

OUR LITERATURE NUMBER

The Advent and Sabbath

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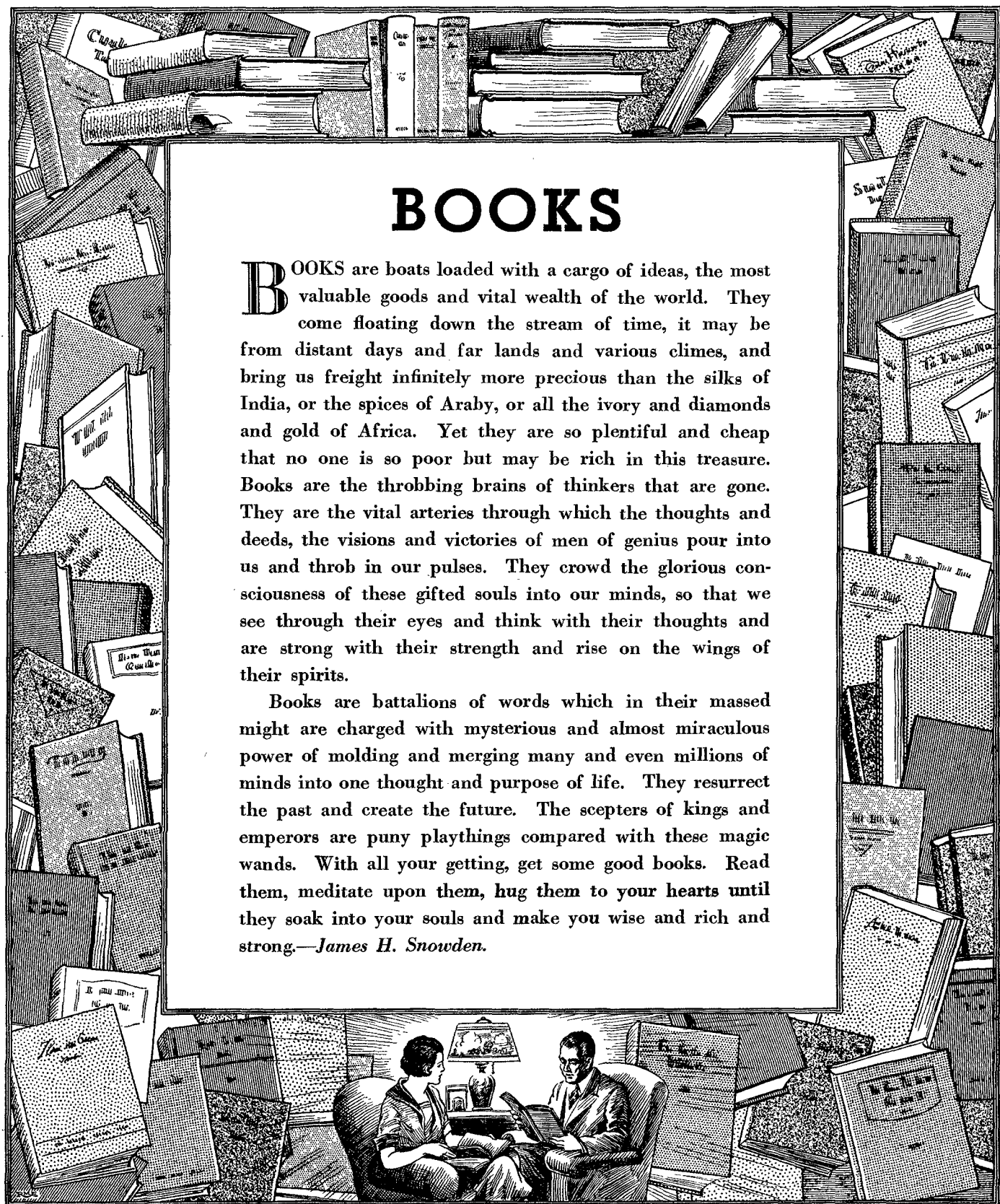
Takoma Park, Washington, D.C., U.S.A., November 26, 1936

No. 58

## BOOKS

**B**OOKS are boats loaded with a cargo of ideas, the most valuable goods and vital wealth of the world. They come floating down the stream of time, it may be from distant days and far lands and various climes, and bring us freight infinitely more precious than the silks of India, or the spices of Araby, or all the ivory and diamonds and gold of Africa. Yet they are so plentiful and cheap that no one is so poor but may be rich in this treasure. Books are the throbbing brains of thinkers that are gone. They are the vital arteries through which the thoughts and deeds, the visions and victories of men of genius pour into us and throb in our pulses. They crowd the glorious consciousness of these gifted souls into our minds, so that we see through their eyes and think with their thoughts and are strong with their strength and rise on the wings of their spirits.

Books are battalions of words which in their massed might are charged with mysterious and almost miraculous power of molding and merging many and even millions of minds into one thought and purpose of life. They resurrect the past and create the future. The scepters of kings and emperors are puny playthings compared with these magic wands. With all your getting, get some good books. Read them, meditate upon them, hug them to your hearts until they soak into your souls and make you wise and rich and strong.—James H. Snowden.



## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *The Sabbath in the Gospels*

#### *Was the First Day Made Holy by Christ?*

IN preceding numbers we have traced the history of the Lord's day through the Bible records of the patriarchal, Levitical, and Christian dispensations. In each and all of these priestly periods we have found that the seventh day of the week, or the day enjoined by the commandment of the decalogue, was the only day God claimed as His own, and therefore the only day entitled to the hallowed and sacred appellation, "Lord's day." We have briefly presented the positive side of the question. This of itself should be sufficient to convince every candid mind of the origin, nature, perpetuity, and identity of the day the Lord has designated by His own sacred title. In this and other numbers we desire to consider the negative side of the question, and briefly examine those texts which are supposed to teach the inauguration and observance of the first-day sabbath by the early Christian church.

In this article we shall confine our criticism to an examination of the mention of the first day of the week as brought to view in the Gospels. These we shall consider in their recorded order, as follows:

1. Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." It is easy to determine from this scripture which day—the seventh or the first—is designated as the Sabbath. The Sabbath was drawing to a close, or "in the end," as the first day "began to dawn," therefore the Sabbath must have fallen upon the day which came just before the first day, and which ended at the same time the first day began. The seventh day is the only day meeting these requirements, therefore the seventh day is the day recognized in this scripture as the Sabbath.

2. Mark 16:1, 2: "And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher." At what time is it stated by Mark that the first day of the week came?—"When the Sabbath was past." If the Sabbath was past when the women "came unto the sepulcher" early Sun-

day morning, then the Sabbath could not have fallen on the first day; and if the Sabbath was *just* past, as the record shows, when the first day dawned, then the Sabbath must have fallen upon the day *immediately* preceding the first day, that is, upon the seventh day of the week.

3. Mark 16:9. This scripture simply chronicles the fact that Christ arose on the first day of the week and appeared to Mary Magdalene. No reference is made to the Sabbath whatever.

4. Luke 24:1: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." By comparing this verse with the preceding one, verse 56 of chapter 23, we find that the spices were prepared on the sixth day, the day of the crucifixion, just before the beginning of the Sabbath. Considering the Sabbath too sacred for the further prosecution of their work, they laid aside the spices, and rested the seventh day. And it must have been the seventh day they rested, for they "rested the Sabbath day according to the commandment," and therefore must have rested on the day enjoined by the commandment. Then, after they had rested on the Sabbath day, they came, on the first day of the week, to perform a work which they would not do on the seventh day. They considered the seventh day so sacred that they ceased their preparations and rested; but at the close of the Sabbath, at the dawn of the first day, they again went about their work, and carried on what they had begun on the day of the crucifixion, the sixth day. To which day did they design to show reverence? There can be but one answer,—to the seventh day of the week, the Sabbath commanded by Jehovah.

5. John 20:1. This text speaks of Mary's going to the sepulcher on the first day of the week, but in no way does it attach any sacredness to the first day or connect it with the Sabbath.

6. John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and

stood in the midst, and saith unto them, Peace be unto you." It is oftentimes with a cry of relief and exultation that this text is brought forward in support of first-day observance. It is claimed that the disciples were here met to celebrate the first day in honor of Christ's resurrection, and that Jesus gave His sanction to the meeting by His presence and words. To this false interpretation of the text we conscientiously demur, and for the following reasons:

a. The disciples were not met at a place of religious service, but were in their own home. (See Acts 1:12, 13.) Here it is stated that the apostles abode together, no doubt finding it both cheaper and pleasanter to dwell together than to live separately.

b. The disciples were not engaged in a religious service at this time, but were partaking of a common meal together. In proof of this, see Mark 16:14, where, in recording the same meeting spoken of in John 20:19, it says, "Afterward He appeared unto the eleven *as they sat at meat*." If it is still urged that the meat here spoken of was the emblems of the broken body and spilled blood of Christ, then we refer the reader to Luke 24:42, which shows their meat to have consisted, in part at least, of "broiled fish" and "a honeycomb," elements of food which were never used in the celebration of the Lord's supper. Therefore we must consider our proposition demonstrated that the disciples were partaking together of their evening meal, and were not engaged in any religious exercises.

c. The disciples at this time, instead of celebrating the resurrection of the Lord by even meeting at their own home and partaking of their customary food, had no faith whatever that Christ had risen from the dead. In confirmation of this, we quote again from Mark 16:14: "Afterward He appeared unto the eleven as they sat at meat, and *upbraided* them with their *unbelief* and *hardness of heart*, because they believed *not* them which had seen Him after He was risen." Thus were the disciples rebuked by their Lord for *not* believing in His resurrection. How could they honor, or design to honor, an event in which they had no faith?

We have found, then, that the disciples were met in their own home, were partaking of a common meal together, and that at this time they had no faith that Christ had risen, but were rebuked of Him for their unbelief and hardness of heart. Certainly these facts do not prove anything for first-day sacredness. Do they prove anything against it?—Yes.

(Continued on page 9)

# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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## God Sends Blessings

BY DONALD F. HAYNES

God sends blessings to us all,  
With His peace He fills our hearts;  
Gracious, bountiful, and good,  
God, our Father, love imparts.

For the flowers He provides  
Beauty pure and fragrance rare;  
And for you and me as well,  
God, our Father, shows His care.

## The Ever-living Way

BY C. P. BOLLMAN

As comes late autumn, brown and sere,  
As rolls away the passing year,  
So onward comes with silent tread  
The day some love but others dread,  
When sin's dark night shall pass away  
And God proclaim eternal day.  
Then shall God's twice-born children  
come  
Rejoicing to their Father's home;  
From every clime, o'er land and sea,  
Are gathered all from sin set free.  
And crowned with everlasting life  
They bid adieu to mortal strife,  
And find new pleasures every day  
In Christ the ever-living way.

## Compensation

BY JESSIE BELKNAP

If life brings you burdens and sorrows,  
'Tis no more than others have borne;  
Why heap on their shoulders your troubles

When they have enough of their own?

Remember, there's some compensation  
For all of the ills life may bring;  
God always sends some special blessing,  
So losses lose some of their sting.

So if burdens seem overheavy,  
Sometime in life's journey you'll find,  
Of sunshine and love, extra special,  
To make your gray clouds silver lined.

## Thanksgiving

BY JANET C. ARCHIBALD

I THANK Thee, Lord, though dark the  
way  
Thou still art near; that I can say  
I know that Thou art wise to see  
Just now what things are best for me.  
That Thou art tender, Thou art good,  
And mysteries least understood,  
Griefs that seem too much to bear,  
Are not a sign Thou dost not care;  
But rather is Thy love so deep  
For every hungry, wandering sheep  
That ne'er was night too dark or lone  
For Thee to seek and call Thine own.

I thank Thee, though I dare not go  
One step alone, and cannot know  
What terrors lurk before, behind,  
Though I am weak, and sick, and blind,  
Though I go stumbling, bruised, sore,  
Yet Thou hast gone this way before,  
And Thou dost know each chasm black,  
Each devious way, each thorny track.  
No danger but Thine eye hath seen;  
Nor need I fear, if I may lean  
Upon those loving arms of Thine  
That bore a cross that should be mine.

I thank Thee for the love that Thou  
Hast wrapped about me even now,  
And for a faith that seeks to trace  
Some hidden miracle of grace  
In all Thy tender love hath planned,  
E'en though I do not understand;  
For though my course now turbid seem,  
Thou chose its source from some pure  
stream.

Yea, Thou art source and end for all  
Who are attuned to hear Thy call.  
So comfort, guard, and strengthen me  
Till I may come to rest in Thee.

## A Prayer

BY MONICA WILLIAMS

FOR our joys and friendships true,  
For the work we have to do,  
For the sorrows of life too,  
Father, we thank Thee.

For the hurt we cause our friend,  
For the heartless toil we spend,  
For the faith our words pretend,  
Father, forgive us.

For more light to see the way,  
For more strength the right to stay,  
For more courage well to pray,  
Father, please hear us.

For as we Thy kingdom seek,  
Humbly praying at Thy feet,  
Thou wilt all our trials meet  
And into life will lead us.

## He Understands

BY MINA E. CARPENTER

HE understands the problems that con-  
front us day by day,  
He understands the heartaches and the  
thorns that press our way;  
He knows how many times we've tried,  
and why we've failed, and so  
He bids us closer walk with Him, for  
He the path doth know.

His hand is never shortened that it can-  
not save from sin,  
His ear is ne'er too heavy to hear a call  
to Him;  
His eye is ever watchful as He scans the  
trail ahead,

His gentle touch gives courage as the  
path we onward tread.

How precious 'tis to meditate and know  
His love is true,  
To feel His blessed presence in the things  
we strive to do;  
To let Him lead us day by day until at  
last we stand  
Among that happy, ransomed throng  
within the Promised Land.

## Sundown

BY EDITH SMITH CASEBEER

SUNDOWN and rest for those who have  
grown weary

With toil and pain on earth's uneven  
road;

Sundown and rest, with heaven now so  
near me,

I wait almost in sight of God's abode.

I wait and rest me by the gleaming  
gateway,

And hear the music of an evening  
song;

As daylight fades into the deepening  
twilight,

I am content, for I have traveled long.

The morn was bright, but brighter still  
the noonday,

And there has come a golden after-  
glow;

Light does not die, though sometimes  
clouds and darkness

Hide from our eyes its shining here  
below.

Life's day is brief, but still a light keeps  
burning,

As twilight lingers in the purpling  
west:

Sundown has come, but this our conso-  
lation,

That with it comes for weary feet  
sweet rest.

## Recompense

BY CLARA ILES CEMER

JUST to know God is my Father,  
That He loves me as His own;  
Just to feel His hand is leading,  
When the way seems long and lone.

Just to know that nothing harms me  
When my faith in Him is stayed;  
And when dangers gather round me,  
Just to feel I'm not afraid.

Just to know my sins are pardoned,  
That He answers every prayer;  
Just to feel His holy presence  
Still surrounds me everywhere.

Just to know I'm in His service,  
Helping here and there each day;  
Just to feel I'm spreading sunshine,  
Cheers me all along the way.

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

BY CARLYLE B. HAYNES

(Concluded)

FIFTHLY, you are to enter the church with the full intention of following on to know Christ more perfectly, to be as thorough Christians as possible, to go the whole way with your Lord.

This is vital. I mean, that you should now have the purpose of making "full proof" of the power of Christ to sanctify your life. You should come into the church not merely intending to be a member of the church, to be saved in God's kingdom, but determined that whatever there is of purifying power, whatever there is of strength and grace, whatever there is of fullness of hope in the gospel, shall be yours.

The seriousness and solemnity with which we should pursue such a purpose I can set before you no more forcefully than by quoting to you two entries which I discovered in the diary of Jonathan Edwards, an eminent American clergyman of two centuries ago. When he was nineteen years of age, he wrote in his diary:

"I have this day solemnly renewed my covenant and self-dedication which I made when I was received into the communion of the church.

"I have been to God, and have given myself, all that I am and have, to God, so that I am not in any respect my own; I can challenge no right in myself; I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body or any of its members; no right to this tongue, these hands or feet; no right to these senses, these eyes, these ears, this smell or taste.

"I have given myself clear away, and have not retained anything as my own. I have been to God this morning, and told Him that I gave myself wholly to Him. I have given every power to Him, so that for the future I will challenge no right in myself in any respect. I have expressly promised Him, and do now promise Almighty God, that by His grace I will not. I have this morning told Him that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, or acting as if it were; and His law for the constant rule of my obedience; and would fight with all my might against the world, and flesh, and the devil to the end of my life; that I did believe on Jesus Christ, and receive Him as a Prince and Saviour, and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my Teacher, Sanctifier, and only Comforter, and cherish all His motions to enlighten, purify, conform, uphold, and assist me.

"This I have done, and I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me as entirely His own, and deal with me in all respects as such, whether He afflicts me or prospers me, or whatsoever He pleases to do with me who am His."

A little later, but still in early life, Edwards wrote this in his diary:

"On the supposition that there never was but one individual in the world at any time, who was properly a complete Christian in all respects, of a right stamp, having Christianity always shining in its true luster, and appearing excellent and lovely, from whatever part and under whatever character viewed:

"Resolved, to act just as I would do, if I strove with all my might to be that one who should live in my time."

I do not see how any one can be prepared to make a profession of Christianity who does not take substantially the same stand as Jonathan Edwards and adopt the same resolution.

For certainly no commands of the Bible are more positive than those which require us not only to aim at perfection, but to be perfect.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

"As He which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15.

The principle is that he who comes into the Christian church and makes a profession of Christianity should do so resolving to be as holy as possible; to be as dead to the world as possible; to be as deep in communion with God as possible; to be as eminent in love to God and in love to man as possible; to be as fervent in prayer, and faith, and humility, and self-denial as he possibly can be.

### Singleness of Aim

What I am calling you to is singleness of aim. You are to be a Christian before you are anything else. That is the chief aim of your life. The reason why there is so little comfort, peace, joy, and usefulness among the professed friends of Christ, is that they did not come into the church with this singleness and unity of aim, or, if they did, they soon abandoned it.

With many, to be a Christian, to live a life of religion, to be a church member, was only one of many plans which they formed; and one, more's the pity, which they often set aside for others. So of all their plans and purposes, those of their religion became the most flexible and yielding.

