

The Advent and Sabbath
Review Herald
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 114

Takoma Park, Washington, D.C., U.S.A., April 15, 1937

No. 15

The Christ of the Scriptures

By W. W. PRESCOTT

A THOUGHTFUL reading of the Holy Scriptures, under the guidance of the Great Teacher, will reveal to us the following significant facts concerning the Christ who is presented to us in them.

He is the eternal Son of God, one with the Father; He is the I AM of both the Old and the New Testament; He is the Saviour of the world; He was born of a virgin, and thus assumed our human nature; He lived a sinless life, although subject to the same temptations which are common to all men; He died a voluntary death on the cross, and thus made propitiation for the sins of the human family; He was raised from the dead on the third day after His death; He remained on earth forty days after His resurrection, and on ten different occasions revealed Himself to those who were chosen to be witnesses of this wondrous event; He was received up into heaven, and sat down at the right hand of God the Father; ten days after His ascension He poured out the Holy Spirit upon His disciples, according to His promise, and thus introduced the dispensation of the Spirit; His present life in heaven is devoted to making intercession for those who turn to God and accept His mediatorial ministry in their behalf; at the final crisis of world history He will come again "with power and great glory," to take His followers to be with Him. "If Jesus died—to bear our sins; if He rose—to be the source of our life; if He ascended—to be manifested in the presence of God for us; if He will come again—to judge our state; if He will reign in glory—to perfect our salvation; then these facts, in themselves external to us, are external no longer. They are among the grounds of a whole system of thought and habit of feeling, and, when taught as such, they grow into a scheme of doctrine."

"Jesus, engrave it on my heart
That Thou the one thing needful art;
I could from all things parted be,
But never, never, Lord from Thee.

"Needful art Thou, my Guide, my Stay,
Through all life's dark and weary way;
Nor will at last less needful be
To bring me home to heaven and Thee."

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

Seventh-day Adventists and the Theater—Part V

I HAD intended to conclude these talks relative to theatrical entertainments with the article in last week's paper. I do not feel free, however, to do this until I place before the readers of the REVIEW the very definite instruction which has come to us from the messenger of the Lord relative to the question of entertainments in our institutions.

This was addressed to the sanitarium in early days. The managers of that institution felt that in order to divert the minds of their patients from their maladies and ills, there must be furnished them exhilarating entertainment. The sanitarium could not make use of the moving picture, because it had not yet come into the world of invention. But the managers were led to present theatrical plays of the same character as those which are depicted upon the screen at the present time.

This brought from the messenger of the Lord very earnest protest. In this protest she enunciates certain principles which are as applicable today as when they were uttered. They have been printed through the years in the "Testimonies for the Church," but as many of the readers of the REVIEW do not have the "Testimonies" in their homes, we reproduce the instruction in this connection:

Amusements to Be Guarded

"Those who bear the responsibility at the sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting, the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. But repose, rather than excitement, is what many of the patients need.

"As soon as these entertainments are introduced, the objections to theatergoing are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who would permit this class of amusements at the sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness.

"When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the way for another. A single glass of wine may open the door of temptation which will lead to habits of drunkenness. A single vindictive feeling indulged may open the way to a train of feelings which will end in murder. The least deviation from right and principle will lead to separation from God, and may end in apos-

tasy. What we do once, we more readily and naturally do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. It takes less time and labor to corrupt our ways before God than to engraft upon the character habits of righteousness and truth. Whatever a man becomes accustomed to, be its influence good or evil, he finds it difficult to abandon. . . .

Our Institutions to Be Beacon Lights

"If physicians and workers flatter themselves that they are to find a panacea for the varied ills of their patients by supplying them with a round of amusements similar to those which have been the curse of their lives, they will be disappointed. Let not these entertainments be placed in the position which the living Fountain should occupy. The hungry, thirsty soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the mental powers, and will destroy a taste for these gratifications."—*"Testimonies," Vol. IV, pp. 577-579.*

"God designed that the sanitarium which He had established should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind."—*Id., p. 582.*

Friendship With the World

Messages were borne not only to our sanitarium, but to our college as well. Into that institution worldly entertainments were brought, in order to furnish the students with change and recreation. These entertainments were of a worldly character, and the servant of the Lord bore positive testimony relative to the danger of thus linking with the world. I quote from the chapter entitled, "Our College," in "Testimonies," Volume V, page 33:

"The object of God in bringing the college into existence, has been lost sight of. Ministers of the gospel have so far shown their want of wisdom from above, as to unite a worldly element with the college; they have joined with the enemies of God and the truth, in providing entertainments for the students. In thus misleading the youth, they have done a work for Satan. That work, with all its results, they must meet again at the bar of God.

Those who pursue such a course, show that they cannot be trusted. After the evil work has been done, they may confess their error; but can they easily gather up the influence they have exerted? Will the 'Well done' be spoken to those who have been false to their trust? These unfaithful men have not built upon the Eternal Rock. Their foundation will prove to be sliding sand. 'Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.'

Lyceum Courses in Our Institutions

A number of our institutions arrange lyceum courses each year for the benefit of students and

(Continued on page 10)

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

Vol. 114, No. 15

Takoma Park, Washington, D.C., April 15, 1937

One Year, \$2.50

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

In Him

BY G. P. BOLLMAN

How sweet to rest in living hope
Upon the Saviour's loving breast,
And know, if good or ill betides,
That what He sends is always best.

His sympathy is ever ours;
His love is an unfailing stream
With water sweet as sweet can be;
Without Him life's an empty dream.

In Him is everything that's true;
In Him are riches unsurpassed,
For with Him all perfection dwells,
And rich is he who holds Him fast.

What Are You Saying?

BY GEORGE B. STARR

"THE word of the Lord came unto me, saying, Son of man, what is that proverb that ye have, . . . saying, The days are prolonged, and every vision faileth?" Eze. 12:21, 22.

This word surely is being fulfilled today, for throughout the world, voices are heard from pulpits, and articles are appearing in magazines and other publications, saying in effect: "The Adventists were mistaken; the end is still far off! The days are prolonged."

But suppose the Adventists were mistaken in some details of their prophetic applications; God is not mistaken. His word is fulfilled at the appointed hour. Let us see what God has wrought?

When the hour struck and the longest prophetic period given to men ended in October, 1844, an angel was sent from heaven to "swear by Him that liveth forever and ever, who created heaven . . . and the earth . . . and the sea, and the things which are therein, that there should be time no longer." Prophetic time had ended. And the same angel announced "with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."

This loud voice was heard, and is still being heard, to the ends of the earth. The Spirit of God moved mightily upon His servants to proclaim the judgment-hour message of Revelation 14:6, 7. God set the agencies of heaven and earth in action to fulfill His word. A great religious movement was launched. This proclamation of

the everlasting gospel is sounding to every nation, kindred, tongue, and people. The power of God is seen in the fruits of the message. The heathen are transformed into sweet, clean, lovable servants of God. Having thrown away their instruments of warfare, and destroyed their idols, they have responded to the exhortation to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. Thus God is glorified.

This mighty influx of heathen from all parts of the dark earth, is a royal testimonial that God was not mistaken, that His agencies started on time.

It is a beautiful sight to witness the heathen preparing to meet the Lord Jesus at His soon coming. They are looking heavenward, just at the time when the professed Christian churches are saying, "My Lord delayeth His coming," and when the love of pleasure is sweeping tens of thousands into theaters and similar outdoor assemblies.

And what are the nations doing? What does the word of God say they will be doing? "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." Joel 3:9. And they are waking up, preparing for war on the most gigantic scale ever known. The sea is being sailed by giant vessels, and the air is filled with war planes. The setting is almost complete for Armageddon. The prophetic utterances of both Old and New Testaments are meeting their fulfillment in our day. This is the generation privileged to witness it all.

What shall we say to the people, then? "Tell them therefore, Thus saith the Lord God, . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12:23-25.

But what is to be the attitude of God's people? "Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction [the third] was to be given to the church. . . . When this work shall have been accomplished, the followers of Christ will be ready for His appearing. . . . Then the church which our Lord at His coming is to

receive to Himself will be 'a glorious church, not having spot, or wrinkle, or any such thing.'—*"The Great Controversy,"* p. 425.

God's message will warn the world and prepare His people on time for the coming of Christ as King of kings and Lord of lords.

The Fourth Commandment

BY M. L. ANDREASEN

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The first word in this commandment, "remember," is significant. All days are alike twenty-four hours in length; the sun shines, the flowers grow, the birds sing on one day as well as on another. Nature makes no difference between days; nothing marks out one day of the week from another. As far as man, unaided by revelation, can ascertain, every day is alike. God's command alone makes a distinction. He tells us to observe the Sabbath day, to keep it holy. Remember, He says; do not forget. As a mother tells the child sent on an errand to be sure not to forget a certain thing, so God singles out the seventh day of the week and bids us remember it.

The word "remember" lends distinction to the commandment, and sets it apart from the rest. In view of the widespread disregard of the Sabbath, we can but believe that when God spoke the fourth commandment, He had in mind future conditions, and warned His people against forgetting the day which He hallowed and blessed at creation. While the world profanes the day, God wants His people to remember it, to keep it holy. Should they do this, they would be a marked people. In the midst of a Sabbathbreaking and Sabbath-forgetting nation they would stand distinct and separate, deserving of the name which Isaiah gives them, God's "remembrancers." Isa. 62:6, R.V.

Need of the Sabbath

Men need a Sabbath. The world is too much with us. We are so rushed with many things that we fail to take time out to think. We have no leisure, no time for spiritual exercises, no time for study, reflection, or meditation, only as we deliberately set aside a time for it. This God wants us to do. And He wants us to choose the time He has chosen. He wants us to remember the Sabbath day, to keep it holy.

It will repay study to note the wording of the commandment. "Remember the Sabbath day, to keep it holy." It does not say to keep *a* Sabbath, or keep *the* Sabbath, or remember *a* Sabbath, or remember *the* Sabbath; but remember *the* Sabbath day. Note this: Remember *the* day. For what purpose is it to be remembered? To keep it holy. Note, the day is to be *kept* holy. God's Sabbath day *is* holy. It is a sanctified day. It is God's own

rest day. We are not to regard it lightly. We are not to trample it underfoot. We are not to do our own pleasure on it. We are not to speak our own words. We are not to pollute it. We are to keep it holy. Isa. 58:13; Eze. 20:13, 21. This can be done only as we ourselves are holy, and keep away from all that defiles and pollutes.

"Six days shalt thou labor." This statement is a part of the Sabbath commandment, and is vital. The commandment not only enjoins rest, but also labor. Just as surely as we are to rest on the Sabbath day, we are to labor six days. The Sabbath commandment covers all time, seven days in the week. We are to labor six days and rest the seventh.

Some people seem to think that the commandment deals only with rest. They are not clear on the labor part. But the one is as binding as the other. No man can be a Christian and be lazy. No man can keep the Sabbath unless he is willing to work also. The two ideals go together, and it takes both to make a Sabbath commandment.

The true Christian is industrious. He does not "hang around" or "sponge." He does not unnecessarily "live on" his relatives or friends. He does not arrange all his visits about mealtime. He does not give broad hints in regard to his needs, in order to arouse sympathy. He does not expect a reward for every little service he performs. He does not fawn upon the rich. He does not demand special concessions. He pays his bills, and pays them promptly. He does not need to be looked after to make sure that he does his work. He does not increase his exertions because the boss is around, and slacken immediately after his boss has departed. He does more than he is paid for. He is no shirker. He is not expert at alibis. He is always willing; and when a task is done, he asks for another. He can see what needs to be done, and does it, or offers his services. He can be found where work is to be done, and does not always have pressing business elsewhere. He gives liberally of his time, and is cheerful about it. He knows his business, but is willing to learn. He is never satisfied with slipshod work. He is as careful of his work as he is about his religion.

The true Sabbathkeeper is such a man. He is in demand everywhere. It is hard to find him without work. If he loses one job, he gets another. If he loses that, he makes one himself. He is resourceful and energetic. God and men are proud of him.

In Six Days Do All Thy Work

Must a man work six days of every week? May he never take a vacation? If the commandment said only, "Six days shalt thou labor," the question might be debatable. But this is added, "and do all thy work." We are to do all our work. If it takes six days to do it, we are to work six days. But

if we can do our work in five days, or four, or three, we need not work six. The point is, we are to get our work *done*. We are not to shirk or leave our task unfinished while we go pleasure seeking. "Six days shalt thou labor, and do all thy work." We may not work on the Sabbath. On that day we are to rest. We are so to plan our work that we will get it done in six days. The commandment plainly says so. To keep the commandment, we must work as well as rest. And we must get our work done.

Some people do not like the sound of the word "labor." Work is distasteful to them, and labor is even more so. It smacks of the soil, of toil, even of pain. Be it even so. Labor is hard. Labor is wearisome. Labor is monotonous at times. But it is God given and is for our good. In a sinful world we can thank God for labor. In certain respects it is our salvation. Only he who has labored can appreciate rest.

A great deal is said in the Bible about work. This is as it should be. We all need to have impressed upon our minds that we not only have a work to do, but that we have *work* to do. Paul did a wonderful work. And while he did this work, he worked at his daily task. He neglected neither. This is an example for such as think themselves too good or too important to work. Many a young girl who thinks it would be very romantic to work for the heathen in Africa, would faint at the suggestion that meantime she might help her mother with the dishes. It does not occur to her that the one thing may be a preparation for the other.

"Six days shalt thou labor, and do all thy work, *but*." Note that "*but*." It is well to work, *but*. Some are so deeply interested in work that they cannot stop. Work is their life. From early morning till late at night they are working. They hardly take time to eat or sleep. With them it is work, work, and only work. They have little patience with any one who does not follow their example. They have no time to go to church, no time for worship, no time for study or recreation—only work, work, work.

