and heart and strength, and then our inherent weaknesses endanger us, He will come to our rescue, and in no uncertain manner.

"If any of you lack wisdom, let him ask of God, . . . and it shall be given him." James 1:5.

"THAT the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

"THE closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."



An Occasion of Special Interest

BY A. R. OGDEN

A NEW structure supplants the old where our work began on the island of Trinidad more than forty years ago. It was on Sunday, January 23, 1938, that an all-day dedicatory program was conducted at Couva, Trinidad. It was estimated that more than one thousand Seventh-day Adventists and many friends were in attendance. The dedicatory service was conducted in the forenoon. H. T. Elliott, of the General Conference, preached the sermon, and G. A. Roberts, president of the Inter-American Division, offered the dedicatory prayer. At the close of the service the "dedicatory tablet," with the simple letters "S.D.A., 1938," was placed in the corner of the building by the writer.

Afternoon services were conducted in the church, and in the Heart and Hand Lodge, just across the street, the very building in which our work began more than forty years ago. The little church building erected in those early days, a structure of only about 16x22 feet, had served its day. By the wear of the elements through the years and the inroads of white ants, the building had become wholly unfit for use. Also, the large increase in the membership, as a result of the recent meetings held last summer, made a new building imperative to care for the growing work at Couva.

Gorden Oss, the president of the South Caribbean Conference, inaugurated a conference-wide solicitation from all the churches for assistance in erecting this neat, new memorial church building at Couva, which more properly represents our work where the first Adventist sermon was preached on Trinidad more than forty years ago. The good response of the churches serves to demonstrate what can be accomplished when the people "have a mind to work."

Greetings had been received from a number of former laborers in Trinidad who had been at Couva. The greetings were read, and were listened to with keen interest by the great assembly, only a small portion of whom could get inside the building for the service.



History of the Church

The early history of the work of Seventh-day Adventists in Trinidad, and especially of the work at Couva, was very interestingly presented by Brother Carnavon. He told of how the foundations were laid in sacrifice, even unto death itself, by some of the early workers. But from the day of "small things" and sacrificial service, there has grown and developed a work the results of which have extended all over Trinidad and will last on through the eternal ages.

From the historical sketch, we glean the following interesting items:

"In the year 1893, Charles David Adamson, on approval of the Foreign Mission Board, arrived at Trinidad. The International Tract Society sent him names of persons who were interested in our teachings and desired literature. On arriving at Port of Spain, Brother Adamson held meetings in one of the suburbs, and in a short time began a Sabbath school with two families. A. E. Flowers and his wife joined Brother Adamson in April, 1894, and began meetings in the newly built Heart and Hand Lodge at Couva. The first hymn sung at those meetings was 'Redeemed, How I Love to Proclaim It.' At the end of the fifteen evening services, ten signed the pledge to walk with the Lord and keep the Sabbath according to the commandment. A little before Elder and Mrs. Flowers arrived, William Arnold, a self-supporting canvasser, worked in this island.

"F. B. Grant was next sent out by the Foreign Mission Board to canvass with 'Bible Readings for the Home Circle.' Brother Adamson joined him, and they sold many 'Bible Readings.' In July of the same year, Elder Flowers and Brother Grant went to Port of Spain to begin work there. A few days after their arrival, Brother Grant came down with the yellow fever, and as he was convalescing, Elder Flowers was smitten, and died three days later in Brother Adamson's arms. He was visited by the Wesleyan minister, David Wright, who also buried him in the Lapeyrouse Cemetery. Mrs. Flowers and Brother Grant returned to the States, leaving Brother Adamson to carry on. He returned to Couva, where he found the brethren renting a room and holding meetings at Alexander Village.

"Elder and Mrs. E. W. Webster and their daughter arrived at Couva in the spring of 1896, and found an active company. A hall was rented opposite the Couva post office, and soon twenty-two were baptized. Shortly after the baptism, the Mission Board sent Elder Webster \$300, with which the plot of land upon which this church now stands was purchased, and on which the old church, the first Seventh-day Adventist church on the island, was built.

Couva Church, Trinidad, British West Indies. It Was Dedicated January 23, 1938

A Church School Begun

"In 1900 a church school was built on the premises of the church, and Miss Rachel Peters, sister of the wife of Philip Giddings, was the first teacher. Henry Wiseman (with us on the platform today) was a pupil of this school. Brother Nathaniel Gooding is another worthy example of the work of this early school. George Peters, who for a time was the world leader of the Negro Department, was a member of this church in his youth. Elder Dasent, now in the States, was baptized here.

"Elder and Mrs. Webster and their daughter, Mabel, attended a conference at Jamaica, and while there the dreaded yellow fever took a toll of the lives of many of the Americans, Mrs. Webster and Mabel also sharing in the fate. Elder Webster made their coffins with his own hands, dug the graves, and buried his loved ones. Upon the eve of his departure to the States, he baptized

the last candidate, Joseph N. Atherley, of this church.

"Brother Adamson started the work at Couva, Port of Spain, Indian Walk, San Fernando, Tunapuna, Sangre Grande, La Brea, Buenos Ayres, Fyzabad, Chatham, Cedros, and Carenage. At a time when he needed encouragement, J. A. King, one of our successful colporteurs, was used of the Lord to strengthen him, and his life's sunset in 1934 found him, as in his younger days, proclaiming the good news of a soon-returning Saviour. This veteran of the work in Trinidad died with these words on his lips, 'All will soon be over; meet me over there.'"

Much more could be said of the early days, but the limit of time forbids me. The coming of Elder and Mrs. Hempel and Brother Jones was a godsend to us here in 1937. The prophecies of forty years ago have become realities now, and many have gladly responded to the summons, "Prepare to meet thy God."

Annual Meeting of the China Division

BY W. E. NELSON

THE annual meeting of the China Division was held in Hong Kong January 8-19. All the members of the committee were present except Dr. H. W. Miller, who was unable to leave his post at the Wuhan Sanitarium in Hankow, because of the unsettled conditions in that section of China, caused by the war.

There were also in attendance seven of the union mission treasurers. Our union mission superintendents gave many encouraging reports concerning the progress of the message, even in the face of great difficulties. The baptisms reported for the three quarters of 1937 were a little in excess of those for previous years. The total membership of the China Division is now nearly 17,000.

It is interesting to observe that 1938 marks the fiftieth anniversary of the beginning of our work in China. Brother Abram La Rue landed in Hong Kong in the year 1888, where he started our work in the distribution of literature in the Orient. But now he rests in the grave in the land of his faithful labors, for he sleeps in Happy Valley Cemetery, Hong Kong, awaiting the coming of the Life-giver in the day of final triumph.

God has greatly blessed the labors of our missionaries who laid the foundations of our work in China. We now have hundreds of Seventh-day Adventist Chinese laboring as ministers, teachers, evangelists, physicians, Bible workers, and colporteurs. Several of our missions are now efficiently manned by Chinese leaders.

Many wonderful experiences in God's marvelous deliverance of His children were related at this meeting as our workers told how they fled from advancing armies. As far as we could learn, not one of our workers outside of Shanghai has lost his life. Many of our foreign mission workers were ordered by consular agents to leave their mission stations and go to places of safety.

The younger workers who came to Hong Kong have been spending their time in intensive study of Chinese in the language school which was moved from Shanghai to Hong Kong when the trouble broke out. Thus are the workers seeking to improve their efficiency while they are waiting for permission to

return to their former fields of labor to carry on.

The Far Eastern Academy, which is the school for the children of our missionaries in the Far East, was also moved to Hong Kong, where it occupies temporary, rented quarters in a location about twenty-two miles from the city. The accommodations are far too limited, as compared with what is usually thought necessary for dormitories in our academies; but even under these conditions the faculty is conducting a very good school, and the young people are showing themselves to be real pioneer missionaries.

Because of the influx of refugees from many parts of China, our workers are living in very greatly crowded quarters, some families having only one room and a small kitchen. But even under these conditions we do not hear one word of complaint. They all seem to be happy to endure hardships for the cause of Christ.

From the most reliable information that we can get, we learn that the total losses to mission property are very great. Most of the movable property has been taken or destroyed. Our workers, both native and foreign, have in many instances lost all their personal belongings, for when they were ordered to evacuate their mission stations, they were permitted to carry only one suitcase to a person.

