

## The Curse to Be Removed and the Earth Restored

BY E. HILLIARD



“PASSING away” is written on everything, animate and inanimate. The flower that blooms by the wayside in the freshness of the morning, withers and dies at night. Even the solid rock cannot always endure the falling rain, the frost, and the sun’s penetrating rays. In process of time it crumbles to dust. Iron, brass, and even the flinty steel, under the inexorable law of decay, disintegrate into rust or verdigris.

“Passing away” is indelibly written on the face of humanity. The bloom of youth, so promising of fadeless life, gradually disappears. The golden locks whiten, the eyes lose their luster, and time plows deep furrows in the once smooth face. Life’s pulsations weaken, as when the weights of the clock strike their resting place, and the hands cease to move on the dial. Then dust to dust. But the shifting, decaying scenes of this earthly life point us to the changeless conditions in that glorious immortal home where decay will never be

known and the inhabitants never grow old.

“When we’ve been there ten thousand years,

Bright shining as the sun,  
We’ve no less days to sing God’s praise,  
Than when we first begun.”

The millenniums of years will leave no marks of the curse. Decay finishes its destructive work in this present evil world. When sin and sorrow are no more, there will be no traces of decay on God’s perfect workmanship. There will be no serpent to beguile, and among the countless millions there will be no one to disturb the happiness of others; for no selfish person will be there.

Weary of this distressed, sin-cursed earth, how we long to be under the reign of the Prince of Peace in the earth restored to its Edenic beauty. That time is rapidly approaching. It is close at hand. Let us lift up our heads, for our redemption draweth nigh.

“Hasten, Lord, the glorious day,  
When, beneath Messiah’s sway,  
Every nation, every clime,  
Shall His righteous will obey.”

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *The Covenant With God by Sacrifice*

*"Gather My Saints Together Unto Me; Those That Have  
Made a Covenant With Me by Sacrifice"*

THE plan of salvation was founded in sacrifice. "God so loved the world, that He gave His only-begotten Son." This was the most precious gift that Heaven could bestow. It was the greatest gift, and the greatest included every lesser gift. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

We have only to contemplate this great gift—the spirit in which Christ laid aside His glory with the Father, took upon Himself humanity, lived upon this earth as a man, partook of the lot of the common day laborer, and suffered misunderstanding, insult, persecution, and finally death in order to achieve our salvation—to realize the infinite sacrifice made in our behalf. And when we truly realize this, there will be begotten in our hearts the same spirit of sacrifice in return. As love is the actuating principle in the gift of Christ to the world, so love will be the actuating principle in the service we render to God. We will love Him because He first loved us; and service and sacrifice will be a pleasure because they are done for One whom we love more than life itself.

When love prompts service, there is joy in the work, even though it may entail weariness and pain. I have thought of this many times as I have seen throngs of men and women going to their daily toil. What prompts their service? Are they going to their tasks from a sense of duty, laboring for the mere pittance they receive at the end of the day, rebelling constantly against their environment and the work assigned them? That is slavery. But if they can enter upon the day's labor from the prompting motive of love,—love of their work, love of the good they may render mankind, love of wife and children, or of father or mother, this sweetens the toil and lightens the burdens, and makes of wearing, grinding labor a service of love. They are free men and not slaves.

It is this kind of service that Christ asks of His children; and when we

love Him because He first loved us, this is the service we will give.

#### *All Upon the Altar*

This spirit of love and gratitude will lead us to give our all, even as Christ gave His all for us. We will count no possession that we have as our own, but rather as committed to us as God's stewards to use for His glory and as His Spirit shall indicate. Our life, our families, our possessions, will be placed upon the altar. And so Christ declares that "he that loveth father or mother more than Me is not worthy of Me."

In the parables recorded in the thirteenth chapter of Matthew, we have several striking illustrations of what is represented in entire surrender to God, in the consecration of our all upon His altar. The Master likens the kingdom of heaven to a treasure hid in a field, which a man finds. In appreciation of its great worth, he goes and hides it; and then, knowing that he cannot obtain the treasure unless he buys the field, he goes and sells all that he has and buys the field, and comes into possession of that upon which he has set his heart.

The story is told of a merchant-man who dealt in goodly pearls. Among those he was seeking to secure, he saw one of great price. And a burning desire filled his soul to be the owner of this priceless gem. He knew he could possess it only by disposing of everything that he had in the world. But he did not hesitate. He placed all of his property upon the market for sale, and in this way secured sufficient means to buy his heart's treasure.

#### *The Heavenly Pearl*

Thus it will be with the one who purchases the priceless pearl of heavenly worth, the righteousness of the Lord Jesus and a home in His coming kingdom. No sacrifice will be counted too great to meet the purchase price. And in what form will this sacrifice be expressed? We cannot give of our possessions directly to the Lord. He is no longer here upon this earth to receive our temporal ministry as He was two

thousand years ago. But we may give it to Him in the person of His saints; we may give it to Him in the sacrifice we make for the souls for whom He died.

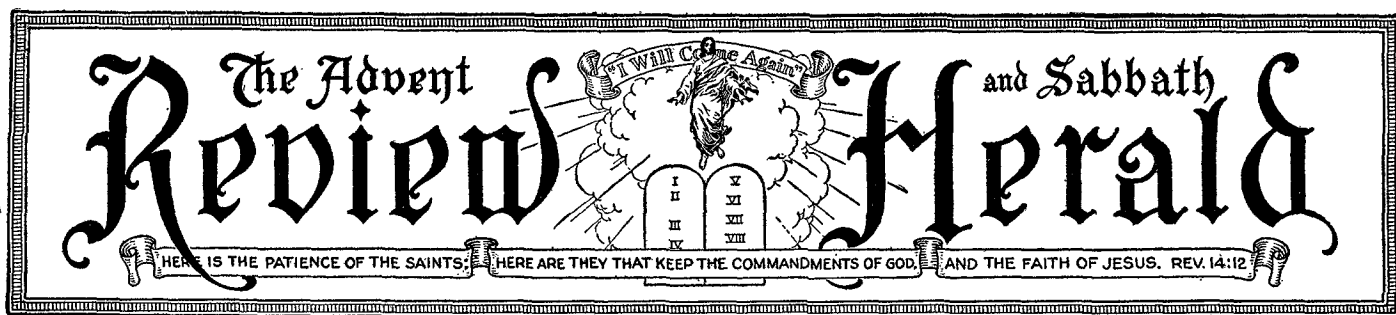
And never was there such a demand for sacrifice as exists today. Christ is soon to return to reckon with those to whom He has committed His talents. Probation will soon close, when the destiny of every human being will be irrevocably fixed. The time is short in which we may work. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Our missionaries tell of unnumbered openings, of beckoning hands on every side. The call is for missionaries and for money to send the missionaries to their fields. This is our day of opportunity to cooperate with Christ in sending His gospel to earth's remotest bounds.

There has been set apart a Week of Sacrifice (November 23-30) in which our love for the Lord may be expressed. We earnestly urge that our readers, one and all, cooperate with this noble endeavor. It has been strongly recommended and earnestly urged by the General Conference that every member of the church, as far as possible, give the equivalent of one week's salary during this period. Our workers have led out in doing this for several years, and many of the rank and file have followed their worthy example.

We believe that the urgency of the situation demands this year a more general acceptance of this plan and cooperation with this purpose than ever before. We recognize that it would be impossible for every reader to do this, but we believe that thousands of the readers of our church paper could make this sacrifice, and, by the blessing of God which would come as a result, be none the worse off, but rather blessed temporally and spiritually in consequence.

Consider this matter well and see if you cannot meet this full endeavor. If, on the other hand, it is impossible for you to meet the ideal fully, then do not be backward in doing the very best you can, even if it be no more than the income for a single day. An earnest effort is being made to make the Week of Sacrifice offering for this year the largest in our history. We earnestly urge every reader to have part in this worthy objective.

MAY Heaven send me, not what I wish, but what will be for my good.  
—Menander.



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## Five Facts That Threaten World Peace

THE world today faces the gravest crisis since the fateful summer of 1914, when it was set on fire by a hail of deadly shells. It is hard to find adjectives to describe in a new way the seriousness of the situation. The cables from Europe for several weeks now have almost exhausted the range of terrifying words that might be used to picture the sinister forces that are at work. On the east coast of Africa a war is raging, whose ultimate limits may be the circle of our earth. Time was when a European nation might wage a war in Africa or some other far land for colonial expansion, and create little stir among the other nations of Europe. But not so today.

The very fact that Italy's war with Ethiopia is creating such international concern is one of the most vivid proofs that we are living in a new and far more dangerous age than did our fathers. The very inventions which have made the world one great community by reducing distances and facilitating commerce between the nations, have served also to make more dangerous to world peace the military activities of any country, even though those activities are in a corner of Africa.

### No Partisan Views to Present

The true import of the present war can be seen only as we look at the large and intricate background. But when we attempt to do this, we are confronted immediately with a delicate situation. Nations are like individuals; they are naturally sensitive about comments made on their acts and policies, and resent criticism. In order, therefore, to be free from any misunderstanding in discussing international affairs, we believe it proper to state that it is not our intent or desire to pass judgment upon the acts or objectives of any nation. This journal does not pose as an interpreter of

the news politically, but only prophetically. We are concerned with giving simply the undisputed facts of current happenings in relationship to the declarations of Bible prophecy. We do not believe it is within our field as a religious journal to plead for the rise of one nation or the downfall of another. Our endeavors are concentrated on the setting up of the kingdom of God.

It is simply because Bible prophets give as one of the evidences of the near advent of God's kingdom the existence of certain troublous conditions in our world, that we take note of what is happening in the world of nations. The holy prophets picture the last days of earth's history as ones filled with war and alarm,—men's hearts failing them for fear, and for looking after those things that are coming on the earth; distress of nations, with perplexity; a final world-embracing conflict, which will just precede the advent of Jesus Christ. (See Rev. 11:18; Joel 3:9, 10; Luke 21:25, 26; Rev. 16:12-16.)

### Hopeless Drift Provides Proof

We who have believed through the years that the "last days" were upon us, were often challenged to present clear proof that these Bible predictions of war and distress and fear were founded on fact, and not on fanciful speculations that we had concocted to fit our creed. Even after the fearful carnage of the World War there were those who attempted to minimize the significance of this tragedy, which we employed as a proof of the truth of our preaching. Many thought that the world was really being made safe for democracy, and that the League of Nations was a symbol of a new age and a guaranty not only of democracy but of universal peace. It is the hopeless drift of affairs since the World War that has provided the

demonstration that we have been warranted in applying to our very present days the prophetic forecasts to which we have just referred. It is today that we have the proof that no thinking man will attempt to discount, that the world is in a hopeless, helpless state in the presence of forces urging the nations toward a final war of mutual suicide.

### Five Hard Facts

The briefest sketch of the facts of present-day conditions will reveal the gravity of international affairs. When the World War was concluded by the Treaty of Versailles, certain nations added greatly to their possessions, colonial and otherwise, while other nations lost very heavily. The map of Europe and of the whole world was remade. This re-making of the map included also the adoption of a policy of self-determination for different races; that is, races that had been engulfed by another race and nation should be given complete freedom as independent countries.

These two facts, the transfer of possessions and colonies, and the creation of new states, have served to make postwar Europe a more tangled and dangerous problem than ever before. Add to this a third fact, that the defeated nations in the World War were restricted to very limited armies. If the victorious nations had succeeded in carrying out a plan for reducing their armaments, all of Europe would have been virtually disarmed. But the sad story is that no plan was devised that proved acceptable; on the contrary, armaments were simply increased. Add now a fourth fact: the World War broke down the financial stability of nations, and every country, in an attempt at self-preservation, has endeavored to erect tariff barriers and to discover new markets with an intensity of competition

never before known. Add finally a fifth fact, though many more than five might be enumerated: Certain nations, notably Italy and Japan, have been endeavoring to provide for rapidly increasing populations within very limited territory. Hence we have had the Japanese invasion of Manchuria, and now the Italian war in Ethiopia.

#### *Dictators Arise*

As the troubles of the postwar era began to shake established governments, dictators arose in different lands. We cannot here turn aside to discuss the significance of this in relationship to the whole subject of liberty and democracy, important as that relationship may be. We mention dictators here, because it is the presence of these strong personalities in various countries that has brought to a focus certain critical conditions that have grown out of the five facts just enumerated. When there is single control over government, there is almost certain to be, sooner or later, direct action, and that almost certainly means war. This does not mean that war under such conditions is more evil or unholy, but only that it is more certain to come. Excluding the United States from the reckoning, four of the six so-called great powers are today ruled by dictators or by what is equivalent to that, an oligarchy.

#### *Weakness of the League*

In 1919 no one anticipated that we would be confronted with the five dangerous facts we have described, or by the collapse of democracy, because the League of Nations was viewed as the pledge and the symbol of a new order of things. And this introduces us to the sorriest and most disheartening of postwar experiences. If the League had functioned as it was intended to, there would have been no renewal of secret alliances that had been so potent a factor in setting the whole world on fire when the Austrian archduke was assassinated in 1914. But the League failed, and the nations have entered into every kind of offensive and defensive alliance. If the League had accomplished its objectives, there would have been no problem of armaments today; but it failed in this respect, and not only have the World War Allies increased their armaments, but the Central Powers, declaring that they were entitled to equality in such things, have proceeded to strengthen their military forces in an intensive way. If the League had been successful, the military problem of Japan, China,

and Manchuria would doubtless have been settled quite differently.

But the League of Nations, the best device that mortal minds ever created for ensuring peace, has failed quite completely at every turn of the road. It cannot ensure any nation against the dangers of war. In fact, two of the great powers have withdrawn from the League, Japan and Germany; Japan, because she took exception to the League's attitude on the Manchurian question, and Germany, because she protested the League's failure to take satisfactory action on the question of inequality of armaments. Now, Italy openly informs the League that she will withdraw if certain pressure is put upon her by that body, in fact, that she is prepared for war with other nations of the League if they attempt to use military force to stop her activities in Ethiopia.

#### *Prefer War to Peace*

This brings us again to a point of contact with the war now raging in Africa. When the League of Nations failed to take decisive action, as was the case in Manchuria, Japan went ahead with her plans. Now, when the League is making a great and unprecedented attempt to enforce its authority, the nation under indictment goes ahead with its war nevertheless, and declares that it is prepared for the worst. And why is it that Italy takes such risks? Why is it that Japan defied the League, and Germany withdrew herself from that body and proceeded to arm? Frank Simonds, one of the keenest commentators on world affairs, answers this question regarding these three nations thus:

"The simple but shattering truth is that three great and many smaller peoples have abandoned the pursuit

of peace for the practice or preparation of war, because for them the costs of the former seem more intolerable than the hardships of the latter."—*Saturday Evening Post*, Oct. 5, 1935.