To Share God's Rest

To such God says: It is well that you work, *but*—you must not forget that there are other claims upon you. Work is not all. I have appointed a day upon which you are *not* to work. You are to rest and refresh yourself. You are to turn away from your own work and your own thoughts, and commune with Heaven. You are to remember the Sabbath day, to keep it holy. It is My day, and I want you to share My rest.

With some, even with so-called Christians, Sabbathkeeping has fallen into disrepute. Sabbathkeeping is associated in the mind with the "old Jewish Sabbath," or perhaps with the Puritan Sunday, or with some unfortunate experience they had as children when they were not permitted to stir on the Sabbath. Let such remember that when the evil one cannot hinder, he sometimes pushes too far, and that true Sabbathkeeping is one of the greatest blessings God has given to mankind. For this reason, Satan is anxious to destroy both the Sabbath and Sabbathkeeping, and he has succeeded to an astonishing extent. This may require further consideration.

Sabbathkeeping is a part of the gospel. It is also

a part of the ten commandments. Some forget this. There are those who could never get the consent of their mind to be dishonest in the least degree, yet have no compunction about slackness in Sabbathkeeping. They would not defraud a man of ten cents; they would not willingly break any of the other commandments; but not only are they not careful of the edges of the Sabbath, but they are willing to trample the whole day underfoot. How can such an attitude be explained or defended?

Sabbathkeeping is vital to Christianity. It is vital to national existence. It is not without cause that God has taken one day of the seven and dedicated it to His own service. He knew that man would need some time in which to come apart and rest awhile, if he were not to lose his connection with heaven. For this reason He instituted the Sabbath and gave it to man.

If one were deprived of the Sabbath, he would be deprived of the time which God has specially dedicated to communion with Him. We may confidently assert and believe that the Sabbath is made for man for the special purpose of worship, and that he who keeps it and worships God on that day, receives a special blessing not otherwise obtainable.

He who takes the Sabbath away from a people, takes worship away. He closes one of the doors to heaven, and greatly reduces the chances of true spiritual life. The Sabbath stands for worship, meditation, reflection, study, prayer, communion, fellowship. If these are missing, worship is greatly handicapped, and secularism predominates. It is for this reason that Satan considers the overthrow of the Sabbath one of the best means of making men forget God and lower the general spiritual tone. As men forget the Sabbath, they forget God. As they become careless of Sabbathkeeping, they become careless of other religious duties. Sabbathkeeping is an accurate barometer of spiritual life.

Assailed by Satan's Sophistries

Especially is the Sabbath assailed by Satan's sophistries. It is the one commandment that rests on a "Thus saith the Lord," and is not in the unregenerate man buttressed by an approving or condemning conscience. The commandments against stealing, lying, and killing affect human relationships. A heathen, an infidel, an atheist, has a feeling of ill desert when transgressing one of these commandments. But not so with the Sabbath commandment. Its observance is a moral obligation to God.

It is hard for a man not a Christian to accept God's statement that to work on one day is commendable, and to work on another day is reprehensible; that on one day a thing is right, and on another day the same thing is wrong; that the difference is not in the thing done, but in the time when it is done. The non-Christian can find no ground for such difference apart from God's command. That is, if he is to believe that a thing is right or wrong, he must base his belief on what God says. Not believing in God, he finds it hard to accept God's definition of wrong or right.

Not so with the Christian. He has learned that when God says a thing is right, it *is* right. When God says a thing is sin, it *is* sin. He knows that this

is true entirely apart from his own feeling in the matter. When God speaks, it is final. The Christian accepts His verdict.

This finds a special application with reference to the Sabbath. The Christian can give no satisfactory explanation of the fact that sawing wood is good and right on one day of the week and wrong on another day, apart from the fact that God says so. In this case, right and wrong rest entirely on God's word, apart from any reasoning or theory. This marks the Sabbath commandment as the outstanding commandment, resting entirely upon a "Thus saith the Lord," and only upon that. As and when a man believes God's word, he will believe in and keep the Sabbath. When he leans to his own reason, he will reject the Sabbath. Thus the Sabbath commandment becomes a test of faith and trust in God, of which more will be said in another place.

When Satan attacks the Sabbath, he attacks the one commandment that in a special sense is based upon and predicates faith in God. If he can win here, the battle is his. If he can secularize the day, he has taken away from the Christian the hour of communion and prayer, the hour of study and peace; he has taken away one of the strongest links that bind us to heaven.

Since time immemorial men have transgressed the law of God and made light of the commandments. It is probably true that no other commandment has been broken so often—deliberately—as the fourth, by saint and sinner alike. Breaking this commandment is not of the nature of being overcome by some great passion, as killing a person in anger or swearing inadvertently. It is not like

a great sin of a destructive character. It is rather the symptom of a falling away from God, of lack of communion with Him, of estrangement from the promise, of the sickening of spirituality. Let this be emphasized: It is a symptom indicative of a disease. It reveals an inward condition of apostasy from God. Its roots lie deeper than the apparent transgression. It signalizes a departure from spiritual life and holy living, and presages the separation of the soul from God. The Sabbath is a spiritual barometer, a sign of sanctification, a gauge of our friendship and fellowship with God.

It should be noted that while Sabbathbreaking is a symptom, it is also a disease. It fosters and encourages the thing it indicates. While it proclaims to God and to the world the low status of a man's communion with his Maker, it encourages that very condition by depriving him of the means of communion—rest, worship, peace, the hearing of the word. Hence, as mentioned before, Satan is especially interested in Sabbathbreaking. It starves the soul and weakens it, cutting off the means of spiritual sustenance and makes man susceptible to other temptations.

The attack on the Sabbath is perhaps the shrewdest of all of Satan's inventions. In this he can get the support of a large part of Christendom. Many do not seem to understand that the Sabbath is one of the chief channels of communication with God, that breaking it breaks the connection with heaven, and shuts off the stream of spiritual life. They do not seem to appreciate that "the Sabbath is a golden clasp that unites God and His people."—*"Testimonies," Vol. VI, p. 351.*

(To be concluded)

The Kingdoms of Grace and Glory

BY R. E. KALFUS

WHEN one comes to Christ Jesus in penitence and confession, and acknowledges Him as his Saviour, he becomes a *subject* of the kingdom of grace and a *candidate* for the kingdom of glory.

When, through trial and temptation, one proves himself faithful in his allegiance to Christ in this life, he will, when Christ comes the second time to take His faithful ones home, become a *subject* of the kingdom of glory. One who is a subject of the kingdom of grace may renounce his allegiance and thus forfeit his candidacy for the kingdom of glory. The kingdom of grace is a sort of proving ground where one is, in a sense, under probation in order to determine his fitness for the kingdom of glory.

When an alien desires to become a citizen of this country (U.S.A.), he must, after at least five years' residence here, file with the proper authority a "declaration of intention" to become a citizen, familiarly called "first papers." Not less than two and not more than seven years thereafter he must file his petition for citizenship. All things being in order, in due process he will, after not less than ninety days, become a naturalized citizen of this country.

Those intending to become subjects, or citizens, of the kingdom of glory, must first become subjects of the kingdom of grace. The subject of

the kingdom of grace may be likened to the one who has taken out his "first papers." The applicant need go no further unless he chooses. But if he does not choose to go on, he will never become a subject, or citizen. Likewise the subject of the kingdom of grace need not, unless he so chooses, go on to the kingdom of glory. Sad, indeed, will be the fate of him who does not choose to go on to the kingdom, the kingdom of glory.

We cannot earn the right to the kingdom of glory by our own endeavors, or works of righteousness, but we can "fight the good fight of faith" and "lay hold on eternal life" in the strength of Jesus, and acknowledge Him to all the world as our personal Saviour. He has promised to all who do this an abundant entrance into the kingdom of heaven, the kingdom of glory.



POLYBIUS says that whereas man is held to be the wisest of all creatures, to him he seems to be the most foolish. Where other creatures have smarted, they will come no more; the fox returns not to the snare, nor the wolf to the pitfall. But man returns to the same sins, and will not take warning until he is utterly ruined.—*D. L. Moody.*



Maintaining the Foundations

"If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

In our discussion of the remnant church, last week, we observed that the church of Christ is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:20. The writings of the apostles and prophets, bearing witness to Christ, constitute the basis of church authority, church fellowship, and church unity. The Sacred Word is an immovable, immutable foundation. "The gates of hell shall not prevail against it."

The Holy Scriptures set forth certain great truths that are necessary to salvation. The Scriptures themselves are the arbiter of these truths. No other authority can be accepted. Truth is clearly defined in the Holy Word. It is stated and defined in the plainest language of the people. It can be clearly understood, if men are willing to take the Bible as it reads. The statement of truth in the Scriptures remains the same from age to age, so that we have the same revelation of truth, translated into our language, as had the ancient Hebrews, and, later, the apostolic church.

God has seen fit to give His truth to His people in this way, by revelation. The worship of Jehovah differs, in this respect, from most false religions. Pagan beliefs and rituals find their origin in elusive mysticism. Their source is found in men who claim to be in direct communication with the Deity or the spirit world. Their teachings are not well defined and suffer many changes from generation to generation. For instance, the mysteries of ancient Babylon are traceable, with considerable modifications, through the worship of the Greeks and Romans, and into that great medieval system, the Papacy.

Likewise, ancient Hinduism has undergone many changes during the millenniums of its existence. Buddhism, a reaction from Hinduism, bears little resemblance to the teachings of its ancient founder.

But not so with the worship of Jehovah. The Sacred Writings have borne an unchangeable testimony through the ages. There were apostasies among the Hebrews, but again and again the reading of the law and the prophets brought the people back to the worship of the true God and to the reestablishment of the temple service. There was progression in divine worship, such as type giving place to antitype; but the Sacred Writings have stood unchanged as the authority and guide of the church in every age. And there has been manifest power in the word of God repeatedly to recover the true church from apostasies into which it has fallen.

The Unifying Agency

The Scriptures have been the great magnet that has held the people of God together. Its truths

have been the basis of church fellowship and unity. At the birth of the Protestant Reformation, those who repudiated tradition and took their stand on Bible truth—especially justification by faith—were drawn together by a common faith and a common hope. They were comforted by those of like faith; they were strengthened through the exhortations of fellow believers.

These groups were formed in various countries, and comprised the Protestant churches of the world. As time passed and nominal Christians fell into formalism, the Lord raised up other communions to carry the work of reformation farther. The new-found faiths became the unifying agencies to the believers. And as long as they held to their distinctive Scriptural truths, these Protestant churches grew and were an active agency in the hand of God for the salvation of a perishing world.

The Foundations Weakened

In a single generation we have seen great religious organizations, numbering their communicants by the millions and extending their missions into all lands, lose their vitality and their way so that now they are on the point of dissolution, or at least of losing their identity by merging into federated bodies. What has brought this great disaster to Christendom? The foundations are being destroyed. The Scriptures, the only true authority of the church, have been largely if not wholly set aside as untrustworthy, and the distinctive truths held by the denominations have been yielded in the desire for church federation. Thus many of the great Protestant denominations are robbed of their faith and power.

The community church has destroyed denominational lines, and has denied the pulpit the right to teach truths once held by the communions. The Deity and redemptive work of Christ may not be preached to certain members of the community church; baptism by immersion cannot be preached to others in this community body. And we might enumerate doctrine after doctrine that has had to be discarded because of the changing views of these federated churches. Consequently, the majority of churchgoing people have little religious conviction and a very hazy conception of the true Christian religion. It is easy to go from one church to another, because there are no apparent denominational differences which would interfere. One can change churches as easily as he can change clothes. But where is the spirituality of the people? Where are their religious convictions? Where is the basis for church fellowship? The one thing which was a basis of church fellowship—their system of truth—is gone.

If Seventh-day Adventists are to survive in the present-day spirit of liberalism and compromise,

they must strive for the unity of the faith. And herein is our safety, not only as a church, but as individuals. Christ has seen fit to bind His believers together in the bonds of church fellowship, that they may be of mutual help one to another, so that if one stray from the pathway of truth, the brethren may "restore such a one in the spirit of meekness." A brother here or one there may be enchanted by some seductive doctrine; but if he seeks the counsel of his brethren, he will be saved from taking a wrong course. We quote from the Spirit of prophecy:

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*"Testimonies," Vol. V, p. 293.*

God's purpose for His church is that all should come into the unity of the faith. To this end He has placed certain gifts in the church. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth to be no more children, tossed to and fro, and carried about with every wind of doctrine." Eph. 4:11-14.

Our Responsibility

Every false doctrine advocated within the church, every fantastic interpretation set forth, tends to weaken the unity of the church. Concerning our responsibility toward subversive doctrines, the Spirit of prophecy says:

"One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go for-

ward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils; There must not be any languishing of soul now."—*"Special Testimonies," Series B, No. 7, p. 57.*

The unity of faith in our ranks will not be maintained through controversy, but by standing "fast in one spirit, with one mind striving together for the faith of the gospel." The same earnest, united, prayerful study of truth that characterized the early advent believers, will keep us in the unity of the advent faith, even as it brought them to a knowledge of these truths. Of their early experiences the messenger of the Lord says:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word.

"Again and again these brethren came together to study the Bible, in order that they might know its meaning and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

"Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God was made plain to me, and I gave to others the instruction that the Lord had given me."—*Id., No. 2, pp. 56, 57.*

In the spirit of unity and love, let us maintain the foundations of the remnant church; for "if the foundations be destroyed, what can the righteous do?"