The keynote of the China Division council was evangelism. Plans and resolutions were adopted, which, if carried out, will mean great advances in the work in China. At the close of the council our union mission superintendents all returned to their fields of labor wherever conditions permitted; in fact, I believe most of the men workers returned to their stations, leaving the women and children in Hong Kong.

Frederick Griggs, the president of the China Division, and his earnest corps of workers, face the future of the work in China with confidence that God will continue to lead the missionaries, that the cause of Christ will make progress, and that a rich harvest of souls will yet be gathered in.

Let us all remember in our prayers these earnest and faithful workers in the China field.

Singapore, Straits Settlements, Feb. 8, 1938.

Missions a Divine Commission

BY H. L. RUDY

SOME one recently said: "The Christian church has entered into a time of sifting." How true that statement is! As in all periods of crisis and controversy, the church of Christ must be prepared to give the reasons for her existence, her purpose, and her objectives. Here, missions come in for special consideration, along with the few other major principles upon which Christianity is founded.

God has permitted the present spiritual crisis to come upon the church, in order to reveal to His followers whether they have been, and still are, faithful in discharging their divine mission upon earth, whether His church is worthy and spiritually prepared to enter upon the closing work of mercy in a perishing world.

Since the inception of the era of modern missions, the world has repeatedly asked the church to give valid reasons for its world-wide missions endeavor. This the church has attempted to do. As long as men were basing their reasoning upon the humanistic philosophy of the last two hundred years, it seemed as though the church was justified in giving certain materialistic reasons for her missionary activities. She would point to such tangible matters as the relation of missions to culture and civilization, showing that as a result of the heroic efforts of missionaries, our knowledge of languages and medical science has been greatly extended. The church pointed to the discovery of Oriental thought through the direct contact made in the mission fields. The remarkable contribution of the reflections on the great problems of God and life, as they exist in the minds of the primitive and heathen peoples, has greatly added to the history of religions. And in the field of international good will and understandings, the church has often been able to make valuable contributions to the world. But in recent years, when humanity has launched out on a new philosophy of life, and when the fruits of past materialism have filled the world, long-established institutions, such as the church, are called upon to restate the reasons and purposes for their existence.

Now the church must give other reasons for her existence than the ones previously resorted to when the world was being discovered and when the nations of earth hoped to reap material profits as the result of the accomplishments in mission lands. Today, when nationalism predominates in the thinking of both "civilized" and "uncivilized" countries, the church must get back to more substantial support in her self-assertion. She must lay hold of the one and only real power of authority for her existence as a missionary organization in the world.

This *one* authoritative reason lies in the fact of the commission which the church has received from the Lord God to go into all the world and preach the gospel. This commission constitutes the authorization of the church to exist and to conduct missionary work. When Christ commissioned His apostles, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), He was building upon the eternal purpose of God, who had revealed the mystery of His grace for the salvation of the whole world. This truth was powerfully stated by Paul in his letter to the Ephesians, chapter one, verses nine to eleven: "Having made

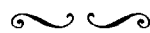
known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him, . . . who worketh all things after the counsel of His own will."

God, who had chosen His own Son to proclaim His eternal purpose in the world, has now commissioned His children to make known His will to mankind. That is why the world-wide proclamation of the gospel could not be hindered either in the days of Christ or in the time of the apostles. God's word had been spoken into the world, it became incarnate in the flesh, and therefore it must carry out that for which it has been given. Wherever that word, the gospel of salvation, has gone, it has brought life and growth in its train. Luther said: "Wherever the word of God goes, it goes to move the world and give life." And on another occasion he added: "The gospel wishes always to be proclaimed, and always to advance."

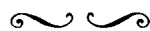
Therefore, since the world has entered the world, and is to expand and grow, it is clearly evident that the church, which is built upon that word, must go to all the world and preach the gospel of life. In other words, God is at work through His word and through His followers. The divine commission has become the great motive power of missions; it is also the one reason for their existence.

When God called Paul, He also commissioned him to preach the gospel. Of this Paul himself testifies: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. Likewise God called the prophets of old. Jeremiah tells us: "The Lord said unto me, . . . Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. . . . And the Lord said unto me, Behold, I have put My words in thy mouth." Jer. 1:7-9. It was with this same power and authority that Jesus said: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations. . . . And, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

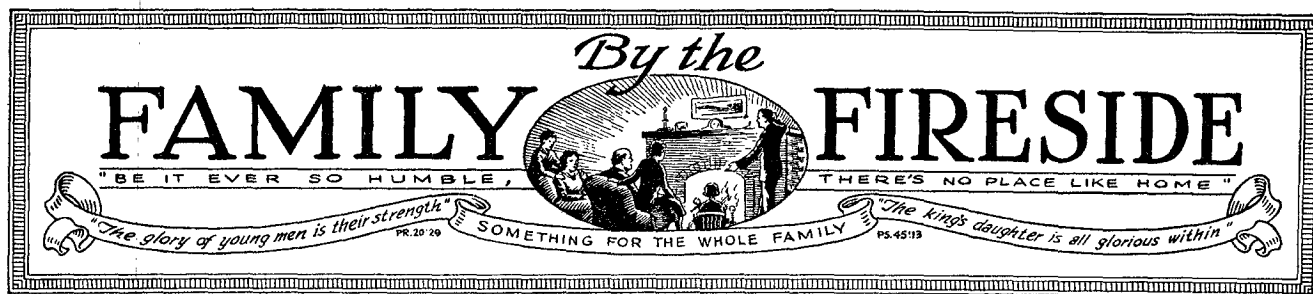
Here, then, is the church's authorization for her world-wide missionary activities. This commission is sufficient in scope and purpose to answer the questions of our skeptical and materialistic world. It transcends all national and racial bounds. It yields to none, whoever or wherever he may be who tries to hold back the message and messengers of mercy. Upon the authority of this divine injunction every Christian, man and woman, may assert with Paul: "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Cor. 2:14.



"We cannot all play the same instrument, but we can all be in the right key."



"Be cheerful. Give this lonesome world a smile; we stay at longest but a little while."



"He Got in With the Wrong Crowd"

BY STELLA PARKER PETERSON

HE was the champion athlete of all time, the strongest—and the weakest—man of history. At least, that is the estimate which history has placed upon him.

Before his birth, direction regarding his early training was given in detail by an angel. For God had an important work for this child to do,—to break the power of Israel's foes in Canaan, and to lead backsliding Israel back to the worship of the true God. God designed that the future deliverer and leader of Israel should be properly trained from infancy, that his habits of diet and living should be such as would develop an unusually strong body and strong character.

Into a household which had remained true to God amid almost general apostasy, the child with such a promising future was born. Manoah and his wife, of the little town of Zorah, were overjoyed, and very carefully followed all the divine instructions for regulating the boy's life, particularly the three prohibitions imposed: He was not to drink intoxicating drink; he was not to eat any unclean thing; he was not to have his hair cut. These provisions were to set him apart for life as a Nazarite,—one especially consecrated for a special work for God.

It is probable that in a very short time the whole neighborhood was talking about the remarkable strength of that baby of Manoah's! And people began to wonder if the strict and careful discipline of the parents was in any way responsible for his extraordinary physique.

In boyhood he was the "big boy" of the neighborhood, the recognized leader, respected not only for his size, but for his character. Every one was sure there was a bright future before the fine, strong lad. "The child grew, and the Lord blessed him."

Ah, had this boy "obeyed the divine commands as faithfully as his parents had done, his would have been a nobler and happier destiny."

The boy's home town overlooked the plains of the Philistines, the great nation which at that time was grievously oppressing Israel. Doubtless from his vantage point in the hills the lad often looked down upon the plain cities with their teeming life, their busy activity, their gay young people. Doubtless he wondered what the cities were like. Doubtless the more he heard about the wickedness of those cities, the more curious he became. He knew—oh, indeed he knew!—that he should give those worldly cities a wide, wide berth. He knew that those cities were enemies of his nation, enemies of God.

But one day, one sad day, as Samson was coming into young manhood, something within him gave way; something in his conscience snapped; and he ventured

away from the little village to the near-by godless cities of the world. If his going had been necessary, of course that would have been an entirely different story; God would have preserved him through the temptations.