The demands of worldliness, at any cost of time and money and ease, they felt they must conform to. If there was any yielding to do, it was their religion which gave way. If any time was demanded for a new project of pleasure or fashion or business, it was taken from their closets rather than from their secular activities. Family worship and church responsibilities were abridged rather than the pleasures of worldly parties and associations. If, in the pressure of hard times, there was any curtailment of expenses required, it was made in the direction of the church; the cause of Christ was the first to suffer.

In such a life the least firm of all duties are those pertaining to the church; the most firm are those connecting the individual with the world of fashion and the world of business.

Now I say to you frankly, if you are coming into the church to be such a Christian as that, do not come at all. The church already has more of this class than it should have. It needs no more. If you do not intend to be a Christian before you are anything else, putting Christ and His church first in all your relationships, it will be better for you to make no profession at all.

If you intend, in any unexpected emergency, that the first acts of retrenchment shall be made in your religious obligations; that your Christian profession shall be continually giving way to the requirements of society, fashion, politics, and business; that all abridgments of time shall be taken from your periods of prayer and Bible reading, and your proper church activities and duties; you know very little of what it means to be a Christian, and should not presume to take it upon yourself to profess to be one until you learn more.

The only things in this world which should be held to rigidly and sternly, and inflexibly, unchangingly, and eternally, are the principles of Christ. Where this is not so, there is an utter failure to understand the true principles of Christianity. Just remember that heaven and earth are to pass away, but Christ's words, Christ's truth, Christ's church, will never pass away.

### Christ's Purpose for the Church

Finally, there is a sixth principle which I submit to you in these preliminary studies in our approach to the teachings of the church. It is that you should enter the church as the wholehearted and decided friend of any and every proper plan for the extension of the gospel message and the salvation of men.

\* Second talk to a baptismal class.

This brings us to a consideration of the purpose for which our Lord organized the church. What did He have in mind when He established His church and declared that it should continue from age to age? His plan and purpose is plainly stated in His own words:

"Go ye into all the world, and preach the gospel to every creature."

That is the purpose of His church. That is the reason it is in the world. Christ contemplates the enlightenment of the whole world. There is not a nation or a people left out of His consideration. The distant tribes of men on every continent and on every island are to hear the sound of the gospel of His saving grace. And the instrumentality by which this is to be accomplished is His church.

Every person who becomes connected with the church should be acquainted with this purpose, should believe in this purpose, should definitely accept this purpose, should sympathize with Christ in His purpose to send the gospel to the whole world, and should devote himself to the carrying forward of this purpose.

Of course every church member should be a friend of every feasible, proper plan to extend the influence of the gospel. He should look upon his time, his influence, his talents, his wealth, his property, everything he is and has, all as the property of his divine Master, to be employed in any way He may direct.

In all the activities of the church he should be prepared to share in carrying them to success. At all times he should rejoice in the opportunity for service in every plan for the salvation of mankind. This participation in the activities of the church should never be forced or constrained or unwilling. He should be just as willing to sacrifice his time and money and property to help the church forward with her great mission as Jesus Christ was to sacrifice His position in heaven, His comfort, His very life, to save us. He should be just as willing, if need arise and the call is given, to cross oceans and deserts, leaving home and friends and loved ones, to bring the saving message to lost man, as was the apostle Paul.

You may say to me that you do not now observe such devotion on the part of those already in the church. Sadly I confess it. It needs no great acquaintance with the church to see that not all have that fervent spirit of sacrifice which Christ requires for the finishing of His work on earth. And it needs

but little observation to see the effect when this is not so. When members of the church are more penurious with the church than they are with their own indulgences; when they join with the foes of the church in finding fault with every plan for advancing the cause of God; when to hide their self-indulgence they exaggerate the errors of those who are carrying forward the work, and throw obstacles in their way; when they look with indifference upon the whole enterprise of taking God's saving truth to the whole world of men; when they have thousands of dollars to lavish on themselves, on their homes, their dress, their care, their furniture, their children, their business enterprises, and their station among men, and only a few pennies to give to the work of their Redeemer, who died to save them; when they find it in their hearts to indulge themselves in parties of pleasure upon which they spend more than they give the church in a year; when they turn away coldly from the pleadings of a perishing world, it is not difficult to see that such a course will make the wheels of the gospel chariot drag heavily.

I would have you remember that there are devoted men and women who have just as much right as you to all the earthly comforts which you have, who have forsaken everything to labor in faraway lands, under disheartening and forbidding circumstances, to carry the gospel of the Son of God to dying man. The deepest hurt in their hearts is the coldness and indifference with which their enterprise is regarded by many of their associate church members in the homeland, professed friends of their common Lord.

Let me say to you plainly that we need not so much the accession of numbers to the churches as the addition of those who shall enter heartily into the work which the church is in the world to do. Nothing is gained to the cause of Christ—and nothing is gained to himself—when a man enrolls himself among the professed friends of Jesus Christ only to be a clog and a burden to the enterprise which the church is carrying forward under a divine commission.

So, if a man is doing his duty only when it coincides with his own interest; if he habitually neglects secret and family prayer; if he means to have only enough religion to make him respectable and provide him enough hope to get him into the kingdom; if he stands aloof from every plan and enterprise to extend the gospel, and indifferently watches a world go to destruction,—such a

man, instead of being a help to the church, is only a hindrance and a blight. Out of consideration for himself, for the church, and for everything honest and true and right, let him retain his connection with the world, and not seek to be counted among the friends of Jesus Christ. Let him not deceive himself, or attempt to deceive God and his fellow men, by enrolling among the people of God. Other helpers than these are needed. The church must have other friends, or it will be ruined. The world must have other helpers, or it will never hear the gracious sound of the gospel.

From the remarks which I have now made to you, both in this talk and in the former one, you will observe, I trust, that making a profession of acceptance of the threefold message of the gospel is much more than a form and a name. It has been my purpose in these preliminary talks to bring you to that conclusion.

#### *A Serious and Solemn Matter*

To take such a step as uniting with the Seventh-day Adventist Church is a serious and solemn matter. It is not to be done without thought. It is not to be done without a most thorough understanding of your own motives. The principles upon which you take such a step are to be understood. The reason which prompts you to this step should be known. The object at which you aim should be plainly seen. The stand which you take should be positive and decided. You should know what you are doing and why you are doing it. This step should be taken with such clear views, such firm convictions, with such a positive experience of conversion, that you should be able to maintain your position regardless of all the frowns, the contempt, and the opposition which you are bound to meet.

I am persuaded that my words will not deter those whose motives are right, and who have the root of the matter in them, and who are looking forward to taking this step because they have seriously considered, and positively determined, that their lives are to be altogether devoted to the Lord Jesus.



We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.—*"Christ's Object Lessons,"* p. 133.



## Sketches and Memories of James and Ellen G. White

### XXXVIII—The Civil War Crisis

BY WILLIAM C. WHITE

DURING the years 1860-63, while the final successful steps were being taken in the development of church organization, there arose with increasing intensity other new and grave perplexities. The political strife in the United States, culminating in the Civil War, brought to the front problems the solution of which not only affected the church's relation to current issues, but was to mold its policy during even more troublous times.

As national questions became increasingly prominent and conditions grew tense, there was great danger that the minds of the believers would become so absorbed in political issues that they would be diverted from their work of proclaiming the message. And there was danger that the public would lose interest in the message as their attention was absorbed in national affairs.

Both these dangers were anticipated by James White. In the late summer of 1860, when the excitement of the Presidential election was at its height, he sounded an editorial note of warning against being drawn into the political controversy. He counseled the ministers either to conduct their efforts in "small places, away from the heat of political strife," or to close them for the season. He wisely avoided either condemning or advocating the exercise of the ballot, stating:

"We are not prepared to prove from the Bible that it would be wrong for a believer in the third message to go, in a manner becoming his profession, and cast his vote. We do not recommend this, neither do we oppose."—*Review and Herald*, Aug. 21, 1860.

#### Vision at Parkville

Meetings were appointed in Parkville, Michigan, for January 11 and 12, 1861. These were attended by James and Ellen White, J. H. Waggoner, Uriah Smith, and J. N. Loughborough. On Sabbath, January 12, after Mrs. White had spoken, she was taken off in vision. In this vision it was revealed to her that a terrible war was about to take place. She was given views of armies in conflict, with terrible carnage by bullet and bayonet. She saw battlefields covered with dead and dying. She witnessed scenes of suffering in overcrowded prisons, and she saw homes where distress and anguish reigned because

of the loss of husbands, sons, or brothers.

After coming out of vision, she looked around the house, and said sadly, "There are those in this house who will lose sons in that war." \*

At the time this vision was given, the political developments were viewed apprehensively, but neither the North nor the South was expecting that the conditions, however serious, would lead to the great conflict which was revealed to Mrs. White and which actually took place within the next four years.

#### Difficulties in the Field

As the war progressed, perplexities incident to the war increased. Reports from the workers in the field indicated difficulties in connection with the proclamation of the message. Elder William S. Ingraham reported that the Illinois tent was laid up, because "it is useless to pitch the tent in new fields while the war excitement lasts." From Rochester, New York, Elder M. E. Cornell reported: "The war excitement was so great we had to adjourn for two nights."—*Review and Herald*, Aug. 26, 1862.

Notwithstanding the difficulties attending the holding of public efforts, there were compensating conditions. The troubles and perplexities made the hearts of our brethren sober. They sought the Lord more earnestly, were more zealous in missionary activity in the communities where they lived, and the Lord blessed them with many souls.

#### Relationship to Governments

With governing bodies calling men into service, Seventh-day Adventists were faced with the important problem of their relationship to government authority. The general attitude of the brethren toward this new problem was well expressed in the following words from a correspondent:

"We owe an allegiance to the government under which we live. We are bound to sustain the government until the government shall require us to disobey God, then we must not hesitate as to which we shall serve. . . . I trust the Lord will save us from this great trial; but if the trial must come, I pray God for wisdom and strength to glorify Him by keeping His commandments."—H. E. Carver, in *Review and Herald*, Oct. 21, 1862.

\* For further details of this vision and of the accuracy of its fulfillment, see "The Great Second Advent Movement," pages 337-340.

#### Instruction Through the Spirit of Prophecy

In January, 1863, "Testimony to the Church," No. 9, was advertised in the *Review*, with the statement that it contained instruction regarding "the war, and our duty in relation to it."

Regarding some who were boldly asserting that they would die rather than submit to a draft, should they be drafted, and who had criticized the position taken by James White and other leaders, the testimony declared:

"I saw that those who have been forward to talk so decidedly about refusing to obey a draft, do not understand what they are talking about. Should they really be drafted, and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink, and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith, was only fanatical presumption."—"Testimonies for the Church," Vol. I, p. 357.

The following excellent caution was given against maintaining a boastful, confident attitude as to how a future crisis would be met:

"Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet, and when interrogated, will simply state what they are obliged to say in order to answer the inquirer."—*Ibid*.

In an earlier view given to Mrs. White at Roosevelt, New York, August 3, 1861, she had been shown not only the war in the United States, but future and more general conflicts in the world. What she wrote then can be better understood today than when it was written. After a conflict in which not one nation alone was involved, but in which the "inhabitants of the earth" would be "in the utmost confusion," there followed what "seemed to be a little time of peace." Following the mention of this period, she wrote:

"The inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'"—*Id.*, p. 268.

#### Noncombatants

The day finally came when Seventh-day Adventists found that they must declare their position on the matter of bearing arms if they were to be

freed from this part of service to the government. They firmly took their stand that while willing to serve the government, which afforded them protection and liberty, yet they could not conscientiously take part in bearing arms.

Under most trying circumstances our young men who were drafted remained loyal to the God of heaven, while doing their duty to their fellow men. They endeavored to let their light shine in the army. In response to their call for literature, a tract fund was raised to furnish them with reading matter which they might distribute among their associates.

#### *A Call to Prayer*

As the great struggle wore on, the Adventist leaders were appalled as call after call was made for men.

In a forceful editorial, Elder White expressed his personal conviction that the impressive petition of the angel of Revelation 7:3, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads," "symbolizes earnest prayer on the part of God's loyal people at the present period" for the holding of the winds of war.

A few weeks later, another call for humiliation and prayer was issued by the General Conference Committee, in a two-column article entitled, "The Time Has Come! for the Fulfillment of Revelation 7:3." The brethren were urged to set apart four days, from Wednesday, March 1, "and con-

tinuing till the close of the following Sabbath, as days of earnest and importunate prayer" for the ending of the conflict. Business was to be suspended, church services were to be held daily at 1 P.M., and two meetings were to be held on Sabbath.

On the day appointed five thousand Seventh-day Adventists petitioned Heaven, that for the sake of the cause of truth which was being hindered, the war might be brought to a speedy close. A few days later the word was spread throughout the land that the war was over. And while there was rejoicing that the terrible slaughter had been brought to a close, "God's loyal people were on their knees, blessing Heaven for the answer of their prayers, and weeping with joy over the faithfulness of God in fulfilling His word."—*Review and Herald*, April 25, 1865.

Little do we realize what we today owe to the pioneers who in those days of perplexity were led to adopt an attitude toward war that enabled them to maintain the respect of government officials for their loyalty to the ordained powers that be, and that without compromising their loyalty to God in obedience to His commandments. The history they recorded at that time has made it possible for our young men to be recognized, not as pacifists, but as noncombatants, ready to give fullest allegiance to earthly governments, so long as they need not violate their conscience in so doing.

## *Essentials of a Good Education*

To begin with, one should acquire the habit of listening attentively to his father and mother. They know a good deal and are willing to share their treasures of knowledge. It is well to "go through school," including kindergarten and college. College degrees are ornamental and may be useful.

One should realize that commencement day is what its terms indicate—the beginning, not the finishing, of things that enter into the serious business of life. When the diploma is bestowed, the career really starts.

The art of observing things should be faithfully cultivated. There are persons who go through this mightily interesting world and see little that is worth mentioning.

Personal contacts of a worthy nature are indispensable. There is a credible tradition to the effect that James G. Garfield is the author of the oft-quoted declaration, "My definition of a university is Mark

Hopkins at one end of a log and a student on the other." Some of us can testify to the incalculable value of intimate acquaintance and warm friendship with teachers who were well informed, who had the happy faculty of effectively imparting their information, and who, best of all, possessed that magnetic and inspirational power which impelled us to sincere efforts to learn and to achieve. To the end of our days we need constantly the stimulus of helpful associates, men and women superior in character and attainment, who contribute generously to our intellectual and moral welfare.

Carlyle said that "the true university of these days is a collection of books." You can size up a preacher pretty accurately by glancing over his library. Presumably one reads and studies carefully the prescribed textbooks while pursuing his college course. After he turns his back on his alma mater he had better cling

to the reading habit, persistently and strenuously, as long as he lives. The main reason why many professional men never rise above the level of mediocrity is that they have a scant acquaintance with books. One's reading should be as varied and extensive as possible. In addition to familiarity with the up-to-date literature of one's own profession, there should be acquaintance with the best available in history, philosophy, science, biography, fiction, poetry, theology. We have to "redeem the time," as the days, months, and years come and go, if we are to be well read, for this is a busy world and we must do things efficiently. But it is amazing how much reading may be accomplished by men and women who have much to do.

Travel means much to the person who would acquire a good education. Some of us, on account of limited financial resources, cannot afford a trip around the world, or even to Niagara Falls. But when the opportunity comes, we ought to go as far as we can, and see the best there is to see. We need to be "choicy." . . .

No man can be truly and liberally educated until he knows Jesus Christ as Saviour, Teacher, Fellow Worker, and Friend. "I am the truth," He declared, and no one can effectively challenge the statement. He is the truth, as well as the way and the life, and to know Him is to enter into possession of things that have to do with the riches and treasures of passing days and ages eternal. To fail to sit at the feet of the Great Teacher is to miss the supreme thing in education. To learn of Him is to realize knowledge at its highest and best.—*W. E. M., in United Presbyterian*, July 16, 1936.



### *The Road to God*

BY NATHANIEL KRUM

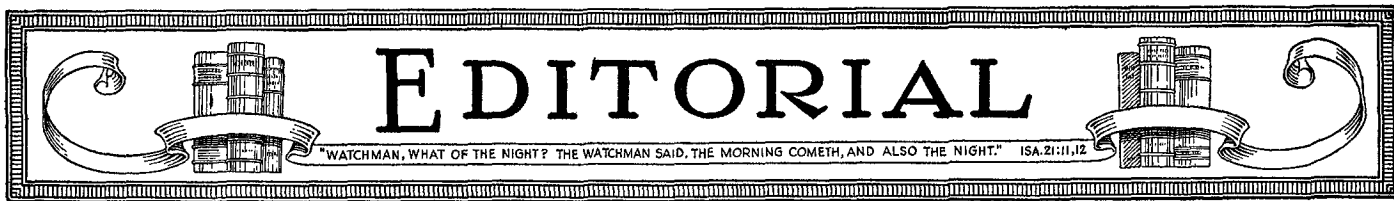
Show me the living way,  
And I shall never stray!

A thousand paths before me lie,  
A thousand roads I may not try,  
Unless the Guide attend me.  
For Satan points to paths of sin,  
Inviting me to walk therein;  
But Jesus will defend me!

Show me the perfect way,  
And I shall never stray!

O lead me up to Zion's gate,  
Where rest and peace and plenty wait,

And seraphim applaud.  
And there I'll drop my earthly load,  
And serve the Guide who cleared  
the road  
Which led me up to God.



## *The Present Disillusionment of the Liberals---No. 1*

### *Part 12, The Trend in Religious Thought*

WE have already traced the various factors and forces that contributed to the creation of what is often described as the modern mind or the modern mood. In particular, we have endeavored to show how the modern mind has related itself to the subject of religion and revelation in general and Christianity in particular. We have observed the gradual eating away of the structure of revealed religion by the corrosive acids of modernity.

But today something very strange is happening in the camp of the liberals, whose army has steadily increased for a generation, by desertions from the camp of historic Christianity. For long years the camp of the liberals was known for its mirth and rejoicing. They had a decreasing willingness to say with Pippa that "God's in His heaven," but they were increasingly certain that "all's right with the world." And they had nothing but contempt for those in the camp of traditional Christianity who were such obscurantists as to believe that man is essentially evil, and that something much greater than education and environment are needed to exorcise this evil. Man is the master of things, concluded the liberals, and his mastery of all things material ensures an ultimately ideal world. What more could be desired?