T. M. F.

Huxley on Spirit Phenomena

Part II, Modern Spiritism

ALDOUS HUXLEY, grandson of Thomas Huxley, wrote two articles recently, discussing various spiritistic phenomena. The fact that the present Huxley approaches subjects in as dispassionately critical a fashion as his forebear, gives added significance to his admissions. He is skeptical of physical phenomena, declaring:

"Most physical mediums refuse to work except in the dark or by a dim red light, which, experiment shows, reveals practically nothing. I have attended a certain number of séances, and I can assert that, after sitting for half an hour in a dark and very stuffy room, listening to a gramophone playing the same tune over and over again, I am not prepared to accept even my own testimony of what occurs."

However, he makes, shortly afterward, this admission:

"There is some tolerably good evidence for the ancient belief that in certain places noises and apparitions may be persistently heard and seen."

He is also willing to give great credence to that singular phenomenon, fire walking, practiced in some of the South Sea Islands, and in certain countries, like India. He refers to the account of fire walkers published in the proceedings of the London Society for Psychical Research, and declares:

"After reading these accounts, one is forced to believe that certain people are able by some unexplained mental process to immunize their bodies against the effects of intense heat. But this is not all. The rank and file of the native worshipers and

the European observers are able to walk unscathed through the fire because they are in some way under the protection of the priestly organizers of the rite. . . .

"Fire walking has one great advantage over almost all other manifestations of supernatural physical phenomena: it is easy to observe, and lends itself to unequivocal experimental test."

An Important Admission

But what particularly interests us is this unqualified admission:

"The reality of at least one class of supernormal phenomena has been demonstrated, it seems to me, beyond all reasonable doubt. Cryptesthesia, as Richet calls it, includes telepathy or thought transference, clairvoyance, psychometry, water divining, and all other forms of abnormal perception not passing through the ordinary channels of the senses."

Having canvassed the evidence for "supernormal phenomena," he addresses himself directly to the subject of communication with the dead. Says he:

"We now come to the problem of survival after death—or, to be more accurate, to the problem of communication between the dead and the living. For, of course, there is nothing illogical in the belief (it is that of all orthodox Christians) that souls survive bodily death, but are not able to communicate with the living. Survival cannot be directly observed; it is a working hypothesis used to explain other phenomena."

He then calls attention to the phenomenon known as "cross correspondence," where several persons in widely separated places engage in automatic writing, the combining of all their written statements being necessary to give sense or meaning to them, a sort of spiritistic crossword puzzle. There are some who hold, Huxley remarks, that such "cross correspondence" "is most simply explained on the hypothesis that a disembodied spirit is dictating to the various mediums," while others contend that the mystery is best explained "in terms of telepathy between living minds." He observes, with rare impartiality, that "both hypotheses involve their supporters in considerable difficulties." But impartial as is this observation, Huxley concedes much to the cause of spiritism when he confesses that an attempt to explain "cross correspondence" on a nonspiritistic basis involves "considerable difficulties."

He then raises the question, "If there is survival, what is it that survives?" He knows the answer is "the soul." But he inquires as to what the soul is. He notes that the ancients thought of the disembodied soul as "a poor, miserable entity condemned, when deprived by death of its material instrument, to lead an ineffective existence in the dimmest of hereafters." He compares this view with what a brilliant modern philosopher, Professor Broad, describes as the "psychic factor." This is said to be "a certain intangible something which, in conjunction with matter, constitutes the mind, and which, when separated from matter, may preserve certain mental qualities, but remains inferior to mind."

Now, continues Huxley:

"The Christians regarded the soul as immortal;

but they insisted that, after the second coming, it would once more be associated with matter."

He quotes a Catholic theologian in support of this statement, and remarks:

"Like the Catholics, most Protestants profess to believe in this resurrection.

"But it is worthy of note that the doctrine has now become extremely unfashionable, and that many Christians who think themselves orthodox tend more and more to fall into the . . . heresy of regarding the future life as wholly immaterial."

An Interesting Conclusion

All this leads Huxley to a very interesting conclusion concerning the nature of the messages at séances. One of the arguments against belief in spirit communication has been the trivial and often banal character of some of the messages. But Huxley would take the point out of this argument for all who believe the prevalent doctrine of disembodied, immortal souls. With great plausibility he remarks:

"If the soul is what Homer, Professor Broad, and, with qualification, even orthodox Christians imagine it to be,—a thing which can attain perfection only in conjunction with a body,—this decline of power after death is precisely what we should expect."

Huxley Sums Up the Case

Down toward the close of his discussion, he sums up the matter in this language:

"Hitherto psychological research has been carried out on a small scale and in the teeth of official scientific disapproval. It is greatly to be hoped that the scope of the investigations may now be extended.

"For intensive research into the supernormal may be expected to throw light on some of the more obscure and the most important of our unsolved problems—on the nature of mind and its limitations; on the relations between individual minds and their bodies, the material world, and other minds; on the nature of time and of our knowledge of it. These are matters of the highest scientific and philosophical importance; and the relevance of supernormal phenomena to all of them is manifest. A prima-facie case for the reality of at least some supernormal phenomena has now been firmly established; there is every possible reason why official science should make use of its resources to carry the investigation further."

But he seriously doubts whether "official science" will really proceed to make such an investigation, for:

"The subject is a disquieting one, and men, even men of science, do not like being disquieted. Moreover, the facts, if they came to be firmly established, could not be easily fitted into the existing world picture; long-cherished opinions would have to be dropped, current hypotheses stretched and altered. Men, even men of science, do not enjoy revolutionary changes."

Scientific Study of Telepathy

Probably the most extensive and strictly scientific study of the phenomena of telepathy and clairvoyance is being carried on at Duke University, by Prof. J. B. Rhine. Over a period of years

he has conducted many thousands of tests. His investigations have by no means been confined to tests of mediums. Far from that, most of his experiments have been with normal college youth, in an endeavor to discover, if possible, whether clairvoyance and telepathy are phenomena that are found among the general population as well as among mediums. His tentative conclusion, which is receiving very serious consideration in scientific circles, is that the power of clairvoyance and telepathy is possessed by various normal individuals as well as by trance mediums.*

We wrote to Professor Rhine, inquiring, "What support do your experiments in telepathy and clairvoyance give to the contention of spiritists that they hold converse with the inhabitants of some supernatural realm?"

He replied as follows:

"The results of our experiments in telepathy and clairvoyance do not, I think, offer any support directly to the contention of spiritists that they hold communion with incorporeal personalities. It is, however, clear that if there are incorporeal personalities in the universe, they would have to use telepathy to communicate with one another and with the living. That is, lacking sense organs and communicating organs, they would have to employ telepathy, which is extrasensory communication from mind to mind, as the basis of their communication. Also, if such incorporeal minds are to know anything about the objective world, they would have to know it through what we call clairvoyance. The establishment, therefore, of this possibility might be regarded as favoring the hypothesis of spiritism. In fact, I think it is safe to say that the hypothesis of spiritism would be absurd without telepathy and clairvoyance. Rendering extrasensory perception less absurd and more clearly positive might be interpreted as contributing something in favor of spiritism." F. D. N.

Seventh-day Adventists and the Theater

(Continued from page 2)

workers. I think this a commendable practice. I have often wondered why, instead of securing talent entirely from the world, more could not be done in the way of bringing onto our institutional platforms men and women from our own ranks. Some of our schools have endeavored to do this.

The Washington Missionary College, in its lyceum course for this year, under the direction of Prof. S. W. Tymeson, secured talent for four of its evenings from our own church workers. Miss Grace Washburn, a radio artist of excellent ability, devoted one evening to a vocal concert. Mr. George Wargo, a violist, assisted by Miss Sylvia Meyer, harpist in the National Symphony Orchestra, gave another musical evening. Another evening was occupied by the Alabama Singers, young

men students from our Oakwood Junior College. And the closing evening of the course is to be used by the College Glee Clubs in their annual recital, under the direction of Prof. William Shadel. These numbers of the course have been received with as great appreciation as has ever been accorded to outside talent.

I speak of this particular lyceum course for the reason only that I am personally acquainted with its work. No doubt others of our schools have followed the same plan, and have presented as fine courses of wholesome entertainment. I recognize, however, that for lyceum work the talent in our own church is limited. There are many workers among us who can preach the truth most acceptably and engage the attention of large congregations, and yet many of these workers could not render acceptable service on a lyceum program such as is required today of this class of talent. But I believe this home field should be explored and utilized as far as is consistently possible.

It would seem, for the present, that outside talent must be employed in conducting these lyceum courses, and excellent talent is oftentimes available. However, there is bound to be disappointment in individual instances. However highly some popular lecturer may be recommended, and however carefully his record may be investigated, it is found oftentimes that what he presents is not appropriate to our lecture courses. We should, therefore, give great care about condemning the committee which had the program in charge. We must recognize that the committee did the best it could with the information available, and that the disappointment of the committee is probably as great as that of any in the audience, if not greater.

I have great confidence in the management of our training schools. I know that the managing boards and the school faculties are made up of men and women of God, who are doing all they can to safeguard the interests of our youth and to train them for work in the Master's vineyard. Let us give, therefore, to those bearing these heavy burdens, our sympathetic and prayerful support.



The Songs of Israel

BY MAY COLE KUHN

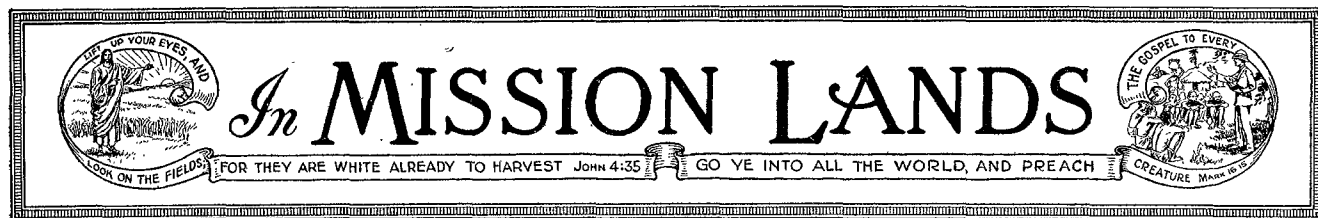
DARK clouds creep o'er the Tyrian-tinted west,
Soft echoes sound from every bush and tree,
Where snowy egret, crane, and heron be,
And where the gentle doves are seeking rest.

From tower and temple, evening's muffled bell
Resounds through deepening silences and shades;
I long, while sunset dims and twilight fades,
To hear some precious song of Israel,—

Some tender measure that will soothe our pain,
And bring the tired traveler nearer heaven;
The dear assurance of a blessing given,
And Christ abiding with us yet again.

Then sing to me, and know that it were well
To let the day pass on with notes of praise;
Sweet, sacred hymns, and humble, heartfelt lays—
Some simple melody of Israel.

*A trance medium is one who, as the name implies, goes into a trance, and then proceeds to tell the "sitter," as the one who comes for mediumistic counsel is called, what he sees and hears in his trance state. Hundreds of sittings with trance mediums have been held by investigators of psychic societies, and verbatim reports made of all that was said. It is these reports that provide such evidence as has been available, until Professor Rhine's experiments of clairvoyant and telepathic powers by trance mediums.



A Macedonian Call From West Khandesh, India

BY T. K. LUDGATE

God does not always wait for the human instrument to enter a district with the message before He arouses in the hearts of His earnest, seeking children a desire to know more perfectly the wonderful plan made for the salvation and guidance of lost mankind. We are glad that he goes before us and prepares the way for our stumbling feet. Were it not for the assurance that the work entrusted to us is not ours but the Lord's, we being merely the tools in His hands, the immensity of the task would at times overawe us as we contemplate the insufficiency of laborers and the vastness of the harvest field.

The territory lying along the Tapti Valley Railway line between Surat and Amalner, with its many thousands of Bhils and Marathas and Gujrati, has long been waiting the first bearer of the third angel's message, and we have frequently looked at this stretch of country on the map, and wondered when the truth would be carried to its towns and villages, thus linking up the work in Surat with the work over in the Lasalgaon area.

A few months ago a letter was received by our division president at Poona, calling for information on the Sabbath question. This letter came from a young man who is a government employee in Dhulia,

the district headquarters of west Khandesh. The writer was asked to investigate and develop the interest that seemed to exist in that town. I made a trip to Dhulia, and found a company of more than fifty people waiting for instruction concerning the Sabbath and the teachings of the Seventh-day Adventist Church. Needless to say, we immediately laid plans for a worker to spend some time with these people and help them to understand God's message for these days, and we feel confident that there will be a church raised up there. Workers have been definitely located in Dhulia, and it is planned that the writer of this article shall also locate there, if a bungalow can be rented.

There are reports of other interested people at a place called Chalisgaon, a town thirty-five miles from Dhulia, so it is probable that more than one company will be established in that region as a result of this Macedonian call for help.

Please pray for this new work, and in addition to your prayers, we solicit your financial support; for our needs are great, and if we are to care adequately for these newly awakened souls in this new territory, we must be prepared to enlarge our budget appropriations.

The Conversion of Gembo

BY O. A. SKAU

GEMBO, meaning "blessings" in the Tamil language, came to us about a year ago. He loved the word of God, and was soon captivated by the third angel's message. After an intense study for about six months with Mr. and Mrs. E. D. Willmott, who at that time were living in Ootacamund in the Nilgiri Hills, he was baptized by C. A. W. Ritchie at Podanur. When he was down on the plains, an old bicycle belonging to Brother Willmott was repaired for his use, for he had by this time decided to join the colporteur force.

Our brother was just bubbling over with his first love, and felt that he could ill afford to take time for a colporteur institute. First of all, he set out on an exploration tour on the bicycle. He rode from Ootacamund, 7,000 feet above sea level, to Madras, a distance of over 300 miles, twenty-eight of which were down the mountainside to the plains below.