Wherever he went he attracted notice. His very appearance set him apart. His magnificent frame made people pause to marvel and to admire, and his long, flowing hair was a public witness to the strict ideals for which the Nazarite order stood,—the consecration of the person to the Lord and to His work.

Cities always have their enticements, always have tempting pleasures which appeal to youth. Only those young people who have firmly established principles and standards, who have set up for themselves a fence of safety, as it were, in their conduct, beyond which they will not venture, only those who will not let down one bar of a gateway, *once*, are safe from Satan's city allurements.

Somewhere Samson weakened; somewhere he made his first compromise with evil; somewhere he let the bars down a bit; somewhere he said, "Just this once;" somewhere he thought he could play with fire and not be burned. After the first time, his conscience bothered him less and less, and he found frequent occasion to wander away into the Philistine cities, and to mingle with the gay young people. With all the demonstrations of strength which he could make, he was doubtless popular with the crowd.

When worldly associates entered his life, the picture changed, changed astonishingly.

His godly parents became concerned, sensing the change in him. They remonstrated with him, but the willful young man persisted in his worldly associations.

Then came a day, as so often happens under such circumstances, when the promising young man who had erstwhile been ambitious to be a leader in God's work, became infatuated with a worldly young woman.

"Get her for me," he said to his father; "for she pleaseth me well," it being the custom of the times for parents to negotiate a betrothal.

So the young man was faced with the most serious choice that comes to young people. Choosing a life companion is a serious matter, and the young person who is ambitious for a successful future will not risk that future without seeking God's approval and his parents' approval in this supremely important step. He who ignores counsel assumes a grave risk.

Did the young man carry the matter to the Lord, asking *Him* to direct in his choice of a life companion? "She pleaseth *me* well." Is there any indication there that she pleased *God* well? Did selfish desire, or desire to please God, motivate his choice of a companion?

The young man's parents, after talking it over earnestly, demurred. They sought to interest him in some of the winsome, wholesome young women of his own people. Nothing mattered in the family now—nothing but saving from his folly the son who had been born to do great things. How could they give their consent, knowing the certain dire consequences that would follow, that have always followed, unequal yoking since the world began?

In the meantime, Samson was carrying on his courtship. At length his conduct brought his parents to the place where the father assented, though he did not approve, and sadly and reluctantly agreed to negotiate for the marriage. Thus, willfully, the young man determined to link up his life in the closest way possible with the enemies of God's people. He who was to have been Israel's deliverer, sold himself, through his godless marriage, to Israel's enemies.

And then the marriage.

At the worldly wedding festival how terribly out of place must the godly parents of the bridegroom have felt! How blasted must have been their hopes! How defeated must they have felt in all that they had hoped and planned for this only son in whom every interest of their life centered! The guests at the wedding must surely have sensed a lack of enthusiasm on the part of the bridegroom's parents.

Before the seven-day marriage celebration was over, the bridegroom had reason to see the wisdom of his parents' counsel. His bride proved treacherous. He became furious, perhaps the more so because he real-

ized that he might have spared himself this experience had he not taken things in his own hands.

That marriage cast over his life a dark shadow which was never to be lifted.

And now, does he who had been the called of God, like Paul, "put away childish things" and become a man? Far from it. He plays practical jokes; propounds a riddle at his own wedding; makes up and sings a ditty about the men he has slain with an ass's jawbone; carries a city's gates up a hillside and leaves them—a typical Halloween prank of a boy; demonstrates over and over the peevishness, mischievousness, impatience, ignorance, and instability of childhood.

The world's strongest *man* was strangely lacking in *manliness*.

So it was with his whole life. His biography is a series of paradoxes, of contradictions. He who propounded the world's first-known riddle was himself a riddle.

His life is a series of exploits which no champion of earth has ever matched—or come anywhere near matching. Incredible exploits. He killed a lion with no weapon save his bare hands and strong arms; he killed thirty men of Ashkelon; he caught three hundred foxes—no small feat—and would certainly have been arrested by the Humane Society for his treatment of them had he lived in a modern day; he smote the Philistines singlehanded, "with a great slaughter;" he broke, on several occasions, strong, new ropes as easily as if they had been charred threads; he killed one

"Happiness and Prosperity of the Marriage Relation Depends Upon the Unity of the Parties"



thousand men with—of all incredible things—the jawbone of an ass; he lifted the heavy gates at the entrance to the city of Gaza and carried them up the hillside and left them, doubtless laughing to himself over having outwitted the city fathers; but it was worldly women who proved his undoing. His marriage, instead of being happy and congenial, was as thorns in his flesh. And his last infatuation resulted in the loss of his great strength. Through a woman's treacherousness he was shorn, not only of his long hair, but of his unequalled physical powers. The world's most expensive haircut, that!

Oh, he was blind, *blind* long before his eyes were put out in the dungeon of his imprisonment! There is tragic irony in the appropriateness of that punishment. Blindness.

Then his mighty strength, returning with the growth of his long hair, is put to work in servitude. He who might have been the great liberator of a race, becomes less than a menial servant—a strong animal to turn the mills of the Philistines. Does any sadder page exist anywhere in all the annals of history than that which relates the story of the national carnival which was transformed into a—what?

The man older grown now, with his friendships, his wild oats, his erratic exploits all turning to ashes in his memory on the pyre of all his early hopes and those of his parents, meditates in his damp cell upon the folly, the utter no-way-to-escape-its-consequences folly, of compromising with the world by yielding to temptation.

One wonders—Was it a bit of reading, a popular tune, a picture, a gay hour, that first turned him away from his God-appointed course?

We do not know. All we know is that the temptation came and that he compromised—yielded to the power of sin.

Then on he plunged—*downward*.

And now comes the tragic close.

His meditations upon his wasted life have made him a repentant, broken man. With a sad and wiser heart, he realizes how impossible it is to fuse godliness with ungodliness. No, the two do not, cannot mix.

Upon the ashes of his wasted life he offers—repentance.

A great national festival is in progress, and the great Philistine amphitheater is filled with 3,000 merry-makers, among them the most prominent national figures. It is a wild, unbridled celebration. Of what? Of the capture and imprisonment of the great Philistine enemy,—the giant strong man of Israel who has been irking the Philistines for so many years. A thundering shout goes up to the god Dagon, and the prisoner is brought forth to demonstrate to the crowd what his tremendous frame and strong muscles can do. As they watch, another shout goes up, a shout of victory that they have this mighty man in their power, blinded and chained! Samson.

He asks the lad to place him between the two middle supporting pillars of the amphitheater. Then he does a strange thing—strange for him. In that public place, with the arena filled with shouts, and in view of thousands, he does now what too often in his life he had neglected to do.

He prays.

Then a shake of his mighty shoulders against the pillars; a wrenching; a sickening sound of crashing timbers; collapse!

(Continued on page 27)



BY RAYMOND MONTGOMERY

"I WANT to know how spiders can spin so neat a web and yet not get tangled in it themselves," queried Alvan.

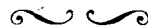
"There is no great mystery about that," Uncle Ray began. "The insects usually caught in spiders' webs have wings, and these wings become entangled in the cobweb. The spider has no wings, and is careful to stay on top or on one side of the web in order not to be caught in its own trap. But before we say more about the web, let us see how it is made. Let us get a preserved specimen from the library."

Seated near a window, they closely examined a large cobweb-spinning spider.

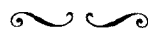
"See this object on the underside of the body, much like a seed wart? Those specks you see are really hundreds of tiny tubes known as spinnerets. If we should open the spider's body, we would find inside, connected to the spinnerets, two or more tiny sacs or bags. One of these contains an acid paste, or milk. The other an alkaline paste. The tubes from them lead to the spinnerets. These tiny openings vary in size and shape. Some are for spinning sticky threads that stay sticky; others for spinning webs that dry quickly; some for large, others for small, threads or web. We might say the spider can spin anything from a hair to a rope.

"When a spider starts to make a web, the radial threads are spun first, that is, the threads running out from the center, like spokes in a wheel. These threads stay sticky. Then other, nonsticky threads are spun on these, around and around, until the web is finished. These stick to the sticky threads. You see, the spider has no knots to tie. These threads seem to be a single strand, but are in reality composed of a great number of smaller strands glued together. This makes the web stronger, just as rope is made strong by many small strands. Many spiders spin tiny knots in the web. These make it easier for the spider to climb the web, just as a knotted rope is easier for us to climb.