In other words, various of the nations feel that their present restrictions of territory or armies or food supply are such that even war would be preferable to continuing under present conditions. This brings us up against the hardest fact of all, and reveals more clearly than could almost any other development of the present day, how grave is the world situation, and how inevitable is world conflict. Quoting again from Simonds: "A European war in the next few months is entirely unlikely, but peace beyond the middle of next summer must be excessively precarious."—*Current History*, October, 1935.

We would close this chapter of our discussion of international problems with a repetition of the statement made at the beginning, that nothing in our recital is to be understood as an indictment of one nation or an approval of another. We have endeavored to state briefly only those facts which are evident, to which all agree, and which must be presented if the reader is to have any conception of the complexity and gravity of the problem. We believe that this recital provides a clear answer to the question of whether Adventists have been correct in their preaching concerning wars, and specifically in their use of those prophetic passages mentioned in our opening paragraphs. Space does not permit us here to expand on the Scriptural side or to discuss practical lessons for the church. These will be dealt with next week.

F. D. N.

## *The Coming Conflict and Final Victory*

BEFORE our Saviour left His disciples, His prophetic eye swept forward to Jerusalem's fearful destruction; and He sought to shield the faithful from that carnage unparalleled in Jewish history. Jesus foretold the dreadful event, that His disciples might have a sure sign of its approach. He said:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto: For these be

the days of vengeance." Luke 21: 20-22.

The early Christians watched prayerfully for this sign of desolation and heeded the warning when the event took place. The result was that not a Christian perished in the slaughter which took place in 70 A. D.; every believing child of God escaped that calamity and took refuge in the mountains east of Jordan.

#### *A Sign at This Time*

As God gave His people anciently a sign of coming disaster, He points as definitely to a sign of the coming crisis in our day. We have seen that the powers of earth will finally

be arrayed against those loyal to the commandments of God. The mark of the beast will be enforced by law; the law of God will be trampled underfoot; and those who refuse to bow the knee to apostate powers will be boycotted, persecuted, and some may even be put to death.

We have seen the steady trend toward the uniting of church and state in this land of liberty. We have witnessed the persistent efforts to pass laws for enforcing religious institutions. Nearly every State in the Union has its Sunday laws. We have waited with bated breath that day when the Federal Government shall follow, and throw down the last barrier to enforcing these, in some instances, drastic blue laws. We appreciate the loyalty of Presidents and Congressmen who have stoutly resisted the demands of so-called reform associations, and have safeguarded our liberties hitherto. But concerning the time when rulers will yield to the popular demands, we have the following instruction:

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimonies*, Vol. V, p. 451.

Then, giving the sign by which we may know that the crisis is upon us and the end is at hand, the servant of God continues:

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults, 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?'—*Ibid.*

#### Our Duty at This Time

"God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those

who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whether the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon."—*Id.*, p. 542.

"As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to His glory, in giving the warning to the world. God has a work for his colaborers to do in the cities. Our missions must be sustained; new missions must be opened."—*Id.*, pp. 464, 465.

#### The Time of Shaking

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view."—*Id.*, p. 81.

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so called,' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal."—*Id.*, pp. 80, 81.

#### Humble Instruments to Be Used

In the closing work of God, when the final warning is given, the Lord will pass by the worldly wise, the proud, the compromising; and will use humble instrumentalities. Says the servant of God:

"Elijah took Elisha from the plough, and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals."—*Id.*, p. 82.

#### The Faithful Ones

As we turn from this picture of the mighty shaking, it is heartening to note the loyalty and faithfulness of God's chosen. It is also encouraging to know that in the hour of crisis, when many are proving false to truth, there are the honest in heart who will join the ranks of God's army.

"When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view. . . . Those who have been timid and self-distrustful, will declare themselves openly for Christ and His truth. The most weak and hesitating in the church, will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but in the name of Jesus they will come off more than conquerors. Then will the church of Christ appear 'fair as the moon, clear



as the sun, and terrible as an army with banners.'

"The seeds of truth that are being sown by missionary efforts, will then spring up, and blossom, and bear fruit. Souls will receive the truth who will endure tribulation, and praise God that they may suffer for Jesus. . . . When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted."—*Id.*, pp. 81, 82.

"The numbers of this company [advent believers] had lessened. Some had been shaken out and left by the way. . . . I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. . . . An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*"Early Writings,"* p. 271.

#### *The Hour of Victory*

It is gratifying to know that in the hour of testing, when some will prove untrue, when every soul will be tried as by fire—at this very hour is the time of victory. The Lord will

have a people true to principle, true to His law, loyal to His government. Of those who gain the victory in this final crisis, the prophet John gives the description:

"I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Rev. 14:1-3.

If faithful, we shall soon join in this song of victory, a song of experience. But the standard set for this victorious company is exceedingly high. "In their mouth was found no guile: for they are without fault before the throne of God." Verse 5. To this high calling God is beckoning us, and in the fullness of His power we can conquer and join in the song of victory. T. M. F.

## *This Same Jesus Will Come Again*

A BATTLE royal is in progress in the world today between those on the one hand who receive the testimony of the Holy Scriptures as conclusive, and those on the other hand who openly reject or at least attempt to explain away whatever does not agree with their understanding of the fitness of things.

First, there are the extreme "higher critics," so called, who, though professing Christianity, do not scruple to discredit a very large part of the Scriptures as being the product of human imagination or folklore only.

Over against these we find a large number of conservative Bible scholars who seek in every way possible to preserve faith in divine revelation, in a personal Creator, and in a personal Saviour. Seventh-day Adventists will have no difficulty in deciding with which of these parties they belong.

The doctrine of the personal, visible return of our Lord has become the storm center. For more than three quarters of a century, there has been a growing interest in this important Bible truth, and an increasingly large number of people believe that we have reached that time in the history of the church

and of the world when the doctrine of the second advent should be especially emphasized.

But in the third chapter of his second epistle, the apostle Peter tells us that when some are emphasizing the truth that our Lord will come again, there shall come "scorners, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

#### *Strikingly Fulfilled*

This scripture met a rather remarkable partial fulfillment some years ago by the publication in New England by a minister, of a pamphlet called the "Parousia," in which the author denied not only the fact that the Lord will come again, but even the very promise itself, arguing that there was no promise of His coming, but only of His presence.

A more striking fulfillment of the inspired prediction made by the Spirit of God through the apostle Peter, is furnished by a leaflet written by Dr. Shailer Mathews, of the University of Chicago, in the year of grace 1918.

The title of this leaflet is, "Will

Christ Come Again?" And like the New England preacher, in the pamphlet of a half century ago, the author denies the promise, several times repeated in the Sacred Scriptures, that Christ will come again!

It will be remembered in this connection that Doctor Mathews stands high in the religious and educational worlds, having been president of the Federal Council of the Churches of Christ in America, and occupying now, as he has for a number of years, the office of dean of the Divinity School of the University of Chicago.

#### *Polite Scoffing*

We are prone to think of a scoffer as some rude fellow "of the baser sort" who in an openly wicked and offensive manner denies, makes light of, and casts reproach upon sacred truth. But rudeness is not an essential element in scoffery. Peter said: "There shall come in the last days scoffers, . . . saying, Where is the promise of His coming?" And today we see this word most plainly and unmistakably fulfilled, not by some rude blasphemer, knowing not what he denies, but by one of the most highly cultured leaders of "Christian" thought in the world—by the dean of a divinity school, an institution for the training of candidates for the work of the gospel ministry!

Like other men of lesser note before him, this writer denies not only the fact of our Lord's personal return, but the promise itself; he therefore in effect says: "Where is the promise of His coming?"

Fortunately for Christian faith, the promise is not far to seek. It was known to and was spoken of by Job more than a millennium and a half before the first advent, as is witnessed by these words of the patriarch:

"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:23-26.

#### *We Have Waited for Him*

About eight hundred years later Isaiah prophesied of the same event, saying:

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

And then when our Lord came

the first time, came to suffer and die for our sins, He taught His followers to expect His return. He not only likened Himself to a nobleman going "into a far country to receive for himself a kingdom, and to return" (Luke 19:12), but only a few hours before His crucifixion He made to His downcast disciples this definite and circumstantial promise:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

#### *Testimony of the Inspired Word*

This evidence seems plain enough to make any misunderstanding impossible; but plain as it is, some insist that it does not necessarily mean a bodily, personal coming, but that it might refer to a secret, spiritual coming, as, for instance, at death. Without for a moment admitting the possibility of any such ambiguity from the standpoint of the text itself, we turn to Acts 1:10, 11, which utterly forbids such a thought. Of course this text will appeal only to those who believe in the literal, bodily resurrection of our Lord, and that He actually ascended to heaven, and thus returned to His Father in His resurrection body. There is a school of higher critics who deny these fundamental truths of Christianity. But our appeal is to those who still believe the Inspired Word.

Returning, then, to the text, Acts 1:10, 11, we read:

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Here then we have a divinely inspired, angel-spoken commentary upon our Saviour's promise, "I will come again." Who will come?—"This same Jesus." How will He come?—Just as He went away. Can any man doubt it without denying the Christian faith and condemning the Christ Himself?

Turn to "The Creeds of Christendom," by the late Dr. Philip Schaff, and learn how the church in all ages understood the promise of our Lord's return. It is only in recent years that scoffers, calling themselves

Christians, have arisen denying "the promise of His coming."

The Eastern, or Greek Church, the Western, or Roman Catholic Church, the churches of the Reformation, the Church of England, the Presbyterian Church in all its branches, the Methodist Church in its several divisions, in fact, all the older churches, and all the churches called evangelical, have held and taught the doctrine of the second personal coming of our Lord and Saviour Jesus Christ. Only in recent years has anybody claiming the Christian name and professing the Christian faith had the hardihood to deny this fundamental truth.

#### *Sneers at Simple Faith*

However, the dean of the Divinity School of the University of Chicago says it is only a Jewish conception, to be discarded with belief in a flat earth, etc. From the dizzy heights of his Modernist viewpoint, he looks down upon the earnest Christian men of all ages who regarded belief in our Lord's personal, visible, bodily return as a vital Christian doctrine, sneers at their simple faith, and scoffs at that which the apostle Paul denominated "that blessed hope," "the glorious appearing of the great God and our Saviour Jesus Christ."

While we do not agree with all that the premillenarians believe, their feet are certainly planted upon the eternal rock of divine truth when they hold and teach not only that "this same Jesus" is coming again, but that divine prophecy teaches that He is coming soon. The Saviour said: "This generation shall not pass, till all these things be fulfilled."

#### *This Message Must Be Given*

Let us as Adventists take courage; for though the work of warning the world of the near approach of the second advent is so great as to be staggering, God, in His providence, is raising up other agencies to do some part of this work, that "every nation, and kindred, and tongue, and people" may speedily hear the message, "Behold, the Bridegroom cometh; go ye out to meet Him."

This message must be given. This work must and will be finished. Not all the unbelieving university professors in all the "divinity" schools in Christendom, not all the higher critics in the world, nor all the devils in hell, can stay its progress or hinder its accomplishment. The work is the Lord's. All He asks of any believer is that he be faithful.

C. P. B.

## *"Belting the World" With the Message*

At the General Conference of 1905, in Washington, Mrs. E. G. White described our task in graphic phrases. We were to "belt the world" with the message, she said.

I thought of this belting of the world again the other day, as E. Bjaanas, president of the North Norway Conference, wrote of a visit he and W. T. Bartlett, of the Northern European Division, had made to churches and groups far along the Arctic coast beyond Hammerfest toward Finland. He tells of groups of believers far apart along the stormy coast in that remote region facing the Arctic Ocean. A good part of his conference area is within the Arctic Circle.

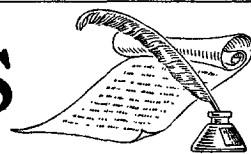
On eastward, continuing this circle of lights, we know that believers were once scattered along the northern regions of European Russia; and how far north in Siberia they are to be found we do not know. But in the days of scattering and exile the light was spread far and wide in vast Siberia that circles the Arctic round to the Pacific Ocean on the Bering Strait, across from Alaska. Some jets of light there are in upper Alaska, some hopeful scattering of

publications by our Faroe Island fishermen brethren on the west and east coasts of Greenland, and then bright bursts of light all about in Iceland. All this irregular circle keeps at least a dimly lighted belt of the message round the Far North. It forms our own Arctic Circle. The prophecy of the last-day call says: "I will say to the north, Give up." Isa. 43:6. And the north is responding to the call.

Our Antaretic belt of light touches the farthest inhabited south in the Old World and the New. Our first lights of the Far South were kindled in New Zealand, Tasmania, and Australia, farthest south in the Old World hemisphere. Thence the Antaretic line runs westward over the Indian Ocean, with lights in the islands of Mauritius, the Seychelles, and Madagascar, thence on to the Cape of Good Hope, southernmost tip of Africa; then on around the short-circle route to the farthest south of all the inhabited lands, the Magellan and Tierra del Fuego mission fields of South America. "I will say . . . to the south, Keep not back," was the Lord's prophecy. And all

(Continued on page 11)

# GENERAL ARTICLES



## Loss That Is Gain

BY J. S. JAMES

"If you only knew what I sacrificed and gave up when I accepted this message!" These words were overheard while the speaker was in conversation with another. They were uttered in a tone, half of self-pity, half of regret, as though the things surrendered in the choice to obey the Lord were still regarded as precious and desirable.

I had heard similar expressions before, but this particular statement started a chain of thought running through my mind, and I began at once to measure values by a new pair of balances.

In what light should we regard our sacrifices for God, for truth, and for duty, that we might perform all His will concerning us? Is our estimate to be based upon our value of the things we surrender, or upon the value of that which we receive in exchange? Everything depends upon our estimate of values. No sale or exchange has ever been made between two parties, unless both parties estimated the exchange as being to their advantage. Two boys trade pocketknives. In the eyes of the boys, their knives cannot be of equal value; otherwise a trade would be purposeless. But each boy sees in the other boy's knife something which to him is of greater value than the one he now possesses. The moment a boy regards the knife he traded as a better knife than the one he received, the exchange is worthless, and he feels that he has been worsted in the transaction.

To cast longing eyes on the things we must surrender in this life in order that we may have the riches of heaven, and to value them in comparison with the things we receive, is to charge God with taking unfair advantage of us. How different this viewpoint from that of the great apostle, in his comment upon his estimation of values he gave up in order that he might gain Christ. "Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but

refuse, that I may gain Christ." Phil. 3:7, 8.

Through the prophet Isaiah (Isa. 55:1) the Lord has offered to make an exchange with us for our sins. The exchange is to be made "without money and without price." Thus it is impossible to buy salvation with any monetary consideration. But the exhortation to "buy" infers that we have something that we can give in exchange in making the purchase. This purchasing medium is indicated in the message to the Laodicean church. After the Laodicean believer has been described as being "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17), this invitation is extended to him: "I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see." Rev. 3:18, A. R. V.