After a brief stay with our people in Madras, he packed up his books and papers, and rode on to Bangalore and Krishnarajapuram, a distance of 216 miles. After visiting our union office, book depot,

and church, he went out to our training school just seven miles away.

Having thus satisfied his desire to see some of our work, he set out again on his bicycle for Ootacamund, over 300 miles to the south. Being satisfied that the Seventh-day Adventists were well established and a people with a world-wide message, he settled down to do regular colporteur work and preaching.

As a colporteur he has a method all his own, but we believe that God is using him to spread the truth quickly in this great land. Being very active and filled with the message, he cannot be content to work in one place, but likes to go from village to village. For use on these trips he has a notice lettered in both English and Tamil, which he hangs up as soon as he enters a village. This notice reads:

Just a MOMENT PLEASE:

YOU are STRONG and WELL?

You hope to remain so?

You may be disappointed.

You WILL DIE.

YOU'D better START to get ready.

You WANT to be RIGHT?

You don't KNOW the WAY?

That's fine.

That's natural.

That's possible.

That's sure.

That's wisdom.

That's proper.

Then LISTEN!

The Lord said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. "Him that cometh to Me I will in no wise cast out." John 6:37.

Needless to say, he attracts attention with his charts, books, and papers. As soon as the people



Gembo With His Bicycle, Bags, and Books, Taken in Madura, South India, October, 1936

gather, he tells them about the advent message, after which he sells his small books and distributes tracts and papers. If it is late in the afternoon, he spends the night with the interested people in further study, and the next day repeats his program in some other place. Thus the seed is sown from village to village, and God alone can see the extent of the harvest to be reaped.



Harvest Ingathering Among China's Military Men

BY R. M. COSSENTINE

WHILE helping Brother Ren, of the Yenchow, Shantung District, to go over the Harvest Ingathering goal (which the Lord helped us do in ten days) during the autumn of 1936, we called on many military officers ranking from battalion majors to generals. Everywhere we were received with great politeness by all, from sentries to commanders.

I was much impressed on finding in a number of these officers' quarters copies of the Bible. In Major Liu's office I found among his books a leather-bound copy of the Scriptures, from which I read to him last-day prophecies. Colonel Sun, after seeing our report and making a contribution, said, "Don't be in a hurry, for I should like to talk with you a while. I am a Christian, and used to be a member of the choir in General Feng's army. [General Feng is the so-called "Christian general."] We talked for an hour, and I had opportunity to tell the colonel about the soon coming of Jesus.

In the reception room of Brigadier General Chang Ching Hsiu, to which we were shown when we called on the general in the interest of Harvest Ingathering, the only books in sight were two Bibles on the table. After the general had given us a liberal contribution, I handed him one Bible and I took the other, and we read together a number of advent prophecies. I found the general well acquainted with his Bible.

In the office of a major we were told how, a few years ago, during the civil wars, General Chang Chih Chang would sometimes, in the heat of battle, kneel

on the field and pray earnestly, without opening an eye, while shrapnel and bombs piled up all around him. It sounded like a story from the Bible, of the wars of Israel, as when Joshua prayed for the sun to stand still.

This General Chang, no longer in the army, is an earnest lay worker, and recently set on foot a movement for lay evangelism, called the "ten-men team" movement. A few years ago he ordered from the Bible societies many thousands of Bibles with the inscription on the cover, "These are the Scriptures for all under heaven," and distributed them everywhere.

I greatly enjoyed visiting with these Christian military men. The results of their principles are seen in the work their troops are doing everywhere,—public-welfare enterprises, like building schools and roads, planting trees, and developing parks. And seldom did we come away empty-handed from our visits. May the Lord water the seeds of the advent message sown in their hearts.

Harvest Ingathering Wins Souls

As in the rest of the world, so in China, the Harvest Ingathering work brings people into the truth. Recently, at Wu Ting Fu, I noticed in the audience a well-dressed woman who seemed to be a stranger. On inquiry I learned that she was a new inquirer who had been reached in the 1936 Harvest Ingathering campaign.

In the Tsinan church I lately noticed several new faces, and was told that these persons had recently made Harvest Ingathering contributions, and were now coming regularly to the services.

Jesus said, "Where your treasure is, there will your heart be also." We very often find that those who have made a contribution to our work manifest interest in it from that time on, which in many cases leads them to accept the message that inspires the work. Seeing these results, our people are encouraged to continue the Harvest Ingathering. "It blesses him that gives and him that takes."

A Seeker After Truth

While doing Harvest Ingathering work in Tsingtao, in 1936, Brother Christian and I called on a Mr. Gao, the chief of the department of engineering in the Kiao-Tsi Railway. He was busy, but sent an assistant to talk with us. We presented our report to this man, and he in turn took it to his superior, with our signature book.

Since Mr. Gao had contributed before, we expected he would sign up and pay his subscription without seeing us. So we were surprised when the deputy returned, and said his chief would like to have us return in the afternoon, as he wished to talk with us. We could hardly understand why he should take more of his time and ours for a return call, when by a few strokes of his brush he could have signed up and completed the transaction then. We thought he might have some complaint to make.

When we returned at the appointed time in the afternoon, Mr. Gao met us in his reception room, and chatted very pleasantly and leisurely with us, asking us many questions about various phases of our work. Presently he pressed a button, and soon a man came in with money in his hand, which Mr. Gao handed to us. He then proceeded to sign his name in our book.

"O ye of little faith!" The man was yearning to know more about us and our work, and wanted to talk with us when he had plenty of time. In that room hung a map of the world. When I pointed out to him on it the great extent of our work around the globe, he was amazed, and seemingly much pleased to know all this. We left Mr. Gao, feeling that God had signally rebuked our lack of faith, and taught us to put ever more emphasis on spreading the knowledge of His cause rather than on mere money gathering.

Later, on this same trip, we called on the manager of an American oil company. During our conversation he several times mentioned that he was a Roman Catholic. He gave us a contribution, and then gave us a list of the names of his friends whom he suggested that we see. Most of these men's places of business were at a considerable distance from the center of the town, and the gentleman asked if we were using a car. Upon being told we were not, he said, "Well, then, you may have my car and my chauffeur to make these calls this afternoon, as it will save you much time. And if you wish, you may

use it all day tomorrow." Thus the Lord gave us help from an unexpected quarter.

A Large Contribution Unsolicited

For several years A. A. Esteb, when visiting Tsingtao, the "Riviera of Asia," in Harvest Ingathering work, had tried to interest the officers of a certain club which contributes many tens of thousands of dollars annually to philanthropy, in providing for an annual offering for our work, but without success. However in 1935 they gave us \$250.

In 1936, in company with H. W. Christian, I called on the chairman of this organization to talk about another matter. In the course of the conversation, this man suddenly recalled their contribution of last year, and said, "We will give you a contribution this year also." I suggested that we hoped they might increase the amount, and he said that he would try to do so. This he was unable to do, but the next day, when we called at his request, the check for two-hundred fifty dollars was waiting for us. Thus the largest donation but one secured in Shantung in 1936 was given without our asking for it.

Tsinan, China.

A Macedonian Call From Rumania

BY M. MANEA

Director, Rumanian Union Training Institute

(The Missions Extension Offering will provide \$1,735 to assist this Training Institute.)

In the eastern part of Europe lies Rumania, with a population of about 18,000,000 people. The third angel's message has been proclaimed here for some years, and has made good progress. The Protestant Reformation of the sixteenth century was not generally accepted throughout Rumania, but the people now stand ready to receive the advent message with the same fervor as characterized the Reformation in other lands. During the last ten years more than 9,000 souls have been won.

The Rumanian Union, at the present time, consists of six conferences, with 16,511 baptized members, and a Sabbath school membership of 23,000. We have 539 churches, and 130 conference workers connected with the various branches of the organized work. As compared with North America, this represents 30 per cent of the number of workers in relation to the communicants. You can imagine what this great shortage of workers means when we are dealing with a people who do not have the Protestant background of the American people.

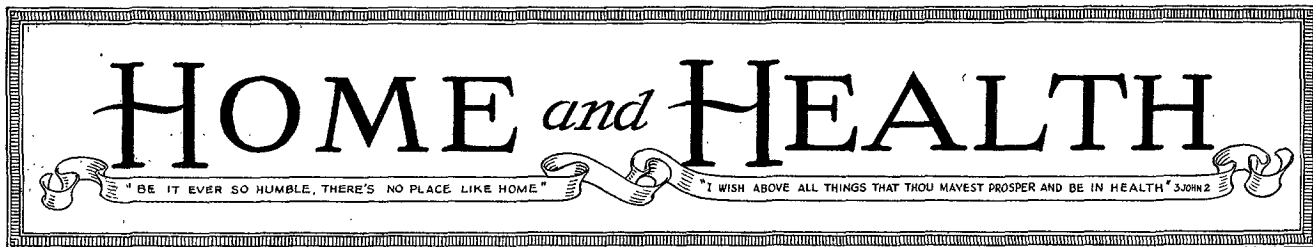
Our need of workers is very great, and our conference leaders are receiving urgent appeals from their ministers and evangelists. One reads: "The Lord goes before us. From many parts of the field there are calls for help, and just now there are thirty villages asking for the messenger of truth to come. We are ready to sacrifice ourselves for this work, but where shall we go first, and how can we do justice to all these calls? Send us help!"

But perhaps our outstanding need is along educational lines. We have more than 12,000 children and young people in our churches, but as yet we have not been able to organize even one church school. Our only training school, known as the Rumanian Union Training Institute, or Bible Institute, is located in the central part of the country, but it is not sufficient to meet the needs. Some time ago, in order to assist a fellow student in meeting expenses in the school, the young men resolved to cut down their meals for several days at a time, and thus provide the needed funds. The sacrificial spirit of these young men has spread through the school, and now the entire student body has voted to do without their meals one day each month, thereby creating a fund from which to assist worthy students in need. There is truly a wonderful spirit manifested by our young people.

We greatly appreciate the assistance which the General Conference is providing for our school this year, but we can only wish a still larger amount of money could be available. We do not know how long the present opportunities for proclaiming the truth in Rumania will continue. There are thousands now waiting to hear the message, and there is no time to delay in preparing our young people to take their places at the many important posts of duty whence calls for help are coming.

A Group of Students of the Rumanian Training Institute Who Resolved to Cut Down Their Meals for Several Days in Order to Assist a Fellow Student in Meeting His School Expenses





Conducted by Promise Kloss

The Candle

BY W. R. ELLIOTT

I'd rather be a candle, with its tiny burning flame,
Just shining in a corner, hour by hour the same,
Than be a flashing meteor, and rise suddenly to fame,
To disappear as quickly in oblivion and shame.

I'd rather, like that little light, burn steadily and true,
Shining just a little, seen only by a few,
Than shine in sight of millions, with brilliant, blinding hue,
And leave the darkness deeper when I abruptly sink from view.

The meteor, for a moment, makes the pathway bright as day,

Then leaves the lonely traveler to darkness and dismay.
Not so the humble candle; its feeble, flickering ray
Illuminates his footsteps, and guides him all the way.

When clouds and shadows gather, and chilling night winds blow;

When men shall walk uncertainly, and hearts are full of woe,

I want to be a candle, with my white flame burning low,
To light the way for travelers, who sadly come and go.

Port of Spain, Trinidad.

Unanswered Prayer

BY ARCH A DART

DAY after day, week after week, year in and year out, two faithful parents continued to pray for the Holy Spirit to soften the hearts of their dear children. From the time the joy that comes only by serving the Lord had first filled their own hearts, the burden of each prayer in that home had been that somehow, in some way, those six children of theirs might be ready to meet the Lord in peace when He comes. But the Weeks of Prayer, the camp meetings, the special Bible studies in their home, apparently had had the same effect upon those young people as the plagues of Egypt had upon the heart of Pharaoh.

Once it seemed that their faith was being rewarded when one of the sons joined the church and enrolled as a student in one of our boarding schools. However, a few years later he married out of the truth, and began little by little to lose his interest in religion. After a time he left home. No one knew where he had gone nor what he was doing. Of course this brought great sorrow to the hearts of the parents, but they continued to pray.

Their work in the church and their prayers for other people seemed to bear fruit almost immediately. Long after the infirmities of age had restricted their more active labors, these godly people continued to point troubled hearts to the way of Christ. Many sought their humble abode when they felt the need of prayer. Many a sad face returned from that altar with a radiant smile; many a discouraged one was inspired to put implicit trust in the arm of the Almighty; many a tempted soul left that haven with a renewed determination to "endure to the end." But the prayers for their own sons and daughters—

These children grew to manhood and womanhood,

married, had children of their own, and lived the normal life of the average person for more than thirty years. Then the aged mother was taken seriously ill. The children, all except the wandering brother, were gathered around her bedside. The future might have looked dark to one who had not been accustomed to exercising strong faith in the sure promises of God, but this mother still had the hope that God, in His own way and in His own time, would answer her prayers. Although not one of her children seemed ready to meet the Saviour then, the mother, with unfaltering trust in the mercies of God, was able to say to the very last breath, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Before twelve months had gone by after her death, four of those children had accepted Christ and were doing much more active work in the home church than the faithful mother could possibly have done by herself. Two grandchildren also were brought to Christ that same year. The long-lost son returned, only to find that the number of prayers being offered for his conversion was greatly multiplied. Within a few weeks he had been rebaptized and had joined the others in active service for the Lord. The effectual, fervent prayer of two righteous parents had availed much.

"Unanswered yet? The prayer your lips have pleaded

In agony of heart these many years?

Does faith begin to fail, is hope departing,

And think you all in vain those falling tears?

Say not the Father hath not heard your prayer;

You shall have your desire, sometime, somewhere.