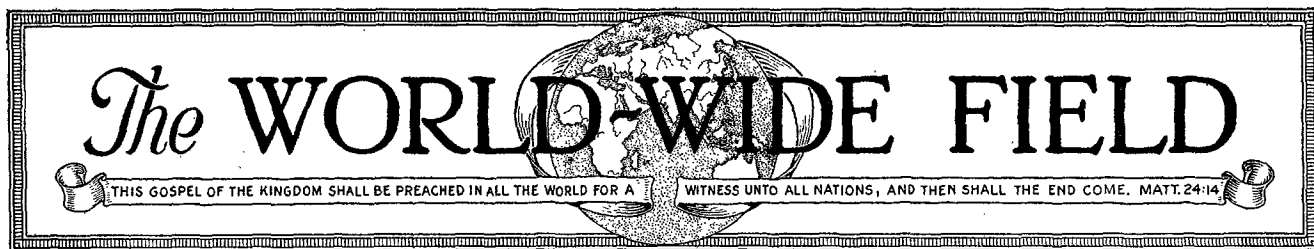
"Some of your dresses, Alice, are made of a substance known as acetate or viscose or rayon. This is artificial silk, and is made from wood or other like material. In exactly the same way as it is spun, the spider spins its web. The acetate or rayon is made by forcing a liquid through tiny tubes to form threads. These are colored, spun, and woven into cloth—an imitation of the clever spider web making."



"To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life."



"A STUDENT who makes God his strength, who is becoming intelligent in the knowledge of God as revealed in His word, is laying the foundation for a thorough education."



The Society of Missionary Men

WE read that in the days when Saul was anointed king of Israel, "there went with him a band of men, whose hearts God had touched." 1 Sam. 10:26. In the experiences of Israel there are many lessons of deep significance to God's people of this day. This "band of men" referred to in the text, whose hearts had been divinely touched, stood loyally by their king in a time of great need, and helped to establish him on his throne. Today, Jesus Christ, the "King of glory," is about to set up a kingdom which shall stand forever, and we thank God that not only is there one band, but there are many bands of men whose hearts have been touched by the same divine impulse to render loyal service for the establishment of His kingdom. In this time of grave crises, when the powers of evil are determined to overthrow the good, it is cheering to see the men of Israel banding themselves together to follow their King's instructions. May they not rest until the King is on His throne and the kingdom of peace is established.

A short time ago the writer had the privilege of first contact with one such band, known as "The Society of Missionary Men." W. D. Frazee, pastor of the, Oklahoma City (Oklahoma) church, following the instruction given by the Spirit of prophecy regarding "the formation of small companies as a basis of Christian effort" ("Testimonies," Vol. VII, p. 21), divided the city territory into districts and organized the church members into small groups and bands, each band being assigned to definite work in specified territory. All these groups are encouraged to meet once a week as prayer bands, and some of the members were grouped as Sabbath school classes, for study and for missionary work. But the men in the church formed themselves into what is known as "The Society of Missionary Men." At the second meeting of this group, there were twenty-five men present. The officers consist of a chairman and a secretary-treasurer. After brief opening exercises, the chairman called on each one present to relate his experience during the past week, and there followed a most interesting and inspiring recital of soul-winning endeavor.

One brother reported that he had obtained permission to begin a series of meetings in a near-by schoolhouse, and he planned to start a lay preacher's effort the following week. Another brother told of an interesting experience in working among the Greeks, and another brother had worked among the lawyers of the city. Others reported visiting a number of members of the church who were in a backslidden condition. Every one in the group had an experience to relate, and told it with enthusiasm and joy.

Following the reporting part of the meeting, a drill on Bible texts for sermon or Bible reading was conducted. It is the plan to enlarge this part of the service for thorough seminar instruction and practice work. It was very evident that the members of this band of "missionary men" are intensely interested in the work, and that they thoroughly enjoy it. That God is calling for many such societies is indicated in the following: "God calls for live men; men who are filled with the vivifying influence of His Spirit, men who see God as the Supreme Ruler, and receive from Him abundant proof of the fulfillment of His promises, men who are not lukewarm, but hot and fervent with His love." —"Testimonies," Vol. IX, p. 140.

The Society of Missionary Men is a comparatively new phase of our missionary organization. It fills a definite place, an urgent need. The first such society was organized in New York City a number of years ago; then the church in Miami, Florida, successfully demonstrated this method; then followed the organization in Wichita, Kansas, which today is a very active society. It was not until the Autumn Council of 1937, however, that official recognition and endorsement were given the plan. Sensing a growing need for the laymen in our churches to become more

closely drawn together in fellowship, social contact, and missionary endeavor, the council passed a recommendation that such a society be organized wherever there is "an interested group of consecrated Seventh-day Adventist men."

Three active societies exist at the present time, the largest group being found at Wichita, Kansas. Plans are now under way for the organization of a number of societies on the Pacific Coast, and also in the Northern Union. We anticipate that favorable reports will soon be received from other parts of the field where the plan is being worked out. The Home Missionary Department of the General Conference, which has been asked to foster this work, is prepared to furnish membership covenant cards to any church desiring to organize the Society of Missionary Men for social and cultural contact and larger missionary endeavors.

W. H. BERGHERM.

Florida

As we look over the record of the Florida Conference for 1937, we praise God for His many blessings to us. Three hundred ninety-nine individuals were brought into the message by baptism and profession of faith. Five new churches were organized.

Our tithe income, white and colored combined, amounted to \$111,335.18, which is an increase of \$7,891.17 over the amount for 1936. Our gifts to missions, white and colored combined, amounted to \$58,099.27, which is an increase of \$7,191.85 over the receipts for the previous year. Our gain in Sabbath school offerings amounted to \$5,190.95.

We started the year 1938 with a very good gain in both tithe and offerings for the month of January. At our recent committee meeting, definite plans were laid for an aggressive program in evangelism and for a layman's missionary program that will take in every church. Over thirty of our churches are using the thank-offering plan in their Sabbath schools, and we estimate that nearly \$100 is coming in each Sabbath for the promotion of our work in foreign fields.

We have a most devoted and loyal people here in the Florida Conference. The desire of our hearts is to see a much larger work accomplished, a greater ingathering of souls, a reaching out into unentered territory, a spiritual revival and awakening among our own people, and a preparation of our hearts and lives for the Lord's soon coming.

H. E. SCHNEIDER.

Back to Work in Mexico

"I HAVE already told you I don't want the book, and I am not going to take it. Keep the few pesos I have given you as a down payment, for the visits you have made me, and if you don't like it, just do whatever you want, but I will not take the book," and the man turned to go back into his house."

That is the way one colporteur writes of the treatment received from one of those who had ordered his book, "Dawn of the New Day," in Spanish. He continues, "Then I called to him, 'I say, Mr. X.' He turned and came toward me again, as if he felt that I would use force in delivering the book. He said, 'What do you want?' Then I replied to him in as nice a way as possible, using all the tact I could muster, and explained a little more of the book. I added, 'Look here, my friend, I am not doing this work for money, and you are mistaken if you think I am trying to insist that you receive this book. I love you and appreciate you as a brother, and just to prove that I mean what I say,—that I am not after money,—here is the book. I

make you a present of it, so that you can find out what kind of work we are doing, and will not allow yourself to be guided by men who are blind to present conditions. I have read this book very carefully myself; and just as it has helped me morally, I am sure that it will help you to become successful in this life.' Then I told him of my conversion, how I had been changed by this book from a lost, downtrodden man to what I am today.

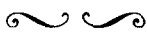
"He answered me, 'My friend, you have convinced me, and I wonder where you have studied all this. Where did you learn about such things? I do not want you to give me a book, but I do want to ask you to please keep it for me and bring it on the twenty-third, and I will give you the money for it.'"

In this way most of the ninety-five colporteurs now in the field are winning victories, overcoming obstacles, and scattering our good Spanish paper *El Centinela*, as well as our small and large subscription books. They have taken so many subscriptions lately for the paper, that Mexico again stands, for the third time, at the head of the list of the Spanish-speaking countries using this paper. They are all willing to sacrifice and keep right on, notwithstanding the difficulties they encounter. Thirty years ago it seemed a natural thing to go out for six hours, and obtain eight, ten, or twelve orders, but now it is far different, and many colporteurs are glad to get this much in a whole week's work.

