

The Advent and Sabbath

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No. 4

The Final Word

By M. N. CAMPBELL

*Vice-President of the General Conference
for North America*

THE attention of our people has been drawn to the plan of providing a suitable home for the Seventh-day Adventist Theological Seminary in Takoma Park, D.C. The burden falling on us in carrying out this plan is not a heavy one. It involves the raising in each conference of a sum which totals, in the aggregate, twenty-five cents a member. This is in no sense a tax of this amount on our members, but a plan to secure from each conference a total amount which, if distributed, would equal that small amount per member. Doubtless many of our members who sense in a special way the importance of this project will give liberal sums toward it and thus balance the smaller sums given by others.

Many years ago, when the necessity for a general gathering place to house General Conference sessions and other large gatherings was realized, our people in this field were invited to contribute ten cents a member toward the erection of the Battle Creek Tabernacle, and it was long known thereafter as the "Dime Tabernacle." Our people responded liberally, and many dimes were given by individuals interested in the erection of that structure. The plan for erecting a suitable building for the Seventh-day Adventist Theological Seminary is on a similar basis, only it is a quarter of a dollar, or several quarters, as each individual may be disposed to contribute. The seminary will serve the entire world field, and other lands are contributing toward the building as well.

Remember, Sabbath, January 29, as the day for this offering, and every one lend a hand according to his ability, and the task will be easily accomplished.

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

"Be Still, and Know That I Am God"

THIS is the admonition which the Lord has given to His children in every age of the world. It seems particularly appropriate to the days in which we live. It immediately follows the comforting statement made in the first five verses of the forty-sixth psalm:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early."

Then, the record is, "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." And in such an hour as this, in the midst of war and turmoil and strife, the Lord admonishes His children, "Be still, and know that I am God." And to this admonition the inspired psalmist adds this word of assurance, "The Lord of hosts is with us; the God of Jacob is our refuge."

We live in an age of growing intensity. The very atmosphere surrounding us pulsates with excitement. Voices out of the ether apprise us of stirring events that are taking place in all parts of the world. The newspapers are filled with the record of violence, of crime of every nature and description. There is going on among the masses of humanity the eternal struggle for existence and for subsistence. The cry for bread, for clothing, for shelter, is coming up from the hungry and the distressed. The child of God must continually guard his heart lest this spirit of unrest and disquietude possess his own heart, and command his thought, to the exclusion of God and of that quiet, restful peace which passeth all understanding, which the Lord desires to give to His children.

"Be still, and know that I am God." This word is to you, dear mother, in the routine of your wifely and motherly cares. There is so much to distract, so much to engage your energies from early morning till late at night,—hungry children to satisfy, clothing to wash and mend, the sick to care for, differences and dissensions to settle. How the cares of life press in to distract and annoy!

It would be well if you could draw apart two or three times a day, and, shut out from all human companionship, quietly relax for a few moments and turn your thoughts heavenward. Think of God and of His goodness. Think of how much better is your lot than the lot of others of your sisters whom you know. Think of how much you have to be thankful for in the Christian's hope. And as your mind reaches out after God, and you contemplate His goodness, as you lift your heart to Him in prayer and seek Him for courage, for strength, and for quietness, His Spirit will respond. Peace and love and gratitude will flow into your heart.

I know that many of you have tried this and found it helpful. Let me urge those of you who have never done so, to find in this simple exercise, peace of mind and staying power.