"Unanswered yet? Though when you first presented

This one petition at the Father's throne,

It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

"Unanswered yet? Faith cannot be unanswered;
Her feet were firmly planted on the Rock;
Amid the wildest storms prayer stands undaunted,
Nor quails before the loudest thunder shock;
She knows Omnipotence has heard her prayer,
And cries, 'It shall be done, sometime, somewhere.'"

A Hint to Mothers

BY MARY MEAD EAGLESTON

WELL, it happened that I arrived early at Dora's party that evening, and she ushered me stealthily into the presence of Great Expectation, who, all wrapped around with blankets and pillows, lay fast asleep. We were ever so careful not to evoke any change of expression in the slumbering infant, while at the same time I made a few contortions with my mouth, acclaiming some charming childish characteristic, which act my guilty conscience otherwise called flattery. The mother satisfied, however, we left the cradle in the quiet of the house, to welcome the coming guests.

Our friends arrived with little delay, and soon the theme of conversation, due to the majority of young parents present, centered on child life. Each mother enlarged upon the gifts of her baby, and Dora was by no means backward in expressing herself:

"Little Junior has the sweetest disposition—too cute even when awakened in the middle of the night. He never so much as whimpers."

Late in the evening, during the bustle of leaving, Dora proved her claims by bringing the warm bundle of blankets from the serenity of dusk and dreams to the glare of electricity and reality. He was in the best of moods, and smiled most generously at all who managed to tickle a soft foot under the covers. Then there came the exclamations: "The dear little fellow!" "How good he is!" "What a sweet smile!" accompanied by the appropriate gesticulations and the peek-a-boo policy that is the habit among grown people. Finally the baby was taken back to his crib, and the guests departed.

The following night, arriving home late, I did what Dora called "a mean trick."

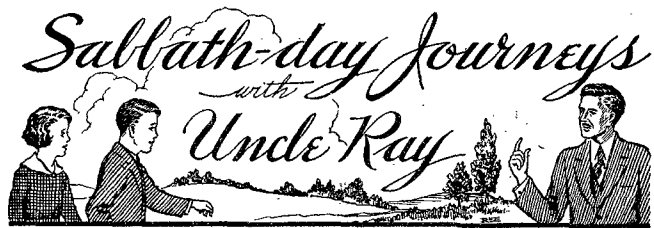
"Was it mean?" I asked.

"The idea of phoning me this hour in the morning, to see how I liked being awakened. I was sound asleep. Besides, yesterday the baby was peevish all day; I couldn't do a thing with him, and I'm all in."

I was surprised to hear Dora admit any error in her child's behavior, but I knew this slip was due to her own ill humor.

"Well, Dora," I said, "you expect more of your son than you do of yourself. You awaken him in the middle of the night, and are surprised that he is all out of key the next day. Continue this habit, and it will ruin his good disposition and add to your doc-

tor's bills. Pardon the liberty I've taken, dear. What I've said is worth thinking over. Don't, for the sake of trivial praise, ruin the health as well as the disposition of the man to be."—*Issued by the National Kindergarten Association.*



BY R. N. MONTGOMERY

As the three companions continued their Sabbath-day journey beyond the tree where they had seen the squirrel, Alvan said:

"Now it's my turn to ask a question. Tell me, are squirrels found in all the countries of the world, or only in America?"

"Well, my boy," Uncle Ray answered, "the great family of rodents, or gnawing animals, to which the squirrels, rats, mice, and hares belong, is by far the largest animal family in numbers in all the world. Squirrels of some kind, one or another of the thirty-three different cousins, nephews, or uncles, are everywhere upon the earth, with the exception of two places, namely, Australia and New Zealand."

Now that we have become interested in squirrels, let us go back and observe this member of the "Shade-tail" family.

When they returned to the tree, they found that the gray squirrel was out again. He whisked around the trunk of the hickory tree, and went into the knot-hole front door. Knowing that he would soon reappear, they sat down on a fallen tree, remaining very quiet until the curious nut lover came out again.

The squirrel noticed the three figures on the log, but since they remained perfectly still, he paid little attention to them. And when his curiosity was satisfied, he went into his den, but soon made his appearance again, this time holding a large hickory nut in his tiny front paws. With those chisel-like front teeth he quickly gnawed a hole in the nut, and was soon rapidly chewing the sweet meat which he had cleverly taken from the twisted inside. They saw him finish his meal on that particular nut, and then drop it to the ground.

The watchers, as they went on their way, picked the shell up and examined it, noting how neatly the nut had been chiseled open, and marveled at the fact that it was possible to remove the meat through so small an opening.

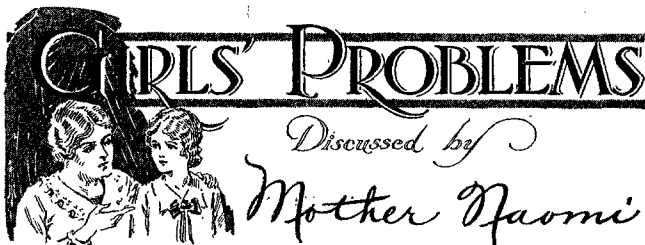
"My! but that squirrel chewed fast, Uncle Ray," Alice exclaimed. "It wouldn't be polite for me to chew my food so rapidly. Why, I never saw any one's jaws work so strangely."

"I'm glad you noticed that, Alice," Uncle Ray commended. "When the Creator made jaws for the squirrels, He did an unusual thing. The lower jaw is so hinged to the skull or head that the squirrel can chew by moving it not only up and down as we do, but also sideways, and strangest of all, back and forth, very rapidly. That is why you said, 'I never saw any one's jaws work so strangely.'"

YOUNG MEN *and* YOUNG WOMEN

"THE GLORY OF YOUNG MEN IS THEIR STRENGTH" Ps. 20:25

"THE KING'S DAUGHTER IS ALL GLORIOUS WITHIN" Ps. 45:13



Dear Mother Naomi:

What should be the attitude of an Adventist public-school teacher in a non-Adventist community to the people in the community? Should she make friends, call socially, talk of things of common interest; or does she have to keep entirely to herself in order to maintain her spirituality? Should she attend their church, if Protestant, help teach in Sunday school, etc., providing, of course, they understand her attitude,—know she is not relinquishing any of her own convictions? Is such association wrong?

Then, with young people, I naturally crave companionship. Is it wrong to attend picnics with the young people, gather in a home and sing? What kind of songs should we sing? Personally I am never happier than when I'm singing hymns from the heart, talking about things dear to the heart of Christians. But when this is not to be found, must I necessarily keep all to myself? I am speaking of clean associations. I refuse invitations to theaters, dances, card playing. But may we drive together, walk together, talk, and sing?

MY DEAR SISTER,

Your letter interests me very much. I shall do what I can to assemble such instruction as we have been given to suit your situation.

I have never thought that in order to be a true Sabbathkeeper one must be employed in the organized work of the denomination. Although I believe we should hold ourselves ready to serve in that work whenever we are called to such a place, still I believe every such worker should also be willing to drop out of the work if his services are not needed, and set about to earn his living by some legitimate, useful trade or profession, as do others. Many of our most faithful believers are among this class. And I verily believe that as such they are serving God as truly as those who are in some branch of what we call "our work."

Without doubt such believers have peculiar trials and perplexities. They have to take the details of their work to God in prayer for wisdom. They are obliged to draw the lines very sharply between that which they may do and that which they may not do. Satan will tempt them to feel that it is not necessary to be so particular, urging that they will be accused of narrow-mindedness. But the God of Joseph and Daniel will not forsake them if they rely upon Him. He will keep them in that place as long as He needs them there; and when He has other work for them, He will make that plain, too.

Here are some suggestions I would make:

You are right in refusing all invitations to theaters, dances, card parties, etc. There is no room in the life of the child of God for these. God does not promise to keep us when we take ourselves out of

His hands. But He has promised, "Wherever in His providence God has placed you, He will keep you. 'As thy days, so shall thy strength be.' Deut. 33:25."—"Counsels to Teachers," p. 258.

As to your question about mingling with the people of the community, I refer you to these words:

"Christian sociability is altogether too little cultivated by God's people. . . . Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour. . . . At all times and in all places Jesus manifested a loving interest in the human family and shed about Him the light of a cheerful piety. . . . Christ did not refuse to mingle with others in friendly intercourse. When invited to a feast by Pharisee or publican, He accepted the invitation. . . . He made the dinner hour an occasion of imparting many precious lessons adapted to their needs.

"Christ thus taught His disciples how to conduct themselves when in the company of those who were not religious as well as of those who were. By His own example He taught them that when attending any public gathering, their conversation need not be of the same character as that usually indulged in on such occasions."—"Testimonies," Vol. VI, pp. 172, 173.

"God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say." "The followers of Christ are to be separate from the world in principle and interests, but they are not to isolate themselves from the world. The Saviour mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them."—"Counsels to Teachers," pp. 322, 323.

As to how far you may go in helping with the church services of the Protestant church: You surely may attend from time to time; I am sure I should not attend regularly, as that might be interpreted as serious devotion to the church. Workers have before now borne witness to the truth in the capacity of a Sunday school teacher. I can see how you can do that where you are; but I also see that it must be done with much caution and great prayer. There is great opportunity for good if you can use it judiciously.

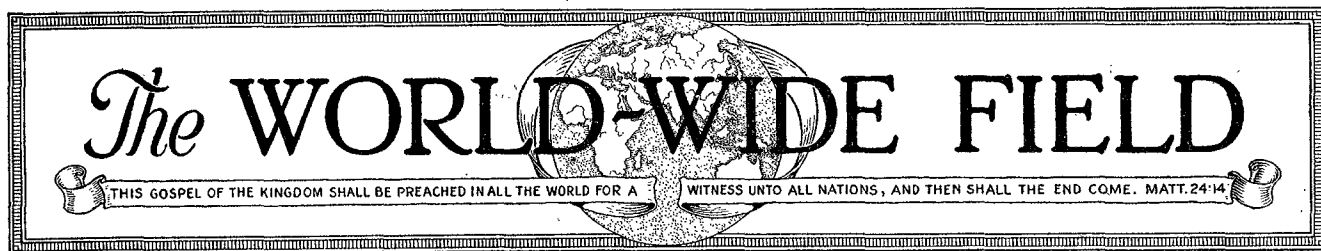
Nowadays there are many collections of songs used for the popular "Community Sings." I should think you could use such a collection for your "sings" in the homes of the neighborhood. There are many games one can play with pleasure which are not objectionable if they are played with moderation. Evenings spent in this way are most successful if superintended by some mature person, such as yourself in this case. All these matters must be carefully guarded.

A daughter of the King will always remember to keep herself free from any entanglement that might shake her allegiance to her Lord and Master. He desires no divided service.

May God bless and prosper you, dear sister, and use you just where you are. And may you be true to Him every day!

Yours with Christian love,

MOTHER NAOMI.



Home Missionary Work, Antillian Union

THE year 1936 shows some very interesting figures relative to the home missionary activities of our loyal, faithful members in the Antillian Union Mission. Some of these figures are already assuming quite large proportions, as is indicated by the following:

For the year we reached an average of 88 per cent reporting membership in all the fields of the union; but we cannot be satisfied with this figure until it reaches an average of at least 100 per cent. Some of the fields have already gone quite well over this figure. The Bahamas and Santo Domingo Missions have each reached 110 per cent reporting membership. This is accounted for by the fact that a large number in the baptismal classes, who have not yet become members, are doing missionary work and reporting it. The Cuba Conference fell only a little short of the 100 per cent goal, having reached 97 per cent. We hope that 1937 will bring all our fields up to at least 100 per cent reporting membership, and this can be done if our slogan, "Every Member a Working Member; and Every Working Member a Reporting Member," is carried out in all our churches in each field of the union. Surprising indeed are the results of the missionary activities of our loyal members.

Bible readings and cottage meetings held during the year by our 12,000 members reached the remarkable figure of 337,104, a little more than a third of a million Bible readings held by our people in these islands. Is not that wonderful? The missionary visits reached nearly half a million, there having been reported 457,341 visits. More than a quarter of a million books, papers, and tracts were distributed, the actual number being 277,914.

Last but not least in importance, is the fact that 1,038 converts were added to the church roll. Truly it is the activity and earnest, faithful work of our lay members throughout our island field that has to a great degree resulted in this large ingathering of souls. We are hoping that our united efforts in 1937 will bring no less than 2,000 baptisms. We are counting on the hearty cooperation of all our faithful lay members in the accomplishment of this result, which we believe is not impossible in our Antillian Union Mission for 1937.

Good News From Jamaica

In a letter recently received from C. E. Andross, president of the Jamaica Conference, he gives the following very cheering items of interest, showing progress in the work in Jamaica:

"Mrs. Andross (who is conference Sabbath school secretary) says that she now has reports from twenty-two branch Sabbath schools, with a membership of 259, and sixty-two Sunday schools, with a membership of 606, making a total of 865 persons attending branch schools, studying our Sabbath school lessons week by week." Then Brother Andross adds: "There were 499 baptisms during 1936 in Jamaica, and eight churches have recently been organized."

So the work is still advancing in Jamaica, the oldest of our Antillian Mission fields. The large number in the branch schools studying the doctrines of the message in consecutive order, as so clearly presented in our Sabbath school lessons week by week, cannot but be fruitful in the winning of many souls. A rich harvest awaits the faithful reapers.

Brother Andross further mentions the fact that they had just spent two days in conference committee meetings, planning for a strong evangelistic campaign for 1937. Truly, with such a program the work in the Jamaica Conference will go forward with increasing success during this new year upon which we have entered.