#### *Sound of Rejoicing Dies Away*

With this attitude and reasoning all of us are acquainted, for we have heard it in increasing volume for many years. But today the sound of rejoicing has died away, though the echoes of former rejoicings are answered here and there in the camp with a resounding shout. But the shout sounds hollow, and creates the suspicion that fear, not confidence, dominates the shouters—a fear that they seek to drown with the noisy repetition of threadbare shibboleths. To those who have not been watching keenly the developments of the very recent past, this statement may seem incredible. But it is true, nevertheless. The evidence presented will be the admissions of

liberals themselves. One author thus opens a work that he wrote in 1934:

"No one who has kept in touch with the recent trend of religious thought and discussion can fail to be aware that something calamitous has been happening to the type of theology known as 'Liberalism.'"—*"Realistic Theology,"* by Walter Marshall Horton, p. 1. He adds that "fifteen years ago, at the close of the World War, Liberalism was still self-confident and aggressive."—*Ibid.*

#### *The World War*

There are many causes that have operated to bring about this disillusionment. Prominent among these was the World War, though the effect produced by this cause was not clearly evident until a few years afterward. Liberals who had been proclaiming that war was coming to an end, quickly adjusted the terrible conflict to their philosophy by declaring that it was a war to end war, a holy crusade for righteousness, freedom, and liberty for all. They were confident that Tennyson's poetic forecast of a parliament of the world would be realized as soon as the noise of battle had ceased and the holy crusaders could arrange affairs. But the aftermath of the Treaty of Versailles, and the early proofs of the impotence of the League of Nations, produced a profound reaction and disillusionment, the full force of which is not realized even today.

#### *The Depression*

And then came the world-wide economic depression. The aftermath of the war had shattered the optimistic belief that a politically ideal world was within easy reach. The economic depression shattered the hope that a materially stable world was about to be realized. The collapse of these two ideas brought with it the collapse of the whole utopian philosophy of a heaven on earth that men would construct by their own efforts. The demoralizing effect of this for Liberalism is evident when we remember that for long years the subtle trend of the whole movement has been away from supernatural-

ism, and toward the program of making this world of ours the best place in which to live, with no assurance of a world beyond.

These two mighty forces, the war and the depression, have so shaken liberal thought as to start entirely new trains of thinking, or in some instances to start thinking back again along lines that sound strangely old-fashioned.

#### *New Thinking on Sin*

Take first and most prominently the new thinking that is being done on the matter of sin. The question of sin has provided a basic point of departure, in religious thinking from the very earliest days of Liberalism in its controversy with historic Christianity. Today there are many liberals declaring fervently that there is something the matter with this world besides the abstract evils of society at large; that evil comes very much closer home than merely the close-pressing atmosphere of a bad environment. There are liberals today who are talking about evil in a way that sounds more like a statement of the Calvinistic doctrine of original sin and total depravity, than anything else.

Back in 1931, when this present trend was not so clearly evident, Professor Reinhold Niebuhr, a widely quoted liberal, wrote an article under the arresting title, "Let Liberal Churches Stop Fooling Themselves." He opens his article with a comment on the statement of "a well-known liberal clergyman," who, on coming back from a trip to Europe, expressed some very hopeful and optimistic views concerning the subject of harmony and peace over the earth. He challenges this statement as false, declaring that Europe is today "in many respects, in a more perilous position than it was in 1914."

But he does more than challenge this characteristic optimism of his fellow liberals. He proceeds to explain why they continue to view the world through rosy glasses, and fail to see the sordidness and danger present on every side. Says he:

"Liberal religion has a dogma, and it views the contemporary world through the eyes of this dogma. The dogma is all the more potent in coloring opinion because it is not known as a dogma. The dogma is that the world is gradually growing better,



and that the inevitability of gradualness guarantees our salvation."—*Christian Century*, March 25, 1931.

He then tells of the origin of this dogma, and of how it has prevented its believers from drawing sound conclusions:

"The liberal church has held to this dogma ever since John Fiske and his school made the doctrine of evolution acceptable to the religious mind and heart. . . .

"The real fact about our civilization is that it is flirting with disaster. . . .

"Meanwhile the church lives in a comfortable world. It sees the sorry state of our civilization, and yet it does not see. We can see only what our dogmas and preconceptions permit us to see."

Farther on in his article he remarks that the liberal church "fails to understand the diabolical aspects of human life," and adds further:

"The liberal church is easily fooled by the little amenities which have always veiled the nakedness of the lust for power. It is fooled as well by the superficial harmony of interests which society creates by subjecting the interests of one portion of the population to the interests of another. Any contemporary view of any society reveals a kind of peace; but it is a peace without justice, and the battle is bound to be reopened. . . .

"That is why romantic religion is dangerous, and that is why liberal religion is not now an effective agent of moral redemption in our contemporary society."

Dr. Niebuhr leaves little to be desired in this indictment. He charges his fellow liberals with a more slavish following of dogma than they have ever charged against Fundamentalists. Worse than that, he charges them with following a dogma that rests on false notions regarding mankind. Yet his critical observations are but typical of what is to be found in many liberal works coming from the press today, particularly works written by the younger generation of liberal theologians. Wilhelm Pauck, writing in the recent widely discussed book, "The Church Against the World," indicts Modernism for having "adopted a philosophy and a world view which are dramatically out of accord with the character of religion, and of Christianity in particular."—Page 56.

#### A Doleful Confession

Professor Edwin E. Aubrey, in his work published in 1936, entitled "Present Theological Tendencies," makes this observation in his closing chapter:

"The brave new world which the World War was to usher in, has not materialized. Human nature has proved more recalcitrant than had been expected by the apostles of social control. The literary realists have reminded us of the depths to which men and women can sink."—Pages 223, 224.

A prominent religious editor discusses the situation under the almost-sensational title, "Back to Sin." Says he:

"For hosts of religious thinkers who have something approaching a realistic sense of the appalling character of the contemporary world, the idea once held of an unbroken continuity between man and the divine has become almost impossible of acceptance."—Paul Hutchinson, in *Scribner's*, October, 1935.

This is in line with a statement made to us recently by the president of a leading liberal theological seminary. He declared that we must revise our ideas about the divinity of man and the humanness of God, that there is a much wider gulf between the two than was formerly believed by many preachers. This idea that is taking hold of liberal minds, that God is far above man, or rather that man has sunk far below any conception of the divine, contributes to a revival of the orthodox doctrine that God is above and apart from what He has created. The whole tendency of liberalists had been to emphasize the immanence of God. They described Him as "closer than breathing, nearer than hands or feet," until they had almost dissolved God in the very processes of nature, by a pantheistic confusing of God with the operations of nature.

#### "Is Calvin Coming Back?"

There are those who feel so decidedly that Liberalism is beginning to reckon seriously with sin that they are ready to raise the question, "Is Calvin Coming Back?" Under this title one writer in the Modernist quarterly, *Christendom*, tells of how the former "high estimate of human nature" is disappearing, and that we now have a new insight into the evils, both of men and of institutions. This situation leads him to declare:

"This insight is nothing more nor less than a rediscovery of the universal 'cussedness' of human nature, which is one of the roots of the doctrine of original sin."—Arthur Cushman McGiffert, in *Winter*, 1936, issue.

The pastor of one of New York's largest churches, a man who has probably done more than almost any other pastor to popularize the cause

of liberal theology, stated not long ago that the idea of sin had been too lightly held, as expressed by the blindly optimistic phrase, "Evil is but the shadow cast by good." He was emphatic in declaring that we must realize that men and nations can go to hell and damnation here and now. In other words, we must realize that there are very real and terrible forces that can take men down the road to destruction, a truth that had almost been forgotten because of the dominance of the idea of inevitable progress. F. D. N.



### The Sabbath in the Gospels

(Continued from page 2)

The disciples had observed the seventh day in resting according to the commandment, and were now using the first day in a common and usual manner. Two of them went off down to Emmaus (Luke 24:13-15); some went to anoint the body of Jesus, a work they would not do on the Sabbath (Luke 24:1); and others shut themselves up behind closed doors for fear of the Jews (John 20:19; Mark 16:14).

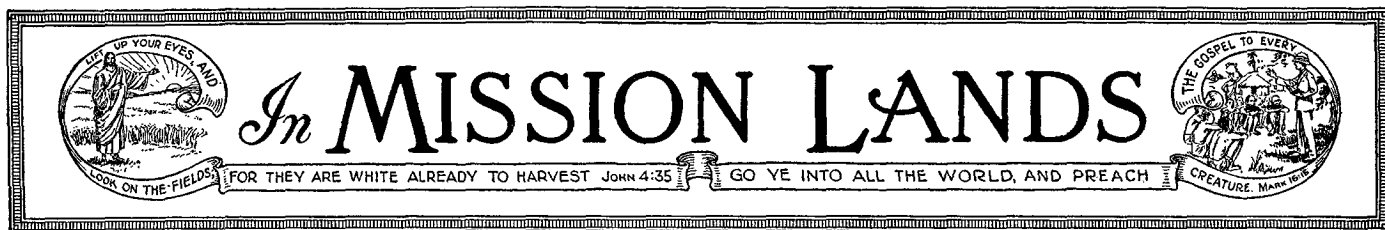
We have now noticed every text in the four Gospels which speaks of the first day of the week. In not a single instance have we found the first day called a Sabbath, nor have we found any titles of sacredness attached to it. In no case have we found the disciples honoring it, but, on the contrary, using it for the performance of common duties. By these facts we are again brought to the conclusion that the day of which Christ proclaimed Himself to be the Lord, the seventh day of the week, is the only Lord's day and Sabbath now binding upon the Christian church.



Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."—"Christ's Object Lessons," p. 111.



You live but once, so make your best of life.—*Euripides*.



## Another Advance

BY A. E. HAGEN

A NEW mission was organized at the end of January of this year (1936) in Brazil, which comprises the state of Goyaz and a part of Minas. It is vast in extent and relatively low in population, but is included in the program of the advent movement, which means a whole world warned and a finished work in this generation. For the first five months, the writer was busy taking inventory of the new field, that is, traveling over the vast extent, to learn the needs and possibilities. It is indeed a fruitful field and one in which the people respond to the urge of the Spirit through the word.

We had the privilege of holding the first general meeting from July 25 to August 1. The meeting was held on the farm of A. N. Allen, a retired missionary, in an improvised chapel, out in the midst of the beautiful scenes of nature. Nature is rugged here, and so are the people and customs. God was present, and we had eight days of spiritual uplift as we examined the Scriptures and prayed and sang together. Some of those present rode on horseback for twelve days to attend these meetings. Among them were two of our sisters, one of whom carried a baby in her arms all the way.

About one hundred people were present. On the last Sabbath, seventeen were baptized in the beautiful stream near by. Afterward the Lord's supper was administered. Twenty-two are now in a baptismal class, one of whom is a man who has killed two persons in an adjoining state, but whose heart has been made tender. He bought a Bible and declared his intention to serve the Lord.

Valuable assistance was given by Leon Replogle, of the South Brazil Union, who cared for the interests of the Missionary Volunteer and Sabbath school departments. Especially do I desire to emphasize the excellent medical-missionary work that Elder Allen is carrying on in that far outpost of civilization and of the schoolwork that Sister Allen is doing. The Allen family have had long experience in pioneer work and

seem to feel at home only in mission lands. Their hearts turn to the neglected and forgotten parts of earth.

Elder Allen purchased an abandoned farm out in the wilds, and moving into an old primitive house, began to visit the neighbors, who are few and far between. As he has a good practical knowledge of the treatment of disease and also of dentistry, he began to give simple treatments and to extract teeth. After several months, his influence spread over the country round about, and he has broken down prejudice and turned many hearts to searching the Bible. How much is this kind of

work needed to alleviate the misery of our world, and how clearly he has proved that the medical work is the right arm and opening wedge of our truth.

Sister Allen, who is really tired from the years of service and sacrifice, is conducting a school for the children and youth, and opening up the way for the establishment of a good church school there in the near future.

Thus the King's highway is being opened up, the stones gathered out, the mountains leveled, and the valleys filled. Soon the King of kings and Lord of lords will come and gather His children from all corners of the earth.

Pray for the new mission of Goyaz, that the work may be finished faithfully and on time.

## An Interesting Story of Progress

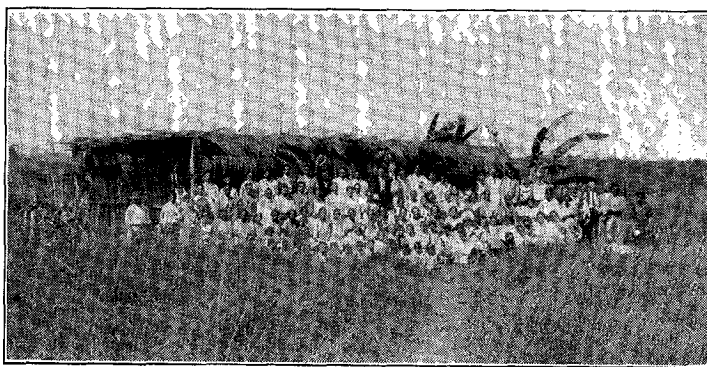
BY W. R. ELLIOTT

THE French islands of Martinique and Guadeloupe, with several smaller islands belonging to Guadeloupe, have a population of a little more than half a million people. These islands are almost 100 per cent Catholic. Some of the Protestant denominations have done a little work on both islands, but their work has never grown to be strong. Lately, nothing has been done, and the field has for some years been practically abandoned. For a number of years Seventh-day Adventists have done some work on the two larger islands. Several years ago Philip Giddings labored there, and he was followed by M. N. Isaac. Both of these men are now laboring in the Haitian field.

About the time Elder Isaac left the field, we called H. H. Dexter to take

charge of the work in these islands, and in 1929 they were organized into the French West Indian Mission, with headquarters at Fort de France, Martinique. At that time we had only two churches on the island of Martinique—one in Trinite on the east coast, and one in the city of Fort de France, the capital of the island. At that time these two churches had a combined membership of forty-eight. Sister Harrison was living at Grip-pon, on the island of Guadeloupe, and through her efforts a few believers had been won to the truth, though no church has ever been organized there. There was a Sabbath-keeping family from Europe living in Guadeloupe at that time, and these were the only Sabbathkeepers on the island of Guadeloupe. Then we had

The Improvised Chapel Where the First General Meeting of the New Missao Goyana Was Held



only two organized Sabbath schools in these islands, with a membership of forty-four.

In 1930, Elder Dexter came to the islands and took charge of the work, living in Fort de France, Martinique. He continued to labor in those islands until the serious illness of his wife obliged him to lay down his work and hasten with her to the States. This was in 1931. It then became necessary for us to seek another superintendent to direct the work of the mission. A call was placed for W. H. Atherly, who was a colporteur of long experience in the States. Brother Atherly and his wife arrived in the field the latter part of 1931, and immediately entered upon their work. His long experience in the book work and the knowledge of its importance, prompted him to begin at once to enlist and train colporteurs for the sale of literature in these islands. The success that immediately attended his efforts will be seen in the following figures: In 1931, the year he came to the field, our total deliveries amounted to \$95.85 for the year. The next year, after he had had time to enlist and train colporteurs and set them to work, we delivered \$1,962.77 worth of books. From the beginning of 1932 until now, reports show that we have actually delivered in the field a total of \$10,479.75 worth of books.

#### *Excommunication Threatened*

As a result of this work, interests sprang up all over these islands, and many are keeping the Sabbath and calling for help. In March, 1933, the Catholic Church was so impressed with the work our colporteurs and others were doing that the following decree was posted on the door of every Catholic church in the island and its dependencies:

"Having called upon the holy name of God, having consulted the members of the Episcopal Council, using the powers that are granted us by Rome, we declare excommunicated:

- "1. All who have adhered to the heresy of the Adventists.
  - "2. All who are rebaptized.
  - "3. All who attend their preaching or take part in their assemblies.
  - "4. All who aid them with their counsel or money.
  - "5. All who read their books in which are contained their heresies.
  - "6. All who buy these books.
  - "7. All who lend or borrow these books.
  - "8. All who do Adventist propaganda.
- "In consequence of this excom-

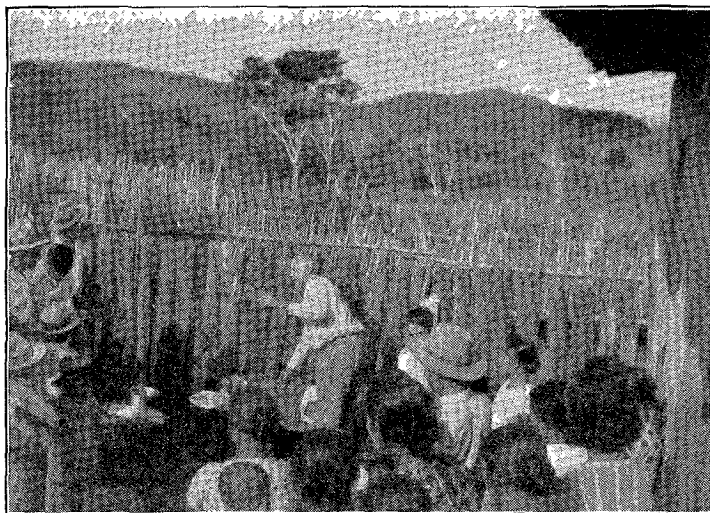
munication, entrance to the church is forbidden to said persons excommunicated, also the reception of the sacrament. They shall not be allowed to participate in public prayers.

"If they become converted, they cannot be readmitted to the church nor receive the sacrament until after a trial, the nature and duration of which shall be left to the prudence of the priest of the parish.

"If they become converted at the time of death, they can be relieved of their excommunication by the priest whom they shall address to receive the last sacrament, but they shall be deprived of the Christian burial.

"In seeing the efforts that the heretics make to introduce Protestantism in Guadeloupe, we do not hesitate to call upon our Lord Jesus

A. N. Allen Demonstrating How to Give Fomentations, at the New Mission in Brazil



Christ that He take defense of His religion and of His divine mother Mary."