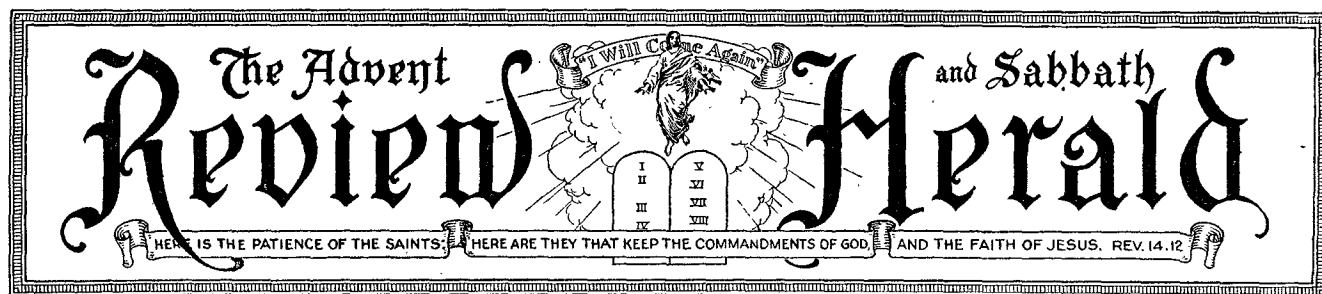
"Be still, and know that I am God." This message is for you, my weary, perplexed brother. Upon you rests the support of your family, their education, their training in the things of God; but how the cares of life press in! There is a constant struggle to win a support. Your labor engages your thought from daylight until dark, and your waking moments in the night are filled with thoughts of solicitude and concern.

Frequently during the twenty-four hours bid your heart be still. Forget self and your struggle. Contemplate God and His goodness. Consider the sympathizing character of the Lord Jesus. He knows your struggles, your heartaches, and He invites you to cast your burden upon Him and He will sustain you. He desires to give you wisdom, and He will give it in answer to sincere prayer and believing faith. Shut yourself in with the divine Presence, and as you go out from that Presence, go with faith in God, with confidence and trust.

"Be still, and know that I am God." This word is for you, dear colporteur, as you go from door to door, in heat and in cold, in the sale of truth-filled literature. It is for you, foreign missionary, who have left home and friends and loved ones in giving yourself to the service of the Master in far-off lands. It is for you, church school teacher, as day after day you stand before your busy, restless little ones, seeking to mold their young minds into the ways and character of Jesus. It is for you, conference worker in the homeland, busied with the work of evangelism, caring for the churches in your district, endeavoring to meet the aims and objectives of this great movement. You who are thus engaged in the Lord's work, as you recount your labors, can say with the apostle Paul: "Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:28.

There is danger that we who are engaged in the work of this movement will backslide from Christ, even while we are working for Him. We must not mistake enthusiasm, campaign impetus, or denominational progress for personal experience in God. We must be careful that we do not permit labor for others to supplant the heart work which God wants to do for us.

Progress in the work, success in achieving goals, building and paying for church edifices, even winning souls in evangelistic effort, does not of itself necessarily mean personal growth in grace. Many a worker for Christ has been forced to confess that he has done all this when he didn't really know the Lord for himself, when his own heart was devoid of the graces of the Spirit. But this need not be so. It will not be so if we follow the admonition given through the psalmist: "Be still, and know that I am God."



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"All We Like Sheep Have Gone Astray"

BY C. S. LONGACRE

THE other day in one of our sanitariums, I met a man who was a physical wreck. His legs were very much swollen. He came hobbling toward a chair in which I was sitting, waiting to see a friend, a patient in a room near by. This dropsical person, as he looked out upon the lawn, saw another patient in a wheel chair, an elderly woman, all bundled up, puffing at a cigarette.

"There," said he, "see that woman doing just what I have been doing, smoking cigarettes until I brought this condition upon myself. The women, when they once get to smoking, smoke more than the men. See how nervously she puffs and how frequently. I tell you, these women smokers are just like a lot of sheep—one starts, and all the rest who have no sense follow after."

I asked him, "Are you acquainted with the Scriptures? You just quoted a Bible illustration about straying sheep."

"No," said he, "I know very little of the Bible, and do not practice what I do know. But I do know the straying tendency of sheep, having been raised on a farm when a lad. I know, as a shepherd, that when one sheep starts off on a tangent into forbidden territory, all the rest, as a rule, follow. These smoking women are just like that. They see a beautiful picture of a smart woman advertised by the cigarette manufacturers in the popular magazines, always holding a cigarette between her fingers, or puffing at one, and the women think that is smart; and so like sheep they follow the example. The cigarette dealers know how gullible and how easily influenced women are when they see their kind advertised smoking cigarettes; so the advertisers are willing to spend \$20,000,000 annually in these fantastic advertisements of women smoking."