Why does the Lord here ask those who are in such a miserable state of pauperism, to "buy"? How, and with what, can we buy? What legal tender have we to give in exchange for such great gain? Ah! here is seen the miracle and wonder of God's love for us. Since we have no price to give but our nakedness, rags, misery, poverty, blindness, unclean-

ness, unrighteousness, the Lord says: "I will take those in exchange. You may use them as the price with which to buy." And He imparts to them a purchasing power on the bank of heaven. For our nakedness and shame he imparts to us His own effulgent glory. For our rags of sin He gives us the spotless robe of His own righteousness. The unmeasured riches of heaven displace our poverty, while our blind eyes are gifted with an unerring vision.

Here, then, is a transaction—the carrying out of an agreement between buyer and seller—which leaves both parties to the good in the exchange. We, the buyers, gain Christ and His righteousness, and eternal life, than which there is no greater gain in the universe. He, Christ, the seller, receives as a price from us, our sins, for which He came to this world, and lived and died, than which no greater sacrifice could be made. As we contemplate this divine arrangement, we feel that ours is the greatest gain. As the Son of God looks upon His sacrifice and the travail of His soul, He is satisfied, and regards Himself the gainer in the transaction, because He has saved lost souls from eternal death.

If Christ, in receiving our sins in payment for all His rich gifts to us, is satisfied, how can we, in surrendering these sins, afterward regard them as of any value as compared to what He has done for us? Verily, "the gifts and calling of God are without repentance."

## Making Our Children to Pass Through the Fire

BY CARLYLE B. HAYNES

"THE king of Assyria brought men from Babylon, and from Cuthah and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. . . .

"And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the

gods of Sepharvaim. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." 2 Kings 17:24-33.

These people loved their children. And yet to them a child was but a child. And they were actually willing to take their offspring, and sacrifice them to their gods, Moloch and Chemosh, placing their pitiful bodies



in the brazen, red-hot arms that sloped over the seething, blazing pit of flame, and watching as those bodies consumed away to complete destruction. Thus they gave their first-born for their transgressions, the fruit of their bodies for the sin of their souls. Thus they sought to appease the wrath of their gods.

Can it be that we are guilty of any similar sin against our children? Is it possible we are offering them as sacrifices to false gods, making them to pass through the fire? God help us to understand rightly the duty we have to these noble boys and girls of ours. God help us to see clearly the dangers in which we place them when we make them pass through the fires of secular education.

We may not place their bodies in jeopardy today. But I tell you in all seriousness and earnestness, that we place their souls in fearful danger of eternal loss when we place them in schools of secular education.

#### *Crime and Youth*

Criminal records in the United States disclose that of all criminals arrested, the 19-year-old boys form the largest age group. The Uniform Crime Reports issued by the Federal Bureau of Investigation, show 90,504 arrests reported to that bureau during the first three months of 1935. The largest single age group is in the 19-year bracket. The next largest group is 22, then 21, 23, 18, 24, and 20. Above the age of 25 there is a gradual decrease in the number of arrests.

These figures are confirmed by the report of the United States Census Bureau on prisoners in State and Federal prisons and reformatories for 1932, showing a predominance of the 19-20-year-old criminal.

Examining some further statistics we learn that 26.1 is the median age of the whole population of the United States. This means there are as many people in the country under 26 as there are over 26. The largest number of any particular age arrested for misdemeanors and crimes is in the 19-year-old group.

Let me give some additional figures. Twenty-one is the age at which the law decrees a boy is capable of assuming a man's responsibilities. Eighteen is the average age of graduation from high school.

Our prisons are being filled with criminals of a lower age than formerly. A larger and larger percentage of these young criminals are receiving a high school education. What does this mean? It means that as the Bible is left out of the training of our youth and only mental discipline is emphasized, more and

more our youth are feeling no sense of restraint and no check on their impulses, and because of their education are becoming criminals. That is, there is something in the secular education of this day that tends to criminality.

The youth of 19 is at the most restive and critical age in his whole life. He has left the restraints of the schoolroom. He has been encouraged in the classroom to cast off all other restraints to his natural impulses. He has outgrown the control of his home, if any. He has not yet settled into the responsibilities of business or marriage. All the ties that have operated to keep him in the paths of rectitude have been loosened by the philosophy of life he has been taught or has absorbed in school. This philosophy he now begins to put into practice to see how it works.

Many circumstances combine to send him to destruction. Nearly the whole set-up of modern life is calculated to bring him to ruin. Without a background of moral values he has not one chance in a thousand of coming through safely.

He has a freedom of action unknown a generation ago. Liberties are open to him scarcely heard of and completely denied to his grandparents. Time was when it was said that children are to be seen, not heard. That time has passed. Now they are both seen and heard almost to the exclusion of all else. The old-time chaperon has almost passed into the realm of forgotten things, a ridiculous relic of an outmoded past. Many children are no longer under authority, no longer required to obey.

Inexpensive automobile transportation, cheap and degrading thrills in the form of movies and radio, a system of education from which he has learned that the only wrong is to place any restraint at all on his own natural propensities, and a general defense of the pursuit of happiness as the sole end and aim of life, have all conspired to bring about a situation in which a happy outcome to life is too much to hope for.

#### *Under Minimum of Restraint*

Consequently, the average boy at 19, at the maximum of his strength and physical power, is under a minimum of restraint. He has just undergone a sudden transition from such control as school life imposes, to the complete liberty of an adult man. And his education has led him to believe that the complete indulgence of all his natural impulses, appetites, passions, and lusts is the way to the fullest and most enjoyable life. Why should we expect anything else than that the age of 19 should be the peak

age of arrests and prison commitments?

No, you are not misunderstanding me. I am accusing secular education with tending to criminality and moral ruin. That seems harsh, I know. I want you to forget the seeming harshness, and consider only, Is it true?

When Clarence Darrow, the notorious atheist and equally notorious criminal lawyer, stood before the judge and jury and made his celebrated defense of young Leopold and Loeb, the highly educated but brutal murderers of the Franks boy, he said:

"Your honor, if these boys are guilty, where did they get the philosophy which, in their minds, seems to justify their crime? Your honor, it does not meet with my idea of justice to hang a 19-year-old boy for a philosophy of life which has been taught for the last twenty-five years in practically all of the great universities of this land."

No one could bring a more serious charge than this against secular education. Its truth or falsity can easily be determined.

We have many essayists, self-styled philosophers, and university professors, who have plainly repudiated the ethical teachings of Christianity and the foundation upon which it rests.

#### *The Literature of Secular Schools*

Not only is the literature of the day saturated with the pernicious teachings of these writers, not only is the market flooded with books and booklets on psychoanalysis, behaviorism, psychopathic inferiority, and other phases of so-called "dynamic psychology," giving out their grossly godless and morally corrupt teachings, but these things have found their way into the secular schools of the land to such an extent that the results are appalling.

James H. Leuba, professor of psychology at Bryn Mawr College, sent out a questionnaire to the students of nine of the leading universities of the land, and found that almost one third of them, according to their own answers, denied the existence of a personal God and disbelieved also in any future life. The largest percentage of believers he found in the freshman class and the smallest in the senior class. To quote Professor Leuba:

"Student statistics show that young people enter college with the beliefs still accepted in the average home of the land, and that as their mental powers mature, a large percentage of them abandon the cardinal Christian beliefs."

### Organized Atheism

Many of the students of our colleges and even many of our high schools have been organized into atheistic groups with definite programs for the promulgation of their pernicious principles. The American Association for the Advancement of Atheism, commonly known as the "Four A's," has flooded the schools of the country with atheistic literature. High schools and colleges have been circularized, and these atheistic groups organized. In many of our institutions of learning these groups are known by such titles as "The Legion of the Damned," "The Society of the Godless," and "Damned Souls."

The minds of the students in our schools have been inoculated with a philosophy which utterly repudiates the Bible standards of holiness and purity.

Our country is flooded with literature foul enough to make even licentious people blush with shame, books written very largely by college professors, recommended to college students, copiously supplied by the college libraries, sold in the college bookstores, and made use of as textbooks in the college classrooms.

### The New Psychology

They claim to have discovered some new principles for enlarging and redeeming life and making it what it should be. They call their principles by attractive names, such as "The New Psychology." They talk glibly of psychoanalysis and behaviorism, and they would have us believe that fidelity to the marriage vow belongs to an ethical code that is out of date. They endeavor to convince us that license before marriage is not only to be condoned but actually recommended.

They sent out questionnaires concerning such moral lapses which are fit only for the minds of filthy dreamers. These corrupting questionnaires are being sent to your daughters and your sons in the colleges of the land by these spokesmen of the new educational standards in our colleges and universities. Let me cite only one—the one that was sent to all the members of the senior class in — College, a training school for young women, concerning which one indignant father declared he felt like shooting the professor who perpetrated it. My regard for my readers' sense of decency will not permit me to quote the filthy questions contained in this thing.

Some of the stuff which is in this way placed before the youth in educational institutions is destructive of every worthy idea of virtue and decency, and the best interests of

the individual, as well as the family and the nation. Much of it is so vile and degrading that we wonder how it escapes the censorship of the United States Post Office Department.

The chief dogma of this vile philosophy deals with the origin and meaning of sex. Sex repression, we are told, is responsible for all our troubles. Some of the statements contained in books now used in classrooms are so vile that it is difficult to understand how any mind other than one morally perverted could have produced them.

Concerning such books the *Baptist Witness*, which is the official organ



### Into Eternity

BY LOUISE C. KLEUSER

Oh, give me faith  
To feel Thee in the dark;  
Give courage, Lord,  
For frail my tiny bark.

The winds of doubt  
Beat wild on ev'ry side;  
I feel their chill—  
Lord, save me from the tide!

Oh, give me strength  
To trust above for grace;  
I must sail on  
To see Thee face to face.

The hope that kept  
My craft embarked for Thee,  
Must sail it on  
Into eternity!



of the Baptists in Florida, recently said in an excellent editorial, "The wonder of it all is that men and women can be found in the teaching profession who would even handle such books, much less teach them. Well may we ask, 'Whither are we tending?' If such matters are to be taught to our girls and boys, civilization is doomed."

Many realize there are dangers in secular education. Few understand how very serious these dangers are. They are ready to take a chance.

### Refined Paganism Taught

Their chief danger is not merely an absence of Bible teaching. That is bad enough. But for this there has been substituted a refined but positive paganism which destroys vital faith in God and undermines the plan of salvation. It first inculcates doubt, and then goes on to atheism.

Modern education is permeated with faith in human nature. School-work today is based on the theory that human nature is essentially good, inclined toward good, and that all the child needs to eradicate evil is the right kind of training. This is a philosophy of life positively, diametrically opposed to the truth of the Bible. In secular education all the senses of the mind are saturated with this philosophy, surrounded by this atmosphere, from the beginning. It is in every classroom, every textbook, in all the child's associations, it enters through every pore. Every day the child remains in school it draws him farther and farther away from the only true way of life and his only hope of salvation.

The Bible teaches most plainly that human nature is not essentially good, but fundamentally evil. Its evil impulses naturally express themselves, and the good impulses remain in the background unless there is a special effort to stimulate them. This is the direct teaching of the Bible in hundreds of passages. It is the very heart of the Christian message. Every direct teaching, type, figure, shadow, symbol, tells us the Saviour came into the world to do for man what he could not do for himself because of the evil tendencies and nature of his heart. Mark 7:21-23; Gal. 5:19-21; Rom. 3:9-18; 5:12; Ps. 51:5; 19:12; Jer. 17:9; 13:23.

Nowhere does the Bible say anything good about the unregenerate man. He is everywhere regarded as an incurable sinner, inclined toward evil; and this very fact made it necessary for God to ordain the wonderful plan of salvation. If man without his Saviour is not a hopeless sinner, Christ came into the world in vain, and Christianity is a sham and a fraud.

I do not say that this philosophy is definitely stated in any textbook or any classroom. It does not need to be stated. Teach children the natural dignity of humanity; teach children that men are essentially good; surround them with that kind of atmosphere; let them absorb it with their history, with their geography, with their every study, and

it is not necessary to make any direct statement in opposition to Christianity. The very philosophy which they are unconsciously absorbing is making it impossible for them, without renouncing that philosophy, ever to become Christians and accept Christian philosophy. They are living in an atmosphere of pagan philosophy and absorbing it in secular schools.

Altogether apart from the Bible, our own everyday experience teaches that human nature is essentially sinful. It is easier for us to do wrong than to do right. The constant, unvarying tendency is to decadence. The good needs cultivating, not the bad. There is no natural tendency toward improvement anywhere in nature—just the opposite.

#### *Self-Determination*

We hear some folks speak very learnedly in these days of the importance of permitting children and young people to exercise their right of self-determination. It is unfair, we are told, to coerce a child into doing anything that he does not want to do, or to train his mind in channels selected by parent or teacher. He should be allowed to develop naturally and without the mental prejudices and biases of his elders, because he has a right to live his own life.

It is a beautiful theory, but unfortunately it does not agree with human experience, and it does not check up with the word of God. If you could read the records of the juvenile courts of the land, it would be all too apparent that already there are far too many young people who are living their own lives—and making shipwreck of them.

A well-known exponent of the self-determination theory was talking to a preacher friend. The preacher made little answer to the remarks of his friend, but asked him to visit him again in six months. The man came at the appointed time, and the preacher took him out to show him his garden.

"Why," exclaimed the man, "this is not a garden. It is a wilderness of weeds, flowers, and grass."

"But," said the preacher, "following your remarks, I thought it a great pity to restrict the natural development of the seeds and plants in my garden. Consequently, I permitted them to grow just as they would, unhindered in any way, so that they could live their own lives. Here you see the result."

The great error of modern education that human nature is essentially good, naturally led it into another

error. It places as fundamental in its program the teaching that there is in nature, in plants, in animals, in human life, an inherent and essential tendency toward improvement. This has been termed evolution. The word may mean different things to different people, but in relation to the Bible it means simply this—the Bible teaches everywhere that all things earthly tend downward toward decadence, and man needs a Saviour; the schools teach in every study that all things earthly tend upward, and all man needs is development and not a Saviour. Consequently, secular education does not merely neglect the Bible—it is diametrically opposed to the Bible. The child who is being given a secular education is being unconsciously drawn away from God, away from truth, and away from salvation.

So the first wrong step in secular education is to deny what the Bible teaches as to the essentially evil nature of man, that he is by nature a sinner. This step leads inevitably to the next, that he has no need of a Saviour. This leads logically to the next, that Jesus Christ, if He lived at all, was not a propitiation for man's sins, but rather an example and a guide to lead the inherent tendency of man toward good in the right direction. Such teaching, and such training, and such an atmosphere inevitably do away with what the Bible plainly teaches about the cross of Christ and the new life in Jesus Christ. The outstanding effect of modern education is to educate away from God.

#### *Our Responsibility*

When we parents come to answer for all our deeds and give an account, as stewards, of the children God has given us, what will we say? I wonder if we realize what a responsibility ours is to see that our children get a training that will assure them of heaven? If we could look a bit into the future and see what our children are to meet, would our present choice be different? Where are your children attending school this year? Are they in a school that leads away from God, and Christ, and salvation, or in a school that trains them for heaven?