Notwithstanding this drastic decree, the people continued to buy our books and to attend meetings whenever they had an opportunity. Year by year the work in these islands grew under the direction of Brother Atherly, until the health of his wife obliged him to resign his work and return to the States. We then called A. Orville Dunn to take the work, and he is now in charge of the work on the islands. His wife is acting as treasurer. Brother Dunn has been ordained to the ministry since coming to the field; and Brother Berle, in Guadeloupe, who was a successful colporteur, is now giving his time to the work of the ministry. Brother Jean-Elie is in charge of the colporteur work, and Sister Louise Lédran is doing Bible work in Martinique.

More recently M. Linzau has been engaged to labor in the ministry, and is located in the town of St. Pierre, Martinique.

#### *Rapid Growth*

Since the beginning of our colporteur ministry, the work in these islands has grown very rapidly. We now have six organized churches, with a total membership at the present time of 270; and there is an excellent prospect that it will be more than 300 by the end of this year. The Sabbath schools have also made rapid growth. There are now fourteen organized Sabbath schools, with a membership of 317. When I first landed at Pointe a Pitre in December, 1928, we did not have one Sabbathkeeper in the city, nor any work going on there. We now have an organized church of sixty members there. A church building is greatly needed. We have a company of Sabbathkeepers in Grippon, and another company in Basse Terre, the capital of Guadeloupe. There is another com-

pany located in Capisterre, and all of these will be organized into churches in the near future.

#### *Persecuted but Protected*

At the time of my visit, Brother Dunn had, for some weeks, been planning for a baptism in Guadeloupe, and while I was there we drove four miles down to the coast from Pointe a Pitre, and there, in the beautiful waters of the Atlantic, he baptized twelve persons, who were added to the churches on the island. A few days before that, at Basse Terre, he baptized five. At that time, some people who were opposers of our work there proceeded to stone Brother Dunn and the converts during the baptism, but fortunately no one was struck. One Sunday night in Pointe a Pitre, while I was speaking to our people in the hall where we met for worship, some people gathered in the street and stoned the building. None of the stones fell inside. They only fell on the roof, and were thrown, I think, merely to annoy us.

The mission owns only one church

building at the present time. All our other churches meet in rented halls. Sister Harrison, who lives at Gripon, and through whose efforts, largely, the little group of believers there was raised up, deeded to the mission two and a half acres of land, and built, at her own expense, a nice church capable of seating about 150. At the rear of the building she added three other rooms to be used by the pastor when one should be sent there. This is our only church building thus far, but buildings must be provided in Fort de France and in Pointe a Pitre, and later on, buildings will have to be provided in Basse Terre, Capisterre, and other places.

#### *Adventist Teachers in Government Schools*

We are greatly encouraged by the rapid growth of the work in these islands and the interests that are constantly springing up on every side. There is a prospect that an excellent work will be done in the near future on the little island of St. Martin. In the island of Guadeloupe, schools are taught on Saturday. In the last two or three years, several government school teachers on that island have accepted the truth, and are members of our church. Among these are Brother and Sister Chovino, Brother Bigord, M. Henri Beauregard, and one other, a sister, whose name I cannot now remember. When it became evident to the government that these people were sincere in their intention of keeping the Sabbath, they transferred them to the island of St.

Martin to teach schools there—all except Brother Beauregard, who has recently accepted the truth and is being transferred there now. Elder Dunn, writing about this in a recent letter, says: "That will put Seventh-day Adventist teachers in every school on the island. Now the mayor is thinking of establishing a secondary school in Marigot, the chief town on the island, and of asking Brother Bigord to take charge of it.

"Our Adventist teachers have been doing good work, and their pupils are making a good impression on the public. We thank God for this evidence of His blessings." Elder Dunn says further: "We have just received an excellent testimony from the mayor of St. Martin. He was talking with the chief of the department of public instruction in Guadeloupe, and said, to him, 'As far as possible I want you to send Seventh-day Adventist teachers to St. Martin, for their influence is being felt all over the island in a very marked way. Their influence is doing much to lift the moral tone of our people, and we want all you can send us.'"

We are confident that in spite of all opposition, the work in these islands will grow to be as strong as it is in any other part of our field. The success now attending our work there is in a very large measure due to the faithful efforts of the colporteurs and the influence the books are having on the hearts and minds of the people. Pray for the work in these islands.

our workers have been visiting these centers and distributing among the crowds that throng them, the small tracts to which we have referred. As many as 200,000 copies have been given away at a single festival. These occasions are times when large quantities of advertising materials are also distributed. The ground is littered with papers that have been thrown away. Our workers all testify that it is a rare thing to find one of our tracts that has been cast aside. It was my privilege a few months ago to attend the Juggernaut festival at Puri. In two days, 30,000 tracts were distributed there. That was the entire supply then available in the Oriya language. At that time I looked particularly for our tracts among the papers lying about, but found none at all. On the other hand, we had many requests for additional literature.

#### *"It's Gone!"*

Our mission station at Progaspuran in South India is on the line of pilgrim travel to Trichendur. A young schoolboy going to a near-by town on an errand, gave a copy of a small tract entitled, "How to Obtain a Clean Heart," to a respectable Hindu gentleman who was returning from Trichendur, where he had gone to bathe in the sea. He began to read it, and as he read, tears came into his eyes and rolled down his cheeks. After one reading he sat as in thought, and then read it through the second time. Again he was in meditation. Suddenly he exclaimed, "It's gone! It's gone!"

"What's gone?" his neighbors asked.

Then he continued. "I have been to Kasi [Benares]; I have been to Rameswaram; I have bathed at Kattaram; but always I have come away with the same heavy load in my heart. This morning I bathed and worshiped at Trichendur, and the same load remained. But since I have received this little book and prayed the prayer that is written here, it is gone," and turning to the boy he said, "Please let me keep this little book."

Shortly after this the lad left the train, and our pilgrim brother went his way; we have not heard from him since then. The tracts that are distributed at these fairs find their way to distant villages, and from time to time our workers come in touch with the fruitage.

#### *Tract Did Its Work*

In another section of India a worker visited some isolated Christians in the outcaste section of the

(Continued on page 26)

## *The Villages of India Call*

BY L. C. SHEPARD

ONE of the great tasks that face the people of God before Jesus can come is to make known the gospel of His saving power to the multitudes of India. Southern Asia, of which India is the major part, is a comparatively small portion of the land surface of the earth, but it contains approximately one fifth of the population of the whole world. Only ten per cent of this enormous population of 400,000,000 live in towns of 50,000 or over. The mass of the people live in 756,000 villages. At the present time there are about 600 workers of all classes engaged in carrying the third angel's message to these peoples. Should they attempt to make the round of the villages of India alone, spending only one day in a village, it would require more than three and one-half years to complete the circuit.

The low standards of living pre-

vailing in the villages, combined with the high rate of illiteracy (in many villages only one person is able to read), make it very difficult for colporteurs to earn a living circulating our subscription literature among the smaller villages. In the medium-sized towns where the educated people tend to congregate, our colporteurs do fairly well. In order that the truth may be placed before the masses in the villages, a series of small tracts has been prepared. These leaflets are circulated very widely at the religious fairs and melas, which are thronged by millions each year.

The people of India, though idolaters or followers of Mahomet, are very religious, and are earnest in their search after God. Millions of them make long, weary pilgrimages in order to worship and bathe at their holy places. In recent years



Conducted by Promise Kloss

## A Survey of Social Conditions\*

BY ARTHUR W. SPALDING

(Concluded)

### Within Our Ranks

LET us now look to our own ranks. Although we are encouraged by the earnest desire and devoted effort of a great many of our parents to have their children trained for God, we have to note that in a large part of even such a company there is little clear knowledge or constructive effort to accomplish their wish. They pray for their children, admonish them, sometimes punish them; they may help them with their Sabbath school lessons. But to teach them intelligently and diligently the things of God in their own physical, intellectual, social, and spiritual lives, is beyond very many parents. They weakly trust to the Sabbath school, the church school, and the Young People's Society for results which these alone can never give.

In many of our homes the vicious comic papers are freely allowed to children; in quite as many the radio blares forth its vaudeville, its jazz, and its exciting continued stories. The moving-picture theater is still the disrupter and the destroyer of many Seventh-day Adventist homes. Yet again, in many, the diet, despite three quarters of a century of teaching, is such as to lower resistance to both physical and moral disease, to cultivate disregard of the Testimonies of God, and to excite appetite and passion for stronger stimulants and grosser indulgences.

We are not, upon the surface, troubled with the problem of liquor drinking and tobacco using. The laws of our church, which in this respect are strictly enforced, prohibit such indulgence by its members. Upon the fringes, among the careless of the youth, and occasionally in an adult who relapses to former habits, we sometimes meet examples, but discipline frees the church from open reproach. Do we, however, look

well to the causes, conscious that some fault attaches to us for the loss of such souls?

And moreover, what is the state among us in the most basic of moralities? We do not have to go the narcotic route to laxity in sex morals. Although narcotic vices contribute their added handicap in the fight for purity, yet without them the battle is fierce and the failures are many. Perhaps the majority of our elders fondly believe that Adventist youth as well as adults stand forth in austere superiority to those about them. Such a view must be qualified. On the whole, our Seventh-day Adventist youth do stand head and shoulders above the crowd, in moral worth and social ideals; but that a large proportion of them are tainted with the ideas and practices of worldly society is undeniable. Our theoretical standards are high, and we diligently promote them. We not infrequently get a response to such teaching, in the resolutions upon social ethics adopted by the young people themselves in convention.

Such resolutions, indeed, are of value; for they fix a standard around which to rally, and so fortify many a wavering soul. Moreover, they are without doubt the sincere expression of the faith of the finest of our youth. But from wide acquaintance and long experience with our young people, I am convinced that while a far greater proportion of Adventist youth than of the general public are proof against the temptation to gross sexual sin, scarcely one in ten completely maintains, or believes in the possibility of completely maintaining, the rules which these resolutions set forth in regard to "petting." And out of progressive indulgence in this common practice of tactile love-making, there come forth a number of young men and women whose virtue is easy and whose sin lies lightly upon them.

### Daniels and Esthers

Let me here pay tribute to that number of our young men and women who not only profess but sincerely believe and practice the ideals of social relations which they and we set forth. There is no finer type of man or woman than these youth of our faith who, pure of mind, clear of thought, and steady of will, purpose in their hearts that they will not defile themselves. They are the Daniels and the Esthers who, amid the temptations of heathen environments and in the midst of half-hearted companions of their own faith, hold up the standard of God, and say: "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50:7. Their influence for good upon their companions is incalculable, and their future service is beyond computing. They are the great resource of the church in its program of evangelism and ministry; through them will God do great things. They are, almost without exception, the product of homes where love reigns supreme, and where it has been manifested, not only in a sweet spirit, but in close adherence to divine law, physical as well as social and spiritual.

### The Form, but Not the Power

But from this high platform of personal probity there trails away a straggling crowd, some but slightly indulgent at first, others at the extreme of recklessness. I find in our churches and our schools a number who, though they observe the forms of our religion in general, and perhaps take a prominent part, yet, more or less secretly, look with skeptical or supercilious eye upon the principles of Christian social behavior. Added to the natural social impulse with which we all must sympathize, and to the erotic urge which

\* Address at parents' meeting, General Conference of 1936, San Francisco.



is the problem of all men and many women, there come to complicate their cases the habit engendered in their homes of weak yielding to desire, and an inability to think honestly and straightforwardly. Some of the typical attitudes I encounter are these:

1. These rigid standards of social conduct are impossible of realization. No one can have any pleasure in social intercourse without petting.

2. Those who advocate such standards are burned-out ascetics, who have forgotten their youthful passions, and who wish to impose upon youth what they themselves could not bear when they were young.

3. The instruction upon social ethics in the writings of Mrs. White are not intended for universal application, but only for ministers and their wives and theological students, and the girls who intend to marry them.

4. An extreme but not an isolated case in principle, is that of a young man in one of our colleges, a leader in social and religious circles, who for two years consorted with a young woman, a fellow student, with a mutual promise to marry; but who, finally tiring of the girl and attracted to another, questioned of me whether he was bound by the law of Moses which required a man to marry the virgin he had humbled, or whether that Mosaic law was not nailed to the cross by the death of Christ, and he, being a Christian, not under law but under grace, was freed from the obligation!

What we find in the children and youth we most assuredly will find, in principle and often in exaggerated actuality, in adults; for what the youth of this generation are, the parents have made them, either through sins of commission or through sins of omission.

Granted that there is less of evil in the Seventh-day Adventist Church than in the world, perhaps less than in any other society, that is not sufficient. We have not merely to be better; we are required by our mission to be perfect. In Israel of old, when Ahab was debauching the kingdom to Baal, it was yet the reputation in surrounding nations that "the kings of the house of Israel are merciful kings." They were better than the heathen by the grace of the religion of Jehovah still lingering in them; but that did not prevent the final rejection and wrecking of Israel. We have no standard to compare with the world; we have a standard to compare with God.

#### *The Home Determines*

Let us face the facts. While our

church holds a high and in the main a correct standard of morals and social ethics, we fall far short of a hundred-per-cent allegiance to it in its entirety. Though we have homes which are the abode of the Holy Spirit, we have homes which are the abode of the evil spirits of anger, jealousy, surfeiting, and concupiscence. Though we have parents who by word and example are teaching their children to be self-controlled in speech, in diet, in sex impulse and social life, we have those who, because of indulgence of their own appetites and lusts, are incapable of teaching their children the truth and fortifying them against their own lawless propensities. Though we have youth who are worthy successors of past heroes of faith—of Joseph, Moses, Miriam, Ruth, Samuel, Daniel, Esther, Mary, John, Timothy, we have also those who are drifting upon the easy tide of impulse and desire, out beyond the reach of helping hands.

If ever this people is to accomplish its God-given mission, if ever the youth of our church are to become that "army of workers" through whom speedily "the message of a crucified, risen, and soon-coming Saviour" is to be "carried to the whole world," there must first of all be a transformation in our homes. A large number of Seventh-day Adventist homes, like the homes about them, are lacking in that dynamic power which builds character. Either they weakly fall into the vices and amusements of the world, laggingly trailing in bad diet, faulty fashions, cheap amusements in theater and radio, poisonous ideas in "funny pictures" and lax fiction, and craze over competitive sports; or, with ascetic will worship, the parents present to their rebellious children a barren front of restrictions and forbiddings which is also disastrous. On the one hand, the parents sow the seeds of lawlessness by their own disobedience; the indulgent Adventist father is the spiritual as well as the physical progenitor of his lascivious son; the indolent, pleasure-loving mother is the creator of her movie-mad daughter who ends her life in the maelstrom of Hollywood. On the other hand, the stern and unsympathetic parent, whose religion has petrified into sectarianism, who drives his daughter from his house if she wears high heels, who punishes with a stint of the Chronicles the son who goes swimming, is making the cynic and infidel of tomorrow. There is no virtue in a lifeless creed. We are not saved because we subscribe to the doctrines of the

church. Without the life of Jesus within, we are but sounding brass and clanging cymbals.

Let us get down to the root of the matter. Where lies the fault? The fault lies first of all in a failure on the part of parents to experience that complete transformation of life which results from a wholehearted surrender to God and a full consecration to the principles of the gospel. This results in a failure to study and apply the principles of Christian education. There follows of necessity a neglect of early training, and then incorrect attitudes and methods on the part of both parents and teachers.

#### *Father of the Man*

First, the home fixes almost irrevocably the character and career of the child. The school does but build upon the foundation already laid by the home. It can take the rightly developed child or youth and polish him like to the similitude of a palace; but it can put no polish upon punk. The real presidents of our colleges are the fathers in the homes; the effective faculties are the parents. What those parents are, the children and youth will be; nothing but the mighty power of God can change him even in part; and there are few such miracles of transformation.

The young man and the young woman whose vigorous bodies and alert minds, whose clear eyes and purposeful faces, whose control of their impulses and whose steady march toward a great goal, make us proud of their fellowship and following, are the lad and lass whose parents taught them the value and the happiness of fruitful labor, the high satisfaction of control of tongue and eye and elemental hungers, the blessing of unselfish service to those about them, the joy and the glory of communion with God in all the works of His hands and in the word of His mouth. And contrariwise, those young persons who show their weakness in physical slump and furtive look, in inability to sustain exertion of body or mind, in gross gratification of appetite with hot dogs and chicken suppers and alkaloid drinks, in cheap and exciting amusements of movie and comic sheet and jazzy radio and rooting at frenzied contests, in vacuous and silly and sensuous petting and succeeding delinquencies,—these are the children whose parents failed to discipline and teach them, but left them rather, save for revivalist prayers and tears, to the tutelage of the world.

Never will Christian education succeed in its lofty and glorious pur-

pose, until the importance of the parents' work is fully recognized, and those parents awake to the necessity of receiving a training for their sacred responsibilities.

### Positives Versus Negations

But, second, I challenge also, in both parents and professional religious leaders and teachers, the mental attitude and the consequent methods which have been largely used. We deal too much in negations: "You shall not do this," "That is wicked," "You are forbidden," "Don't, don't, don't!" Forbiddings may be necessary on occasion, to save from sudden disaster; but a system of moral education built wholly upon repressions can never succeed. Prohibitions are for the backsliding; they who would go forward require enablings through the power of Jesus. The law of God is to be written in the heart; and this is the moving force of virtue.

It is the nature of the idle-minded parent or teacher to cry to his charges: "Stop! Quit that! You shall not!" because he has nothing for them to do, because he will not exert himself to learn and to teach them the mighty powers and the glorious loves that lie in the infinite science of God. What is the result? A mental vacuum which is an invitation to, rather than a defense against, surrounding evil. It is the empty-minded child, the one that knows not how to do anything interesting with his hands or his eyes or his mind, who finds delight in the crude comic, the smutty tale, the vaudeville radio, the exciting movie, the bandit play. It is the empty-headed youth, the ones that study and work only under compulsion, who know not how to entertain each other save by sensuous caress and suggestion. It is of little use to throw prohibitions of undesirable social conduct against such youth. They cannot fight the evil, for they have no ground upon which to stand, no weapons adequate to the unequal battle. Their will to righteousness quickly tires, and vanishes from the field.