I asked, "How long have you been a patient at the sanitarium?"

He said, "Off and on for more than a year."

I said, "Are they not able to help you?"

"Oh, yes," he replied, "they cure me, and I go home and smoke my cigarettes as much as ever and bring this dropsical condition upon myself, and then I have to come back again."

I asked, "How long do you expect the sanitarium to cure you, if you keep on smoking your cigarettes?"

He said, "I know they are bad for me, but I am a slave to them and do not know how to quit."

I answered, "There is just one way to quit, and

there is just One who can give you the victory and give you health."

Later on in the day, I was passing down one of the long sanitarium halls, and I heard a voice calling, "Doctor, doctor, stop!" Upon looking back, I saw this man with the dropsy following after me. I stopped, and asked, "Do you want the doctor?" He said, "Yes, I want to see you." I said, "But I am no doctor." "Well," said he, "you said something about One who could help me, and I want to see you and learn more about how I can get help. I am on my way to the treatment rooms now, but I want to see you at your home someday and learn more about how to get this victory over the cigarette."

I gave him my home address, and his face seemed to be aglow with hope that he might get the victory. As we parted, that text in the fifty-third chapter of Isaiah kept ringing in my ears: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

We human beings are all alike. We are just like sheep, always inclined to follow after the straying ones. When a sheep is lost, it is the most helpless of all creatures in finding its way back. A sheep needs a shepherd to bring it back, and to keep it from straying.

While men and women are the highest order of all the creatures which God created upon this earth, yet they are the most easily led astray, and are just as helpless as sheep to find their way back to the fold without a shepherd.

When we look at the government statistics of the large amount of money expended for cigarettes and liquor, and at the police records of the increase of arrests for drunkenness, and at the hospital records of the tremendous increase of alcohol and cigarette addicts who have made physical wrecks of themselves, we are impressed with the truthfulness of the inspired statement of the prophet Isaiah: "All we like sheep have gone astray; we have turned every one to his own way." The great majority of the young men and women in America are cigarette and cocktail addicts. But how few are they who are willing and ready to point these straying sheep to the True Shepherd who laid down His life for the sheep!

David, who had fallen into a deadly sin, wrote: "I have gone astray like a lost sheep; seek Thy servant."

Christ said to the shepherds who had gathered upon the banks of the Jordan, where their flocks of sheep

were wandering upon the hillsides and through the gorges: "What man of *you*, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

These hundreds of millions of straying sheep and straying lambs who have become addicts of the cigarette and slaves to the wine cup, are just as verily God's redemptive property as are those who have been saved from these things by the grace of God. As the earthly shepherd loves his sheep, and cannot rest as long as he knows one has strayed from the flock and is missing, so, in an infinitely higher degree of sympathetic compassion, does God love every outcast soul who has become enslaved by the cigarette and the wine cup. We may look in abhorrence upon these enslaved souls, and despise them as outcasts and as unfit to come into the congregation of the righteous. But Christ longs to recover these straying sheep as those whom He has purchased with His precious blood. Christ says: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

We are living in that "cloudy and dark day," and the Lord's sheep have been scattered and have strayed from His fold by the hundreds of millions. If only one had strayed, Christ would have sought that one and died for that one, yea, *only one*.

Are we content to look complacently upon those who are safe within the fold, and make no effort to bring back the straying sheep? How many of the spiritual shepherds today are leaving the ninety and nine that are safely within the fold, and are searching for the straying sheep? Should not we, like the True Shepherd, make every effort to find and bring back the lost sheep?

The parable of the lost sheep teaches the wonderful lesson that salvation does not come through our seeking after God, but through God's seeking after us. May each of us be able to say with our Saviour in the last day, when we are summoned before God to give an account of our stewardship: "Rejoice with me; for I have found my sheep which was lost." God has committed to each of us who are saved, a divine commission to find at least one sheep that is lost. Have you, have I, "found my sheep which was lost," so that we can rejoice with Christ in that day?