Some day, perhaps, your child may be lost to you. God grant that you will have no regrets then for the way you have discharged your duty now.

I am aware of the fact that many Seventh-day Adventist parents decide to send their children to secular schools because of the better equipment which secular schools have.

I am ready to admit that secular schools have better equipment than we can ever hope to have, yet I direct your attention to the fact that our schools are continually improving their equipment. It is not, however, the equipment that makes a school. It is the teacher.

Let us, dear brethren, stop sacrificing our boys and girls to the deadly pagan philosophy of secular education. Let us cease to make them pass through the fire of these false ideas and false worship. Let us put our children where they have a chance for salvation.

I appeal for a one hundred per cent rallying to our schools of Christian education. Where such schools should be started, let us start them. Where such schools should be enlarged in attendance, let us enlarge them. Let us determine in our souls that we will make any sacrifice that may be required to provide a Christian education for the boys and girls whom God has given us.

### *"Belting the World"*

*(Continued from page 7)*

round this Antaretic belt facing the South Polar regions the jets of light show that the prophecy is fulfilling wherever there is habitable earth.

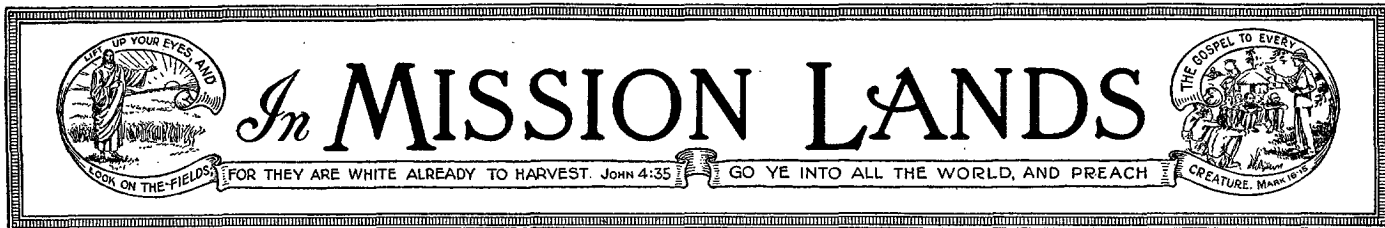
Our equatorial belt of missions begins with the islands of the South Pacific, crosses the East Indies and Malay regions, and pierces Africa—touching the territories of the Kenya, Uganda, Congo, and French Equatorial missions. Westward over the Atlantic and across South America it runs to the Pacific again, crossing the fields of our Amazon, Colombian, and Ecuadorian missions.

The advent movement draws its own lines of latitude and longitude over the earth's surface. Called to give to "the world" the last gospel message, this missionary movement foretold in Revelation 14 is forever drawing and broadening these lines, marking them with jets of mission station lights. There are wide gaps, to be sure, but already we may say that the message "belts the world." By faith we can see the light of this everlasting gospel quickly shining forth

"Till like a sea of glory  
It spreads from pole to pole."

W. A. S.

I BELIEVE most intensely in the need of that arm of contact with the live rail which we call "prayer."—*Sir Wilfred Grenfell.*



## Preparing for Work Among Moslems

BY W. K. ISING

LONG have the workers in the Arabic Union Mission felt the need of a more unified and systematic plan for work among the Mohammedans, who form about 93 per cent of the population of 30,000,000 in this union.

Since Arabia is the cradle of Islam, it is evident that here we have its religious stronghold. And in spite of certain deterrents to the full exercise and application of Mohammedan tenets against missionary activity and converts to Christianity, due to the influence of foreign rule, the opposition is operative, even though it be in forms less overt and somewhat modified. Because of this, a hundred years of Protestant effort in these countries have yielded very small results compared to the success obtained in some fields outside the Arabic language area where Moslem influence has been more dominant.

### Islam's Unsolved Problem

The evangelization of the Mohammedan world is still the great unsolved problem and the challenge to the Christian churches,—to us as a people in particular. As we review the miracles of God's grace wrought during the last threescore years,—miracles of salvation wrought under conditions oftentimes hardly less formidable and forbidding than those presented today by Islam,—we realize that we still must learn the secret of reaching the hearts of this people, so that they also will yield to the power of the "everlasting gospel" that is to be carried "to every nation, and kindred, and tongue, and people." Rev. 14:6. The Arabic language is an important unifying link among Mohammedans, since the Koran is read, as a rule, in this language only. Once we understand the mind of God as to the method to be used in the solution of this baffling problem, the uniformity of language among Mohammedans should simplify the proclamation of the gospel to them. Doubtless the time will come when we shall have strong churches springing up in Moslem lands, just as we now see them continually arising in countries that

have seemed permanently closed to all gospel work.

From inquiries occasionally received from various fields outside our own, we conclude that the same considerations are engaging the minds of other workers endeavoring to approach the Mohammedans in their several territories. Unfortunately, we have thus far been unable to point to any particular successful method in the homeland of Islam, because the few Moslems who seemed to be earnest seekers of truth have shrunk from open confession, for the same reasons as elsewhere—the fear of sharing the fate of many others who have confessed openly. The law governing apostasy from Islam brings dissolution of family relations, divorce, loss of all legal rights and of property, disinheritance, and ultimately death to the convert to Christianity.

So, though these powers of evil hold sway, we must nevertheless make every effort to be prepared to utilize any opportunity, and to use every means calculated to strengthen the forces engaged in this spiritual warfare.

### Initial Steps Taken

As an initial step in this union, a cooperative organization was formed at our recent general workers' meeting at Jerusalem, which is to be composed of all our workers. As the matter took concrete form only during the latter part of this gathering, a committee of three was appointed, composed of the writer and Erich Bethmann, of Transjordan, and Willy Lesovsky, of Lebanon-Syria, to draw up a plan for systematic study of this complex problem. Shortly after the conference a circular letter was sent out to our workers with suggestions as to the method to be adopted.

In the first place we should endeavor to understand the Mohammedan in his religious thought and his historical background, that we may learn to feel with him the yearnings of his soul, thus fitting ourselves to extend to him in an effectual way the helping hand of salvation. This was the principle guiding the apostle Paul. He outlined it in the following

terms: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake." 1 Cor. 9:19-23.

### A Sympathetic Understanding

Before approaching any special questions, we must learn the Mohammedan A B C's. We must understand the fundamentals of Mohammedanism. We should be as much at home in these as in the Scriptures, or in the history of our native country. To this end it is proposed that our workers and all those who wish to join in the preparation for work among Moslems study at the outset at least one each of the two sets of books here mentioned:

1. Theological. (a) F. A. Klein, "The Religion of Islam;" German: "Die Religion des Islam." It is published in both languages. It is a standard work, and although it is somewhat difficult to obtain, every worker engaged in work for Moslems should have it in his library. (b) S. M. Zwemer, "A Challenge to Faith." This book is of an easier style, but contains the essential elements.

2. Historical. (a) Weil, "The History of the Caliphate." German: "Die Geschichte der Khalifen." This is the most elaborate and thorough work on this subject. (b) S. M. Muir, "The Caliphate, Rise, Decline, and Fall." The study of these two aspects, the theological and historical, is fundamental and indispensable to an understanding of the problem.

It is further urged that each worker take up the following additional lines of study, choosing one or two of the subjects enumerated. Each worker should inform the secretary, Erich Bethmann, Amman, Transjordan, of his choice, so that undue overlapping may be avoided. The subjects follow:

1. Arabia.
  - a. Geographical data; conditions of soil; animal and vegetable life.
  - b. History of Arabia up to the time of Mohammed.
  - c. Arabia and the Arabs (including related tribes) in the Bible.
  - d. Arabian heathenism, life, customs, women, before the time of Mohammed.
  - e. Present-day Arabia.
2. Mohammed.
  - a. The ancestors, childhood, and youth of Mohammed.
  - b. The Mecca and Medina period of his prophetship.
3. The Koran.
  - a. Origin.
  - b. Its conception of God.
  - c. Its conception of Jesus.
  - d. Its conception of sin.
  - e. Its conception of redemption.
  - f. Influences of the Old Testament and Judaism in the Koran.
  - g. Influences of the New Testament and Christianity.
  - h. Influences of heathenism.
  - i. The eschatology (doctrines of death, resurrection, immortality, and the final end of things) of the Koran.
  - j. Man's position in the Koran.
  - k. Woman's position in the Koran.
  - l. Contradictions.
  - m. Tales, fables, folklore, in the Koran.

Any one who desires to add to this list is welcome to do so, but it is understood that the time devoted to the study of the subjects chosen and of the books mentioned, should not exceed one year. The findings are to be summarized in a written thesis and sent to the secretary for duplication and circulation. At the end of the year we shall ascertain by questionnaire what progress has been made in our general research work and what further steps should then be taken. This will probably be at our next general meeting in 1936. It is hoped that some of this material can be published in our papers for the benefit of those interested in this work.

#### Supplementary Study

To supplement these studies, material should be collected on all modern currents and developments of thought in the Arabic field and other countries with Moslem constituencies. We suggest the collecting of newspaper clippings, book reviews, papers, and periodicals dealing with statistical facts and figures bearing on the Moslem question, movements among their youth, their ideals, and all other topics relating to the Moslem world. It is requested that all this material, or copy, be passed on to the secretary for later use and reference.

In this connection it might be mentioned that Elders Bethmann and Lesovsky have just completed the special summer course at the Newman School for Missions at Jerusalem. Elder Bethmann did special research work in their large library and advanced study of the Koran. Elder Lesovsky studied Arabic and Islamics. We trust that all this is a beginning in the right direction and will prove helpful in the preparation needed for the work among Moslems, which is weighing heavily on our hearts.

While we thus concentrate our minds on these subjects, we shall doubtless deepen our conviction and our constraining love, which will help us find ways and means to bring the message of salvation, as it is in Jesus, to our Moslem friends, many of whom are reaching out for something better to satisfy the longing of their souls. With us they are the object of the infinite love of God, who "spared not His own Son, but delivered Him up for us all." "How shall He not with Him also freely give us all things?" Rom. 8:32.

Paul considered himself a "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1:14. Of his zeal and love for those of his race still in darkness, he could honestly say, after all the persecution suffered at their hands: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed [margin, "separated"] from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:2, 3. Having, as former "aliens from the commonwealth of Israel," entered into its spiritual heritage promised unto Abraham, we have an obligation toward our stray brother Ishmael; and we have the definite promise of the Lord that large numbers of his descendants will, under the last gospel call, accept the message of salvation and be saved in the kingdom of God. "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto

thee: they shall come up with acceptance on Mine altar; and I will glorify the house of My glory." Isa. 60:7. (See also Isa. 42:11; Gen. 25:13.)

It is only when love and zeal burn in us as it did in that great missionary apostle, that we can hope with the help of God's Spirit to accomplish the task that devolves upon us as bearers of His closing message, to proclaim the gospel to the many millions of hitherto untouched Islam.

*Jerusalem, Palestine.*

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## The North China Union Mission

BY J. C. THOMPSON

THIS union mission field consists of six local missions: Jehol, Chahar-Suiyuan, Shansi, Mongolian, Hopei, Shantung. The first three are led by nationals, the latter by foreign directors. The union workers are also foreigners. At the end of 1934 there were 1,630 church members, and the number is increasing rapidly, for God

is doing some great things in North China, the land heard of so frequently these days because of its military occupation by Japan. The laboring force in the union numbers 105. The work is advancing from 35 mission-station centers, and there are 58 Sabbath schools, with 1,720 members.

The year 1934 is regarded as the



most successful in the history of the North China Mission. May the complete record for 1935 be still better! In spite of greatly reduced working forces, the ingathering of souls in 1934 was the largest on record—405 baptisms. This number is greater than the total membership of the union at the end of 1927.

W. J. Harris, union superintendent, mentions some unusual developments in the Shansi field:

"In response to repeated calls Pastor Chiao, director of the Shansi work, sent an evangelist into the Lu An Fu district, some 400 li southeast of Taiyuanfu. Bible classes were conducted, morning, noon, and night, in homes, in halls, and in open fields. An unparalleled interest developed that has held for over a year. Eighty-nine were baptized from this district last year, and recently over thirty more have been baptized. They have banded together and built their own meetinghouse, a chapel excellently constructed, some eighty feet long by seventeen feet wide. However, it is already too small. I had the privilege of meeting with this group a short time ago, and of listening to their interesting experiences. They had risen at two o'clock in the morning and driven fifty li with a great cavalcade of donkeys, oxen, and carts, to meet us at the bus station. My ox driver told me that for twenty years he had been a heavy user of tobacco and liquor, but that when this truth took hold of his life, he immediately discarded both. 'I now use my tobacco money for the Sabbath school Investment offering,' he said. Another brother explained that as he no longer smoked, he was not troubled with his former cough, and was using his cough-medicine money for Sabbath school Investment.

"Being anxious to know whether this extraordinary interest was largely a mass movement or whether indeed the people had got hold of the life and doctrines of Christ, I took particular pains to question, at different times, several of these people. To my surprise I found that they all had gained a very comprehensive understanding of the truths of this message. Early morning prayer meetings are of frequent occurrence, and Sabbath services find some coming from thirty to one hundred li to fill to overflowing their little chapel. I am free to state that it is the most remarkable development that I have seen in my experience in China. It started through the call of a backslidden colporteur, and it has been brought to success through the prayers of a hard-working evangelist. Prayer moves the

hand of God. Let us consecrate ourselves to lives of prayer as we face the overwhelming task before us. And we shall soon find the Lu An Fu experience duplicated in many places."

#### *Colporteurs Doing a Great Work*

The colporteurs are doing a great work in North China under the leadership of A. A. Esteb and his associates. A large part of China's multiplied millions live in rural villages. Their being so scattered has always made their evangelization a major problem. But the village colporteur is demonstrating one successful method of reaching these isolated little centers. In one hsien, or county, of Hopei Province there are 307 villages. Each one of these communities has been worked by a colporteur; and in addition to the books placed in each village, one or more copies of the Chinese *Signs* are paying regular monthly visits to every community. This unique record the brethren are trying to duplicate in many other hsiens during the current year. Thirty-eight colporteurs use bicycles, and every one has pledged himself to work every community in the hsiens assigned to him. Not only do the country people receive the colporteur more cordially than the more sophisticated city dwellers, but the rural work is proving more remunerative. This union has more than eighty colporteurs, who sold \$32,445 (Chinese currency) worth of books in 1934, a substantial gain over 1933 in spite of hard times. The goal in sales for 1935 is \$100,000. Thank God for the literature ministry.

Brother Harris tells of a Sabbath school in Hopei Province "composed of factory boys and called the Eternal Life Factory. They knit stockings and weave towels, and have used our Sabbath School Picture Roll pictures as trade-marks for their "Faith" brand and "Love" brand of stockings. This factory produces some \$20,000 worth of products a year, and is partially managed by our own church members."