Cuba Plans Big Things

A meeting of the workers and church elders of the Cuba Conference was held at Havana, January 14-18. There were about sixty present, including the workers and nearly all the local church elders. Though the time was short, the hours each day were improved to the best advantage possible, in Bible study and the laying of plans for an aggressive work in Cuba for the year. All pledged to work earnestly for the garnering in of at least 500 new souls by baptism during the year.

Pastor Lorntz, the conference president, has the good will and cooperation of all his workers and people. With the good spirit of loyal cooperation manifested in the workers' meeting, the aim of winning and baptizing 500 in Cuba during the year is well within the realm of possibility. This number may even be passed by a good margin.

We were especially favored in this meeting with the presence and help of L. H. Christian, vice-president of the General Conference, over the week-end. His kindly counsel and accounts of thrilling experiences in Europe and other parts of the world field, brought new courage and inspiration to all the workers, church leaders, and members, and to many visitors who attended these special meetings as well.

Porto Rico in Line

The Porto Rico Mission is also in line for a new advance in 1937. A letter from W. H. England, the superintendent, tells of a workers' meeting in that field, called early in January, when study was given and plans were laid for a larger advance in that field. These get-together meetings always result in a larger vision and more definite plans for soul winning.

Santo Domingo and Haiti

The two missions of Santo Domingo (Spanish) and Haiti (French), both on the one island, likewise are in line for far greater results in soul-winning endeavors during this new year, upon which we have entered, as are also the Bahamas and Cayman Islands Missions. We confidently believe that 1937 will bring a larger number to a knowledge and acceptance of the truth in our island field than has any year so far in the history of our work. We hope to baptize at least 2,000 in the Antillian Union during 1937.

A. R. OGDEN.

Central Union Session

THE Central Union Conference session convened February 16-24, at College View, Nebraska. A full delegation was present from the eight conferences and one mission field which comprise the constituency of the union. L. H. Christian, W. G. Turner, and M. N. Campbell were present from the General Conference to give spiritual instruction and to render such other help and counsel as was necessary. A ministerial institute was conducted in connection with the conference work.

A deeply spiritual atmosphere prevailed through the entire session. The president, J. F. Piper, drew attention, in his address, to the difficulties under which the conference had labored during the quadrennial period. Drouths, dust storms, and grasshoppers did their work in retarding the recovery of the field from the financial depression. In spite of this, 9,703 new members were added to their 463 churches in the union. The net gain in souls won was 4,154.

The tithe paid during the preceding five-year period amounted to nearly \$2,000,000, and the mission offerings were \$1,171,683.44.

During the five-year period, twenty-five young men were added to the working force of the union as interns. The home missionary work is being given special attention.

A million tracts have been prepared for general distribution.

There are four major institutions in the Central Union,—Union College, the Boulder and Porter Sanitariums, and the Christian Record Benevolent Association.

The officers elected for the ensuing quadrennial term are: President, J. F. Piper; secretary-treasurer, S. J. Lashier; home missionary secretary, D. E. Reiner; educational secretary, A. H. Rulkoetter; Missionary Volunteer and Sabbath school secretary, R. J. Christian; field missionary secretary, J. M. Jackson; religious liberty secretary, J. F. Piper.

Consideration was given to the question of reverting to the former status of two unions which obtained previous to the uniting of the Northern and Central Unions, five years ago. A five-year trial has been given to this plan, and it was felt by the representatives of both fields that the territory is too large to be effectively administered as one unit. With that plan in operation, too heavy a burden was thrown on one set of administrative leaders. Careful consideration was given to this matter by the Central Union committee first, and by unanimous vote it was decided to report favorably to the assembled delegates a resolution to reestablish the Northern Union Conference, comprising the States of Iowa, Minnesota, North Dakota, and South Dakota. The Spring Council of the General Conference Committee gave approval to this plan, and on April 1 the Northern Union Conference will begin to function again, with Elder E. Oswald as president; A. R. Smouse, secretary-treasurer; K. L. Gant, educational secretary; and P. D. Gerrard, field missionary secretary. The newly constituted Northern Union will move into its old office building at 2718 Third Avenue, South Minneapolis, Minnesota.

May the Lord's rich blessing rest upon these two unions as they take their separate ways to build up the cause they love in their respective territories. M. N. CAMPBELL.

"Gather Up the Fragments, That Nothing Be Lost"

DURING the last eight years Brother Bowen, a member of our Glendale church, has turned into the church treasury \$2,700 from the sale of old newspapers.

Brother Bowen is a busy man, an employee of one of the service departments of the city. Some years ago he had a responsible position in a large railroad office in the East. While there he worked out a color filing system, still in use. Later he left his employment there, and came, rather discouraged, to California, and found the truth. Now as a deacon in the Glendale church, always on hand to greet and usher strangers, one of his favorite texts is, "I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness."

It was meditation upon a way to raise his Sabbath School investment goal that led him to recall that while he had been acting as janitor for a public school, he had seen a paper drive put on that was financially profitable. This gave him the idea of gathering up and tying fifty-pound bundles of old newspapers, which he sold to a baling factory. At the end of the first five months he had \$20 for investment and \$56 for Harvest Ingathering.



One of the Harvest Ingathering Singing Bands in the Grand River Avenue Church, Detroit, Michigan. This Band, Led by Frank Tompkinson, Not Only Reached Its Goal of \$250, but Also Doubled It. The Outstanding Factors in This Accomplishment Were Determination and Perseverance

Since he began his "old papers" business for the Lord, prices have ranged all the way from 20 cents to 67½ cents for 100 pounds, and once the price dropped as low as 5 cents for 100 pounds. Then he was about to give up, but another idea occurred to him. He began to sell rolls of clean, unfolded papers to Japanese markets, for their use in wrapping fruits and vegetables, at 50 cents per hundredweight. This contact proved profitable in another way. The Japanese supplied him with quantities of produce for the church welfare work every week for three years, an average of twelve apple boxes full of such provisions a week.

This work of selecting, folding or unfolding, roping or rolling, and tying, Brother Bowen does, sometimes with the aid of his son and his wife, either in his garage, or, if it is too cold there, in his own front room. It has meant not less than two hours a day, six days a week, these last eight years. He does not count it time or energy wasted, however. On various occasions, when the papers have been stacked up so thick in his garage as to leave no room for his car, providentially some one has appeared and taken the whole lot away, saving his delivery of them to junk dealers or Japanese market dealers.

This practically virgin field of home missionary endeavor provides him not only with a way to meet various church goals, but with an offering of at least \$15 each thirteenth Sabbath. And aside from the help received for church welfare in fruit and vegetables, he has discovered another place in his scheme for missionary effort. Practically all old paper finds its way to a baling factory, whence it is shipped, mostly to the Orient. At the baling factory to



Brother Bowen, Member of the Glendale Church, California. During the Past Eight Years He Has Turned Into the Treasury \$2,700 From the Sale of Old Newspapers

which he takes the papers, there are about 200 employees. At the noon hour he has seen them reading. So before tying up each bunch of newspapers, he places on top of it one of our papers,—a *Signs*, an *Instructor*, a *Watchman*, or a *REVIEW AND HERALD*. Instead of burning or throwing away our own papers, he sends them on with his newspaper bundles. On each one he puts his name and address, and he knows that these old papers are being read with interest by employees of the baling factory with which he deals.

The accompanying illustration will make his unusual means of missionary endeavor more graphic. I was greatly impressed both with the neatness with which he does his work and with his pleasure in doing it. L. A. WILCOX.

Lest We Forget

AMID the hustle and bustle of each day and week, it is easy to forget even important appointments, and therefore we appreciate gentle reminders. A few facts briefly stated may impress upon our minds the very great importance of one General Conference appointment for 1937.

Of the white population of San Francisco, 47 per cent is foreign; of Detroit, 48 per cent; of Milwaukee, 53 per cent; of Chicago, 59 per cent; of Cleveland, 60 per cent; of Boston and Newark, 62 per cent; and of our metropolis, New York, 65 per cent. There are 1,070,000 Italians in New York, more Germans than in any other city, with the exception of the capital of Germany, and over two million



San Francisco Colporteurs' Institute, Held December 27, 1936, to January 10, 1937

Jews. The Slavic and Scandinavian population is likewise large. This is true of many other nationalities.

There are 353 foreign secular periodicals in the United States, with a circulation of 5,124,784. If we estimate five readers to each subscription, there is a foreign-reading population of 25,623,920. Denominationally we publish only four foreign missionary papers in the United States. One of these, the Italian, was started this year. It has a population of nearly five million to serve. In Canada we publish two foreign magazines. In the North American Division we print books and tracts in thirty languages, but in many of these the supply is very meager. This is a great handicap to our work.

A few days ago a conference committee gave serious study to the matter of beginning work among a new nationality in a large city. When they learned of the meager supply of literature dealing with our message in the language in question, they suggested that we prepare more literature before they engage a worker, as they felt that it would be a waste of effort to start the work before this is done.

We are putting forth strenuous efforts to prepare more literature in many languages. But we are limited by the lack of funds. The following books are now being printed in the languages indicated:

French: A revised and enlarged edition of "Practical Guide to Health."

German: "The Abiding Gift of Prophecy," "Prophecy Speaks," and a new songbook.

Hungarian: "The Marked Bible."

Rumanian: "The Bible—Is It a True Book?"

Swedish: "The Two Worlds."

Ukrainian: "Great Changes in Our World."

Besides these books and the six missionary periodicals, there are four small church organs published. A number of tracts are in preparation in several languages. We therefore appeal to all our believers to give liberally on Sabbath, May 1, when the foreign Translation Fund Offering is taken. This offering applies on the Forty-cent-a-week Fund.

H. O. OLSON,

Associate Sec., Bureau of Home Missions.

Colporteur Institute

December 27, 1936, to January 10, 1937

It is not stretching the point one bit to say that during my twenty-two years' experience in the literature ministry, the most inspiring as well as one of the best colporteur institutes I ever attended was the institute conducted by Emanuel Remsen and his coworkers, J. F. Kent and F. C. Denney, field missionary secretaries of the Central California Conference. The Central church in the city of San Francisco furnished a suitable place for such a meeting.

Each morning a group of sixty-five colporteurs divided into prayer bands, and fifteen minutes was devoted to an

earnest seeking of the Lord. Would space permit, many interesting experiences of answers to prayer could be reported. Spiritual as well as physical diseases were healed, and other answers to prayer were received. During the inspiring devotional hours which followed, the Lord came very near to all.

When laboratory day came,—a day in which to test the principles of colporteur evangelism which had been so effectively taught by the brethren just mentioned,—the city proved to be an excellent laboratory. The earnesthearted consecration and the fervent spirit of prayer which prevailed throughout the entire institute was very encouraging. As I observed these colporteur evangelists, daily reconsecrating themselves to God, often the words of the psalmist came to my mind: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The field day, which has already been mentioned, was a day of rejoicing. Surely there was good reason for thankfulness. The territory worked was, so to speak, right in the shadow of a large Seventh-day Adventist church in the city. Until recently, this was considered most difficult territory. Fifty colporteurs went out, two by two, each group working on the average of about one and three-quarters hours. The entire sales amounted to \$145, an average of \$3.31 an hour for each two. The real value of this field day was revealed in the afternoon meeting, when the heart of every one present was made glad by hearing the many rich experiences related by those who took part.

The closing day was solemn and impressive. In an earnest plea by J. F. Kent for loyalty and faithfulness, the Lord came very near to all.

Surely we can expect great things to happen in the Central California Conference during the year just before us, and doubtless many souls will be in the earth made new as the result of this good institute.

E. J. KRAFT.

An Earnest Appeal

For the first time in many years, the Sabbath school secretaries of the Lake Union had the privilege of meeting in council. They came together three days prior to the opening of the quadrennial session of the union conference. We were glad for the interest in the meeting manifested by the union president, W. H. Holden, and his fellow workers. Past progress was reviewed, our objectives were restudied, our methods examined. As we talked together, several new plans were evolved, which were passed on to the department, and through it to the General Conference Committee, for study.

We were greatly impressed with the task that is ours as a department in recruiting our people for study and recitation and worship; in helping them all, particularly the unsaved, toward the kingdom of God; in raising an ever larger amount of money for missions. Motivated by a sense of the magnitude of our task and of our unfitness for

it, there grew out of our sober, prayerful study the following statement to our fellow workers inside and outside of the Lake Union:

"For three days the conference-Sabbath school secretaries of the Lake Union Conference, with General Conference representation, with union and local conference presidents, union departmental secretaries, evangelists and pastors, have studied anew the tremendous responsibilities devolving upon our Sabbath school leaders, officers, and teachers. We have been sobered as we have reflected upon the fact that some 50,000 church members in North America alone are not in the Sabbath school, with the attending spiritual loss to them and the spiritual and financial loss to the denomination. We have contemplated the tremendous possibilities for good that lie undeveloped in the branch Sabbath school idea. We have marveled at what some conferences are doing in raising Investment funds, and thus at what other conferences can do if they catch the vision. We have a deep desire to see our offer-

ings for missions much larger, as we are convinced they can be, that our work around the world may be hastened.

"And above all else, we long to feel a greater passion for the unsaved, and to sense such a passion in our colleagues. Surely our sacred work requires it, the terrible times into which we have come demand it, and the lives of the unconverted in and out of the Sabbath school call for it. As our lives touch other lives, whether it be for extended periods and in intimate ways, or only for a moment, we long so to act and speak that their experience may be enriched by the contact. This can be only by our yielding all to God and receiving from Him the fullness of His Spirit, that Christ's life may be lived out in us.