The Spirit of Prophecy in the Advent Movement—No. 4

(Two morning studies given August 19, 20, 1937, at the World Educational Convention, Blue Ridge, North Carolina)

BY W. A. SPICER

AND now here is our educational system. We may well speak of this at this Educational Convention at Blue Ridge. Christian education, we call it. It has been wrought out to fit the needs of the advent movement with its commission to carry the judgment-hour message to all the world. An editor of a leading religious journal of America wrote:

"Small though the denomination is, it has its missionaries scattered through every region of the globe, working with a consummate skill that is systematically taught as a part of their regular training."

This system of education that has come to us has done a training work that the religious world remarks upon as being distinctive. And in the world of secular education this system of ours attracts attention. A little time ago, at the North Pacific Union session, Mrs. J. W. Harmer, of Oregon, told me of listening to an address on education by the president of a State teachers' college, present from another State. He devoted the last fifteen minutes of his address to the system of education which the Seventh-day Adventists had developed. He spoke of the denomination as, "A little people who have something we need to make our educational system a success."

He was referring especially to our way of connecting intellectual education with industrial education,—the training of the hand as well as of the mind and heart. Now how did we get into this system of Christian education that is distinctive in all the world, and that has brought such fruitage in training workers for gospel service? You know how we were led into this thing. You know the years in which that gift of the Spirit of prophecy continually warned us and exhorted us and

drew us and marked the way for us to follow. All through these books by the Spirit of prophecy, the true educational idea is emphasized. Four or five of these books are dedicated entirely or nearly so to education.

The Best Book on Education

One of our workers in Australia told me of the president of a teachers' college who said, years ago, that every graduate from that college was presented by him with the best book on education written in the English language. "It is the book entitled, 'Education,' by Mrs. E. G. White," he said.

Now you explain to me how a girl who could boast of nothing that the world calls education, could write a book like that. A president of a teachers' college said it was the best book that he knew on education. Let the critics talk; they never wrote the best book on education as this schoolman of the world estimated it. Mrs. White herself said she never could have written these books of herself. It is the product of the Holy Spirit, written under the inspiration of God.

These things are tokens of the presence of the living God in the midst of the educational movement. The Lord is speaking to this movement. Others all about recognize something distinctive. In Australia another educational leader pronounced this book "Education," a "masterpiece." In Europe, after the war, the faculty of a Catholic university decided they needed something in their language on religious and moral education. They asked one of their number to prepare a book. When it was published, one of our workers got hold of it. Some things in it sounded familiar,

and on comparison, it was found to be largely a translation of Mrs. White's book, "Education."

While I was attending a conference last summer in Vienna, I met a student teacher from another country who told me, "Yes, I have read that book brought out by the university; and I estimate that about eighty per cent of it is from Mrs. White's writings." Published by a university, advertised as the best book in their language on education! Explain to me how it fell to Mrs. White to write a thing like that! We see it in the whole series making up this monument of books. Let the critics sit down and begin to write on things like this. Never, never depreciate the value to the advent movement of the instruction that has come through that gift. I have never known a teacher or a preacher who has become weak on that gift, setting it aside, who has not become weak in his work, in school or in the field; and very generally, sooner or later, he drops out and is lost to the work, while on goes the movement from strength to strength.

A few years ago a group, mostly educational people, went over to Asia to observe missions. Their report was published in that book, "Re-thinking Missions." It did a lot of harm to missions. They were generally Modernists. I found, when I was over there just at that time, that evangelical missionaries of other churches were very much out of sympathy with the commission's methods and attitude. One of those men visited our training school in China. There he found a school that interested him. Later, speaking to a university audience in America, he told them there was one school in China, a Seventh-day Adventist school, that was different. He went on to describe that school. In the detailed notes of this commission, published in three volumes, I stumbled upon several references made by him to this school of ours. It was described as "luminous with religious fervor," and a place where students "earned while they learned." This school, the report said, was patterned after the Avondale school in Australia.