The North China Union maintains three institutions: an industrial school at Tsinan, Shantung; a sanitarium and hospital at Kalgan, Chahar; the union Training Institute at Fengtai, Hopei. The latter has been provided from funds raised locally in the last three Harvest Ingathering campaigns, —\$28,468,—but as yet they do not have the administration building, nor can they go a fourth time to the public in behalf of the same project. Thus, funds for this greatly needed main building will have to be obtained elsewhere.

#### *Mongolia Challenges Us*

Mongolia—the very name challenges us—is a part of this great union. Almost as large as the United States territorially, it is sparsely settled with nomadic Mongols, whose religion is degraded Lamaism. Otto Christensen, in charge of the Mongolian Mission, is facing a gigantic task almost single-handed. That almost everything—evangelizing, translating, publishing, training, directing, bookkeeping, and a hundred other duties—devolves upon him, is indicated by the information given in the 1934 "Year Book" (the only one available on this ship in the Java Sea) concerning this field: "Officers: Director, Otto Christensen. Sec. and Treas., Otto Christensen. Executive Committee: Otto Christensen, Mrs. Otto Christensen, J. Maltsev, Dr. E. F. Coulston [who has since died]. Departmental Secretaries: Mission Publishing House, Otto Christensen. Sabbath School, Mrs. Otto Christensen. Minister: Otto Christensen. Licentiates: J. Maltsev, P. V. Rodionoff. Missionary Licentiate: Mrs. Otto Christensen."

From Pastor Harris comes the following statement respecting the mighty task of winning Mongolia for Christ, and the sad death of Doctor Coulston:

"We are glad that we can report the opening of a new station in this difficult field. Brother Rodionoff, the former Russian worker in Tientsin, has set himself to the task of learning the Mongolian language, and is already located up on the plains, conducting work in a section previously unentered by any Protestant mission organization. The prince of Derburt welcomes us to this field, whereas he had previously permitted no mission workers to enter. Brother Rodionoff conducts medical as well as evangelistic work, and is having a very good degree of success. We appreciate the help the division kindly gave in granting us \$2,000 with which to establish this new center out on the Mongolian plains.

"I have a chart which represents the work that Pastor Christensen has done in translating, editing, and publishing in the Mongolian language. With no proper dictionaries, no grammars, and without other ordinary language helps, he had set himself the difficult task not only of acquiring the language, but also of producing message-filled literature, school textbooks, and Bible-class material for use by his workers. He has also acquired a fair proficiency in the Russian language, as his only evangelistic workers are Russians; and naturally he has had to have some

knowledge of the Chinese, which he is now endeavoring to get from a teacher supplied through the Home Bible Institute.

"After four years of arduous work it is becoming increasingly manifest that the only way to do constructive work for the Mongols is through training a native staff of workers. To do this a school is necessary. This is a pressing need. We must remember that the work can never be finished in the earth until it is finished upon the plains of old Mongolia, and we must set our hand in an earnest way to finish speedily the task in this vast unworked field.

"Just across the road from the compound of the Mongolian Mission at Kalgan is an institution that is very dear to us all, the North China Sanitarium and Hospital. We regret to recount to you the sad loss of our Doctor Coulston. His application to the task, his remarkable ability in the language, and his aggressive spirit, were an encouragement and a worthy example to all of us. Though sick himself and running a high fever, he responded to one more call for help. This apparently taxed his weakened

resources to the utmost, so that he returned home to his bed, never to rise again. The provincial and city officials and other friends have, in their own behalf, erected a very suitable marble monument, engraved with gold lettering, on the campus near the entrance to the hospital where Doctor Coulston gave his last full measure of devotion.

"Miss Johnson is now permanently located at Kalgan, and the excellence of her work is readily noticeable in the speedy revival of business that the hospital is now enjoying. Through the efforts of the China Division and the Home Board we have now secured Dr. and Mrs. H. A. Mourer, formerly of Pasadena, California. Doctor Mourer arrived in November, and immediately settled in Kalgan. In spite of heavy language responsibilities, he is rapidly rebuilding the institution to its former flourishing condition. There is need at Kalgan for additional housing accommodation.

"An aggressive, praying band of consecrated workers in North China unite with you in praying for the speedy finishing of the work in this great harvest field."

## *Open Doors in Bolivia*

BY R. J. ROY

AFTER being absent from the Indian work in the Titicaca highlands for over four years, it was a wonderful pleasure for me to spend a few weeks visiting the Bolivian Mission in the interest of the Missionary Volunteer, educational, and Sabbath school work. Our hearts have often thrilled as we have heard of the miracles of grace performed here, and it will be encouraging to the readers of our good church paper to know that the day of miracles has not passed in this field.

My first work was visiting schools with G. E. Stacey. On this trip we were able to visit seven schools and hold two small conventions. We traveled many miles by train, by horseback, afoot, and on motorcycle. Two weeks of such experiences gave us a very good idea of Indian life, Indian food, and Indian beds. However, we had a wonderful time, and felt that our efforts were well repaid, in spite of the high altitude and the cold of midwinter.

The wonder of the work in the Bolivian Mission is the way it has gone notwithstanding the great shortage of workers. For several years now this mission has not had one white station director for the almost three thousand believers. They lost

some workers when budgets began to be reduced, and the rest have been shifted to other places.

When one considers that the natives who carry on this work are Indians with no educational opportunities until about fifteen years ago, when our work first began here, he has some idea of the wonder of their accomplishments. The director of the mission, J. D. Replogle; the departmental secretary, G. E. Stacey; and the secretary-treasurer, S. R. Loomis, have divided the field and taken a general supervision. For the last two years, besides these three men in the office, they have had two native evangelists and some twenty teachers to do all the evangelistic and pastoral work for almost three thousand Indian believers and the people of the whole of Bolivia. Facing these conditions, their membership has grown steadily, their tithes and offerings have increased, and they have more schools this year than ever. There is a great interest in our work all over the country.

After visiting our schools, I joined J. D. Replogle in the Harvest Ingathering work. The day we began, there appeared in all the leading newspapers an article published by the president of the country, telling of

the wonderful work being done in the Adventist schools. As we presented our appeal, many mentioned having seen the article, and gave gladly. We received in this place 55 per cent more than we did last year. The next trip was to our Bolivia Training School. The day before we went there, we met the representative of the Yungas state, and invited him to accompany us on a visit to our school. He gladly accepted, and after spending the day with us, asking all kinds of questions, he expressed his hope that soon we would have one of these schools in his state. He is a very influential man and one who could easily make this possible. When told of the expense of such an institution, he was not the least bit daunted, but continued to express his hope that we would soon have something in his state.

When I was ready to leave the country, I had to go to the government offices for the proper papers. Elder Replogle was with me. As we were coming into the offices, we were met by the leading man in the government of another state. After very friendly greetings, he immediately asked Brother Replogle for an Adventist doctor to work in his territory. He offered 400 bolivianos a month, privilege to practice privately, and all necessary guaranties. When he was told that we could not promise at once, he seemed much disappointed, but said that the offer was good till we could send them an Adventist doctor.

After going a very few steps more, we met the leading man from another state, where they are building a hospital at an approximate cost of 150,000 bolivianos. The people there have made a definite request to the mission to give them Adventist doctors and nurses for their institution. So he asked Brother Replogle at once when their doctor was coming. When told that our mission had not been able yet to accept the offer definitely, he, too, was very much disappointed, and insisted that they had no other plan than to turn the hospital over to the mission.

So the doors are open everywhere in Bolivia. The people are building hospitals for us, the president of the country is writing of our work in the newspapers, and the message is going forward with very little help except the native workers. Calls come urgently, and we cannot fill them. What a work could be done if we could only have the means and men to fill the openings.



"THOSE who love Jesus will love the souls for whom He died."



Conducted by Promise Kloss

## Mothers Who Teach Their Children at Home

BY M. E. OLSEN

"Children should not be long confined within doors, nor should they be required to apply themselves closely to study until a good foundation has been laid for physical development. For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book."—*"Education,"* p. 208.

AMONG the most interesting letters that come to our office are those from mothers who are teaching their own children at home, using the outlines, textbooks, and instruction furnished by the Home Study Institute. These mothers tell us that their children are making rapid progress, and that they themselves are enjoying the privilege of teaching them. The specimens of these children's work that come in to our instructor show that they are doing well.

Not only do mothers in foreign lands find this a very convenient way to take their children through the early grades, but many mothers in different parts of the United States who are so situated that their children cannot attend a church school, find it pleasant and profitable to teach them at home. Little children are anxious to learn—they are eager to ask questions, and quickly become familiar with new things. To teach a child to read is not a difficult task; and once he is able to read, he can amuse himself on rainy days. And the more he reads, the more he will know. A knowledge of reading is the foundation of a good education, and it can be acquired very early.

Occasionally letters come to us from mothers who desire to teach their own children at home, but are in doubt whether the State regulations will permit them to follow the plan. Conditions may vary somewhat, but in general, mothers who go at the matter in the right way are having no difficulty. At the time when the Oregon State law prohibiting the carrying on of church and other private schools came before the Supreme Court in Washington, D. C., to decide whether it was constitutional or not, the lawyer who spoke in behalf of the church schools laid down a general principle. He said that American parents are under obligation to see that their

children are properly educated; but it is their privilege to exercise their own judgment as to the choice of school, provided always that the school selected covers the usual branches in a thoroughgoing way, and the pupils make satisfactory progress.

The Home Study Institute is a regularly constituted school, giving work in the elementary and high school grades, and also regular college courses. Its faculty is made up of men and women of extensive teaching experience and good scholastic standing. The child who takes the first, second, third, or some other grade of work under the guidance of the Home Study Institute is really attending school; that is, he is following a regular school program. He covers all the regular studies given in that particular grade, and he passes certain examinations set for him from time to time by the Home Study Institute. The mother cooperates with the school by laying out the work for the child, helping him over the hard places, and

conducting regular recitations with him from day to day.

It is obvious that the mother, in order to cooperate intelligently with the Home Study Institute in carrying on work of this kind, must have a fair education herself. If the mother is entirely uneducated, it would not be best for her to enroll her child in one of these courses. But, on the other hand, if the mother is intelligent, has the teaching gift in some measure, and has at least a common school education, she should be able to carry on the work satisfactorily under the guidance of the Home Study Institute, full instructions being given for both mother and child.

In dealing with the local educational authorities, it is well for the parents of the child to remember that the superintendent of schools and his associates in the work are always aiming to do their duty. They have the best interests of our children in view, and we should keep this in mind in anything we may say or do concerning the matter. On the other hand, it is reasonable to suppose that these officers may not understand why an Adventist mother wishes to teach her own child, and it is well for the mother to approach the matter from the right standpoint, and take pains to explain rather fully why Adventists desire to have their children educated from the start in an atmosphere of faith in God's word. Christian education naturally begins with little children, and not only should the associations of the child be free from evil influences, but he should have the privilege of studying all the common branches in the light thrown upon them by the Bible, which is the Book of books.

If the mother or the father will take pains to explain this fully to the school officer, and then further make it clear that Adventists have high educational standards, and that the courses outlined by the Home Study Institute cover the full work required in our church schools; furthermore, that our church schools cover just as

### Pulling Together

BY BERTHA GERNEAUX WOODS

My mother says some healthy things we've learned from the depression.  
Instead of feeling we must keep in step with the procession  
And buy the newest hats and clothes to make ourselves resplendent,  
We laugh, "We can't afford it," and feel mighty independent.

Dad always says the less we have the more the need for smiling.  
He sets us the example,—mother says it's quite beguiling,—  
And then we all smile with him, and we find it really funny.  
How many happy times we have without much spending money.

Long walks to take on pleasant days, and games for rainy weather,  
And after supper 'round the fire we sing old songs together.  
We're pulling all together, and we've grown to know each other  
A whole lot better than we did—we children, dad, and mother.

—*Zion's Herald.*

much ground as is covered by public schools, and in addition give the child a knowledge of the Bible, which naturally cannot be given in the public school, it stands to reason that the educational officer will be likely to co-operate with the parent. It should be made clear that the parents desire to have the child cover the full work assigned year by year, and that they will be glad to have the public authorities subject the child to any examination deemed necessary in order to convince them that he is doing the proper amount of work.

It may be that some parents will feel that it is too much trouble to have these interviews with the proper authorities, and would prefer to run the risk of putting the child in the public school, but there is another side to it. Who knows but that God will use our parents to make clear to these educational authorities some of the more fundamental principles that underlie the Adventist movement to-day? We are in the world to bear witness to the truth. The Saviour came here preeminently as a teacher, and the message that God has given us to give the world is essentially bound up with Christian education. Therefore, it seems to me that parents should be glad to spend time and energy in making clear to the proper authorities the reasons why we cheerfully pay our taxes to carry on schools to educate other children, but we desire to have the privilege of teaching our children in our own schools and homes, free from evil influences of every kind.

Naturally the authorities may be stricter in some parts of the country than in others, but the principle laid down by the lawyer who successfully pleaded for church schools in Oregon, applies throughout the United States. Parents have a constitutional right to educate their children in any way they please, and mothers who have enrolled their children for the mother-teacher courses conducted by the Home Study Institute, and are giving a little of their time daily to the pleasant work of teaching their children in the elementary subjects, are having the best of success as teachers, and are enjoying the work. In cases where objection has been raised, a few words of explanation have removed the misunderstanding, and the mother continued her work with the full consent of the school authorities. Teachers of public schools who have looked into our mother-teacher courses have strongly commended them, and have said that the children who were taught at home in this way did better work in the advanced grades than those taught in public schools.

### *Those Little Things*

OH, it's just the little homely things,  
The unobtrusive, friendly things,  
The won't-you-let-me-help-you things,  
That make our pathway light.

And it's just the jolly witty things,  
The never-mind-the-trouble things,  
The laugh-with-me-it's-funny things,  
That make the world seem bright.

For all the countless famous things,  
The wondrous record-making things,  
Those never-can-be-equalled things,  
That all the papers cite.

Are they not the little human things,  
The every-day-encountered things,  
The just-because-I-like-you things,  
That make us happy quite?

So here's to all the little things,  
The done-and-then-forgotten things,  
Those oh-it's-simply-nothing things,  
That make life worth the fight.

—Grace Haines.



### *A Parable on Prayer*

A KING who loved his subjects and wished to inspire trust and confidence in them, established looms throughout his palace, and had the women come and learn to weave. He told them they were free to ask his help as the work progressed.

As the days went by, many found the weaving hard, the threads were often knotted, and the pattern of the web would not come right. But the other women noticed one young girl who always sang at her work.

"Your web is by far the fairest of all," they said to her. "Do you ever find the work hard? Why do you sing all day?"

"I ask the king to show me how," she answered. "You know he said we might come to him."

"So do we ask him, every night and morning," said another woman.

"But I come to him," cried the girl, "with every little tangle."—*Missions.*

### NATURE'S CHILDREN STORIES

BY INEZ BRASIER

#### *Mrs. Blue Mud Dauber*

It was a warm day, but Mrs. Blue Mud Dauber did not mind. She was looking about on the porch for a place to build homes for her babies. At last she chose the corner where the morning-glory vines grew thick. She would have to build ever so many homes, for each baby would live by itself. How

busy she would be all the warm summer days!