One of the older sisters working with the paper, writes: "I must go on horseback to my territory, and cannot carry very much with me, for the road is so slippery and steep in places that one feels like hanging on with teeth and nails because of the deep precipices to be passed by; for if the mule should make a slip, only the Lord could save one from death. But I go just for the love of souls, and I venture on because of the promise that the angel of the Lord encamps around those who fear Him; and so I feel, while going about, just as safe as if I were in my own home, and my mind is always on the hymn that says, 'Through the dangerous paths Jesus is always guiding me.'"

We feel it is a great pleasure to work with such consecrated people, and although this large number of colporteurs keeps us very busy in this union Book and Bible House for the four local missions in Mexico, yet it is extremely interesting and encouraging to see the literature going out in such large quantities to these faithful men and women, as well as to almost fifty workers and 300 churches and companies. We consecrate ourselves to the Lord for another term of service, after enjoying our seven months' furlough in the United States.

H. A. B. ROBINSON.



Mission Field Experience at Home

THE missionaries' first great difficulty after arriving in a foreign country is to cope with the language situation. There is a big difference between being able to read and write a foreign language, and being able to speak it and understand it when it is spoken.

Much time is spent in overcoming this language obstacle. At Pacific Union College a definite program is being carried on with the purpose of training the tongue and the ear.

Each Sabbath between forty and fifty students conduct a Sabbath school entirely in Spanish. The superintendent, with his assistants, the secretary and her assistant, and the music director,—all are students in the Spanish department. The activity of the Sabbath school furnishes an outlet for other students,—giving Scripture readings, the mission reading, special music, etc.

In the Sabbath school there are three classes: one for the very advanced group, one for an intermediate group, and one for beginning students. Attendance is very regular, and if we may judge by comments made by the participants in this "foreign Sabbath school at home," much benefit has been obtained.

There has also been begun recently a Sabbath school for the students who are studying German, and for the students of French a class is conducted.

In the daily work in language, stress is laid on ability to read and understand the Scriptures. We feel that this program will help greatly in overcoming the language difficulty when missionaries go to a foreign field.

A. R. MONTEITH.

Battle Creek College Mission Bands

[EDITORIAL NOTE.—The article by L. V. Finster, several weeks ago, regarding the first mission band among our students, has created considerable interest. Here comes a letter from Mrs. C. H. Hayton, of Los Angeles, California, accompanied by a statement written in June, 1898, when, as Miss Ruth Haskell, she was a member of the Battle Creek College mission band. In her letter Mrs. Hayton says:

"The enclosed paper is copied from a very faded one I have had in my possession for forty years. I wrote and read this at the last band meeting I attended. The commencement exercises, at which several of our number were graduated, were to be held the next night. My husband and I were graduated, and sailed for South Africa a few weeks later. If it seems best to publish my paper, I am sure our old and original Student Volunteer Foreign Mission Band will have many sacred memories of these meetings."

We are pleased to print this statement and believe it will be read with interest.]

Little did the young men who knelt together at "the haystack prayer meeting" realize how far-reaching would be the influence of that meeting; this same spirit of consecration entered colleges all over America, leading Christian youth to organize what was to become a world-wide movement; namely, "The Student Volunteer Foreign Mission Band."

The young men of our own Battle Creek College were stirred by the same Spirit of God, and a small group of them organized, and met once a week in a room on the third floor of West Hall, their object being to study carefully the lives of foreign missionaries and the fields in which they labored. This group was known as the Young Men's Foreign Mission Band. During the same year ten of the young women organized with a similar object, taking the name of "Earnest Endeavor Band."

These groups of young men and young women did not allow their interests in this foreign mission study to interfere in any way with their duties in the regular Wednesday-night missionary meetings, although the faculty, with only a few exceptions, were fearful that it might do so. Professor Hartwell has taken a keen interest in the organizations.

Following a national Student Volunteer Foreign Mission Band convention held in Detroit, Michigan, these two bands united with the general movement, and became recognized as the Battle Creek College Student Volunteer Foreign Mission Band. A very special feature of our work has been our intercollegiate mission-band correspondence with many of the leading denominational colleges. Mr. John Mott has congratulated us on our large membership.

In September, 1894, the two mission bands united, and since that time have held their meetings together. The "Sunset Watch" is the hour at which our members pray for one another and for the fields to which our members have been sent.

Lone Pitcairn was the first to call from our band one of its tried members—Hattie Andre. Australia welcomed home Dr. Edgar Caro, Mr. Herbert Lacey, Mr. Watterworth, and Mr. Frank Lyndon. Miss Ora Osborne and Miss Ross have been faithful teachers to little dusky Mexicans, and Mr. Carlos Fattebert has well-nigh given his life for the same field.

The need of "India's Coral Strand" appealed to Miss Samantha Whiteis. Brother and Sister Harry Anderson have gladdened our hearts as band members, as we have seen by their lives what a noble thing it is "to suffer and be strong." Two of our members have been placed in God's acre. Mr. James died of fever in Central Africa, and Mr. Riggs was taken ill on the Gold Coast and was taken to a London hospital, where he died. Miss Ina Austin, Miss Emily Roos, David and Ben Groenewald, and the Tarr brothers are doing faithful work in their homeland, South Africa. Miss Sarah Peck and Miss Ellen Burrill have joined South Africa's teaching staff.

So widely are the members of our band scattered over the earth, that the light and influence from their lives will meet and commingle in blessing to others. Our members have crossed many waters and entered many lands, but we have one purpose and one goal. The chain which binds us together is linked by love, sympathy, and prayer, and never will be broken.

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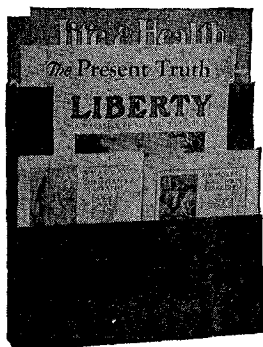
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And to "you who are now to fill the places we once filled, and follow in the furrows that we tilled;" students, whose generous hearts are beating high, we who are of the past bid you Godspeed. And may all the lives of those who have gone out and the lives of those who will in the future go out from this band prove that—

"The dear Lord's best interpreters
Are humble, human souls,
And the gospel of a life for Him
Speaks more than books or scrolls."

RUTH M. HASKELL.

Battle Creek College, June, 1898.

Progress in Minneapolis

THE First English Minneapolis church organized a campaign for the saving of souls, and after several weeks of unsuccessful search for a suitable building in which to conduct meetings, we decided to hold the campaign in its own church, but soon found that it was too small. The interest kept growing. In the meanwhile, the Congregational Church organization decided to consolidate two of its churches, which left vacant one of the largest churches in this city, with a seating capacity of 1,200. This building was secured, and the church proceeded with its campaign. From the first night, there were capacity crowds, with all the chairs we dared put in the aisles filled. After fifteen weeks of meetings 100 people were baptized, and there is a large class in preparation for baptism at this time.

The effort was conducted by the church, the pastor, and one conference Bible worker. The expenses of the effort were nearly covered by the offerings and the tithe paid by new believers. A check for \$624 was received from one new believer. At the present time the church is conducting fifteen cottage meetings throughout the city, and the Lord is certainly working upon the hearts of those who are to be heirs of salvation.

The total tithe from the church for the year 1937 amounted to \$17,603. The total mission offerings were \$9,901, and nearly \$2,000 was raised for a new church building. Pray for the work in Minneapolis.

D. R. SCHIERMAN, Pastor.

How 800,000 Filipinos Got Their Bible

The story of the completion of the Samarenyo translation in the cheery, intimate language of one who suffered almost continuously as she worked.

BY MRS. J. ANDREW HALL

IN 1925, when we left the island of Panay and its Ilongo dialect and went to take the gospel to Samar and northern Leyte, we found very different conditions. These two islands were the last in the archipelago to come under American subjection. We felt as though we had gone back into the Middle Ages. We were no longer young, and I remember saying to my husband, as I gazed over the seven acres of mission land one hot April day, that it was a good place to grow old in. I was immediately reproved for such levity.