"So, with a deep sense of our personal needs, of the opportunities of our work, of the challenge of this dark hour in the closing history of the world, we dedicate our lives anew to our Saviour. We appeal to all our associates in Sabbath school endeavor to make a similar surrender. And we pledge ourselves, with you, to make the things of the kingdom first and foremost in all our contacts with others,—in society, in business, and in the sacred work of the Sabbath school,—that the coming of Christ may be hastened. We feel that it is time for our Lord to come."

J. C. THOMPSON.

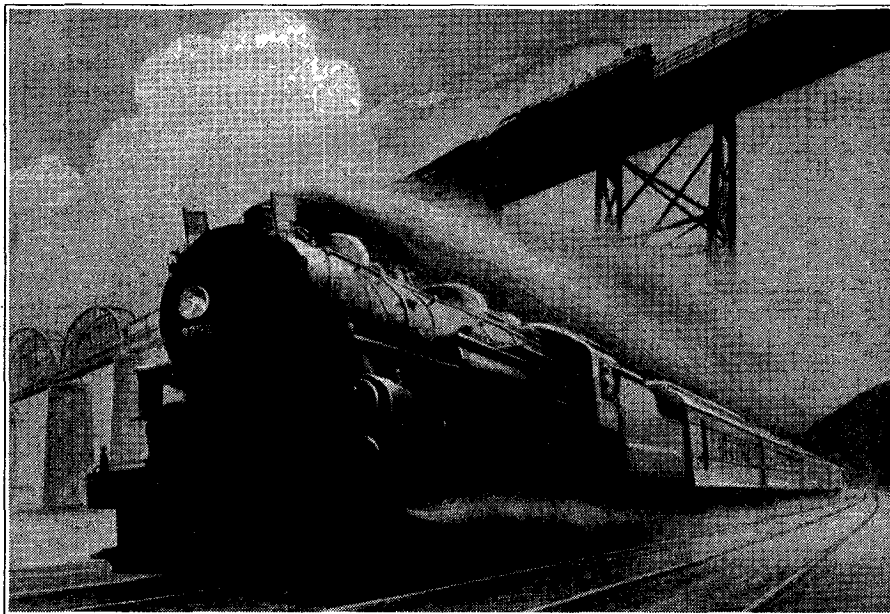
If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are.—"Steps to Christ," pp. 35, 36.

CHRIST has said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13. And the beloved John, under the inspiration of the Holy Spirit, speaks with great plainness and assurance: "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15. Then press your petition to the Father in the name of Jesus. God will honor that name.—"Christ's Object Lessons," pp. 147, 148.

What Makes the Wheels Go Round?

EVERY NORMAL PERSON is thrilled at the sight and feel of a fine engine carrying a full load with a minimum of friction. The power plants of ocean liners, modern trains, and automobiles are marvels of mechanical ingenuity. But none of these equals the wonders of the human body.

THE STUDY OF ANATOMY need not be dry and uninteresting to the layman. A physician well known to the readers of LIFE AND HEALTH has prepared a series of articles to appear this year, discussing in charmingly simple style the functions of all the organs of the body. Instructive? Yes, and delightfully interesting.



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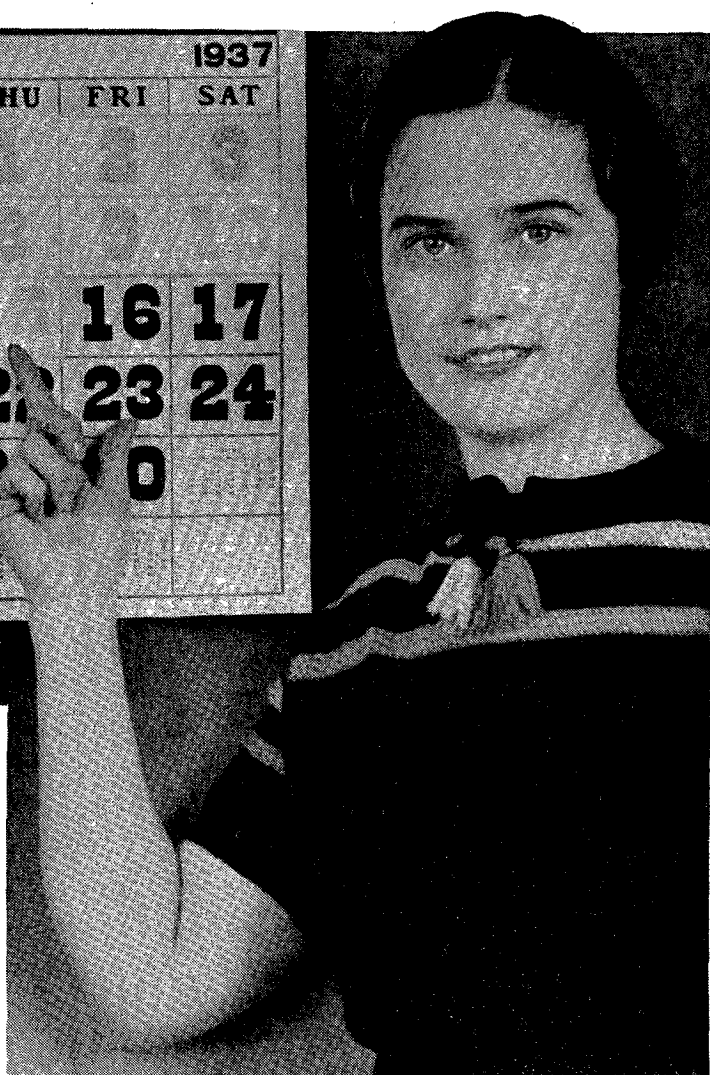
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The Former Days

HAVING read with interest the experiences of others in regard to the early days of our excellent church paper, the REVIEW AND HERALD, I am forcibly reminded of my own experience, dating back sixty-three years, when the coming of D. M. Canright and George I. Butler brought a lengthy series of tent meetings to one of the county seats of southern Iowa, where a large church was raised up and a modest building erected.

My father, though living five miles in the country, attended the meetings quite regularly, usually taking my mother, and also his mother, who lived near us, and who had become a Seventh-day Adventist before I was born through hearing Moses Hull preach, and any neighbors who wished to go along and could find room in the commodious lumber wagon. That was before the day of the spring wagon, the buggy, or the auto, now so much in evidence everywhere. I do not call to mind a tent meeting in a modest-sized community which created so widespread an interest and such regular attendance as did this one. People actually came from twenty miles in the country, and this when transportation facilities were not what they are today.

Our family, and three other large families in our immediate neighborhood, became charter members of this early Seventh-day Adventist church, which has, I think, continued regular weekly services these sixty-odd years. Though but eleven years of age, I with my younger sister and my brother, who became Elder C. M. Gardner, eagerly attended Sabbath school and church services with our parents.

The church paper was early introduced to us, as was also the *Youth's Instructor*, then but twenty years old. These have continued weekly visits during my parents' lifetime, and throughout my ministry.

One of our early ministers, Lycurgus McCoy, once stated publicly in our church service that when the "good old

REVIEW" came to him, he began reading at the last page, to get the latest items of special import, thence continuing toward the first page of the paper. Before the appearance of the next issue, he generally managed to read it through a second time, reversing the order. I fear I have not been as faithful in this respect as my good brother. Nevertheless, I have always honored his memory as one who encouraged high ideals, and exerted a wholesome influence in the right direction.

I think I can truthfully testify that my personal interest in the mail when we are expecting the arrival of the REVIEW, is greater than the past average, notwithstanding my seventy-five years in earth's activities. How thrilling are the events now passing in solemn review before our very eyes, my brethren! And their significance is enhanced by the setting given them through the columns of our conservative, never extravagant church monitor.

May Heaven's choicest blessing ever attend, as my prayers often ascend for, this much-esteemed friend and spiritual counselor.

E. E. GARDNER.

Loma Linda, Calif.

WORTH MORE THAN \$10,000

THE ability to write shorthand and correctly transcribe his notes is worth more to a young man, according to the late Frank Crane, than to have a rich uncle leave him \$10,000. It is also a valuable acquisition for a young woman. Many a girl who formerly earned a mere pittance in a factory is today earning a good salary just because she mastered shorthand in her leisure hours.

Professor B. P. Foote, instructor in shorthand in the Home Study Institute has been very successful in teaching this fascinating art through correspondence. One of our pupils last summer completed our shorthand course in a little more than two months, at a cost of about \$20. Other ambitious young people could do likewise.

For further particulars, address the Home Study Institute, Takoma Park, Washington, D.C.

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."

WITH our rapidly enlarging church membership and the growing demands upon space in the columns of the REVIEW, it seems necessary, much to our regret, to limit the publication of obituaries. These notices, for the most part, appear in one or more of our union conference papers, and reach as wide a circle of friends and acquaintances as the deceased knew during lifetime. It seems, therefore, hardly necessary to duplicate these obituaries in the columns of our church paper.

Hereafter, therefore, the notices appearing in this column will be confined to our older workers who were well known outside of the fields in which they lived and labored, and the news of whose death would be of general interest to the large majority of our readers. We shall not use photographs. Publication will occur once a month. Except in rare instances, it will be necessary for us to adhere closely to this regulation as relates to both personnel and photographs.

ELDER C. C. McREYNOLDS

CHESTER C. McREYNOLDS was born in Iowa, March 16, 1853. Taught by a godly mother, who embraced the last gospel message when he was eight years old, he early gave his heart to God. When nineteen years of age, he engaged in the teaching of public school. He continued in that calling for twenty years. At the age of thirty-four he was called to the gospel ministry.

His unflinching courtesy, calm judgment, and other gifts of leadership caused his brethren to elect him conference president for a number of consecutive terms. He served the cause he loved in that capacity in Arkansas, in Kansas at two different periods, and in Texas, Oklahoma, and Wisconsin.

When the Southwestern Union Conference was formed, largely out of the conferences where Elder McReynolds had served efficiently as conference president, there was no one so suitable for presidency of the new union, in the estimation of the delegates, as Elder McReynolds.

All his labors in the cause were marked by fidelity and unswerving loyalty to the great Head of the church and to the principles of the faith delivered to the saints.

Many who now bear responsibility in the cause at home and in fields afar, owe a large measure of success to the faith Elder McReynolds had in them when they were beginners in the work. His words of encouragement and help tided them over many a hard place.

In 1874 our brother was united in marriage to Miss Mary Adams of Pilot Grove, Iowa. Four children came to bless their home: Etta, who became the wife of N. V. Willens and was laid to rest a few years afterward; James Arthur of Loma Linda, William H. of Washington, D.C., and John C. of Alhambra, Calif.

While laboring in Wisconsin, Elder McReynolds experienced the great sorrow of losing the companion of his youth by death. Some time later, he was united in marriage to Miss Mary Cornell Cook. One son, now Dr. Cornell McReynolds of San Diego, was born to them.

In 1913 the McReynolds family settled in Loma Linda, Mrs. McReynolds enrolling in the Medical College, from which she was graduated. For some time their home has been at Pacific Union College, where Dr. Mary McReynolds serves as a loved teacher and college physician.

During the recent illness, members of the family, aided by the able help of the White Memorial Hospital staff, ministered tenderly to our beloved brother. On his eighty-fourth birthday, surrounded by his four sons with whom he conversed to the last, the brave warrior entered into his well-deserved rest.

After funeral services, conducted at Redlands by J. E. Fulton, assisted by G. A. Calkins, N. V. Willens, and the writer, he was laid to rest in the beautiful Montecito Cemetery at Loma Linda.

C. M. SORENSON.

GLENN GEORGE HAMP

IN the midst of his labors, while his own mind and body were filled with care and anxiety over his child, who was seriously ill, our beloved brother, Glenn George Hamp, was taken from us. As a runner drops from sheer exhaustion after a strenuous race, so, with strange suddenness, our brother passed away after only three days of pneumonia, brought on by exhaustion.

Brother Hamp was born on November 6, 1893, at Lyons, Michigan. Fifteen years before he was born, his father and mother became ardent believers in this message. He was baptized and joined the church at the age of eleven. His academic training was received in old Omega, now Cedar Lake Academy. He taught his first church school at the age of eighteen, later returning to school at Berrien Springs, Michigan, and finishing the commercial course. After this he taught public school for two years; then he was drafted into the army, in which he served one year.

He then returned to college, receiving his degree in 1923. In that same year he was joined in marriage to Marguerite Rader, and together they served wherever they were called until death separated them. For one year they taught together in the Indianapolis Boarding Academy. In March, 1925, the Mission Board called them to service in China, to which they gladly responded, giving eleven years in service. Two boys, Victor and Melvin, were born to them while they were serving in China. The first ten years, Brother Hamp spent in the educational work, serving also as secretary-treasurer, in Changsha, Hunan.

On June 6, 1935, he with his family moved to North China in response to the call of the North China Union committee. Here he, with his wife, took over the responsibility of the North China Industrial Institute. As principal of this school, he devoted all his talents and strength to the training of the young people of North China, not only in their mental and physical preparation but also in their spiritual preparation for the proclamation of this message. Many a future worker of North China will recall with pleasure his guidance and counsel in their early training.

About two weeks previous to Brother Hamp's illness, his younger boy, Melvin, was taken sick with scarlet fever, and for about ten days they anxiously watched and prayed for the life of their little boy, rarely leaving him even for food, as moment by moment doctors gave no assurance. Finally, under the terrible strain, Brother Hamp was confined to his bed with pneumonia, and because of complete exhaustion was unable to rally. He fell asleep in Jesus on February 11, having rested his boy's case as well as his own in the hand of Him who doeth all things well, even though we cannot always understand. A tried and faithful worker has fallen in service and awaits the call of Jesus.

He leaves to mourn, his wife and two boys, his aged parents, four brothers, four sisters, and other relatives. His fellow laborers in China, and a host of friends, sorrow deeply over this great loss, but in the resurrection day when Jesus shall come we shall look for him with joy.