She flew to a mud puddle near by. Standing on her head in the mud, she made a little round ball of some of it. And all the time she kept humming away to herself, for she was happy and very busy. She flew to the porch and plastered this bit of mud to the wall. Again and again she brought little balls of mud to the home she was building. Each little ball made a ring around the house which looked for all the world like a tiny jar, long and not very large around, stuck tight to the wall. How Mrs. Blue Mud Dauber worked to make it smooth inside and out! She patted each cell, or home, until it was just right, and deep enough to hold the food her baby was going to need.

"Now," she hummed to herself, "my little home is ready and I must find some spiders," and away she flew to the garden. Soon she came back with a spider which she pushed to the bottom of the cell. She did not care that it was all doubled up like a ball. Then she brought another, and another.

"At this rate, I shall have enough for my baby while the sun shines," she hummed as she went away for more spiders.

All afternoon she worked in the warm sunshine till the cell was full. Not another spider could she push in.

"My baby will have enough now," and she packed the last spider in tight.

Now what do you suppose! She laid a very tiny egg on that last spider. Then she flew away for more balls of mud to make a cover for the cell, fastening it down securely so the baby could not get out until it was time.

"Good-by," she said, for her baby would never see her again.

After two or three days the egg hatched, and there it was—a tiny grub which ate and ate. It was so hungry it ate all those spiders down to the bottom of its home. Then it became very sleepy.

It spun a pretty honey-colored bed, or cocoon, for itself and curled up inside. It slept soundly for several weeks. When it awakened, how do you suppose it opened the door its mother had plastered shut with mud? It softened it with a watery fluid from its mouth. Then it cut the door open, and there it stood, a beautiful steel-blue wasp, just like its mother, Mrs. Blue Mud Dauber.

In a few minutes it decided to have some homes and babies of its own, so it flew away and never came back to the porch where the morning-glories blossomed.

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## Progress and Providences in Yugoslavia

BY STEEN RASMUSSEN

DURING the latter part of August and the first half of September, the writer had the privilege of spending a few very busy and pleasant weeks attending the annual meetings in the Yugoslavian Union. Looking back six and a half years to the time when the Southern European Division began its work, we find that at the beginning of 1929 this large union by the shores of the Adriatic had 1,400 members.

Within these few years the membership in Yugoslavia has more than doubled, for by the end of this year there will be almost 3,000 believers in the field. No other union conference within the territory of our division has experienced so rapid a growth on a percentage basis. Present prospects seem to indicate that another 100 per cent gain in membership may be achieved within a still shorter span of years.

Jugoslavia is divided into three fields: the Danube, Sava, and Morava Conferences. The first meeting convened in Belgrade, the capital, situated in the Morava Conference; the second meeting was held in Novi Sad, in the Danube field; and the third in Zagreb, in the Sava Conference.

Belgrade, which a few years ago was a city of only 100,000 inhabitants, has experienced a phenomenal growth and development since the new Yugoslavian kingdom was founded following the World War. It is now a city of 400,000 inhabitants, modern, and up to date. The union headquarters and the publishing house are located there.

The attendance at all three meetings was the largest in the history of our work. More than four hundred assembled in Belgrade, nearly five hundred in Novi Sad, and more than three hundred in Zagreb.

One of the delegates in the Morava Conference, a brother nearly sixty years of age, had walked a distance of 275 kilometers to the gathering in Belgrade. Others had traveled on foot from 200 to 250 kilometers, as they did not have sufficient money to pay the railway fare.

The business sessions as well as the other meetings were characterized by the presence of a rich measure of God's Spirit. Harmony and brotherly love prevailed throughout. The writer does not remember ever having attended another series of annual meetings anywhere of which it could be more truthfully said, "They were all with one accord in one place." The reports rendered by the conference presidents and the secretary-treasurers, as well as the departmental reports, bore encouraging testimony to the mighty workings of the Spirit in many places. No changes were made in leadership. A. Lorencin was reelected president in the Moravian field, N. Slankamenac in the Danube, and M. Ludewig in the Sava field.

### Appeal From Macedonia

The delegates from Macedonia, which is a part of the Moravian field, made a most earnest and stirring plea to send at least one worker into a section where in more than a dozen towns and villages a profound interest has been awakened through the distribution of our literature. In the territory comprising the southern part of the Morava Conference, a territory larger than either Switzerland or Belgium, we have just one evangelist to minister to the multiplying needs of the people. Present funds, however, do not permit of the employment of another worker to go into the field and help to gather this ripening harvest. In order to relieve this situation it was decided at the Belgrade meeting to move the conference headquarters from the capital to the city of Nis. From there the conference president, together with the colporteur leader and one or two colporteurs, will endeavor to minister to these waiting, hungering souls.

In connection with the Danube meeting, seven new churches were accepted into conference fellowship. A worker in that field mentioned in rendering his report, that he had set as his goal for the present year 200 baptized members. Until the end of August he had baptized about seventy. Other workers had baptized between forty and fifty.

At the same gathering we had the

privilege of meeting a sister who decided at the beginning of the year by the help of God to win ten souls during 1935. Up to the time of the annual meeting the Lord had blessed her efforts to such an extent that six persons had already been baptized and a seventh was interested and preparing for the rite. Our sister still believes that the Lord will hear her sincere prayers and bless her earnest efforts so that she will find three more before the year closes.

Our lay members are very active in all parts of Yugoslavia, and together with the colporteurs they do excellent work in interesting people and preparing them for baptism. Renewed emphasis was placed upon layman evangelism in connection with the three annual meetings. The Missionary Volunteers of Yugoslavia have set as their goal for this year to win 150 other young people for Christ.

In Zagreb, where the last meeting was held, a new mission building and chapel is under construction, and the work on the hall was so far advanced that we conducted the annual meeting there. It will hold 450 persons. All hearts were stirred by the testimonies of two colporteurs who had come up from Montenegro to sell our literature in Slovenia, the northern part of Yugoslavia. In two and a half months they had succeeded in selling over 14,000 dinars' worth of our publications in a territory where it has been almost impossible for colporteurs to earn a living in recent years.

Very careful study was given to educational interests in connection with all three meetings. A small school was established in Yugoslavia four years ago. It is now located in Zagreb, and we expect the enrollment for the present school year to be almost double that of a year ago. The school building, however, is but a temporary structure, and the equipment of the school is modest in the extreme.

A most remarkable experience was related to us of six brethren who lost their employment in a mine a few months ago. Sad and discouraged over this experience, they pleaded with the management of the mine to be reemployed, yet without success.



A few days after their dismissal, a terrible explosion occurred in the mine where they had been working, killing scores of the workers, among others those who had taken their places.

### *Shot in the Heart*

Another experience related by one of our workers further testifies to the fact that the protecting hand of God is over His workers and His people. One evening when our brother was conducting a meeting in the home of one of our believers where several interested people were present, a rough-looking man, intent on starting trouble and breaking up the meeting, walked into the room with a rifle in his hand. Upon entering, however, he found it impossible to speak and carry out his intentions. He sat down quietly and listened attentively to the study conducted by our brother. When the meeting was about to close he went outside where a number of companions were waiting for him. Seeing him, they demanded, "Why did you not shoot as you had planned?" "I could not," he replied; "it was impossible. If you can, you go in and try." In explaining the matter further to his friends he said, "I myself have been shot in the heart by the words to which I listened." The whole group left without making the least disturbance.

The Harvest Ingathering work, which has reached into all parts of Yugoslavia, was advertised over the radio last winter. However, the station which did the broadcasting counseled the people in most emphatic terms not to support this campaign carried on by Seventh-day Adventists. Happily the campaign had already been finished when this warning was given. An old brother who has faithfully been doing his share in the campaign work year by year, stated in his testimony that he had practiced the plan of ordering as many papers as he is years old. This year he is seventy-five, and so has ordered seventy-five Ingathering magazines.

A young man in military service, who attended one of the meetings, related some most remarkable experiences concerning the manner in which the Lord has given him favor with the authorities, especially in observing the Sabbath. It is refreshing indeed to meet such young people, who are as true to principle as is the needle to the pole.

H. Bauer, the union president, is giving strong, farseeing, and much-appreciated leadership throughout the field. The work of our energetic

and enthusiastic departmental secretary, M. Trifunac, and the untiring and fearless efforts of our union field missionary secretary, Z. Krdjalic, also bring rich fruitage. The wholehearted and faithful services of W. Schupnik, the union treasurer, and A. Moenik, our editor in chief, lend further strength to the work as a whole. R. Schillinger, with his two associate teachers, is leading out in the development of our educational interests.

But how we need workers in Yugoslavia! We have at present just one evangelistic worker to every 700,000 of the population. This is the day of opportunity not only in the country of the South Slavs, but in all parts of the Southern European Division.



### *Indo-China's Appeal for Christian Literature*

BY J. H. McEACHERN

THIRTY-SEVEN million souls groping in heathen darkness in the territory comprising the Malayan Union, appeal to those who know the joys of salvation to send them light, and to send it speedily. The message cannot be sent to them by radio, for millions of them are too poor to own a receiver. Hall efforts and public preaching will reach some, but only a comparatively small number, because caste and age-old traditions, augmented by the fear of ostracism, hinder them from openly subjecting themselves to Christian influences.

The mission school, the Christian doctor, and the sympathetic nurse are mighty factors in battering down the walls of Mohammedan prejudice and Buddhist stoicism. Yet these institutions and agencies of ministration, however good in their sphere, are of necessity localized to a city, or, at the most, to a province, while the surging masses and teeming millions continue to grope in darkness, dying, without a knowledge of the love of God.

#### *The Mightiest Instrument of All*

As I write these lines, having traveled over all those countries, my eyes fill with tears, and I cry to God: "O, help the remnant church to see a little more clearly, to plan a little more wisely, and to lay hold more fully of that mightiest of all instrumentalities which Thou hast given to Christendom for the speedy evangelization of the world, namely, the printed page."

It is the duty of the church to discern the signs of the times and to

step quickly into every avenue opened by the providence of God. The governments of earth have been impelled by the Spirit of God in the last days to prepare the way before us. Every country, even in so-called heathen lands, has awakened to the needs of enlightenment for its people. With what eagerness do these recently awakened peoples reach for magazines, books, and pamphlets. They are as chickens just out of the shell, hungry for any grains of knowledge that may be scattered before them. Shall we allow the aggressive organization of infidelity, communism, and materialism to deluge these dear souls with the chaff of evolution, fiction, and radicalism, while we withhold from them the wheat of the gospel, which will give them life, and life more abundant? Come with R. H. Wentland and me to the countries of Anam, Tonkin, Cochin China, the Laos States, and the Mois peoples of the mountains. A beginning has been made. A health book, "Health and Longevity," a few gospel tracts, and a hymnbook have been translated and published for the twenty million Anamese. "Steps to Christ" is translated, but there are no funds with which to go forward with the printing. O that these eager, waiting, open-minded Anamese might have "Patriarchs and Prophets," "The Desire of Ages," "The Great Controversy," that they might learn the beauty and fullness of the everlasting gospel. They need, yes, urgently need, some small, attractive primary books for their children and for the millions of poor and illiterate who are unable to buy or comprehend the message in our larger books. What you give in this Week of Sacrifice will help to fill this great need.

Look over into Cambodia, where the king forbids the preaching of Christianity or even the holding of a Bible reading in a private home. Yet, behold the awakenings, and the village churches that have sprung up as the result of the scattering of a few tracts prepared by F. L. Pickett in the Cambodian language; and the loving-kindness of a missionary nurse as she treats the diseases of the native people. How much will your Week of Sacrifice mean to the dear Cambodians, who have no means of hearing the gospel except the printed page?

#### *Awakening in Siam*

Let us traverse the kingdom of Siam. Here is a great awakening nation, eager for literature, which must be made simple, and at a price

that the farmer and villager, as well as the shopman, can purchase and comprehend. Only two missionaries, one in Bangkok, and R. P. Abel away in the interior, for all those millions of Siamese,—but your Week of Sacrifice will multiply their missionary strength a thousandfold by providing them with means for the publication of more literature in the Siamese language.

Then accompany me down into the Malay Peninsula and over into Borneo, among the surging millions of Mohammedans, Hindus, and devil worshippers. The Mohammedans are a sociable, warmhearted, and generous people. Seventh-day Adventists have a stronger approach to Mohammedans than have other Christian missionaries. This is due to the fact that, like them, we do not eat pork, that we pay tithe, and respect the prophets of the Old Testament, even as they also do. The use of literature is the only avenue by which we are permitted to disseminate gospel light among the Mohammedans. Preaching or public propaganda by religious sects is forbidden by government decree, but the colporteur has perfect freedom to persuade the people of every caste and color to purchase our literature and learn the way of salvation.

Would you, therefore, invest your means in that which will bring the greatest and quickest returns in the speedy evangelization of the 37,000,000 inhabitants of Malaya? Then make your Week of Sacrifice offering this year larger than usual, that there may be an overflow which can be used for the translation and publication of gospel literature for those eager to read the message of God's love in their own tongue and language.

### The "Review" in Burma

"How we do appreciate the good old REVIEW," writes W. W. Christensen of the Burma Mission, under date of June 30. "My wife and I like to read it together, talk over the experiences that we have read, recall the workers that we know personally, and then use the atlas to get the locations more definitely in mind.

"The Home department appeals to us greatly. The Lord has blessed our home with three children, all born in Burma. We desire them to know God and prepare to be His witnesses. We are glad for pointers, hints, and stories.

"As a lad I remember the REVIEW in my parents' home. In my teens I read it often. Perhaps the appeal of

mission work was more firmly fixed at that time. My wife's home was also blessed by the weekly visits of the REVIEW.

"At the time of our marriage we ordered the family group, and have never allowed it to expire. We have included *Our Little Friend* and others as time has passed.

"We like the clear ring of this great message, and pray that God may bless in preparing material for the dear old REVIEW."



### North American News Notes

J. C. BALDWIN baptized twelve at Selma, Alabama, Sabbath, September 28. There are several others keeping the Sabbath, and some of these are expected to unite with the church soon.

Charles Curtis baptized twenty-one in Vicksburg, Mississippi, September 8. He is planning to hold another such service soon.

R. I. KEATE.

THE first Sabbath in September we organized a church at Grove Creek, Texas, with thirty charter members, as a result of an effort conducted by J. D. Smith, who was assisted by R. E. Lynn and Misses Ada Mae Kolar and Jerene Gage. The members have a strong missionary organization, and are hopeful of doubling their membership in one year. We are of good courage.

G. F. EICHMAN.

### "My Happiest Hour of the Day"

"My happiest hour of the day," writes an enthusiastic pupil, "is the hour which I devote to my Home Study lesson." The writer is one of hundreds of satisfied pupils scattered over the United States and in many other countries. These forward-looking young people not only enjoy their Home Study courses, but they are making daily progress toward a definite goal, which they will reach in due time. Some of them will continue their work in a resident college or academy. Some will be promoted to positions of larger responsibility and better pay, because they are now using their spare minutes in systematic study under a competent teacher.