Of course, the first need was the language. Many could understand our conversation in Ilongo. But, for us to understand the people, particularly those in the country districts, and to teach them to master their own dialect, was our first objective. We had heard that the sound of their speech was as "the chattering of birds;" but we thought that Samarenyo was more like the speech of our Scotch forefathers.

Before the pictures were hung on the walls (and thereby hangs a tale; for a storm arose and drenched them so there were few left to hang), and before the house was at all satisfactory to a good housewife, we opened a daily Bible school downstairs for the children of the neighborhood. We wanted to get acquainted with them, and there is no quicker way to learn a language than to listen to children speaking it. I gave them many Bible stories—in Ilongo, of course. I spoke slowly, watching their forty little faces intently. The constructions were different, and though I had prepared the work carefully, it was not their tongue. When a

blank look indicated that the idea had not registered, I would stop and change the wording and ask their way of saying it. I found that *bata*, child, with a slightly different accent, meant "uncle." The blind man that was given his sight was not *bulag*, but *buta*. The family of the ruler of the synagogue did not *hibi* at the death of his daughter; they did *took*. When the story was told, a child would retell it. It was perhaps one for the children and two for me; but they received some knowledge, and I learned much. In the afternoons a young man, a high-school graduate, gave us lessons in the dialect and was very patient in answering questions. At the end of the first month, on adding up the new words in my little book that went with me on all my rounds, I found 1,000 that were different from the Ilongo.

In the five little congregations in the new field the hymn-books used were in the tongue of the people of Cebu and southern Leyte. The only part of the Bible in Samarenio was the four Gospels and the book of Acts. This work had been done by Eric Lund in 1908 and 1909, and the books had been published by the American Bible Society. The need of more extensive Scriptures was pressing, and as soon as I felt able to cope with the new dialect, a scholar was found to help in the revision of these and in the translation of the rest of the New Testament. The work was made easier by the arrival of a refugee nurse from China, who for seven months took my work in the hospital. In 1928, as we were about to go on furlough, I had the great pleasure of reading the proof sheets of the whole New Testament. The young man who had helped so well was taken ill soon afterward and passed away.

On our return from furlough the next year we plunged into country work, doing much itineration. Then came the opening of a student center for the high-school students, and there was little time for the translation, as the demands of the hospital increased also. However, by 1931, in conjunction with a young college man, the Psalms were translated. But I was not satisfied with the work, and sought for some one with whom to review it. An elderly man, a Spanish scholar with no English, was found. As it was impossible to find a revised version in the Spanish, I was

obliged to read each verse to him in revised Spanish of my own! This took a long time, but we finished the book of Psalms and sent it to the printer in 1932.

Press of mission work, a day school built on the compound, and a student center building in the town, together took up any time that could have been given to translation, until, in 1934, the agent of the Bible Society urged me to finish the translation of the Old Testament into the Samarenio. With every minute of the day accounted for, I made the promise, trusting the Lord to provide a substitute for the mission work that could not be left undone. We held many conferences, with much prayer, to plan the way to accomplish this before our retirement in three years. My only recreations had been bookkeeping and the care

CHARGED with MURDER

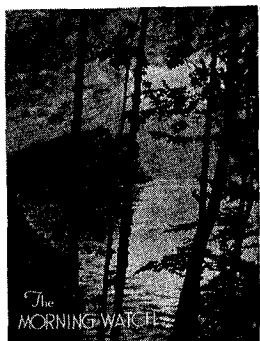


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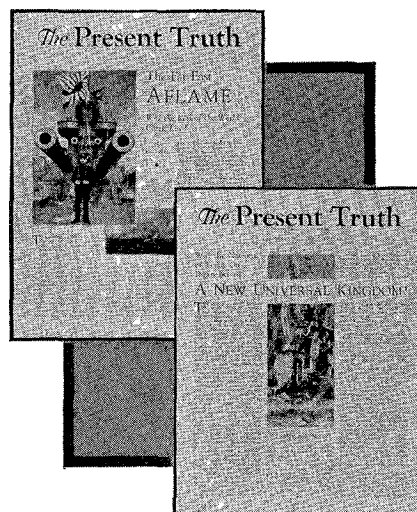
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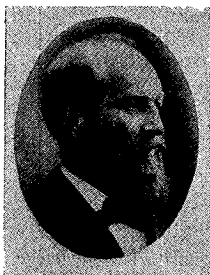
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of the mission farm. The station books, the Tacloban church and Sunday school accounts, were turned over to others. Our daughter, who had come to pay us a visit, took charge of the farm and the hospital housekeeping, the church music, and much of the schoolwork. The visiting of the congregation and of the lepers was given to the churchwomen. Village clinics saw me no more, and only on Sundays did I visit the village churches.

On the wide veranda of our mission house a large desk and tables were set up. The walls were decorated with long lists of words and meanings, standardized spellings, and ancient maps. Here we worked—Mr. Granali, a professor for fifteen years in Silliman Institute; Martina, a high-school graduate and very earnest Bible student who had lived for some years under our care and had helped in deaconess work; a typist; and myself. At 7:30 A.M. we had prayer together, and then to our task till 11:30. At two we began again and worked till five, when the lexicons, dictionaries, concordances, and Bibles were neatly piled up, and a little of the home atmosphere was restored. There were several advantages in this arrangement. Plenty of light, a good view of the school grounds in the near distance, and of the two back doors of the hospitals, so that the various teachers, scholars, cook boys, and *lavanderas* knew that the eye of *Nanay* (mother) was upon them, made it possible to work long hours. Not that I watched them much. The problems of translating the Scriptures are too difficult, to let any part of the mind go wandering. Then we had all the fresh air there was, and at times much more heat than we cared for, with no electric fans either. If I were confined to the bed, as occurred sometimes (being one who "enjoys poor health"), a screen at my bedroom door opening onto the veranda permitted Martina, reference hunter and spelling critic, to go in and out, so that the work was seldom delayed. When the periodical typhoons came, it was rather a disruption to bring in all the equipment for a day or two; but one becomes philosophical over typhoons in Leyte, and life and translation went on as usual.

Our chief problems were the necessity for finishing at a certain time, the lack of a good dictionary,—the only one being a Spanish-Samarenho written by a Spanish friar in the seventies, and later revised but not too reliable,—no standard spelling (the newspaper sometimes spelling the same word three ways on a single page), and the necessity of making a word or phrase when none was found to fit the meaning. In addition to the idiosyncrasies of the various helpers, were the idiosyncrasies of the language itself. In English "rice" is "rice" whether in the field, the cooking pot, or on the table. But in Samarenho the rice plant is *humay*, the hulled grain is *bugas*, cooked it is *kan-on*, and the part sticking to the bottom of the kettle and slightly burned is *dukut*, and when cold it has still another appellation. In the same way the verb "to break" changes with the class of object broken. To break glass is *pagboong*, to break wood is *pagbari*, to break stone is *pagpusak*, and so on for four other materials.

After the Mosaic books were gone over and we had long lists of words in dispute, I was in Negros for a meeting of the mission: Silliman students from various parts of Samar were called together, and the words in question were submitted to them. Sometimes there were local terms for the same meaning, and to fix on the one best understood by all, took time. I continued this plan by sending lists to different evangelists in different parts of Samar and Leyte.

The book of Proverbs had been painstakingly finished in December of 1935, when our daughter's illness and a painful left arm of my own took us to Manila for treatment. Dear friends there made Christmas as happy as possible under the circumstances. When it was found that we two must remain there, my husband went back to our station, and the two Filipino helpers came to Manila, leaving the typist behind. We met daily on the veranda of a missionary home, unused for the time being except by transients. Since we were on a street corner and opposite the Union High School grounds, trucks, volleyball, school yells, and the ubiquitous Manila auto horns, often sent our thoughts back to the quiet and peace of the Tacloban compound. But no one complained of the noise. Interruptions were much fewer, and except for an almost daily short visit to my daughter in the hospital, where I went rapidly in the Bible Society auto or truck, we were able to keep well to our schedule. Martina made an excellent typist, and she soon added to her duties the thrice-daily massage of the left arm, which by this time was held at right angle to the body in an airplane splint.



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This afforded a few thrills to the small Filipinos, and to me more than that—many nights of little sleep.