The funeral services were conducted in Peiping by the writer, from Shanghai, assisted by the North China staff. Interment took place at the missionary cemetery outside the West Gate. Our brother rests in hope and will be remembered when the Life-giver comes to gather His chosen from every nation. He rests from his labors, but his works will follow on.

O. A. HALL.

ELDER A. M. DART

ALBERT M. DART was born April 19, 1865, near Elmdale, Kansas, and fell asleep March 21, 1937, at Sanitarium, California. His father and mother died when he was still a lad, and he went to live with his grandparents. He came to California at the age of seventeen years. At the age of twenty-five he was married to Miss Carrie Balch. One child, Gertrude, was born to them. She was educated in our schools, graduating from the Portland Sanitarium Training School for Nurses. She died in the year 1921, at Loma Linda, California.

Brother and Sister Dart accepted the third angel's message in 1898 under the labors of Elders R. S. Owen, Howe, and Courter. Later Brother Dart went to Healdsburg College, where he studied for the ministry. He was ordained to the gospel ministry in 1901. A few months later Elder and Sister Dart went as missionaries to Alaska, where they labored for five years. They have labored since then in the States of Oregon, Washington, California, and Idaho. Elder Dart was president of the Idaho Conference for two years. He served as chaplain of the Portland Sanitarium, Loma Linda Sanitarium, and St. Helena Sanitarium.

He leaves his wife, one brother, Mr. H. M. Dart of Santa Cruz, and one sister, Mrs. R. J. White of Fresno, besides other relatives, and many who rejoice in the blessed hope because of his ministry.

In all of his labors, both in the mission field and at home, Sister Dart has been his constant associate. Many souls have been won to the message as a result of these labors. Our churches have been greatly blessed under their ministry. Elder Dart was always zealous in his work for the Master, fearlessly crying out against sin, yet always kind in his warnings and admonitions. He suffered much during the last few months, but never once did his faith falter.

Funeral services were conducted in the Fresno (California) church by Elders L. E. Folkenberg, H. G. Thurston, and the writer.

T. L. COPELAND.

PASTOR T. K. ANG

It was just thirty-one years ago that the message for this time was first preached in Swatow by T. Y. Keh of Amoy. Many came to hear him, but none were bold enough to accept the message at that time.

T. K. Ang then an ordained elder of the Baptist Church, lived in Chiao-on, the prominent city of Eastern Kwangtung. He had charge of an independent Baptist church in that city. Elder Keh visited him and gave him the message. This time the seeds of truth fell on good ground. Elder Ang fearlessly accepted the doctrines preached by Elder Keh and on that memorable Chinese New Year day, which was Sabbath that year, led his church to keep the Sabbath. Today that church in Chiao-on is our first mission-owned property in the Swatow Mission. It is now being rebuilt and will remain a memorial to our deceased brother's labors of love.

Pastor Ang became the first fruit of the advent movement in the Swatow Mission, also a leader to champion this new light with boldness and enthusiasm. He began to open stations in many places, employing workers to preach and distribute literature containing the third angel's message, using his own means to support the work until financial aid was given him by the mission. For twenty-eight years he traveled the length and breadth of the Swatow Mission territory, opening churches and schools in seven of the twelve districts of the territory. He lived to see the remaining five districts opened to the gospel message. He was the second Chinese minister to be ordained to the ministry in China.

The
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BOOK AND BIBLE HOUSE

Liberty Extra

DEALING SPECIFICALLY
WITH THE TWO COM-
PULSORY SUNDAY BILLS
NOW PENDING IN
CONGRESS

We Are Facing a Crisis

HEARINGS have already begun on the bill pending in the House of Representatives. American Federation of Labor and Barbers' Unions are pressing hard for Sunday closing. There is great need of haste in circulating this *Liberty Extra*, and stirring up public sentiment in opposition to the passage of these religious measures. The *Liberty Extra* analyzes the Sunday bills, and shows clearly their religious nature and the evil consequences involved. They aim to close all the barber shops in the District of Columbia on Sunday, and state that those who are exempt must observe "Saturday solely because of religious beliefs." It is claimed that they are health measures; but if a person rested on Saturday for health reasons, he could not open on Sunday, because he must rest on "Saturday solely because of religious beliefs." It is therefore not a health measure, but a religious measure.

A petition is placed on page 7 of the *Liberty Extra* with the bills printed on the back. Cut the petition from the magazine as indicated, secure as many signatures as possible, and send the petition with a letter to your Congressman and another to your Senator in Congress. Have each person sign two separate petitions, one for your Representative and the other for your Senator.

PRICE \$1.25 FOR 100 COPIES;
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We Need Your Help and We Need It Right Away

Solicit the aid of the public in the petition work and the circulation of the *Liberty Extra*. Send your petitions and letters to your Senator to the Senate Office Building; and to your Representative, to the House Office Building, Washington, D.C.

C. S. LONGACRE.

It was in 1928 that Pastor Ang was taken with an illness which left him paralyzed in his right side. His health gradually failed until he had to stay close to his chair or bed.

He died suddenly, Dec. 3, 1936. A soldier of the cross has fallen asleep in Jesus.

His faith in the triumphs of this message was firm to the end. He often expressed his joy in seeing our work extended into new places. He lived to the ripe old age of seventy-two and was buried in his native village, Peh-tah. He leaves to mourn their loss a faithful wife, one son, Dr. S. K. Ang, of the Canton Sanitarium and Hospital, and six daughters, one of whom is in the United States.

Funeral services were conducted at the church in Swatow and at the grave by the writer.

K. T. KHNG.

Appointments and Notices

ADDRESS WANTED

Mrs. R. A. CASSERLY, Shrewsbury Estate, Petersfield P.O., Jamaica, B.W.I., desires to learn the whereabouts of her brother, Richard Ivan S. Thomson, who has served as a Seventh-day Adventist colporteur. When last heard of, over a year ago, he was residing in Louisville, Ky.

LITERATURE WANTED

THE Bahamas Mission can use any amount of denominational literature (in English) for free distribution in the islands, such as old copies of any of our periodicals, tracts, or books, especially old educational books. Any old Bibles would be especially appreciated. All should be sent to the Bahamas Seventh-day Adventist Mission, Box 356, Nassau, Bahamas. In behalf of the work we thank you.

A. R. OGDEN, Superintendent,
Antillian Union Mission.

BOOKS FOR FLOOD SUFFERERS

A LETTER received from Charles O. Franz, secretary-treasurer of the Kentucky-Tennessee Conference, tells us that in the recent flood some of our people lost their entire library of books. He wonders if, among the readers of the *REVIEW*, there are not those who would be willing to donate some of our denominational books to these flood sufferers. If so, such books should be mailed or shipped to the Kentucky-Tennessee Conference, 2001 Twenty-fourth Avenue, North, Nashville, Tennessee. Any information regarding this matter should be sought from Brother Franz at the above address.

PRAYER FOR HEALING

An Oregon sister requests prayer for the healing of her husband. A request for prayer for healing comes from a sister in Kansas who is in distress. A Mississippi sister requests prayer for the healing of her brother-in-law and her aged father. An afflicted sister in California who is unable to afford medical care asks prayer for divine healing. A young mother in Washington earnestly requests prayer for healing so that she may live to care for her small children. From Wisconsin comes the following request: "Please pray earnestly that God will give me the wisdom and help that is so much needed at this time, in a sore affliction and trial." A sister in South Carolina, who reports two previous requests for prayer made through the *REVIEW* most wonderfully answered, desires prayer for her cousin who is seriously ill. A Georgia sister writes that about two years ago she asked special prayer for a friend, and that that friend is now well and making her own living. This sister now requests prayer for an afflicted family who are interested in the message, and for her own healing.



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

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OF SPECIAL INTEREST

N. C. WILSON, president of the Southern Asia Division, writes under date of February 21:

"W. H. Branson, with his family, left us last Wednesday for East and South Africa. His visit has been a great blessing. His sermons and counsel have greatly inspired and helped our people in this division. W. H. Williams sailed from Rangoon for the Far East last Thursday. We have also greatly enjoyed Brother Williams' visit and his counsel and help, particularly along financial and business lines. We do appreciate the thoughtfulness of the General Conference in sending these brethren to Southern Asia to help us in solving some of our many problems. Our workers are of good courage, and without any question we can truly say that the future of the work in this division is very bright."

A. W. CORMACK, of the General Conference secretarial force, is visiting meetings in the Far East. Under date of March 5 he writes from Singapore:

"We have had a very excellent division council. The long-standing question of a home for the division headquarters was up again at this meeting of the division committee, and we feel that it was very happily disposed of. Here in Singapore, four miles from the center of the town, a property comprising about eight and one-fourth acres of land has been acquired at a very reasonable figure. There is an old Chinese house on the place, which lends itself, in the opinion of the building brethren who have surveyed it, very promisingly to adaptation as a division office. There is also a sufficient area of high land for workers' bungalows."

WRITING under date of February 24, W. E. Read, president of the Northern European Division, gives this good word relative to the work in that field:

"Our work is moving along steadily. Last year we had a good gain; not so large as we should like, but we are hopeful that the year 1937 will bring us a good increase in our membership. We have a number of successful evangelistic efforts in progress, and we are praying that God may give us good fruitage."

"Brother Nord, who is visiting our missions in West Africa, writes very encouragingly of his contacts with our workers and believers. They are having some unusually good meetings this year. Our missionaries have also written in, telling of the wonderful blessings which have come to their hearts through the ministry of the word."

The Missions Extension Offering

THE Missions Extension program has entered upon its seventeenth year of service to the world-wide mission field. Thirty-five different projects, representing the publishing, educational, and medical work, are listed for a generous share in the Missions Extension Offering to be taken in all our churches on Sabbath, April 24. The assistance to be given to the different divisions is indicated as follows: to the China Division, \$6,695.15; Far Eastern Division, \$8,673; Southern European Division, \$2,235; Central European Division, \$3,800; Inter-American Division, \$8,040; Northern European Division, \$5,504.05; Southern African Division, \$7,154.80; South American Division, \$5,770; Southern Asia Division, \$7,128, making a grand total of \$55,000 to be provided through the Missions Extension Offering this year.

In addition to the regularly established schools, dispensaries, and printing plants in the divisions listed above which are to receive help this year, an overflow offering is requested, whereby to help establish new enterprises for advance into new territory. The beneficiaries of the overflow offering include three schools, situated in Madagascar, and Tanganyika and Nigeria (in Africa), one printing plant in the East African Union, and the opening up of medical work

on the borders of Mongolia-Tibet. These new enterprises call for an overflow offering of \$5,500.

The \$60,500, representing the combined offering, is not a large amount when divided among the North American constituency. The average of \$2 a member is the goal of endeavor. Through the sale of literature, the dedication of one day's salary or income, and other sacrificial gifts and donations, the full amount can easily be raised. Bring in the "Dime and Dollar Savings Banks" on April 24, which will have been filled in preparation for *Missions Extension Victory Day*, which is to be observed in all churches of North America on that date.

STEEN RASMUSSEN.

Thanks for Help

ON behalf of the Colombia-Venezuela Union and the Inter-American Division Conference, we extend most hearty thanks to all who made possible the excellent overflow of \$4,968 in the Thirteenth Sabbath Offering for the quarter ending September 30, 1936. These funds will be of great assistance in establishing a school in that most needy field. L. V. Finster has recently been appointed as superintendent of that union.

The institution opened in rented quarters on February 15, 1937. Just as soon as possible, permanent quarters will be secured, and from this school will go forth workers who will win many precious souls to Christ.

G. A. ROBERTS.

Better Than Gold

AT the time of our general meeting in Honduras, Lino Almendares, a lay member who has been doing self-supporting work, begged us to send a worker to a certain district where he had been visiting, and had found many interested people. Our program for the rest of the year was crowded; so we asked R. T. Rankin to visit the place, called Ocote, and see what possibilities there were.

Accompanied by a colporteur, Daniel Moncada, and Bert Nebblett, he left for the place. In trying to ford a swollen river, they were almost carried away by the current, and had to retrace their steps, and wait for a better means of transportation. After a week's visit, he returned with the following interesting report:

Juan Lanza had gone with a farmer to the mountains in search of gold. One night, while Brother Lanza was asleep, his companion walked off with all of Brother Lanza's possessions, with the exception of the clothes he had on. Alone, and quite disappointed, he descended the mountain the next day.

He came to a little town, and sought for shelter. An aged woman took him in. He gave her the message, and she accepted it. Upon learning that he was a Seventh-day Adventist, the people decided to drive him out of town, and started in by telling the hospitable woman to turn him out of her house. When she refused to do so, they thought the best that could be done, then, was to chase the devil away, at least. Brother Lanza did not know for a long time why every time he went to the river to bathe, he found more crosses along the road and by the river bank. Later he was told that the people thought he was a devil possessed, and that wherever they saw him go, they would put up a cross to drive the devil away.

The alcalde (mayor) of the town became interested. His neighbors very solicitously told his wife to sprinkle some holy water on him. Instead, she also became interested. A large, beautiful, and expensive image was taken down.

Several attempts were made to harm Brother Lanza, as he was considered an enemy of society. One young man who meant him harm, decided first to attend one of his meetings. He then confessed his purpose, and joined the baptismal class.

The experiences through which the brethren have gone are many. All those that have visited them, including A. E. Lutz, our faithful colporteur leader, returned with an enthusiastic report. Twenty-three have expressed their desire for baptism, and a Sabbath school of thirty-seven has been organized. The alcalde, the two school teachers, and the richest man in town are candidates for the first baptism to be held there, which will no doubt be the first of next year.

CHESTER E. WESTPHAL.