Our courses in Bible, English, History, Languages, Shorthand, and Typewriting are attracting the attention of a growing number of ambitious young people, and of some older ones as well. We even take pupils in the primary grades whose mothers cooperate with us in giving them instruction suited to their needs. The credits of the Home Study Institute are accepted at full value in all our colleges and in many outside institutions.

The tuition fees of the Home Study Institute are moderate, from a dollar or two a month upward, according to the ground covered. Our latest catalogue, listing some ninety-five different courses, is yours for the asking.

Address—

The Home Study Institute  
Takoma Park, Washington, D. C.

## Appointments and Notices

### "God's Book"

This is the title of the latest book which has come from our publishing houses. It is the newest book about the oldest Book. The author is Elder C. B. Haynes, well known to the readers of the REVIEW. This volume gives a fine presentation of reasons for belief in the inspiration and adequacy of the Christian Bible. The following are its chapter headings:

The Place of the Bible in the World  
Its Structure, Character, and Achievements  
Its Unique History and Miraculous Preservation  
The Ancient Manuscripts and the Book Today  
The Writers and the Writing  
Its Supernatural Unity  
Its Reliability  
Its Authority and Power  
Its Precision and Accuracy  
Its Prophecies  
Its Canonicity  
Its Divine Revelation  
Its Inspiration  
Its Scientific Accuracy  
Its Archeological Corroboration  
Its Versions  
Its Message  
Its Person  
Its Study  
Its Interpretation

These chapters make a volume of 224 pages. Price, cloth binding, \$1.50. Order of your Book and Bible House or of the Southern Publishing Association, Nashville, Tennessee.

### PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

Prayer for the healing of her sister is requested by a sister in Texas.

A brother in New York desires prayer that his wife may be restored to health of mind and body.

Prayer is requested for a sister in Kansas, who after an operation has been given up by her doctors.

An Illinois sister requests prayer for her mother's healing, and also desires the same for her husband.

A sister in Minnesota requests prayer for the healing of her hands, which were injured in a recent accident.

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

James T. Ryan, Victory, Wis.

Louise Bleuer, Sewanee, Tenn.

Geo. E. Crawford, Morganton, Ga.

Mrs. Martin Stoutenburg, Ossage, Iowa.

Mrs. C. N. Cowdry, Route 2, Marengo, Ohio.

Mrs. C. W. Perkins, Corpus Christi, Texas.

H. G. Bayliss, 2640 Rose St., Victoria, B. C.

Mrs. Viola Schrock, 338 Clake St., DeLand, Fla.

Mrs. L. A. Roth, 1504 166th Ave., Oakland, Calif.

Mrs. W. Arwood, Route 1, Box 121, Johnson City, Tenn.

Miss Allie Webster, 2407 Hyde St., Nashville, Tenn.

Mrs. Ray C. Chapman, Route 3, Box 253, Matthews, Mo.

Jacob D. Bristor, Jr., General Delivery, Huron, S. Dak.

Mrs. Hester Powers, 420 Richardson St., Kalamazoo, Mich.

V. Cundasamy, Gladstone St., Rose Hill, Mauritius. Also desires to buy secondhand books by Mrs. E. G. White.

## ASLEEP IN JESUS

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

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

### MILTON CHARLES WILCOX

Milton Charles Wilcox was born near Oxbow, N. Y., April 9, 1853; and fell asleep September 16, 1935, in his eighty-third year.

While the opportunities for schooling in the Adirondack foothills, were limited for him, his eagerness and diligence in study gained for him a school teacher's certificate at the age of sixteen. Attending school meant a three-mile walk each day, with the temperature sometimes far below zero. Working as a farmer, lumberman, dairyman, and school teacher till twenty-five years of age, his goal was the legal profession and his tendencies agnostic. Attracted by curiosity to hear a Wilcox (the old pioneer, Elder H. H. Wilcox) speak on prophecy, he came in contact with Seventh-day Adventists, and yielded slowly to the logical evidences of the message.

He was baptized by Elder D. M. Canright, and began to preach after attending a Bible Institute conducted by Elders Uriah Smith, James White, and S. N. Haskell. After evangelistic work for two years, he was ordained in 1880.

He had found time ere this for an intensive course at Ives Seminary (Methodist Episcopal), and now he enrolled as a student at Battle Creek College. His associates were men who were later great leaders in the movement. He was one of the last to pass away. For a year, during 1882-83, he assisted

Uriah Smith, editor of the Review and Herald, as a preparatory training for later work. Going to England in 1884 as chairman of the Missions Committee, he started the Present Truth there. After three years the continued illness of his wife necessitated his return to America.

The next move was to Oakland, Calif., where he served first as assistant editor of the Signs of the Times under E. J. Waggoner, and then for a quarter of a century as editor

in chief. From 1913 till his retirement two years ago, he acted as book editor of the Pacific Press, with a leave of absence in 1918 to act as Dean of Theology of the College of Medical Evangelists.

During these years he was long pastor of the Oakland and Mountain View churches, served on the boards of the Pacific Press, Pacific Union College, the St. Helena Sanitarium, and on local, union, and General committees, edited the Pacific Health Journal, and several series of denominational tracts, and became the author of six or more books. He wrote a number of the Sabbath school lessons, and was one of those instrumental in fostering the rise of the young people's movement in the denomination.

Elder Wilcox attended every General Conference since 1882 except three. He knew well practically all of the early leaders. For fifty-seven years he knew his Lord, and for fifty-five he was a faithful and fearless preacher of the third angel's message, which he loved above all other things.

He was an indefatigable Bible student, and an inveterate worker, sacrificing vacations and needed rest in his toil. Across the continent multitudes of men and women attribute the beginning of their Christian life and service to his ministry of preaching or personal work. He formed many fine contacts with prominent men not of our faith.

He leaves behind, his devoted comrade of the years—early years of sacrifice and privation and later years of labor and love; one daughter, Miss Kathrina B. Wilcox, formerly editor of Our Little Friend; a son, U. V. Wilcox, of Washington, D. C., newspaper correspondent and magazine writer; and another son, Elder L. A. Wilcox, at present chaplain of the Glendale Sanitarium; also three brothers: H. R. and P. M. Wilcox of Vermont and New York, respectively; and F. M. Wilcox of Washington, D. C.

And so we lay to rest another veteran of the great Captain's last army to be recruited from the world, another — almost the last — of the dear patriarchs of the advent movement. It reminds us truly that the end is not far off. It reminds us who are the heirs of the pioneer heritage that "now is our salvation nearer than when we believed."

A few weeks ago he wrote a letter to his wife and daughter, and in that last letter gave this testimony of his hope, by which he today, being dead, yet speaketh:

"Thank God for His abounding grace. Cherish it in your heart as a precious gift. . . . I esteem it a precious privilege to pray. The Lord is so good! I want to go Home. God bless you abundantly in the days to come. I have left it all with Him. May we all meet in the eternal sunshine of His presence."

Elders J. E. Fulton, A. O. Tait, A. L. Baker, E. L. Maxwell, I. M. Burke, and A. C. Gilbert assisted the writer in the funeral services which were held at the Mountain View church Sabbath afternoon, September 21.

E. K. Slade.

### ENNIS V. MOORE

Ennis Valentine Moore was born in Anderson, Ind., May 23, 1894; and died in the British-American Hospital in Lima, Peru, Sept. 27, 1935.

At the tender age of six months he lost his mother, and later his father remarried. The parents were Seventh-day Adventists, and thus from his childhood he enjoyed the influences of a Christian home. He received the first eight grades of education in a church school. At the age of thirteen he accepted Christ and was baptized. His education was continued in 1910 at Emmanuel Missionary College, and later he attended this school for four years, 1913-16, completing the commercial course. As a young man he won the respect of his associates, and was president of his graduating class in college.

On his birthday, May 23, 1918, he was united in marriage to Arabella James, daughter of Prof. Arthur W. James of Berrien Springs, Mich., and sister of Mrs. Walter A. Murray, of Buenos Aires, Argentina. To this union were born four children. Their first child, Robert, sleeps peacefully in Brazil, having gone to his rest at a tender age. The wife and three children, Maurine, Mario, and Wandyr, remain to mourn the loss of a kind husband and father.

In 1917 Brother Moore began work as an evangelist in the Indiana Conference, being associated with Claude E. White. He continued in this work until the autumn of 1918, when he was called to the East Michigan Conference as secretary of the Sabbath school and Missionary Volunteer departments of that conference, which work he carried for two years.

In 1920 Brother Moore was called by the

General Conference to go to South America as a missionary. This call he accepted, and soon after left his homeland for the mission field. He was then elected secretary of the home missionary and Sabbath school departments of



Elder Ennis V. Moore

the South Brazil Union Conference. His work in these departments was very successful and blessed of God, as he possessed the true missionary spirit. This work he carried for five years.

In 1925 he was ordained to the gospel ministry, and soon after this was appointed superintendent of the Paraná Mission, Brazil, where he served faithfully for two years.

Following his furlough in 1927, he was elected president of the Sao Paulo Conference, which place he filled with success, under the blessing of God, until September, 1934, when he was called to be superintendent of the Inca Union Mission.

Brother Moore enlisted his entire strength and interest in the work which he was called to do. He was loyal to the message and its organization, and sought always to uphold the principles of the truth and to work in harmony with the policies adopted by the organization. He was willing to forgo conveniences for the sake of the cause he loved, and adapted himself to the conditions under which he labored. One of his mottoes was, "One never regrets being kind." He was loved by all, and his sweet voice cheered many as he sang the simple gospel hymns. He was young and worked with a seemingly tireless energy until the day that he fell under the disease that caused his death.

He had labored in the Inca Union Mission for about one year and had visited nearly every part of his vast field. His last trip was to the Lower Amazonas Mission to visit Elder Stahl and his workers. This is not an easy trip. Formerly it took four weeks or more to make the trip one way from the union headquarters. Now it takes one whole day by train, about five hours by automobile, then two and one-half hours by airplane and five and one-half days by river boat to reach Iquitos, the headquarters of the Lower Amazonas Mission.

This was his last trip. He contracted one of the dreaded tropical diseases, known as verruga peruana, in a very malignant form, having passed through a section where the disease prevails, although it is somewhat rare. This seems to be a germ disease which preys upon the red blood corpuscles and destroys them. He was not able to finish his trip, and came home earlier than was planned.

He was taken to the British-American Hospital in Lima for treatment, this being one of the best hospitals on the west coast. Here he received the very best care that could be given, but no human power could stay the hand of death.

Two days before he passed away, the workers were called to his bedside for special prayer and anointing. Elder Moore also prayed, although already very feeble. The burden of his prayer was that the Lord's will might be done. He was conscious until the end, and he fell asleep with the full confidence that everything was right with his God, and that very soon he would hear the voice of the Life-giver, calling him forth from the tomb.

The funeral services were held in the Lima church on Sabbath afternoon, conducted by R. J. Roy and F. E. Bresee, and assisted by the other ministers present. He was laid to rest in the Bellavista cemetery, where several others of our missionaries lie buried.

Another worker is at rest. He fell at his post of duty. His work is done, and others must take up the load and carry it until the work is finished. We may not be able to understand why the Lord permitted this great loss to come to us, especially in these times when we so sorely need more workers; but in simple faith we would trust our God, and with renewed earnestness press forward with the work until it is done.

The deceased leaves his wife, one daughter, two sons, his father, a stepmother and three brothers to mourn their loss. The workers of the Inca Union will feel very keenly their loss, and the mission field has lost a true leader; but we rejoice in the blessed hope of seeing him in the resurrection morning, clad in immortality. With this hope to brighten our path we would humbly submit to the will of God, and reconsecrate ourselves to His cause.

N. P. Neilsen.



Elder M. C. Wilcox

**Howe.**—Mrs. Martha Whittier Howe was born at Augusta, Me., March 7, 1871; and died at Portland, Me., Sept. 12, 1935. She accepted the truth in 1899, and served the Maine Conference for many years in various capacities, as follows: Sabbath school secretary, 1906 to 1913; assistant secretary-treasurer, then secretary-treasurer, 1906 to 1911; medical missionary secretary, 1919 to 1924. From 1911 to 1913 she engaged in Bible work as time permitted. She was a graduate of the Loma Linda School of Dietetics, and served as dietitian of the Washington Sanitarium, August, 1930, to November, 1931, where she rendered excellent service. Many are indebted to her for the help she gave them physically and the courage she imparted to them spiritually. Her husband, one son, and one daughter (who is director of nursing education, Loma Linda Sanitarium) are left to mourn.

**Waldo.**—Mrs. Edna Iva Waldo, nee Andrews, was born at Belvidere, Ill., March 1, 1884; and died at Grand Ledge, Mich., Aug. 25, 1935. Sister Waldo was baptized at the age of sixteen, took the nurses' course at Tri-City Sanitarium, Moline, Ill.; was a Bible worker in Chicago from 1912 to 1914; and was married to H. P. Waldo in Chicago in 1913. She served as matron at the Fox River Academy, Cedar Lake Academy, and Emmanuel Missionary College. She was, for a number of years, a devoted helper at our camp meeting sessions in Michigan. Her funeral was held in connection with the camp meeting in Grand Ledge. She is survived by her husband, Elder H. P. Waldo, and other relatives.

Carlyle B. Haynes.

**Matthewson.**—John B. Matthewson was born in New York, Feb. 3, 1845; and died at St. Cloud, Fla., Sept. 27, 1935. The deceased was a Civil War veteran. After the war, in 1867, he was united in marriage to Miss Frelove D. Spencer, to which union three children were born, two of whom survive: Mrs. O. Montgomery, of Washington, D. C., and Warren C. Matthewson, of New York. In 1877 Brother Matthewson accepted the truth as taught by Seventh-day Adventists, and served as elder in three different churches over a period of thirty years. During this time he brought many people into the truth.

**Van Dorn.**—Mrs. Emma S. Van Dorn, nee Swim, was born in Wisconsin, March 26, 1865; and died at Naperville, Ill., Sept. 11, 1935. She was graduated with one of the early nurses' classes from the St. Helena Sanitarium, where she later served as matron of the ladies' treatment rooms. After taking some postgraduate work at Battle Creek, she came to Chicago with Drs. David and Mary Paulson. Here she was married to E. B. Van Dorn. They were actively engaged in mission work in connection with the "Life Boat" Mission in Chicago.

W. P. Ortner.

**Miller.**—Dr. Philip J. Miller was born near Middletown, Ind.; and died at Indianapolis, Ind., June 5, 1935. His wife, Mrs. Dora Miller, was born near Middletown, Ind., and died at Indianapolis, Ind., June 21, 1935. They both accepted the truth forty-nine years ago at their birthplace, and were active workers for forty-seven years, in the Middletown church and in Indianapolis, where they lived for the last thirty-four years.