Is it not interesting to recall how Mrs. White in Australia, many years ago, guided in working out a new plan of education in the Avondale school? It was not to be patterned, the instruction said, after anything in America, or anything in Australia. It was to be a pattern for other schools. And the principles of education wrought out there, under the instruction of the Spirit of prophecy, have reshaped our whole educational program. It is interesting to find this university professor dwelling upon the distinctive features of our China Institute, "luminous" with spiritual enthusiasm, and training students to work in industries out there on the hills above the rolling Yangtze. And he caught the idea that it was patterned after Avondale. We know the stamp of the Spirit of prophecy upon these educational features that men of the world admire.

Teachers, we thank God for our Christian school system. You have had a part in developing it. But let us never forget that it did not come by the wisdom of man, but by the power of God, through the instruction of this guiding, building gift. You can no more account for this work if you set aside that gift than you could explain the exodus movement if you separated Moses and all his work and instruction from it. The Spirit of prophecy is interwoven with everything in this advent movement.

And, brethren, in all these things is the instruction that represents the light, the bright light, that was

set up at the beginning of the way, that was to shine on the advent pathway all the way through, until our feet should touch that land by sin untrod. Let us walk in the light of it and gather up every helpful ray of light we can for the stronger doing of the work.

Guidance in Our Medical Work

Then, lastly, there is our medical work. Men of the world say Seventh-day Adventists know how to "run sanitariums." Well, I think everybody connected with the operating of them wishes he knew better how to do it. But the world, looking on, gets the idea that we know how. A millionaire has recently died, who presented us with a sanitarium. We hesitated long about letting him build it for us. We said, "We are Adventists." He said, "That is all right; I want it to be an Adventist sanitarium." But our brethren said, "We keep the Sabbath." He said, "That is all right; keep the Sabbath. I want to build you a sanitarium, and you run it your way." "Well," we said, "our sanitariums are vegetarian in diet, not like the world generally." He said, "I don't care; make it vegetarian. What I want to do is to give you a sanitarium to run in the Adventist way." Well, the generous man had his way with us finally. He felt this people knew how to "run" it.

On a ship on the China Sea, going from Manila to Shanghai, I once met a fine businesswoman. She had been a missionary for seventeen years, until her husband's health failed, and then she had gone into business. She said to me: "How is it that Seventh-day Adventists are the one denomination that is so strong in this health work? You are in this as other churches are not." Well, I explained to her—we were sitting at the dinner table with people all about us—how the providence of God in the beginning of our work led us into this way; that as Jesus had preached the gospel and had healed the sick, we felt that was our mission also. Well, that would do for a brief explanation in a table conversation; but you know how it came about.

In 1867 Mrs. White wrote in the October 8 issue of the REVIEW: "It was at the house of A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision." In that little farmhouse,—I saw it a few months ago when I attended the seventy-fifth anniversary of the founding of the Otsego church,—in that little farmhouse in 1863; in vision, Mrs. White had opened before her the whole scheme. Of course, vision after vision must have come later. She began to write, to write about health, temperance, the healing of the sick. By 1866 our brethren were ready to build our first health institution, the little sanitarium at Battle Creek, the old Health Reform Institute.

That was the beginning. From that day to this these institutions have spread all over the earth. The world looking on marvels at it. We know how it came. The world gives this people the credit, but we know that it is the gift of the Spirit of prophecy that has been the chief factor in urging us into this health program in all lands.

How much instruction on right living there is in the column of books pictured in that photograph of books, with Elder Palmer standing by. There is "Ministry of Healing." A queen in Europe loved that book. The queen, a godly woman, a literary woman, wanted "Ministry of Healing" translated into the language of her country. She volunteered to write an introduction to it. But times of trouble and of con-

troversty with the state church came, and I think the preface was never written. I do not know how the matter went. But this illustrates again how some people of the world regard these books. A Lutheran bishop in Europe said: "Give me that book, 'Ministry of Healing.' There is a book that breathes the Spirit of God from the first page to the last."