### Love, Altruism, Truth Demanded

What, then, is demanded? On the part of parents and teachers, an almighty, fathomless, all-enveloping love, a love which foresees and defends and equips the growing child for the great field of adventure and battle and accomplishment, and which fills him with the same mighty power of love. Duty, deserted of love, has no long endurance. We may urge responsibility, or pride, or shame, or obligation, but without love they will have no strength. But

love that fills the whole being gives a power that stands like a rock against the whelming tide, and that will go forward to the removal of mountains. Let us, by the way that we know, because it is marked out for us, come to know and to love God, and through Him come to love our children and our fellow men with a fervent love. Then let us give to them love as a motive in their own lives—love of life, love of truth, love of friends, love of parents, love of

### My Task

BY FLORENCE CORE

I HAVE a task assigned me;  
I may not question why  
So great work was entrusted  
To one so poor as I.  
I only know my strength is small,  
And I must trust Another,  
Who by His grace appointed me  
The task of being mother.

When tender footsteps falter,  
And comes the earnest plea  
For stronger hands to guide them,  
Lord, be Thou close to me.  
And if today the tempter  
Comes suavely to entreat  
Their feet to wander from the fold,  
O, make my faith complete.

God grant that I may lead them  
In paths the saints have trod;  
The straight and narrow pathway  
That leads to heaven and God.  
For where Thou art, no harm may come;  
'Tis there our hearts know calm:  
There is no safer hiding place  
Than in Thy sheltering palm.

May He who strengthened Abraham,  
In paths of God to lead  
His loving son, give me the faith  
And daily strength I need.  
Help me to bring them, Lord, to Thee,  
As Abram did of old,  
Into this safe abiding place,  
Into Thy sheltering fold.

And now I lay them at Thy feet;  
And may they ever be  
A living sacrifice, wholly  
Acceptable to Thee.  
Let me not fail in this one work;  
Thou art my strength, none other,  
Who gave to me so great a task,  
The task of being mother.

God ; then, when duty is pointed out, there will be power to accomplish its demands.

There must be an infilling of truth in earliest childhood and all through life. This means the teaching of the word of God, from story for the little child to history and revelation and reason for the growing youth. It means the teaching of the science of God in the infinitude of nature, His creation. It means the employment of time and strength in the acquirement of skills, in working with God in His miracles of life giving

and life maintenance, from tiniest seed and egg to highest organism. It means the inculcating of a reverence for life, as in the presence of divine power, that all of the mysteries and the sanctities of the creation of God shall bring us to His feet in wonder and adoration. This is primarily the work of parents; but where parents have failed, let teachers take up the work even in injured and distorted lives, and make the attempt to rescue them. Where parents have done their blessed duty, it remains the happy privilege of the teacher to carry the work farther.

Let the lives of our young people be thus filled with truth and power and right vision and service, and there will be little need of forbidding and checking and disciplining. They will be self-governing, under the guidance of God.

## The Only Way

Do you say, This is an impossible ideal? It is not impossible. That has been and is being proved by those parents among us who have so devoted themselves to their own training and the training of their children, and have seen the joyful fruits in the lives of those children. No other way can be successful. The purification of the church, and its final triumph, await this process. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

But I should not rightly bind off this statement and appeal if I should fail to declare that the answering to such a constructive program demands concerted action. First, every parent for himself; but then, every parent for every other! An education of parents is demanded of the church; and the church, every one of its ministers and its teachers, and every parent in it, must arouse and organize for study together, and after that, practice until it becomes a perfected art. For this is the word declared to us: "Never will education accomplish all that it might and should accomplish, until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education,"* p. 276.

DRINKING is the greatest foe of social progress. It makes its victims content with miserable conditions and surroundings.—*Philip Snowden.*

# 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 in Jugoslavia

BY W. H. BRANSON

THE Jugoslavian Union meeting held in the city of Novisad was in many respects unique, and intensely interesting. The seven or eight hundred believers, gathered in the open-air auditorium, were a composite group, representing the many nationalities comprising the modern kingdom of Jugoslavia. There were present Serbians, Montenegrins, Germans, Macedonians, Slovaks, Hungarians, Dalmatians, Albanians, Croats, Slovenians, Bosnians, Rumanians, Russians, and perhaps a few Jews. The sermons had to be translated into a number of languages. Some of the native costumes worn by the various nationals were picturesque indeed, especially the dress of those who came from the mountains of Montenegro. Truly, the advent message is gathering out a people from all the tribes and nations of earth.

Elder H. Bauer's report for the union revealed that some 1,600 had been baptized during the past four and a half years, and that the work had taken on new life in many sections of the field, notwithstanding the many and varied obstacles the laborers have had to face on every side. Perhaps one of the greatest drawbacks to the work in Jugoslavia is the lack of meeting halls, for in that country it is unlawful for religious orders to conduct meetings in rented buildings. Also, there is much persecution from the priests, and this often makes the work exceedingly difficult and trying. Notwithstanding all this, however, the message is making rapid progress, and the workers and believers are all of good courage.

An interesting feature of the union meeting was an evening of song conducted by the young people's leaders. Hymns were sung in many languages, and orchestras from the various churches, composed of native stringed instruments, made the meeting place ring with melodious music. One brother who is a colporteur evangelist in Montenegro demonstrated the way in which he endeavors to attract the attention of his fellow countrymen to the mes-

sage. He chanted in a weird Oriental strain the various points of the message just as one would preach them, at the same time playing an accompaniment on a crude one-stringed native instrument. There was neither tune nor rhythm to it, and yet it was very impressive. It is said that in this manner only, he is able to command the attention of the people and persuade them to purchase his books or listen to his preaching. This, no doubt, is one of the many ways of emulating Paul's example of being "all things to all men," and trying "by all means" to win some.

The meeting was attended by A. V. Olson, F. Charpiot, and H. F. Brown, of the Southern European Division. It was a deeply spiritual occasion. Many who were not church members took a definite stand and began to prepare themselves for baptism; and some forty or fifty new colporteur recruits were enlisted, and are now being trained to enter the field.

As we said good-by to the believers here and turned our faces toward Rumania, it was with an earnest prayer in our hearts that God might abundantly bless the labors of our fellow workers in this most interesting land, and that thousands more might be gathered out of its various nationalities for the heavenly kingdom.

## Louisville, Kentucky

BY A. C. GRIFFIN

IN the very auditorium where the Fall Council was held a year ago, we are holding an evangelistic campaign known as "Back to the Bible Campaign." We are now in the third week of the effort. We have had much rainy weather, yet our attendance has ranged from 500 to 1,100. The offerings have averaged over \$20 a night.

After speaking on the second coming of Christ, the signs of His coming, the millennium, the punishment of the wicked, and the state of the dead, we have received the names and addresses of 349 people who are still coming to the meetings and are interested enough to desire literature on these subjects. Thirty-nine of these

requested Bible studies in their homes before we visited them the first time.

Let us unite in praying that the Lord will give us a large harvest of souls as a result of this effort in the largest city in the Southern Union.

## At the Leipzig Conference

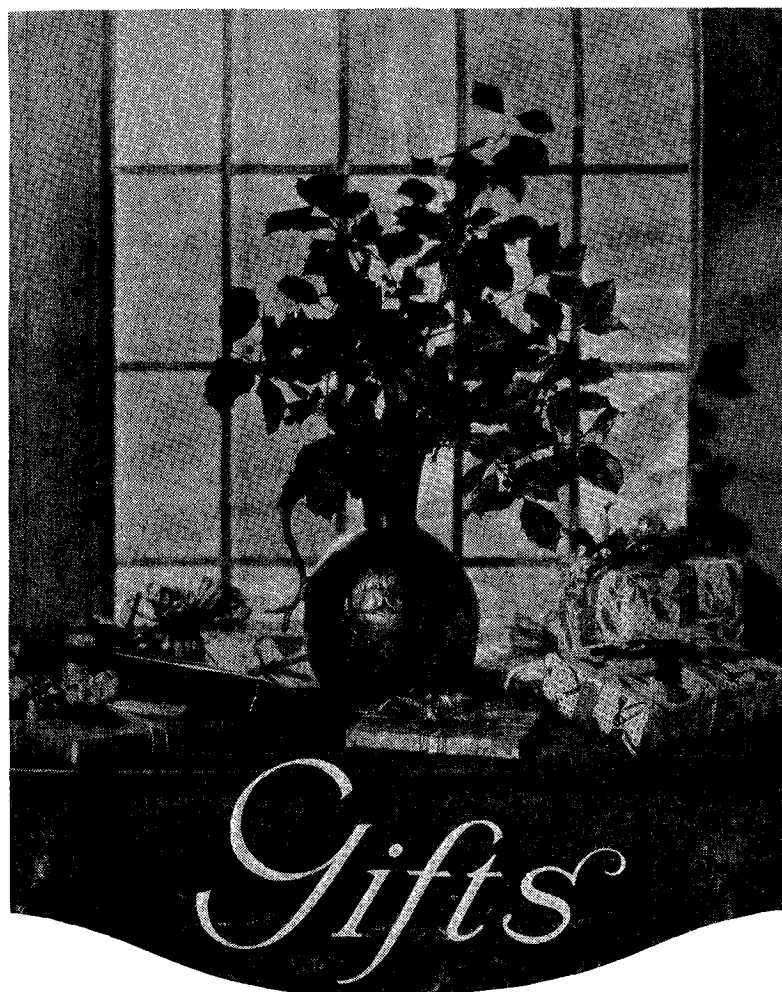
BY W. A. SPICER

THE local-conference meeting for northeast Saxony is being held in Leipzig, the great publishing center of Germany. Here it was that in 1886 the world's most experienced publishers assured our brethren that our plan of circulating books by colporteurs would not work in Europe, whatever we might have done in America.

But our brethren had counsel from Mrs. E. G. White, who was then in Europe, that she had been shown that this method of work could accomplish great things in Europe. Our brethren followed this counsel; and from that time the books of truth began to go into the homes of Europe by many thousands of copies every year. Now, in some parts, the way of the colporteur becomes very difficult; but we thank God for the seed sowing of these fifty years.

About a thousand of our people are attending this meeting. Yesterday morning, in Sabbath school and the preaching service, I saw special joy shown in the taking of the offerings. Why this special rejoicing? Because a week earlier such collection of gifts would have been illegal. A regulation in Saxony forbade collection of money in meetings of the "sects." But our brethren told how representations had been made to the high authorities in Berlin, and an order had been issued giving Seventh-day Adventists the right to gather money in their assemblies in all Germany. Our conference in Leipzig opened September 17, and the order was dated the fourteenth. No wonder the believers rejoiced as the ushers passed the offering baskets.

The report for the two-year term showed an increase in membership and an increase in tithe. This latter item is a sure index of faithfulness, our brethren said, as times have been



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THE FAMILY GROUP Value, \$7.90	5.75	7.75
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BIG FOUR Value, \$4.35 .....	3.25	4.25
Review and Herald, Life and Health, Liberty, Present Truth.		

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hard in this conference. Three new churches were received, and two workers were ordained to the ministry. "Serve the Lord With Joy," is the motto displayed on a banner hanging from the gallery of the meeting hall. This truly represented the spirit of those brethren and sisters of ours in northeast Saxony.



## A Year in the Homeland

BY J. H. MC EACHERN

THESE paragraphs are being written on the high seas of the Pacific Ocean. Our faces are toward the ancient lands of Asia, to resume our labors among the teeming millions who know not the gospel of our Lord Jesus Christ. During our previous period of service in the Far East, we saw with our eyes and felt with our hearts the crying needs of all those many densely populated countries embraced in that far-flung division. With a deep yearning to make known the joys of salvation to those who sit in darkness and in the shadow of death, our affections have become attached to the jungle peoples of Borneo, the multitudes of Malaya, the awakening Siamese, the multiplied millions of French Indo-China, the appreciative Koreans, the highly cultured, progressive peoples of the Japanese Empire, and the warmhearted, responsive tribes of the Philippine Islands.

Though the way seemed almost too difficult, in the light of the educational and social needs of our own children, for us again to leave the homeland, yet when it became clear that it was the voice of God calling us to return, we no longer conferred with flesh and blood. The needs of this blessed cause are above every earthly desire, and it is with joy that we accept the sacred privilege of uniting our efforts with the men of God who have been appointed to extend the triumphs of this mighty advent movement in that vast territory of the Far Eastern Division.

The year allowed us in the homeland has meant much to us healthwise and in spiritual refreshment. Some there are who may think that the furloughs granted to missionaries represent a year of vacation and complete relaxation from evangelical labor. To me it has been twelve months of rather intense but joyful activity. It has been a pleasure to respond to the numerous invitations to assist in the work in the home conferences.

Besides joining with the brethren in Harvest Ingathering endeavors and in their *Signs of the Times* campaign, I have followed itineraries in the various fields, visiting many of

our churches, schools, and sanitariums in America. While recovering my health, it was an inspiring privilege to bring a message of cheer and encouragement to 176 different congregations of God's dear people. These lecture tours in the interest of foreign missions, covered territory reaching from Seattle in the Northwest to Atlanta in the Southeast; from Oshawa Missionary College in Canada to New Orleans on the Gulf of Mexico; and from New Jersey on the Atlantic seaboard to Los Angeles on the Pacific Coast.

God has a willing people in this the day of His power. A year's contact with our churches and institutions in the homeland has renewed my confidence that the spirit of sacrifice and loyalty to foreign missions is still one of the outstanding characteristics of Seventh-day Adventists. From all that I could observe, it is still the supreme delight of our brethren and sisters in America to give of their best, both in men and in means, to the needy regions beyond. We are in the time of the refreshing from God.

"Fear not, O land; be glad and rejoice: for the Lord will do great things." Joel 2:21.



## What Can Be Done

BY WALTER L. BURGAN

A REMARKABLE illustration of how a great daily newspaper, published in the largest city of a nation with a population of more than 45,000,000, will print news concerning the growth, aims, and purposes of the Seventh-day Adventist denomination, if one of our own representatives will prepare the information, was recently given in Rio de Janeiro, Brazil. Every evangelistic worker should be aroused to an enthusiastic determination to make the acquaintance of editors, in an endeavor to help hasten the gospel message to the multitudes of human beings in these metropolitan centers.

The fact that editors will use material that we supply them should help us to realize that the great cities of the world do not have walls around them which God's faithful ambassadors cannot surmount, neither are the inhabitants of these cities any more impregnable to arrows of conviction sent into their souls, than are human beings elsewhere. The great gospel commission commands us to carry the message to every creature; and the metropolitan cities, with their restless, swirling, teeming millions, many of whom know little or nothing about

the eternal plan of salvation, must be made acquainted with the soul-saving truths of the advent message before the Saviour returns. And He has entrusted the responsibility of warning these millions to those who revere His name and obey His commandments.

The great daily newspapers which reach the rich man in his palace, the multitudes in apartment houses where the doors are barred to visitors not known to the occupants and where uniformed men stand guard at the entrance to halt all strangers who may seek to enter; which go into the homes of the middle classes as well as those of the less fortunate; which are circulated on railway trains and steamboats, and which are flown in airplanes from one city to another, have been placed here in the providence of God to help bring our program of evangelization to a triumphant climax, and God's servants should use the press at every opportunity.

One of our brethren, a native of Brazil, who has been a teacher and an evangelist, while on his way home from the recent General Conference session in San Francisco, visited one of the leading newspaper offices in Rio de Janeiro, a city with a population of more than two million, and submitted an article nearly two columns in length. The paper, published in the Portuguese language, printed a photograph of this evangelist and also a full-length photograph of Kata Rago, the Solomon Island chief. The paper is read principally by the Carioca families, who, after a hot day, ride out in the evening to catch the cooling breezes. Undoubtedly this story of Adventist endeavor carried a message to nearly a million readers, its influence being felt in smaller cities more than 500 miles away. The article follows:

### "RETURNING FROM THE ADVENTIST CONGRESS

"Professor — Speaks to 'The Evening' All about the gathering in California, in which representatives from all nations took part.

"Returning from New York, with an intermediate stop in this port on his way to Santos, Professor — has just arrived. Having gone to the United States to study the American pedagogical methods, Professor — returns enthusiastic over what he observed there. In conversation with a representative of the *Evening*, he expressed himself thus:

"The American people have for Brazil and its indescribable natural beauties, words of appreciation and praise. In a talk about Brazil, Mrs. Arabella Moore, missionary and Ad-



# GIVING GOOD BOOKS

When Christ was born in far-off Judea, nearly two thousand years ago, a new era dawned upon humanity. Angels announced the birth of Jesus, and sang a song of peace on earth and good will toward men. That wonderful event has continued to shed its light and influence down through the centuries, radiating good cheer in the souls of men in ever-widening circles. Once each year the whole Christian world rejoices in the spirit of good fellowship which began at the manger in Bethlehem on that eventful morning long ago.

The wise men expressed their love to the Christ child through gifts. Their example bred a custom. Throughout Christendom the exchange of holiday greetings is accompanied by gifts to near kinsmen, bosom friends, and the needy poor. And what a lovely thing it is—this beautiful spirit that prompts us to forget self and open our hearts, that others may be more happy. It should not be limited to one day in each year.

More and more it is being recognized that books possess qualities which make them the best of all gifts. You cannot present anything else at equal cost that will be more acceptable, especially for the poor to whom good books are rare luxuries. They add a lovely lure to drawing room or den, and admit of fantastic values being attached to them that are never associated with gifts of necessity. They are acceptable to rich and poor alike because they represent a belief on the part of the giver that the ones who receive them appreciate the beauty and charm more than the utility. Gay ornaments are but apologies for gifts. Toys, candy, flowers, and such things are soon forgotten, but a good book remains—a perpetual reminder of the one who gave it. The book gift marks discrimination on the part of the giver and is, at the same time, a compliment to the intelligence of the one who receives it. Study the following pages, and leaf through our catalog of publications for the books that will express to every one on your gift list the exact sentiments you feel at this happy season.

## THE DESIRE OF AGES

by Mrs. E. G. White

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His listeners a sense of their need, and to direct them in the way of life. His parables carry the same appealing power today as they carried in the time of Christ. They will appeal to you. This book should be in your home for your own personal study. It makes a beautiful gift. Special holiday price, cloth, \$1.95; red leather, \$2.93.