And the work went on. Mr. Granali lived so far away that he brought his lunch daily and took the midday siesta on a cot. One day he neglected to lock the screen door, and awoke to find that our clock—a borrowed one—and his glasses had both disappeared. Fortunately, the commentaries and the lexicons had not attracted the thieves. After that the door was always locked.

We were no longer in a Samarenyo atmosphere, hearing the sound around us, and able to discuss doubtful words with fellow Samarenyos. The difficulties in the books of Isaiah and Jeremiah gave us many a struggle; but finally they were overcome, and the translation of these was almost as beautiful to my ears as the King James Version. It was in Isaiah that we found the word "to hiss" used just as the Filipinos use the sound to call, and there can be no confusion as to its meaning. The minor prophets presented little difficulty. We had already agreed upon the equivalents for the terms used, and the new ones were few. So it came about that, by the end of May, we sang a song of thanksgiving. The long evenings of proofreading for Martina and me were over; Malachi was finished, and an operation had almost cured my left arm. The two helpers returned to their homes, and I took daughter and the translation to Baguio to enjoy the mountain air, and to hunt for any defects that might have escaped us in the eight readings we had already given to it.

Soon my husband came up to the mountains, and read to me the whole Old Testament in English while I read the dialect. It took many hours a day for many days, but at last it was finished. We heaved a great sigh of thanksgiving to know that our trust had been justified, and that now the 800,000 Samarenyo-speaking people had the blessed privilege of finding God, in God's own Book and in their mother tongue.—*Bible Society Record*.

Heaven's Windows—Open or Closed

SOON after completing my training in one of our denominational institutions, I accepted a very satisfactory position. It was necessary to serve a probationary period, during which this "peculiar Saturday-off idea," with its handicap on the business, was to be observed.

With the blessing of Heaven the business prospered for "Joseph's sake" during the more than fifteen intervening years, and the association between employer and employee has ripened into a relationship not unlike that of father and son.

During the very early months of the depression I received a salary increase of \$25 a month. As I was already receiving more than the average compensation for the type of service rendered, I felt impressed to give that increase to the work of the third angel's message. However, with the passing of time, the impression, which had been ignored, left, and I never mentioned having had the impression to any one. "There is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

This \$25 monthly salary increase lasted just four months. Two months later it was followed by a salary cut of 60 per cent and very irregular pay periods, and later an additional decrease in pay.

Business was so low that during one month, a period of eleven days and another of nine passed with no work being done. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

We had one child three and a half years old, and the arrival of another did not reveal any silver-lined clouds to me, with my meager income. I tried the country over to obtain other employment, but failed. "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

Applied for Work at a City Hospital

About this time I learned of a forthcoming vacancy in a city institution, but because of wanting the Sabbath off, I didn't receive much consolation from my first interviews with the institution's board members; so I appealed the case to a higher authority and made the matter a subject of earnest prayer. "Commit thy way unto the Lord; trust



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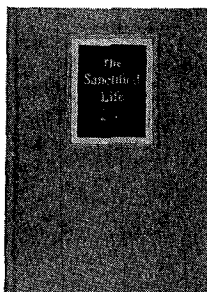
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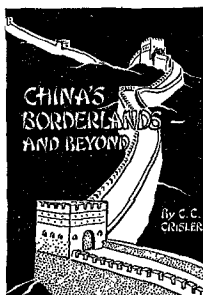
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also in Him; and He shall bring it to pass." Ps. 37:5. (See Ps. 37:3 and Prov. 3:5.) I knew that I was well qualified to render the service demanded by the institution, and so did the board members, but asking for Saturday off in a city hospital, of all places, was like coming face to face with a stone wall.

The devil tempted me by such suggestions as, "It's lawful to do good on the Sabbath day." "You worked on Sabbath in Seventh-day Adventist institutions, caring for the sick; so what's the difference; you'll only have to be on duty half of the day here, and on emergency call for the rest of the day." "Sure, you'll be paid for the time, but you were also paid for your time in Seventh-day Adventist institutions," etc.

Like Jacob, I made a vow that if the Lord would bless me and give me that position, not only would I faithfully tithe the income, but I would add an additional 10 per cent as a thank offering. And why shouldn't a tithed income please the Lord more than giving the income to a man of the world?

Four years previously I had failed to obtain this appointment because of the Sabbath, but the Lord works in many ways His wonders to perform, and the person to whom the position was given asked for Friday afternoon off each week. In about a year the position was given to another person who asked for weekly time off from noon Friday until midnight Friday night. Eighteen months later the position was given to a man who asked for and obtained one day off each week, with the understanding that he would be on twenty-four-hour call all other days. He did not take Sundays, but from Friday noon until Sabbath noon each week.

Because of this arrangement, and because of the fact that 90 per cent of the work is done during the morning hours, my query, "If you let him off to play golf, is there any serious objection to letting me go to church during the same hours, only I want Saturday afternoons off instead of Fridays," was given consideration.

Time passed rapidly, and when only twelve hours remained before a new appointment had to be made, I again called on the president of the board. He was very courteous, as always, and suggested that I look the situation over that afternoon, as they were expecting me to go on call at midnight, subject to a trial period, which, if satisfactory, would lead to wage discussion, etc.

Many interesting details must be omitted for lack of space. Because of arrangements I had made whereby I was to retain my former position, I had thought that \$80 a month would be the amount I would ask for, as the work was very light and demanded only some eighteen hours of my time each week. However, when payday came, the superintendent presented me with a check, saying, "This represents the peak salary paid to any one, the same amount as I receive. You'll be paid once a month. We like you and your work, and hope you'll like us and feel at home here." Having never discussed wages, I could hardly wait to be alone to investigate the amount for which the check was drawn. There it was, the \$80 I was going to ask for, plus the tithe, plus the 10 per cent thank offering. Praise God, from whom all blessings flow!

Another Pledge Rewarded

When I went to work, the institution forced one-month vacations without pay. When my vacation time came, I was given two weeks with pay. One year of service was rewarded by a 10 per cent salary increase, to be repeated a year later. However, the work in my department had more than doubled; so I made the matter the subject of prayer, and vowed that for all increase in wages I'd add another 10 per cent as thank offering. In other words, I would return 30 per cent in tithe and offerings. With the vow made, I called on the president of the board, stating my starting salary was some 35 per cent of the total work done, but now in spite of generous increases, because of more work being done, it was less than 12 per cent. This conversation took place seventeen months ago. No action was taken upon it for some months. Then, by their own volition, a plan was offered by the board which, during the past year, has rewarded my services with \$771 extra money. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107:8.

Did the Lord close heaven's windows then? Indeed not, but rather opened them wider. Briefly, I still hold my



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original position of over fifteen years' duration, at a satisfactory income, and the city position, where I enjoy the finest fellowship possible in this world. I also serve one county institution regularly, and one State and another county institution on special call.

The "poured-out blessings" have already passed by "room enough to receive," for some months ago I had to decline the offer of still another institution, my days being too full with present work.

"Because thou hast kept the words of My patience, I also will keep thee from the hour of temptation." Rev. 3:10. This has been my experience, for I have every Sabbath off with but extremely rare exceptions when additional help is necessary because of severe accidents.

"Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:7-11.

The writer possesses but a limited education, yet he has been honored by appointment to high positions in two State and two national organizations, of which he is a member.

All our believers are urged to "prove the Lord" in similar manner. You will have ample funds for all mission calls if you do—your Signs club will remain paid up, and within your soul, that spring of "living water" will overflow to bless the lives of others.

RECENTLY seventeen dear souls were baptized as a result of the work of W. J. Venen, who is the pastor and district leader of the Reading (Pennsylvania) district. Fourteen of those baptized were taken into the Reading church and three into the Lancaster church. Elder Venen reports good interest in his district, and hopes before very long to have another class ready for baptism. Mrs. Parkins, his Bible worker, is always very busy, giving Bible readings.

The progress of the work in that district, as well as in the entire conference, gives us great cheer, and we are encouraged to believe that the Lord has great blessings in store for us in the future.

G. F. EICHMAN.

"If you cannot do what you like, try to like what you do."

"He Got in With the Wrong Crowd"

(Continued from page 19)

With one last demonstration of his tremendous physical power, Samson, the old and broken, has suddenly transformed a national carnival into a national tragedy. God granted the strongest man who ever lived that revenge upon Israel's long-time enemies. Through him God did indeed fulfill His purpose to deliver Israel. But the deliverance brought to the man who had proved untrue to his trust defeat and death instead of honor and triumph.