How do you account for it, that Mrs. White had a pen that could do such work? She herself said again and again that she never could have done it of herself, but God had given her the help of His Holy Spirit.

I must close. But this guiding gift has wrought wondrously for us in this movement. We have seen times of perplexity, when messages would come from that hand, opening up the way to take, in matters that the writer could never have known. I remember saying once to Elder A. G. Daniells: "Why, Brother Daniells, Mrs. White never in this world could have written that." And she never could have brought out the truth and counsels in these books, without the special gift of the Spirit of prophecy to help her.

Last summer, I was in a meeting in Germany. Elder H. F. Schubert was there. In early days he had charge of our work in one institutional center. He said to me: "I will tell you of an experience that has always helped me when the critics have found fault." About 1894, he told me, when Mrs. White was in Australia, a difficulty arose in the institution, so troublesome that he appointed a meeting for Monday night, to consider the whole matter. Monday morning, when he came into his office, there was an envelope on his desk, bearing Australian stamps. He opened it. Inside was a message from Mrs. White. The message went straight to the heart of their difficulty. That Monday night, when they met, he read that letter. They had a blessed meeting, and everything was settled satisfactorily. I said to him: "Had you ever written to Australia about your trouble?" He said: "No, there was no time to write about it. The letter was on the way from Australia before the trouble ever arose." It was surely according to the promise, "Before they call, I will answer." Isa. 65:24.

Well, we have seen these things. And through

that gift, that servant of God, through a long life, was carrying burdens for workers and people somewhere or other over all the earth.

We have had many a good woman in this advent movement, good mothers in Israel, just as good Christians as was Mrs. White, I am sure. But not one of them could ever do the things that we saw Mrs. White doing all her life. We have had good mothers in Israel, with literary education, with scholarship equipment; but not one of them ever did, and not one of them ever could do, what Mrs. White was doing continually for seventy whole years of her life. You cannot explain it, brethren and sisters, on natural grounds. There was a special gift placed in the advent movement at the beginning. It has been with us all the way, and still we hear the voice of the Spirit of prophecy in these writings, opening to us the Scriptures and pointing the way to the finished work.

In the exodus movement out of Egypt, the coming of that gift of the Spirit of prophecy was a token that God was actually to lead that movement. We read that when Moses and Aaron had reported to the leaders of Israel what God had spoken, "the people believed: and when they heard that the Lord had visited the children of Israel, . . . then they bowed their heads and worshiped." Ex. 4:31. It was a solemn time. So also the coming of this gift in 1844 was a token that the living God was coming to lead a movement. Mrs. White says: "I told the view [the first vision] to our little band in Portland, who then fully believed it to be of God. That was a powerful time. The solemnity of eternity rested upon us."—*Early Writings*, p. 20.

Brethren, God was coming near, to lead the advent movement of the prophecy. The time came in 1844. The people keeping the commandments came, and the agent for this gift of the Spirit of prophecy was chosen. There is a living God leading the movement. He has made plain our path clear through to the kingdom. With the bright light set up at the beginning of the way, with the experiences of God's leadership along the way, may we walk straight on until the journey's end.

Publishing the "Signs of the Times"

Sketches and Memories of James and Ellen G. White

BY WILLIAM C. WHITE

FOR the inception of plans for extending the publishing work to the Pacific Coast, we must look backward to the summer of 1873, when James and Ellen White were in retirement in the Rocky Mountains. It was at that time that there opened before their minds as never seen before, a comprehension of the magnitude of the work, and a conviction that daring ventures must be made in extending the operations of the cause. In concluding an article sent to the REVIEW, this conviction was briefly but tersely expressed by James White in these words:

"We feel assured that an important crisis in our cause is at hand. Great trials, and also glorious victories, are before us."—*Review and Herald*, Aug. 26, 1873.