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ventist teacher, speaking in a large center of higher education, Pacific Union College, of California, after discoursing intelligently and judiciously about Brazil, its people, culture, and progress, closed her lecture with the following appreciation of the Brazilian flag: "I am an American, but I must confess that to me the Brazilian flag is the world's most beautiful flag."

*"The World Conference of Seventh-day Adventists"*

"Continuing the interview:

"As you know, I was one of many delegates from Brazil to the great world-wide convocation of Christian faith held by the Adventist denomination in the city of San Francisco, California, during May and June, this year. In that great and inspiring gathering, in which were present more than 15,000 persons, representing 353 countries and 573 languages and dialects, important problems were discussed, plans were made, principles were established, and new missionary undertakings were pointed out. Among the many representatives of different countries and islands, with their characteristic dress, there was one who attracted public attention in an unusual manner in San Francisco. It was Kata Ragoso, chief of the ex-cannibals of the Solomon Islands. Public interest was awakened by the arrangement of his hair in a large mass, by the skirt he wore in place of trousers, his bare feet, and his club, which had been used in the slaughter of forty persons. In an interview which I had with Chief Kata Ragoso, he told me the following:

"Before the Adventist missionaries came to my island, Marovo Lagoon, we did not know what love, peace, or cleanliness were. Fighting and killing our fellow men was common to my people. We worshiped idols and spirits. When the supposed spirits of our forefathers spoke by means of our diabolic spiritual guides, we were compelled by such suggestions to commit the most barbarous acts. The suggestion might be to construct a large canoe, but before such a canoe could be used, it must be, most absolutely, baptized with human blood. Our spiritual leaders then led us to some distant beach, where we must fight with the inhabitants of that place, killing a great number of persons. After such a slaughter, the heads of the dead and some innocent children were carried as trophies of victory and offered as a portion of the human sacrifice in the baptism and consecration of a large canoe. Our men and women were always afraid

of what might happen in the future. Now, however, I am happy to say that since the Adventist missionaries, at the risk of their own lives, entered my territory, all has been radically changed. We do not desire to return to our old and diabolical habits.

"We now live a life which is really life. Our villages are clean, as well as our homes, our food, and our bodies. We do not kill our fellow men any more. We are really a happy people, by the mercy of the regenerating influence of the Holy Scriptures and the grace of Jesus Christ!"

"Following this, Professor — spoke of the liberal spirit of the Adventist people in contributing to needy foreign missions:

"One Sabbath, during the world conference of the Seventh-day Adventists in San Francisco, the president of the General Conference of Seventh-day Adventists, J. L. McElhany, made an appeal for money for missions, and in response to this, within fifteen minutes there was a collection of more than \$80,000, not including signed pledges of thousands of dollars. Such a liberal spirit of sacrifice is a peculiar characteristic of Adventist people in all continents."

*"A World Movement"*

"Making use of the opportunity which is given me, I wish to answer, by means of the columns of your great paper, certain questions which might arise in the mind of the readers of the *Evening*. Who are Seventh-day Adventists, and what are they doing? The work of evangelizing peoples which the Adventists are carrying on, is not a work done in a corner or of individual initiative. The denomination which I represent, is, after the Catholic Church, the greatest evangelical organization in the world. It is essentially universal, for it is operating at this time in 353 countries and islands, by means of 25,000 missionaries, teachers, doctors, and others, who are using in their work 573 languages and dialects.

"The Adventists maintain in operation, in all the world, 2,130 primary schools, 214 secondary and superior schools, sixty-nine publishing houses, sixty-nine large hospitals, sanitariums, and medical dispensaries, and a model accredited college of medicine from which have been sent hundreds of devoted doctors and missionaries to all parts of the world."

*"The Adventist Mission in Brazil"*

"Regarding the activity of Adventists in Brazil he declares:

"It has been intense and profitable. The Adventists own in Santo Amaro, in the Paulista capital, a model secondary-superior college, scores of primary schools in many states, a publishing house in Santo André, which publishes various books and a magazine, the *Watchman (O Atalaia)*, which has a monthly circulation of 20,000 copies. In Brazil the Adventists have given special attention to the needs of our Indians. They possess on the Araguaya, in the state of Goyaz, in the Upper and Lower Amazon River, missions which are giving fine service. In these the Indians are won to Christianity, and are civilized at the same time. Unselfish medical assistance is given to our forest folk, with only one desire, that, after having healed the body, they may heal the soul and spirit.

"In nearly every one of the states, as well as in the federal district here, we have our churches, and presently we are constructing another, a central one, near the Praça da Bandeira [Flag Square]. For the construction of the church we have received an extra outside assistance of about \$20,000. According to the plans made in the recent World Conference of the Adventists, by the executive committee, I can reveal that the day is not far distant when the Adventists will begin the construction, in Rio or São Paulo, of a sanitarium and hospital, so that they may be better able to assist suffering humanity."

With the Autumn Council of the General Conference in Fort Worth, Texas, just over, it would be a tremendous advance step if every local-conference president, every union-conference president, and every departmental secretary present at this important convention would prepare a résumé of the decisions made for the furtherance of the gospel, and ask editors of newspapers in whose territory they travel to print such accounts for them. Surely the task of hastening the work to its climax would be helped if the press were used in a faithful and enthusiastic way.

"BRING ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

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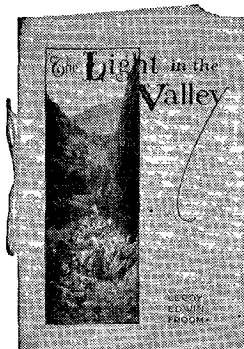
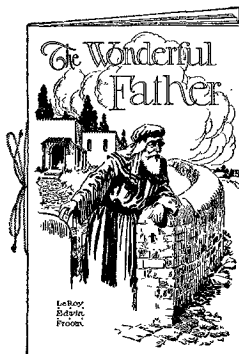
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## "He Being Dead Yet Speaketh"

BY W. W. EASTMAN

By faith Abel offered a more acceptable gift than Cain, and received the acceptance of his gift as a witness that he was righteous; and by his act of faith he still speaks to us, though he is dead.

This scripture has impressed itself upon my mind as I have read the book left us by Elder A. G. Daniells, "The Abiding Gift of Prophecy." It is truly a wonderful book, and I write this to the readers of the REVIEW with the hope of extending its influence by stirring up many who may not have read it, to do so without delay.

Outside the writings left us by the servant of the Lord, Mrs. E. G. White, I consider this book by Elder Daniells one of the greatest contributions to this cause. Undoubtedly it will be instrumental in bringing about the salvation of many from the delusions of the present time as well as those yet to come.

All our laborers, both old and young, if they have not already done so, should secure a copy and read it carefully. It contains many valuable quotations that will be very helpful for future reference. It is most timely that the information this work contains should be brought to the attention of every Seventh-day Adventist. To all who will read it carefully and prayerfully it will bring a personal blessing, as it has to the writer.

## Denominational Facts From Southern Asia

BY O. A. SKAU

THE 1936 General Conference, with its wonderful meetings pregnant with thoughts, ideas, plans, and reports, is in the past. Marvelous were the figures presented and the possibilities pictured, and yet *God only* can give an accurate picture of all that has been accomplished, and of the conflicts that have been won. It is difficult indeed for a missionary to convey to others experiences from his own daily life and that of others, in a land so engrossed in caste and heathenism as India. Yet our people should know, for only then will they feel fully repaid for the sacrifices that have been made in behalf of India and her millions of people.

India claims to have the oldest religion, as well as the oldest civilization, in this world; hence her people feel that her religion is superior to all other religions. Christianity, they say, is only a degraded form of

Hinduism, and hence is not to be accepted. Surrounding this inner structure of Indian life, Satan has cunningly erected a wall through which even the laws of the British Empire have found it impossible to penetrate.

Can you imagine to yourself the strength of a wall started about 5,000 years ago to which has been added only a foot of reinforced concrete each year? Today it would be a solid wall of masonry nearly a mile through. Such has been the strength of the religious wall of resistance in India on which an army of missionaries from all lands has tested its skill and power. In the eyes of human beings, it has been and still apparently is as hopeless a task as Joshua's task appeared to the people of Jericho when Israel walked about that stronghold. The people laughed, but God was at work, and so He is today in India.

For decades, God's servants have encompassed this masterpiece of satanic skill and power, apparently with little success; but the walls are about to fall. The age-long system of caste is giving way, laying bare, as it were, the road to the center of Hinduism, thus exposing it to the onslaught of God's people. A few figures pertaining to the progress of the work may help us to understand better.

In the history of our own work, I find that it took us about fifteen years of intense struggle and hard work to win 491 souls. The next fifteen years of our work brought us an increase of about 515 per cent. Thank God for such marvelous progress in this land of heathenism. Then coming to the years 1931-33, known as the depression years, I find that 895 members were added, which gain, if compared with the first fifteen years of our work, is almost double the number in only one fifth the time, or an increase of about 915 per cent.

Has it paid, dear friends, to invest your hard-earned money in such an undertaking? As your messengers, soldiers of the cross, we are here before this wall of unparalleled superstitions, castes, and religious fidelity. We are still marching around it, according to God's instructions and your wishes, and we believe that it will fall. We need, however, your moral and material support. We look to you for supplies, and we believe that you will not fail us. Kindly remember that thousands are fleeing from Hinduism today, and that they stand before us pleading with us to teach them. Doors are opened for the army of

Jesus to enter. But alas, we are shorthanded, and we find it impossible to occupy or cover more ground than we already hold, unless you come to our rescue. Our lines have been thinned; they need to be filled, and new lines must be made up with new recruits.

Our membership at the close of 1933 stood at 4,157. It took us from twenty to twenty-five years to win the first thousand converts, but it took us only five years to get the second thousand. Then it took us four years for each of the third and fourth thousands, and only three years for the last thousand. After thirteen years of service in this land, I feel sure that the time is here when we shall see at least a thousand saved in one year rather than in three. The field is ripe for the harvest. India needs a hundred workers where she has ten today. Will you send us reapers? *WILL YOU?*

## White River Junction, Vermont

BY ANOL GRUNDSET

It was a bright Sabbath morning, and the sun was shining over the beautiful Vermont hills as the people were gathering from near-by churches for Sabbath school and the dedication service of the White River Junction church, situated just across the river in West Lebanon, New Hampshire.

Three years ago there were no Sabbathkeepers in White River Junction, where now we have the second largest church in the conference. It has been called "The Miracle Church." A bit of its history is as follows:

In July, 1933, a backslidden Adventist was riding with her sister, a Baptist, when the question of the Sabbath came up, with the result that both women began keeping the Sabbath. They next won their husbands. Bible studies given by these Sabbathkeepers resulted in a regular attendance of forty. A minister was called, and the first twenty-nine converts were baptized.

The laymen's soul-winning work for friends and neighbors continued, with the result that from time to time additional baptisms were held. The need of a meeting place was met by the erection of a commodious church building valued at \$10,000, the dedication of which we attended.

Provision had been made for a church school by including in the church building two large attractive schoolrooms, where forty children are now receiving a Christian education under the instruction of two teachers.

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This book scarcely needs introduction. It is a compilation of the first published writings of the author, and is full of inspiration and courage for the believers in the closing message. Second only to the Bible, it should be in every Seventh-day Adventist home, for family worship, and for constant encouragement to the whole family. Paper, 45 cents; cloth, \$1.13; limp leather, \$1.80.



Mrs. E. G. White

### Steps to Christ

For the gift supreme, we recommend the de luxe edition of "Steps to Christ." The handsome cover is of water-grained brown leather, with dark background and a dash of green. Natural, overlapping edges, silk marker; artistically lettered in gold. The contents need no description. The superiority of Christian thought and inspiration contained in it is well known. Price, in appropriate box, \$2.03.

### Promise of the Father

By C. H. WATSON

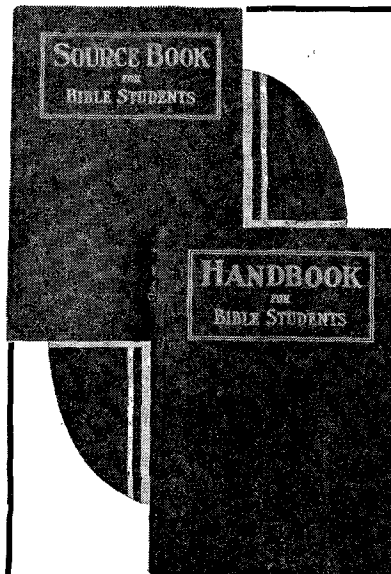
Many books have been written about the Holy Spirit, but it remains for the writer of this little volume to lead us into an interpretation of the Scriptures concerning the work of the Holy Spirit that is at once unique in its kind and intensely practical in value. Cloth, 86 cents; paper, 59 cents.



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W. H. Heckman, president of the Atlantic Union Conference, preached the dedicatory sermon, at the close of which he led the congregation in the responsive reading of the dedication of themselves and the building to the service of God. So, largely through the faithful work of laymen, three churches have been organized in that community, in the last three years,—the White River Junction church, with eighty members; the Lebanon church, with thirty-nine members; and the Canaan organization, now having eighteen members. A baptism was conducted in the afternoon.

Other laymen's efforts are going on at this writing, supervised by W. W. Rice. We praise God for what His Holy Spirit has wrought in that community, and may His blessings attend these new believers as they journey to the kingdom of God, that by their life and testimony still others may be won from the present world's turmoil and darkness to eternal truth and the blessings of the three angels' messages.

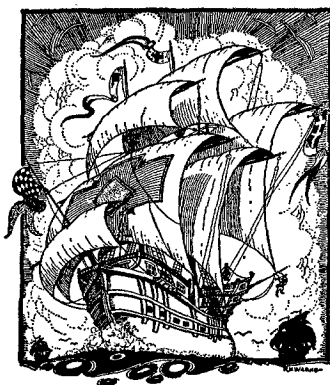
### *Union College, Lincoln, Nebraska*

BY EVERETT N. DICK

UNION COLLEGE opened its doors, September 14, for its forty-sixth year, with one of the largest enrollments of strictly college students in its history. Over a period of years the enrollment has been gradually increasing. Last year the General Conference Educational Department stated that more young women were accommodated in the spacious North Hall than had ever before been housed under one roof in the history of the Adventist denomination. The crowded situation in the girls' dormitory was relieved this year by remodeling, and finishing more rooms.

An overflow of young men this year, however, necessitated the purchase of a large frame building adjacent to the campus for use as an annex. This building houses thirty boys. A number of young married couples have been located in dwelling houses rented for this purpose by the college. The enrollment is the most cosmopolitan in several years. Students from twenty-six States, Hawaii, and three foreign countries are enrolled.

The large enrollment in recent years has taxed the facilities to the utmost. Laboratories have been expanded from year to year. New equipment has been bought. The library reading room is filled to overflowing at certain hours of the day,



### *Almost Home*

BY LOUISE C. KLEUSER

We're almost home!  
The message sweet  
Thrills pilgrim saint.  
We're almost home!  
Yes, home at last;  
We must not faint.

We're almost home  
From foreign soil  
And distant shore,  
Yes, homeward bound  
To stay for aye,  
And sail no more!

We're almost home!  
The port in view—  
Our native land!  
We see the scenes  
Of welcome rest  
For pilgrim band!

But almost there  
May not be home—  
See gale and shoal!  
Pray God to save,  
To reach your aim,  
O homesick soul!

and for lack of space a large number of the 20,500 volumes are stored in the attic.

To remedy this situation, and in keeping with the healthy growth of the institution, a campaign for a new library building has been launched. It is proposed to raise \$75,000 for the building, equipment, and other campus improvements. The plan is to break ground before winter sets in.

A strong effort is being put forth to give the individual student as much personal attention as possible. It is felt that a program of guidance on the part of the teachers will develop personality and promote spirituality.

Our president, M. L. Andreasen, has placed a definite spiritual mold on the college. An indication of this is seen in the number entered in the ministerial courses. Fifty students are this year registered as Bible majors or theological candidates.

Union College continues to mold character and give its students a vision of the definite needs in God's work at home and abroad.

At a consecration service last year, over one hundred twenty-five voluntarily offered themselves for foreign service and signed the foreign-mission pledge.

That this demonstration was by no means an idle promise is seen by the continuous flow of young people from the doors of the college to fields afar. In the past eighteen months twenty-five men and women trained in Union College have left American shores for overseas service.

We feel thankful to God for His bountiful mercies, and with courage we take up the work of another year. We at Union College are happy to have the privilege of associating with this large group of young people and directing their young minds in ways of truth.

### *A Harvest Ingathering Experience*

BY O. B. KUHN

OUR Bible worker, Mrs. B. Miller, and her Chinese helpers every year solicit several hundred dollars in the Harvest Ingathering campaign in Shanghai. Mrs. Miller says she is not gifted in this line of work, but as she feels anxious and burdened about it, she earnestly seeks the Lord for His special guidance and help.

Near our compound there are several very exclusive, wealthy Chinese families whom we have tried to visit, but have found it impossible, because of the watchmen, who are strictly ordered to keep everybody out.

In company with a Chinese Bible worker, Sister Miller went to one of these homes, but the guard at the gate sternly refused them admittance. While they were talking, the head gateman came, and Mrs. Miller told him that she wanted to see Mr. and Mrs. Djang.

"Oh, I know you," replied the man, "I see you go past here every day."

"Yes," answered Mrs. Miller, "I go by your place every morning, and I notice you at the gate."

"Well," he said, "you seem like an old acquaintance. I think it will be all right to let you in."

Mr. Djang pleasantly received the solicitors, courteously took the Harvest Ingathering paper, and showed interest in the brief report of our work in China. "My wife is ill, and cannot come down," he said, "but I will go upstairs and see her about this." In a few minutes he returned and said quietly, "We will help your good work to the extent of \$100. Here is a check for that amount."

## COLLEGE DAYS

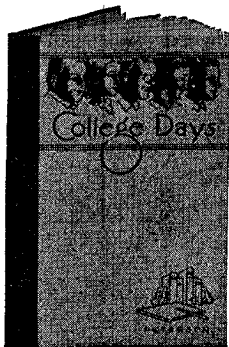
### A FASCINATING NEW BOOK

By Stella Parker Peterson

What memories this book brings to mind of friendships formed and lessons learned; what pleasant recollections of halls, books, and campus strolls; of teachers, lectures, hikes, and fun.