**Dillen.**—Frank Dillen was born in Bavaria, Germany, on Sept. 12, 1839, and died in Chagrin Falls, Ohio, June 15, 1935, at the home of H. W. Chilson. He was a faithful member of the Takoma Park Seventh-day Adventist church. Brother and Sister Chilson cared for him in his extreme old age.

**Quimby.**—Mrs. Emma Gibson Quimby was born at Keene, N. H., April 7, 1859; and died at Unity, N. H., Sept. 12, 1935. She and her first husband, Wayne T. Gibson, opened and conducted the Tylston Street Seventh-day Adventist Mission in Boston, Mass.

A. M. Yeaton.

**Gartly.**—Norman Gartly was born in Scotland in 1881; and died at Mountain View, Calif., Sept. 14, 1935. Before coming to the Pacific Press in 1920, he had served as a leading worker in our churches in Nebraska and elsewhere in the Middle West.

**Gress.**—Mrs. Ellen Shaw Gress was born at Monticello, Ind., Oct. 28, 1846; and died at La Fayette, Ind., May 8, 1935. She accepted the third angel's message in 1886; and was a charter member of the Adventist church at La Fayette, Ind.

**Blom.**—Mrs. Andrew Blom, of the Oregon City church, Oreg., died Sept. 25, 1935.

**Hanks.**—Sarah Hanks, a faithful member of the Peru, Ind., church died Aug. 16, 1935.

**Ray.**—Mary Ray was born in Indiana, May, 24, 1861; and died at Portland, Oreg., Oct. 2, 1935.

**Scott.**—Robert Scott was born in Ohio in 1856; and died at Western Springs, Ill., Sept. 5, 1935.

**Goben.**—Mrs. Jessie Corbin Goben died near Fairfield, Iowa, Sept. 19, 1935. Three children survive.

**Brown.**—Jonathan Brown was born in Delaware, Aug. 1, 1855; and died at Boston, Mass., Aug. 25, 1935.

**Fischell.**—Mrs. Ida Fischell died at Battle Creek, Mich., Oct. 2, 1935, at the age of sixty-eight years.

**Taylor.**—George H. Taylor was born in Illinois, March 17, 1858; and died at Long Beach, Calif., Sept. 7, 1935.

**Howard.**—Mrs. Mary Jane Howard was born at Tawas, Mich., Nov. 14, 1871; and died at Boulder, Colo., Sept. 8, 1935.

**McGhee.**—Franklin John McGhee, son of Professor and Mrs. L. D. McGhee, died at Pierre, S. Dak., Oct. 9, 1935.

**Ramstead.**—Mrs. Anna Ramstead was born in Norway, July 27, 1871; and died at Los Angeles, Calif., Oct. 5, 1935.

**Garrett.**—Charles Sidney Garrett was born at Binghamton, N. Y., Nov. 27, 1856; and died at Hooper, Wash., Aug. 29, 1935.

**Trowbridge.**—Mrs. Emma Trowbridge, nee Pfugradt, was born at Milwaukee, Wis., Sept. 6, 1894; and died Oct. 2, 1935.

**Dean.**—Mrs. Florence Dean was born at Tuscola, Mich., Oct. 31, 1872; and died at Battle Creek, Mich., Sept. 15, 1935.

**Lester.**—Lennie Josephine Lester was born at Palmetto, Fla., June 9, 1917; and died at Plymouth, Fla., Sept. 7, 1935.

**Johnson.**—Stephen J. Johnson was born at Skien, Norway, Oct. 12, 1852; and died at Oakland, Calif., Sept. 28, 1935.

**Danielson.**—Mrs. Hans P. Danielson was born at Amboy, Minn., May 4, 1868; and died at Morgan, Minn., Sept. 14, 1935.

**Berray.**—Mrs. Sarah Amelia Berray was born in Pennsylvania, April 29, 1853; and died at Calistoga, Calif., Aug. 26, 1935.

**Bussing.**—Cary Marshall Bussing was born near Knoxville, Iowa, Nov. 19, 1867; and died at Modesto, Calif., Aug. 20, 1935.

**Manning.**—Mrs. Sally E. Manning was born at Midway, Tex., July 30, 1854; and died at Los Angeles, Calif., Sept. 19, 1935.

**Waggoner.**—Vincent H. Waggoner was born at Findlay, Ohio, May 20, 1866; and died at Takoma Park, D. C., Aug. 5, 1935.

**Smythe.**—Margaret Ann Smythe was born at Oak River, Manitoba, Canada, in 1860; and died at Grafton, Ohio, July 11, 1935.

**Christenson.**—Mrs. Martha Bay Dibble Christenson was born July 21, 1871; and died at Santa Monica, Calif., Aug. 31, 1935.

**Bacon.**—Mrs. Carrie Bacon was born in Lawrence County, Missouri, June 22, 1851; and died at Bell, Calif., Sept. 13, 1935.

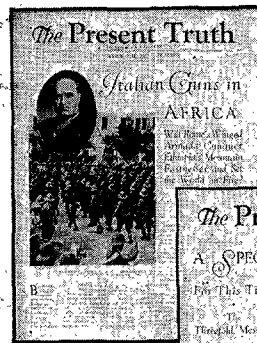
**Soper.**—David Soper was born at Port Hope, Ontario, Canada, March 2, 1854; and died at Sherburn, Minn., Sept. 24, 1935.

**Mitchell.**—Mrs. Annie Mitchell, nee Ackerman, was born in Pittsburgh, Pa.; and died at Louisville, Ky., Sept. 7, 1935, at the age of sixty-six years.

**Hubbard.**—Mary M. Hubbard was born in Wisconsin, May 6, 1859; and died at Portland, Oreg., Sept. 11, 1935. She was a Seventh-day Adventist for fifty years.

**Horlacher.**—Daniel C. Horlacher was born Nov. 2, 1844; and died in Indiana, Sept. 22, 1935. For more than forty years he was a faithful member of the Frankfort, Ind., church.

**Cooper.**—Edna L. Cooper was born at Byron Center, Mich., Feb. 14, 1886; and died at Ann Arbor, Mich., June 8, 1935. For a number of years she taught in both public and church schools.



## "PRESENT TRUTH" FOR NOVEMBER

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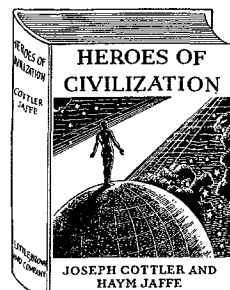
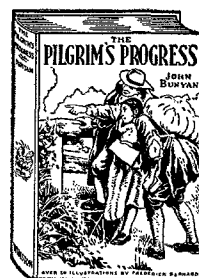
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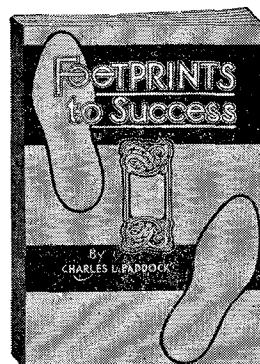


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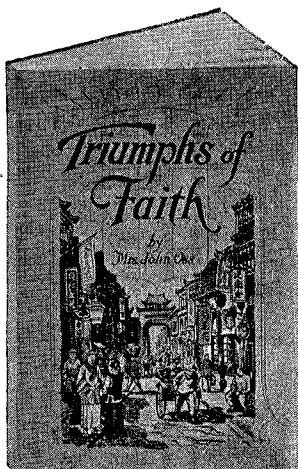
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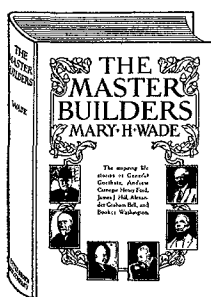


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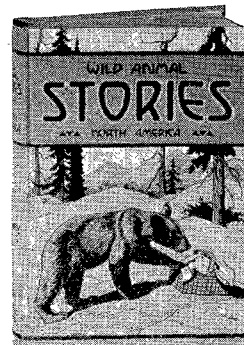
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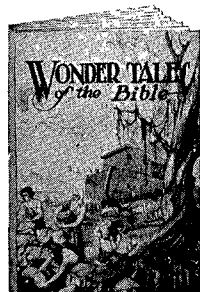
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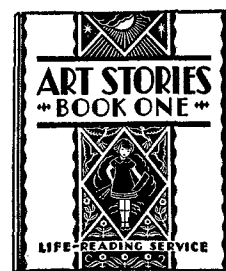


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## OF SPECIAL INTEREST

"PREPARING for Work Among the Moslems," by W. K. Ising, will be read with special interest by students of this great needy mission field.

SENDING some good articles to the REVIEW for publication, John Oss of the China Division writes under date of September 9:

"The Lord is blessing our literature work in China, and in spite of the difficulties due to the terrible floods in Central China, the banditry and civil war, and the depression, our work is going forward. While our sales are not as high as we had hoped, we are seeing excellent results in souls being won to the truth through the literature ministry."

### "Progress and Providences in Jugoslavia"

UNDER this heading Steen Rasmussen, of the Southern European Division, writes of the needs that he finds in the Balkan field. A true Macedonian call for additional appropriations to advance the interests of the work in that field, is sounded by Elder Rasmussen. Let us remember during the Week of Sacrifice the needs of this and other fields calling for help.

As you consider your duty in the appeal that will come to you by the Week of Sacrifice, read also the article, "Indo-China's Appeal," by J. H. McEachern. Truly the Lord has done a great work in the earth, but there is much more to be done, and we should furnish our missionaries with the sinews of war, that they may go on with their work untrammelled.

### Never Met an Adventist, Yet Develops a Group of Adventists

In January of this year a letter was received in the office of the Malay States Mission at Kuala Lumpur, a beautiful and leading city of Malaya. It was from a man living in the state of Kelantan, one of the unfederated group, a Mohammedan Sultanate, British advised. The author, a Mr. Swamy, stated that he had read in one of our publications of the world-wide activity of Seventh-day Adventists, and should like to have further information and contact. The mission director replied that the inquirer would be furnished, by mail, with two Bible studies a week for eleven weeks.

About the time that the course was ended, two of our brethren were in the city where lived the interested one, soliciting Harvest Ingathering funds. This man noticed that a paper left at a friend's shop came from the same address as his Bible studies. He watched for the solicitors on the street. Finding them, he revealed that he had been forced out of his own home for wishing to be a Christian. By making use of his newfound truth, he had eight Tamil and two Telugu Indians desiring to become Sev-

enth-day Adventists. This gentleman, who himself had not been baptized, was very anxious that adequate plans be laid to care for the ones he was bringing into the truth. He had large plans for winning many more.

J. C. THOMPSON.

### Seventh Week of the Ingathering Campaign

We are happy to announce to the readers of the REVIEW that the excellent gain made since the very beginning of the campaign is still maintained at the close of the seventh week. Good reports are coming in from all corners of the field. It is evident that our workers and lay members are rallying as never before to turn into the mission treasury a large surplus this year.

We herewith present the telegraphic reports received from the union conferences, giving totals up to October 26.

Union	Amount Reported	Per Cent of Goal	Per Capita (Based on membership of 1933)
Atlantic	\$71,617.47	89	\$6.42
Canadian	31,895.87	86	5.42
Central	49,260.00	57	5.01
Columbia	80,000.00	80	4.21
Lake	45,679.00	70	2.98
North Pacific	40,307.93	62	2.44
Pacific	133,321.00	101	2.19
Southern	41,014.16	74	2.11
Southwestern	18,809.92	53	2.00

During the seventh week of the campaign the total amount received is \$52,294.18, making a grand total of \$511,905.35 raised, or 68 per cent of our North American goal of \$750,000. It is interesting to note the per capita standing by unions. The Atlantic comes first, with \$6.42, followed by Canadian with \$5.42, then the Central with \$5.01, and the Columbia with \$4.21.

Let us not only pray, but labor diligently during the remaining weeks of the campaign, to make it the most successful in the history of the denomination.

L. E. CHRISTMAN

### The "Review" in the Mission Field

THE REVIEW used to come to our home when I was a little child in my mother's arms, back in England, in the days when O. A. Olsen was over there. It has come steadily ever since. Never in all these years have I seen anything fanatical in its pages. Always a sane, conservative presentation of truth. In days such as the world has passed through during these forty years that the REVIEW has been coming to our home, such a record is one to be proud of.

We consider the REVIEW one of the necessities of life, and are always on the lookout for it on foreign mail days. We are ten miles from the railroad, out in the jungles, and all alone. No white people for miles. Letters from friends in the homeland thin out as the years in the mission field go by, but we are sure of the REVIEW, although sometimes it is the only foreign piece of mail that

comes. We have a sort of little general conference every week, with reports from all the world, as well as good sermons and articles.

I find the REVIEW to be of untold value for the Indian workers who can read English. It is the most steady influence of which I know. Those who read the REVIEW become real Adventists and endure. And they know this message and work as no one can who does not get the REVIEW's weekly reports and articles.

R. J. BORROWDALE.

Lucknow, India.

### Missionary Sailings

DR. and Mrs. P. A. Webber and their two sons, Alfred and Harry, of Madison, Tennessee, sailed from Los Angeles for Yokohama on the "Taiyo Maru," October 15, Doctor Webber having accepted a call to connect with the training school in Japan.

Mr. and Mrs. Clinton Woodland and baby daughter, of New Mexico, sailed from New Orleans for Cristobal, October 19, on the S. S. "Zacapa." Brother Woodland has been appointed to departmental work in the Panama Conference.

Elder G. B. Youngberg, returning from furlough to British North Borneo, sailed from Seattle on the "President Jefferson," October 26.

Miss Margaret Nickel, of Pacific Union Conference, responding to the call to connect with Helderberg College, in the Southern African Division, sailed from Baltimore, October 31, on the S. S. "City of Hamburg."

Mr. and Mrs. Frank Meckling, of Takoma Park, D. C., sailed from Baltimore, October 31, on the S. S. "City of Hamburg." Mr. and Mrs. Meckling both are called to teach in Helderberg College, South Africa.

### "A Little Child Shall Lead Them"

ANTONIO PERREIRA was having considerable trouble to retain his work with Sabbath privileges. He knew that he would have to make his decision shortly if he was to obey his Lord and keep His commandments.

The little bright-eyed boy of four years was a great favorite with his daddy, and he paid much attention when the Bible was read, especially Sabbath afternoons after work. One Sabbath morning the little fellow got up much earlier than usual and went directly to daddy's room, where he gathered up all the Bibles and tracts he could find and carried them over to the chair in front of the bed. Tugging at his father's arm, he said over and over again, "Daddy, get up. Today is Sabbath. Get up and read to me from the Jesus Book." Of course there was nothing to do but get up and read from the Book. This seemed to satisfy the child; but when he saw his father dressing in street clothes, he said, "O daddy, don't go to work today. Don't you know that today is Sabbath, and Jesus doesn't want you to work today?" He said it with such earnestness that the father decided never to break another Sabbath day.

Today the entire family come to Sabbath school, and both father and mother are in the baptismal class. "A little child shall lead them."