A Broad View of the Work

In his survey of projects that should be undertaken, or of enterprises that should be carried forward much more comprehensively, Elder White wrote in the

article referred to, under the subhead, "Broader Plans of Operation:"

"The fields are all white. There should be those to preach the truth, and circulate our works in the great thoroughfares of travel, in our principal cities, such as Boston, New York, Chicago, and San Francisco. These larger cities, and smaller ones also, must be entered, and tons of our publications in the different languages circulated.

"When one of our larger cities shall be entered with a tent, a daily paper must be established in connection, as an advertising medium of the meetings in the tent, and of our publications, and to give the substance of each day's lectures for the instruction of the reading masses. We have altogether too long made child's play of the message which God has committed to us to give to the people. Let us from this time have our efforts correspond with the magnitude and importance of the work, or let us abandon our profession."—*Ibid.*

In the vision of April 1, divine sanction had been placed on the plans for the publishing work in California. In the same view that was given to Mrs. White

regarding the work to be done in the cities rather than in the villages, and which led to the change of plans for the tent in the summer of 1874, there is found the following:

"In my last vision I was shown that we would have a part to act in California, in extending and confirming the work already begun; and that missionary labor must be extended. I was shown also that a paper would be published on the Pacific Coast, and that not far in the future a publishing house must be established there. This will be a strength to the work. The bright rays which God has given us will go forth from it to all parts of the world. A health institution also will be established in California, and meetinghouses will be built in various places. The beginning will be small, but the work will advance and extend."—*E. G. White Manuscript 1, 1874.*

With type and material in rented quarters on Broadway, in Oakland, a short distance from the tent, James White began the publication of the *Signs of the Times*. The first issue bore date of June 4, 1874.

The support and maintenance of the *Signs* were matters of faith on the part of James White,—faith in the divine call to the enterprise, and in the loyalty of the believers. Free copies of the first number were mailed out as had been done with the *Present Truth* twenty-five years earlier. The terms as announced were, "Two dollars a year to those who choose to pay a subscription price, and free to all others as far as the paper is sustained by the donations of the liberal friends of the cause."

The response was indeed gratifying. In the second number of the paper there were acknowledgments of over \$150 from twenty donors to the fund for its support. In the next issue nearly one hundred names of friends are listed with offerings totaling approximately \$240.

James White realized that it was of primary importance that the brethren in the East should understand the need for the *Signs*, and the motives and purposes that led to the moves he had made in starting the new enterprise. That enterprise involved much more than the printing of a journal in rented quarters. It looked forward to an investment of thousands of dollars in the establishment of a publishing house to serve the Pacific Coast. Prudence would have counseled that he first win the favor and active cooperation of his Eastern brethren; but so certain was he that God was leading, that he could not consent to wait for the months that must elapse before the subject could be canvassed by a large group, and these at a long distance from the needy field.

To begin publishing the paper at once, as he felt constrained to do, meant that he could not attend the earlier camp meetings which were coming on, and yet he needed the moral and financial support that could be secured only by a presentation of the case at these general meetings.

While they were considering what should be done, John I. Tay visited them in the suburban home. Together they united in earnest prayer for light regarding their duty. While they were praying, an angel appeared visibly, and pointing east, said to Mrs. White, "You must go."

At the 1901 General Conference, mother related this experience, giving a touching insight into what such moves meant to them in their human relationships. We quote her own words:

"In the starting of the work in Oakland, we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, 'Will you let me go to Battle Creek to try to

raise some money for the work here?' 'How can you go?' he said. 'I am overwhelmed with the responsibility. I cannot let you go.' 'But God will take care of you,' I said.

"We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying, the Spirit of God like a tidal wave filled the room, and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part of America.