Whether you are a student, a prospective student, or a graduate, you will enjoy this enticing book of college days in a Christian school. Read how this transforming influence, working in the daily life and thought of these young people, changed their attitude toward the Bible, the college, and the abiding values of life, which mean so much in later years.

Special price, 45 cents.



## From BANKS to BOOKS

### NOW

You can have the books you want.

Save your dimes in the new Dime Register Bank.

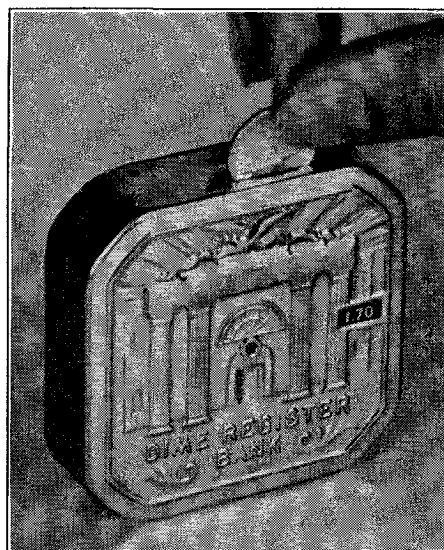
It locks when you insert the first dime, registers the amount in the bank at all times, and when full, opens and presents you with

\$5.00

To buy the books you have long wanted for your personal library.

Send today for your bank.

Price, only 15 cents.



## The MORNING WATCH for 1937

We face a new year, with its new problems, new pleasures, new experiences. There is no beaten trail for us to follow through its labyrinth of days. We must choose our pathway day by day as we proceed. Each morning we should seek to discover a clear view of the distance we are to travel during the day. The Morning Watch acts as a friendly guidepost pointing the way. Decide now to follow it throughout 1937.

Send the Morning Watch to your friends instead of the usual greeting card.

Regular edition, with envelope for mailing, 5 cents.

Beautiful de luxe edition, with envelope, 15 cents.

## THE GIFT SUPREME

It must be sure to please the recipient.

It should give lasting satisfaction.

Its price should be moderate, yet this should not be evident in its appearance.

Its choice should reflect good taste as well as be a tribute to the appreciation of the one who is to receive it.

Its beauty should delight, not only for a day but for always. It should be in keeping with the occasion.

Because, it combines all these qualities, the supreme gift is

A

GOOD BOOK

## The CHRISTIAN HOME CALENDAR

The Christian Home Calendar is no longer a stranger to any who read these lines, but has become a necessity in every Seventh-day Adventist home. Order your new 1937 Christian Home Calendar now and some extra ones for gifts to your friends.

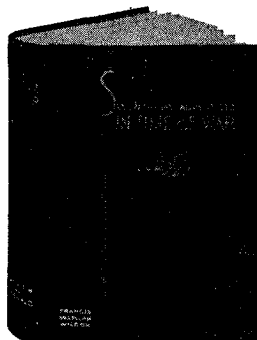
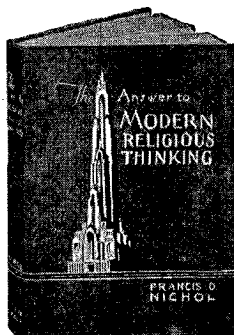
This new calendar contains a beautiful picture in colors for each month of the year, reproduced from paintings of Bible scenes by famous masters. It also contains other valuable features which have made this calendar so popular heretofore. A beautiful gift that will be remembered every day of the coming year. Price, only 25 cents.

## The MINISTERIAL READING COURSE for 1937

### The Answer to Modern Religious Thinking

By F. D. Nichol

The startling disclosures of this new book should be read by every one interested in the progress of the advent message. It graphically portrays the apostasy in Christendom, and shows how the distinctive doctrines of the advent movement provide a divine antidote. 318 pages. Price, \$1.75.



### Seventh-Day Adventists in Time of War

By F. M. Wilcox

Statesmen of the world agree that war is inevitable. How will you as a Seventh-day Adventist relate yourself to combatant service?

This new book gives a full statement of the various types of noncombatant service for which Adventist young people should prepare themselves; it relates the experiences of our boys in the World War, and gives helpful suggestions and valuable information for the future. 407 pages, bound in cloth. Price, \$2.

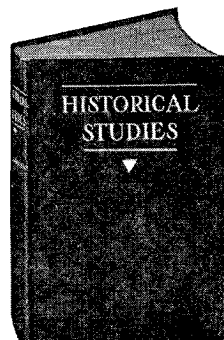
COURSE PRICE, \$4.15

### HISTORICAL STUDIES

By Eugene Lawrence

The fact that the conflict with the revived Papacy is imminent, constitutes the urgent reason for now reviewing past issues, that we may better understand the import of present developments and prospects. This fine review of church history should be of deep interest to every reader of books. 392 pages.

Price, \$1.50.



## The Villages of India Call

(Continued from page 12)

village. Toward evening they were approached by a well-dressed gentleman of the highest caste, who invited them to partake of the hospitality of his home. The missionary accepted his invitation, but the experience was so strange that he could not refrain from asking his host for an explanation. He asked, "How is it that you, a Rajput, and a member of the highest caste, have, against the rules of your caste, invited me, a pariah, to your house?" His host did not answer directly. Instead he invited him to an upper room, dismissed the servants, and closed the doors. Then opening a box that was closed by a strong lock, he brought out a little Hindi tract of four pages that had been distributed at a mela center a hundred or more miles away, and said:

"You gave me this little book at —. I have read it so many times I know it by heart. Every day I have prayed the little prayer that is written here. I want to know more about Jesus." They spent the whole night in study and seeking God. When they parted in the morning, this Rajput said, "I will try my best to be true to Christ. Pray for me that I do not fail."

These publications that accomplish such a great work are produced in a very economical manner. They contain only four pages. They are known as the Religious-Knowledge Series, and cost approximately one sixth of a cent each. To place a single copy in the hands of each literate person would cost approximately \$66,000. At present we are asking for only \$3,000.

Your Week of Sacrifice gifts will help us to meet the cry for help going up to God from the villages of India.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

## Appointments and Notices

### TEMPERANCE ISSUE OF "OUR LITTLE FRIEND"

With the liquor and tobacco interests bidding as they are for the enslavement of our boys and girls and youth today, how thankful our people should be for the protective agen-

cies and influences of our denomination! Yet, with all, there is great danger, and it behooves us to be ever alert.

To serve among the many thousands of young people in the world around us, as well as to build up further a defense in our own families against these terrible evils, the annual Temperance number of *Our Little Friend* is issued. It is a wonderful little paper this year, and is ready now. At least fifteen attractively illustrated stories tell why we should not smoke or drink. Dr. Charles Mayo, quoted in the first article, urges, "It's the brain that counts." The enslavement that comes from the use of the cigarette is portrayed, the deceptions of advertising are unmasked, and an alarm is sounded because of increasing accidents. "Temperance for Aviators" will appeal to the red-blooded boys, as will the dialogue between a football coach and a doctor about what the cigarette does for athletes.

This is a small paper, but wrapped up in its circulation are possibilities to do a tremendous work in turning boys and girls against liquor and tobacco. Our churches and Missionary Volunteers surely will want to use it in large quantities, and introduce it into other churches and organizations. Quantity prices are \$2 a hundred, \$15 a thousand. Order the Temperance *Our Little Friend* of your Book and Bible House.

OUR LITTLE FRIEND  
Mountain View, Calif.

### ADDRESS WANTED

R. F. Hodges, 562 Adams Ave., Memphis, Tenn., very much desires to learn the whereabouts of his sister, Eva Hodges, or Mrs. Eva Swearingen, last heard of near Oklahoma City, Okla.

### 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 call 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.

B. J. Romines, Wickes, Ark.

Edwin L. Sabin, Medford, Wis.

Mrs. W. E. Freeman, Haines City, Fla.

E. L. Crawford, Rt. 3, Box 7, Vicksburg, Miss.

A. A. Hendrickson, Gen. Del., Chattanooga, Tenn.

Edith C. Sabin, 306 Maple St., Stevens Point, Wis.

Roy L. Phillips, 904 St. Paul St., Hattiesburg, Miss.

Mrs. Mabel Clement, 313 W. Oak St., Arcadia, Fla.

Miss Julia M. Moore, 2400 Hyde St., Nashville, Tenn.

Virginia Regalado, Banga Rural High School, Banga, Capiz, P.I.

Silby H. Coe, South Church St., Georgetown, Grand Cayman, Cayman Islands, B.W.I.

Charles Theunissen, care Sentinel Pub. Co., Kenilworth, Cape Province, South Africa. Especially health literature and Spirit of prophecy books.

Pastor E. P. Mansell, Rua de Santa Clara 2, Ponta Delgada, Azores, writes: "Our resident colporteur, who is making his second round

of the nine Azores Islands, reports that he can use a good supply of the new tract in Portuguese, 'Esperança do Mundo' (Hope of the World), published by the Pacific Press Publishing Association, Brookfield, Ill. Address Pastor Mansell."

### OLD PERIODICALS FOR FREE DISTRIBUTION

From time to time copies of the *Review, Instructor*, and other periodicals accumulate on our shelves. These we are glad to supply for missionary purposes without charge except for postage. A small remittance of 25 or 50 cents will cover the postage on a good-sized bundle. We cannot promise any quantity of any particular issue, but will send a selection of what is on hand at the time the order is received.

Send requests for this free literature to the  
REVIEW AND HERALD PUBLISHING ASSN.  
Takoma Park, Washington, D.C.

### 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.

A California sister desires prayer that she may be healed of her affliction.

Prayer is requested for a twelve-year-old boy in Oregon who is suffering from heart trouble.

A sister in Illinois requests prayer that God may heal her crippled arm, for the glory of His name.

Prayer is requested for a sister who is totally blind and has recently undergone an operation.

A Texas sister requests prayer for healing from a disease which requires a specialized diet, which she does not have the means to provide.

## ASLEEP IN JESUS

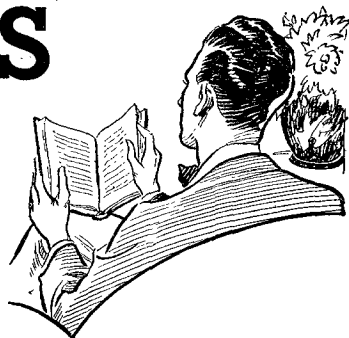
"Them also that are fallen asleep in Jesus will God bring with Him." "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am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

**Christian.**—Hansine Christian, nee Panduro, was born February 26, 1870, near Hobro, Denmark. At the age of seventeen she received a few tracts on present truth from K. Brorsen, one of our godly pioneers. In those early years of Adventism in Northern Europe, there was much prejudice and opposition, but she quietly decided to follow her Saviour, and became the first of a large family to accept the message. Four years later she became a colporteur, and worked faithfully for six years. For a year she was employed in our publishing house in Copenhagen. In 1898 she came to the Skodsborg Sanitarium, where she finished the nurses' course. In time she was made head nurse of that institution.

In the summer of 1905, she left Europe for America, to become the wife of L. H. Christian. During the next fifteen years she took an active and helpful part in his labors in this country, living in Chicago, Milwaukee, and Minneapolis. In 1920 Brother and Sister

# BOOKS



## Make the Best Gifts

### WE SUGGEST

#### FOR HUSBANDS AND FATHERS

Seventh-day Adventists in Time of War	\$1.80
Beacon Lights of Prophecy	2.25
Fifty-two Prayer Meetings	.77
Stories of Providential Deliverance	.45
Desire of Ages, limp Keratol	2.93
Christ Our Righteousness	.90
Dictionary of the Bible	1.58
Cruden's Concordance	1.80

#### FOR WIVES AND MOTHERS

All About the Baby	1.80
Alone With God	.77
Verdure Valley	.75
Candle in Kitchen	.32
Early Writings, limp leather	1.80
Days of Youth	1.35
Rivers of Living Water	.90
Victory in Christ, de luxe	.25

#### FOR BROTHER AND HIS CHUMS

College Days	.45
Adventures in Christian Living	1.13
Adventures in the South Seas	1.13
Famous Infidels Who Found Christ	1.13
Eagle of Benjamin	.85
I Remember	.55
Verdure Valley	.75
Life of Victory, leather	1.58

#### FOR SISTER AND HER FRIENDS

The Lighted Way	.90
Exiled	.45
Jean's Victory	1.13
Life That Wins	.77
Mary Kennedy's Victory	.25
His Cross and Mine	.45
Triumphs of Faith	.55
College Days	.45

#### FOR FRIENDS AND NEIGHBORS

Picture, Christ Our Righteousness	.30
Return of Jesus	1.95
Beacon Lights of Prophecy	2.25
Christ's Object Lessons	1.95
Steps to Christ, cloth, gift	1.12
Thoughts From the Mount of Blessing	.90
Marked Bible, cloth	.75
Mary Kennedy's Victory	.25

#### FOR LOVERS OF MUSIC

Christ in Song, cloth	.75
Christ in Song, full limp leather, in black, green, brown, wine, colors	3.00
Gospel in Song, paper	.25
Gospel in Song, flexible cloth	.40
Gospel in Song, de luxe cloth, flexible	1.00
Hymns and Tunes	1.75
Joyful Songs for Boys and Girls, paper	.35
Joyful Songs for Boys and Girls, cloth	1.00
Missionary Volunteer Songs	.25

#### FOR ESSAY AND POETRY LOVERS

The Carpenter of Nazareth	\$ .90
Choice Poems	.45
Come Unto Me	.25
Light in the Valley	.25
Mountain Top	.25
Quiet Thoughts for Meditation	.25
Blessed Be Drudgery	.45
Morning Watch, de luxe	.15

#### FOR MINISTERS AND WORKERS

Encyclopedia of Religious Knowledge, cloth	4.00
Ministerial Reading Course	4.15
The Spade and the Bible	1.80
Answers to Objections	1.80
Atoning Work of Christ	1.67
Abiding Gift of Prophecy, leather	2.57
Art of Personal Evangelism	1.75
Fundamentals of Bible Doctrines	2.25

#### FOR LOVERS AND OTHERS

Choice Poems	.45
Love, Courtship, and Marriage	.25
Supremacy of Love	.25
Come Unto Me	.25
Let's Build a Home	.45
Messages to Young People	1.80
Victory in Christ	.25
Life That Wins	.77

#### FOR BOYS AND GIRLS

Best Stories From the Best Book	.90
Little Folk in Garden and Wood	1.13
Wild Animal Stories	1.13
Children's Friend	1.05
Junior Reading Course	3.15
My Garden Neighbors	1.13
Meadow Wings	1.58
Getting Rich	.90

#### FOR THE TINIEST TOT

Bedtime Stories, 12 volumes, paper, each	.15
Bedtime Stories, cloth, 3 volumes, each	.90
Bible Pictures for Little Tots	.45
Midget Pictures	.32
Bible Stories for Cradle Roll, Volumes 1-5, each	1.13
Bible Stories for Cradle Roll, complete set of five books	4.95
Journey to Happy Health Land	.15

#### FOR ANY ONE ANYWHERE

Steps to Christ, cloth, gift	1.12
Steps to Christ, pocket edition, leather	.90
Christ's Object Lessons, limp leather	2.93
Verdure Valley	.75
Victory in Christ, de luxe	.25
Rivers of Living Water	.90
Getting Rich	.90
Light in the Valley	.25

Christian, responding to a call from the General Conference, went to Europe. In the large responsibilities which Elder Christian carried as division president during the troubled years after the World War, Mrs. Christian's peaceful, spiritual influence and loyalty to the advent truth were of untold value. The family made their home for two and a half years in Denmark, for six and a half years in Switzerland, and for seven years in England. On Aug. 9, 1934, she underwent a heavy operation at the Skodsborg Sanitarium, and a little more than a year ago her husband and her daughter brought her over to the Loma Linda Sanitarium, where she peacefully fell asleep in Jesus, Oct. 23, 1936.

Sister Christian was a woman of firm faith in God and deep love for Jesus. For more than thirty years her husband was away on longer or shorter missionary journeys two thirds of the time, and left to her the responsibility of caring for the children and maintaining a sunny home. Though there was much suffering in her long illness, she never complained. Again and again she praised God for His goodness, and expressed her gratitude that she could be at one of the institutions the Lord has established among us, and especially that her husband and children could all be with her once more. She had no fear of death, and said not long before the end came, that she knew it was God's will that she should enter into rest. She leaves to mourn, her husband, three daughters, three brothers, two sisters, and many other relatives and friends. She was laid to rest at the Montecito cemetery near Loma Linda. H. H. Hicks.

Stagg.—Mrs. Helen Stagg, nee Williams, was born at Ripon, Wis., June 28, 1854; and died at Nashville, Tenn., Oct. 5, 1936. She was educated at Ripon College. At the age of twenty-one she married George Stagg, a native of England. Three years later she accepted the Seventh-day Adventist belief, and a year later her husband followed her. They were both baptized by Elder James White.

For several years they were active in tent work and house-to-house Bible work. About ten years after they accepted the truth, Brother Stagg felt a burden to return to his native land to spread the truth there. They sold their home, and went as self-supporting workers, selling the *Present Truth* and doing Bible work. As they labored, many took their stand for the truth, and little companies sprang up.

In 1903 Brother Stagg's health failed, and they both returned to America and settled in South Lancaster, Mass., in order to give a Christian education to the three homeless children they had taken to raise. Here Brother Stagg died in 1908.

In 1918 Mrs. Stagg came to Nashville to be with her foster daughter, Mrs. Dorena Bailey-Chenault, who is employed in the Southern Publishing Association. She spent her last years quietly in Nashville.

Kennedy.—Legia Kennedy was born in Missouri, Nov. 7, 1900; and died at Stockton, Calif., Aug. 25, 1936.

Petersen.—Mrs. Mary Petersen was born in Denmark, Nov. 5, 1846; and died at Napa, Calif., Sept. 21, 1936.

Adams.—Mrs. Mary E. Adams was born at Strasburg, Pa., in 1861; and died at Berkeley, Calif., Sept. 20, 1936.

Nothstine.—Mrs. Angeline Fisher Nothstine was born Oct. 1, 1867; and died at Circleville, Ohio, June 2, 1936.

Scheffel.—Mrs. Laura Scheffel was born in Germany, Feb. 19, 1878; and died at Loma Linda, Calif., Sept. 22, 1936.