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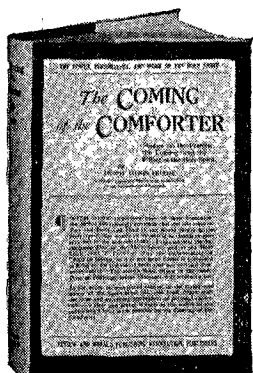
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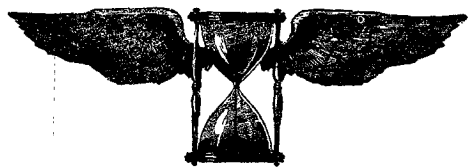
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This was best illustrated as it approached the half-century mark, a critical time in the life of multitudes, when various degenerative diseases, particularly those of the circulatory system, cut short many a promising career. By a distressing coincidence there settled down on the land at that very time a great depression. Many journals that were more youthful and seemed more vigorous, died of malnutrition. But more than once has a man in middle life proved the predictions of his doctors false, and the fears of his friends unfounded, by revealing astounding reserves of energy and moving on to a more robust life than ever before. Even so with this journal.

We are sure that the multitude of friends that LIFE AND HEALTH has created through its long life are more than delighted that this journal has not only survived the malnutrition of the depression and the dangerous middle-age tendency toward a breakdown in the circulatory system, but is today enjoying by far the best health in its long life. Sufficient years have elapsed since the depression to reveal conclusively that the recovery is genuine and permanent. When a patient makes such an unexpected recovery, the doctors, who have sagely sat on the case, properly credit it to a good constitution, good environment, proper diet through earlier years, and, also, to a will to live. In a word, the doctors frankly and honestly claim no credit.

LIFE AND HEALTH, which has now fully justified its sparkling name, makes ready to begin its fifty-fourth year with larger and more ambitious plans than ever before. For the more than one hundred thousand homes to which it goes each month, it wishes, at this springtime of the year, both life and health.



This editorial, which appears in the May issue of LIFE & HEALTH, will be read with keen interest by the many thousands of our people who, through the years, have come to view this journal as an indispensable counselor on health.

On the opposite page will be found the special springtime subscription price.

The average monthly PAID circulation of LIFE & HEALTH is more than 15,000 higher in 1938 than the same months in 1937.

OF SPECIAL INTEREST

THE REVIEW this week is another thirty-two page number. The equivalent of seven pages is given to notices regarding our books and periodicals. These notices are perused with deep interest by many of our readers. Dr. George A. Flanagan, of Oakland, California, writes under date of March 2:

"You do not need to apologize or explain regarding any advertising in the REVIEW. Your advertising pages are just as important as the reading matter. Of any who might be disposed to criticize all advertising I would ask, 'How else can our members be informed of the wealth of good denominational literature now available?' My wife says your March 3 issue climaxes them all, and I agree."

The World Crisis

THAT the world has reached a crisis hour in her experience, all must recognize. I say a crisis hour, because I recognize that she has passed through similar crises in the past. There will come sometime the supreme crisis,—the final crisis in her experience. Just when that will be no one knows.

The conditions prevailing today lead to great unrest. We may well believe that they fulfill the prediction of our Lord in which, in speaking of the signs that should immediately precede His coming, He declares that upon the earth shall be distress of nations, with perplexity; men's hearts failing them for fear because of the things that are coming upon the earth. Luke 21:25, 26. How long this perplexity will continue before the final hour of earth's history we do not know.

Sad indeed is the condition of many men and women in such an hour as this. They cannot stay their souls upon human hopes. They can obtain little comfort in contemplating the future. But the child of God can stay his hope upon the promises of God's word and the assurance which those promises give. God has not forsaken the earth. He is still working out His great purpose. He will cause the wrath of man to praise Him, and the remainder of the wrath He will restrain.

In the seething, excited, distraught masses of humanity today, Christ sees His children in every nation, kindred, tongue, and people. He takes note of each one, and He desires that each and every one shall know His peace in the midst of earth's turmoil. And no human power can take His peace away. It gave to Paul and Silas songs of rejoicing in their imprisonment. And so wherever God's children may be today,—in armed camps, within prison walls, surrounded by enemies, voyaging by land or by sea with all the attending danger of travel,—they may enjoy the peace that passeth all understanding. Christ is their mighty helper. He is the Captain of their salvation. He loves them with an everlasting love. And if they will but commit the keeping of their souls unto Him, He will guide them in every experience in the stress and storm of present-day conditions.

In this time of crisis we need to put sin out of our lives, to make sure that there is no barrier between us and the Lord. We need to make right with our fellow men every wrong. And we need to cultivate the peace and the quietness and the assurance which God has promised to those who love Him. We need to be found often in prayer, in quiet meditation, in the study of His word.

"Be still, and know that I am God." This was the prophetic admonition through the prophet of old. And this same psalm declares that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . The Lord of hosts is with us; the God of Jacob is our refuge." May God give us this confidence and peace in this time of unrest in the world around us. And knowing this peace ourselves, may we seek to lead others to the same source of comfort and help.

F. M. W.

Our Work in Brazil

FROM Sao Paulo, Brazil, under date of February 14, L. H. Christian, vice-president of the General Conference, writes as follows:

"Elder Butler and I are spending two months in Brazil. With a growing population of nearly fifty million people, this country is one of great importance. Our work is divided into three unions. We now have about 14,000 Sabbath school members and nearly 12,000 church members. We have intelligent and faithful people in Brazil. They stand true to the full message, and are loyally devoted to the General Conference and the advent movement in all the earth. In the past they have received much money and many godly missionaries to help advance and stabilize the advent cause here. And they will need still more. But our believers here are not unmindful of their duty and privilege to send men and funds to other needy fields.

"We have a good publishing house in Brazil. We have but few houses anywhere serving a larger population or with brighter prospects for larger sales. Our main training college, too, is doing an excellent work in preparing efficient laborers. Aside from this school at Sao Paulo, there are a number of smaller academies and over fifty church schools. During these two months we have attended a series of home missionary institutes, workers' meetings, committee sessions, and conferences. The Lord has greatly blessed in these many gatherings. Our believers are of good courage. They are planning a strong forward movement, especially in soul-winning work. New open doors for service are seen on every hand. The Spirit of God is being poured out on these waiting millions, and there is a deep longing to hear this advent message. But we must press on with all our might, for we know not what is before us. It has been a great joy to become acquainted with our ministers and members in Brazil. Early in March we go on to Chile and other places on the west coast. God is doing great things for His people in South America."

Elder Christian says that he is greatly crowded with meetings of various kinds. He is able to preach in both the English and the German. Then, as is required by those who listen, his sermon is translated into the Portuguese. Thus he is able to speak to a very large circle of our brethren.

Seventh-day Adventist Theological Seminary Summer Quarter

THE seminary operates two quarters of twelve weeks each during the year, and each quarter is divided into two six-week periods. The summer quarter will begin June 8 and run to August 30. The courses offered this coming summer are:

The Sanctuary
Epistle to the Hebrews
Systematic Theology
Righteousness by Faith
Ezekiel
Church and State, 1050-1250 A.D.
The Church and Rising Nationalism, 1250-1550 A.D.
Calvin and His Theocracy
Oriental Religions
Near Eastern Antiquity

Beginning Hebrew
Intermediate Hebrew
New Testament Greek
Translation (third year)
Ecclesiastical Latin
Methods of Evangelism
Preaching
Persuasive Speaking
Radio Speaking
Advanced Platform Speaking
Research Technique
Methods of Bible Teaching

For full information, address M. E. Kern, President, Takoma Park, Washington, D.C.

THIS number of the REVIEW brings a fine series of instructive and interesting articles. We believe that they will be read with great interest. The article on "How 800,000 Filipinos Got Their Bible," tells some of the difficulties of Bible translation. These translators have done a noble and great work. They have paved the way for the gospel message. Our workers in many lands have entered into their labors. May God bless the work of the American Bible Society and every other society engaged in the circulation of the word of God. The unsigned article on page 25 reveals how God works in behalf of His children. We know that many of our readers could tell of similar encouraging experiences.