Munsell.—Leander Kelly Munsell was born in Ohio, Oct. 31, 1848; and died at Oregon City, Oreg., June 16, 1936.

Dillon.—Mrs. Sarah Elizabeth Dillon was born in Darke County, Ohio, in 1848; and died at Summit, Calif., April 10, 1936.

McDowell.—Arvilla M. Paul McDowell was born in Pennsylvania in 1876; and died at La Habra, Calif., Sept. 21, 1936.

Armstrong.—Helen Amanda Armstrong was born at Delavan, Wis., Dec. 3, 1856; and died at Bellingham, Wash., Oct. 9, 1936.

Morelock.—L. M. Morelock was born at Hagerstown, Md., April 30, 1862; and died at Kingsburg, Calif., Oct. 11, 1936.

Reish.—John L. Reish was born in Clarke County, Iowa, Oct. 9, 1860; and died in the county of his birth, Sept. 28, 1936.

Larson.—Mrs. Nettie Larson, nee Olson, was born at Sumner, Wis., Aug. 7, 1864; and died in Wisconsin, Oct. 18, 1936.

Howard.—Mrs. Ametia H. Howard was born in Michigan, March 21, 1847; and died at Sanitarium, Calif., Oct. 8, 1936.

Davis.—Mrs. Jennie Davis was born in Putnam County, Ohio, Jan. 11, 1855; and died near Battle Creek, Mich., Sept. 14, 1936.

Walker.—Raleigh D. Walker was born near Gaston, Oreg., Aug. 12, 1876; and died near Laurelwood, Oreg., Sept. 23, 1936.

Stephenson.—Mrs. Carol Stephenson, nee Bird, died at Orlando, Fla., Sept. 29, 1936, in her thirty-third year.

Converse.—Mrs. Elizabeth Converse was born in Glasgow, Scotland, Dec. 30, 1861; and died at Battle Creek, Mich., Sept. 28, 1936.

Hungerford.—Mrs. Maggie Elizabeth Hungerford was born at Holly, Mich., Dec. 7, 1871; and died at Charlotte, Mich., Sept. 14, 1936.

Seely.—Mrs. Celia S. Seely, nee Lewis, was born at Genesee, Pa., Oct. 14, 1859; and died at Pleasantville, N.J., June 20, 1936.

Ridgeway.—Mrs. Bertha Ridgeway, nee Greenlee, was born at Mechanicsburg, Ind., Feb. 28, 1880; and died at Muncie, Ind., Oct. 5, 1936.

Kelpien.—Mrs. Rose Marie Kelpien, nee Hannan, was born at Pittsburgh, Pa., April 5, 1892; and died at Los Angeles, Calif., Oct. 11, 1936.

Campbell.—Mrs. Louisa Whatley Campbell was born near Lakefield, Ontario, Canada, Feb. 28, 1853; and died at Fort Collins, Colo., April, 1936.

Arnold.—Mrs. Martha Ann Arnold, nee Kingsbury, was born in Hope Township, Barry Co., Michigan, Sept. 10, 1845; and died at Clare, Mich., Sept. 21, 1936.

Wildman.—Rodney L. Wildman was born in Illinois, Oct. 24, 1864; and died at Laurelwood, Oreg., Oct. 14, 1936. He was a faithful Adventist and an efficient school teacher for more than thirty years.

Wescott.—Mrs. Lulu C. Wescott, for eighty years a faithful, active member of the Hornell (N.Y.) church, died Oct. 18, 1936, at the age of sixty-two years.

Hayne.—Mrs. Emily May Hayne was born at State Center, Iowa, Jan. 23, 1861; and died at Fresno, Calif., Oct. 6, 1936. She was a faithful Seventh-day Adventist for more than fifty years.

Thornton.—Mrs. Grace Thornton, nee Wilton, was born Aug. 20, 1904; and died at Grand Rapids, Mich., Oct. 21, 1936. For eleven years she taught in the public schools, and at the time of her death was a faithful and successful church school teacher.

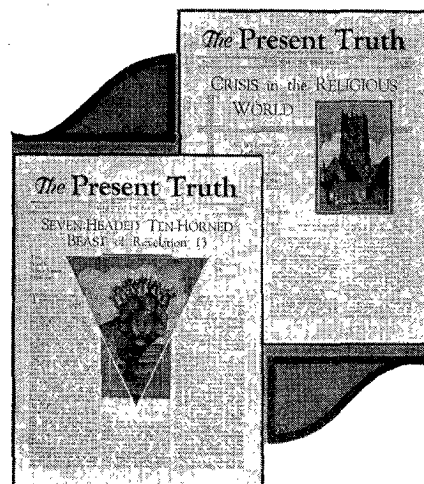
Wolcott.—Mrs. Julia Amanda Webster Wolcott was born Aug. 30, 1851; and died at Clarksfield, Ohio, Sept. 27, 1936. She early accepted the advent message, being numbered among the first 5,000 believers. She was the only sister of Elder C. C. Webster.

Harlan.—Mrs. Etta Blanche Harlan, nee Boughton, was born at Kalamazoo, Mich., July 5, 1865; and died at Takoma Park, Md., Aug. 10, 1936. Her husband and four children are left to mourn. Her eldest son, Sanford M. Harlan, has been connected with the Review and Herald art department for many years.

Volkers.—Mrs. Louisa Scott Volkers was born in Indiana in 1877; and died at Glendale, Calif., Oct. 3, 1936. She was a graduate of the Glendale Sanitarium School of Nursing, and spent many years of faithful service in this institution, in the White Memorial Hospital, and in Walla Walla, Wash. She leaves to mourn her two daughters, Mrs. George Nickle, wife of Elder George Nickle, president of the Panama Conference; and Ernestine Volkers, of La Sierra, Calif.

Lewis.—Mrs. Rachel Elizabeth Lewis, nee Beaman, was born in southern Indiana, July 15, 1845; and died in Mountain View, Calif. Immediately after the Civil War she met John Edward Lewis, a young soldier just home from the war, and in 1866 they were married. Later they both accepted present truth, and became members of the Sandyville (Iowa) church. Here their home was always open to our ministers and workers. They with their family moved to College View, Nebraska, in the spring of 1893. While living here they were able to help a number of students in securing an education, furnishing them with board and room.

She leaves to mourn two sons, William M. Lewis and Charles C. Lewis; one daughter, Mrs. R. C. Kilgore, and other relatives.



## "Present Truth" for November

**No. 21** "The Seal of God and Mark of the Beast"—showing how, when, and by whom the change was made that substituted Sundaykeeping for Sabbath observance in the Christian church.

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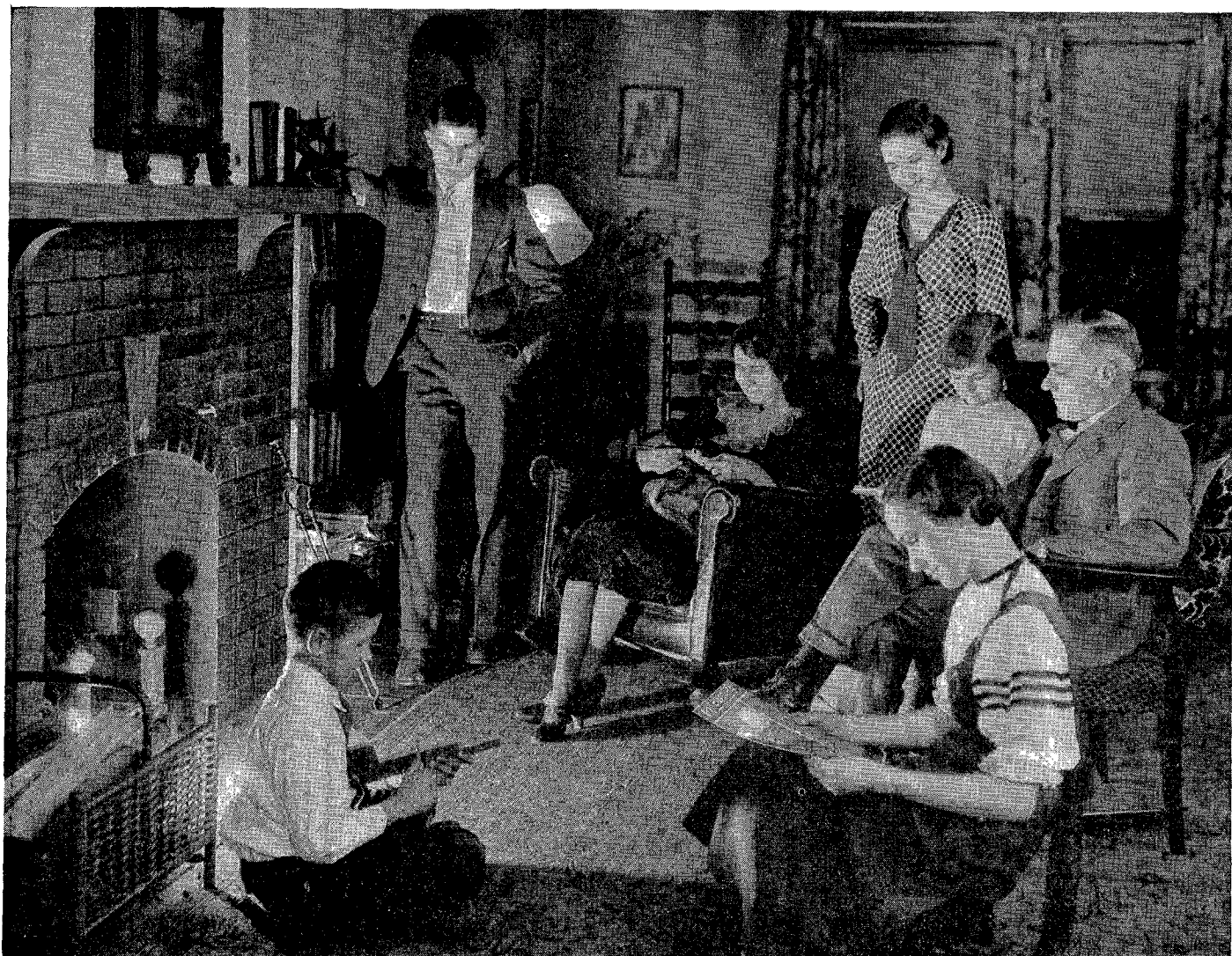
Beginning with the January, 1937, issue, the price of **Life and Health** will be reduced to \$1 a year and 10 cents a copy. But there will be **no** reduction in the number of pages or the quality of the journal. On the contrary there will be certain improvements. The January issue will bring to our readers a new type face; one of the very newest and most pleasing to the eye. As to contents, it would be difficult to say that there will be improvement, for already **Life and Health** is carrying the contributions of the outstanding medical authorities in our own ranks, to say nothing of various eminent contributors from without, who have been drafted to present special features to our readers. We can promise you a continuation of the same quality of articles, and also certain new writers whose names are household words in the medical world.

The price reduction is in keeping with the conviction of the publishers that the health message should be much more widely circulated. **Life and Health** presents you with one of the most remarkable literature values in the history of this movement, a 32-page journal for only \$1 a year. Any one, anytime, can subscribe for it in the United States at this price. (Overseas \$1.35.) But in keeping with a well-established policy of offering a better price on literature to our own people, the subscription rate to Seventh-day Adventists is only 60 cents. (Overseas 95 cents.) Think of it! Only 60 cents.

Every Seventh-day Adventist home will wish to have **Life and Health** coming each month with its messages on health, and on disease prevention, its practical counsel for young and old.

Then you will wish to bring the message of healthful living to numbers of your friends and neighbors. What better holiday gift than a year's subscription to **Life and Health**! On an accompanying page is found more information on this feature.

**Life and Health** in every home means more abundant life and health for every home. We are doing our best to aid you in reaching this ideal goal by reducing the price.



J. C. ALLEN

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**Only 60 Cents**

**Give LIFE AND HEALTH this year to your family and friends. Send orders to your Book and Bible House.**

## OF SPECIAL INTEREST

### Our Literature Number

IN order to accommodate our large number of book and periodical advertisements, we are issuing this week a 32-page paper. These book and periodical notices are well worth careful reading. It would be well for every reader to have a knowledge of the books we publish, even if he does not place copies in his own library. If you wish to give presents to friends during the holiday season, what more appropriate gift could be presented than a good book or a subscription to one of our periodicals? Consider this as you look over the advertising pages.

### The Future of Money

WE are witnessing today what no past generation ever saw,—the downfall of a whole world. Civilization has broken in half a dozen places at once, and no one knows where or how large the next crash will be. Bloody, cruel, frenzied violence is spreading around the earth like fire in a straw-thatched village.

To the members of the remnant church two things stand out clearly: 1. The close of probation and the coming of the Lord are right at hand. 2. Whatever the cost and with all possible speed we must hasten the advent message, not only to every land, but to every family and every individual on earth.

The present state of world currency presents a perplexing situation. To men in business, and indeed to all of us, the future of money is a pressing question. No investment is safe.

The future standard, or worth, of money is also important to our plans for mission advance overseas. Just now, almost the whole earth is still open to gospel work, but one by one the doors are beginning to close. Millions in darkness are yet waiting for light, and hitherto the majority have waited in vain. There is yet a large work to be done. We have vast unentered fields, like the Sudan, French West Africa, and Turkistan, where the advent message is as yet almost unknown.

As we have attended camp meetings since the General Conference, we have rejoiced to see how much our people love missions; but we have found one misunderstanding which injures our foreign missions. Some members think that we are providing well for our work abroad so that our missions are not in need. We have frequently visited these missions, and we regret to state that that is not the case. Through the years, Adventists have done much to support gospel work abroad. But the provisions made for our foreign missions have been and still are sadly inadequate. In some places our work itself is in great peril, and in other places the workers are in real distress. Some missionaries have gone from their fatherland into faraway fields, and have been left there without support because the homeland was not permitted to send out money. We have tried to help, but the present mission income today is not sufficient.

When we think of our unsettled time and the promising outlook for a great

harvest of souls, we are grateful that we have come to another Week of Sacrifice. This plan has been adopted by our people in all the earth, even in the lands of the greatest poverty. The plan has been that conference and institutional workers each give a week's income to missions. Many others have also joined in this self-denial. But is it not now high time that every one of God's children make a new covenant with the Lord by sacrifice? Today, money may be used, money has value, and money is needed. Shall we withhold it now, right at the close of the advent movement? We have been greatly cheered to see how our people rally in answer to every call. What we shall give is a personal question which each one must decide with the Lord. And the decision will be the measure of our love for Jesus.

L. H. CHRISTIAN.

### "Gospel in Shoes"

THE apostle Paul admonishes us to have our feet shod "with the readiness of the glad-message of peace." Eph. 6: 15, Rotherham. Some one has made the statement that if we had 100 men like the apostle Paul, we could quickly finish the work of God in all the earth. Unquestionably, a large part of the apostle's success was due to the fact that in labors he was "more abundant."

We thank God that the advent people as a whole are a people whose passion for souls puts the gospel really into their shoes. I have just returned from the New Jersey Conference workers' meeting. All but two of the workers were present. These brethren had brought in with them up-to-the-minute reports of the Harvest Ingathering campaign. It was a tense moment when these reports had all been heard, and the home missionary secretary, P. C. Cardey, turned to add up the figures. It was found that the goal of \$20,000 had really been surpassed, and that already (November 10) a slight increase over the amount reported for the entire year of 1935 was in hand.

In 1935 in this conference enough money was raised among the white churches to make the individual average equal the goal set for minute men. While their membership has increased, it is expected that before the year closes, the New Jersey Conference will be able to announce once more that its membership has reached the same high standard in 1936. At the present time, the \$10 mark per member among the white churches has been reached, and about \$5.50 per member has been reported by the colored churches. In both cases, this is the highest average in any of our North American conferences.

As I listened to the reports given by these workers, I was greatly impressed with the spirit of loyalty on the part of our brethren to a world cause. Even the children in the church schools reported several hundreds of dollars from their work. One brother told us that his wife was forced to submit to a major operation during the campaign, but that her first words, after coming out from

under the ether, were, "How's Ingathering?" Our Italian worker reported that as the result of the Ingathering, the number of outside people present at church services last Sabbath equaled their own members.

Surely Brother Robbins, the conference president, and Brother Cardey, the home missionary secretary, as well as their entire working force, are to be commended for their untiring energy and devotion in leading forth nearly 90 per cent of their entire constituency into active service in this Harvest Ingathering campaign. These people have become missionary-minded to a high degree, and are now taking up other lines of missionary endeavor with the same enthusiasm.

W. H. BERGHERM.

### Southern African Division

F. E. POTTER, of the Southern African Division, tells of the sale of our publications in that field of great distances and scattered population:

"In South Africa we have a European population of about two million. There is scarcely a home in South Africa where one of our books has not been placed, but still there is plenty of room for more. We have only about twenty European colporteurs.

"A brother located in one of the cities there, with a population of 36,000, has visited every home in that city. He has sold to Mohammedans, Jews, Roman Catholics, and natives of every class. It took him five years to work that one town. We believe in residential colportage. Ernest Marter wanted to come over to the United States to further his education. He did good work as a student colporteur, and wanted to earn sufficient to pay for his transportation and schooling.

"After selecting 'Home Physician' as the book for which to canvass, he had notices printed and sent to the hospitals, announcing his arrival, and also had a write-up about the book in the paper. But the Lord stepped in, and where he had previously earned two scholarships in a summer, he now sold scarcely anything. It seemed that at every turn the road was blocked. He prayed earnestly over the matter, and was impressed to try selling a religious book.

"He selected 'This Mighty Hour,' a far less costly book than 'Home Physician.' He made a regular, systematic canvass of the business and government offices of Johannesburg, meeting all classes of businessmen, and sold a large quantity of books. Then he went up to the administrative capital of Pretoria, and placed more than 400 books in the hands of government officials. This feature of our work was spoken of in the newspapers, and one paper even had an editorial on 'This Mighty Hour.' Later he went to the capital at Cape Town and there did a great work also."

FORENCE RAINWATER, of Los Angeles, says in a recent letter: "We love the REVIEW. It is a great help in our Christian experience, and after we have read it, we send it on to others who enjoy it as much as we. Eternity alone will reveal the amount of good this paper does."