"Brother Tay, who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, 'I saw an angel pointing across the Rocky Mountains.' Then my husband said, 'Well, Ellen, I shall have to let you go.'"—*General Conference Bulletin, Vol. IV, Extra No. 3, p. 84.*

Of the success of her mission in raising means for the new publishing house, Mrs. White said:

"I went alone, and at that time it took us eight days to go across the continent. I went to the different camp meetings, and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work."—*Ibid.*

At the camp meeting at Newton, Iowa, the congregation was moved to tears as Mrs. White related the providences of God connected with the beginnings of the work in California. They had already pledged \$2,000, but they asked the privilege of increasing their gift, which they did to the amount of another thousand dollars. At this meeting, and at similar convocations in Illinois, Wisconsin, and Minnesota, more than \$9,000 was pledged.

Naturally, James White was greatly encouraged and cheered by the hearty responses to the appeals for support both by the recipients of the first numbers of the *Signs* and by those attending the camp meetings, and he resolved that he would press forward courageously until the erection of a publishing house as the home for the new journal should be accomplished.

The cause in the California Conference was given a new impetus by this paper which served as an organ of unification and communication among the believers, and also as a missionary agency. A good response came from the readers of the *Review* to whom the first number was sent, both in subscribing for the paper and in sending names of friends to whom they desired the journal to be sent.

The influence of the *Signs* was not confined to the Pacific Coast. The assurance had been given that through the medium of the paper to be published on the Pacific Coast, "the bright rays which God has given us will go forth from it to all parts of the world." We today have seen a wonderful fulfillment of this promise. But the early believers also witnessed the early fruitage. It was through papers systematically mailed to a group of names in Los Angeles County, by members of the Oakland church, that a company of believers was raised up that called for ministerial help to be sent to open up the work in the southern part of the State, in Los Angeles and in neighboring places.

The missionary society in the San Francisco church was sending papers to Australia, having obtained a voters' list of the residents in that faraway country. E. A. Stockton saw the name of J. H. Stockton, of Melbourne, and with the remark that "he must be a good man," decided to send the *Signs* to him. The recipient of these papers from Brother Stockton in California, ten years later became the first convert to the third angel's message in Australia.

Through the years the *Signs* has become increasingly popular as the pioneer missionary publication, and there are few parts of our world where its influence has not been felt.

God's Incomparable Love as Revealed in the New Testament

BY F. A. SPEARING

IN the first epistle of John, chapter four, verses seven and eight, we have the following beautiful words:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

What Is This Love?

The answer may be given in the last three words of the text: "God is love!" "Why, then," asks one, "does sin exist? Why are sickness and death permitted, if God is love? Why does trouble abound on every hand?" It would not be within the scope of this short article to deal fully with these questions, but we would make one observation,—but for the love of God the entire race of sinners would have been blotted out long since, and there could be no hope of eternity. Many things have yet to be revealed concerning the Creator's plan for the inhabitants of this world, but one fact is outstanding—"God is love!" He gives this love to us, and in doing so, He gives Himself. We cannot have His love without having Him. If we have the love of God in our hearts, it is because God Himself dwells there by His Spirit. "God dwelleth in us," says the apostle, "and His love is perfected in us." 1 John 4:12.

"Love is of God." He is the *only* source of true love. Should we wish to rent or purchase a house, we go to a real-estate agent; and if we are not satisfied with the properties he has on his books, we go to other agents, until we find what we want. We enter a store to make a purchase, but the storekeeper does not have the goods we wish to buy. What shall we do? We simply visit other stores until we see the article we require, and then make the purchase. But we cannot obtain in that way the commodity we call *love*. There is only one store where it may be purchased—"without money and without price"—and only one storekeeper who has it for sale. The store is heaven; and the keeper of the store is God.

How Is the Divine Love Manifested?

"In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:9, 10.

God loves us because He *is* love. He manifested His great and incomparable love to man in the priceless gift of His dear Son, who voluntarily came to die, "that we might live through Him." Marvelous truth that God, who is lovely and lovable, should love man who is neither! Yet such is the glorious fact. We are rebels by nature. The Lord does not say, "You must atone for your sins before you can approach Me!" Instead, He says, "Because I love you, I have provided the means by which you may come to Me. I plead with you to accept My offer of mercy." "Herein is love!"

When Was God's Love Manifested?

This question may be answered in two ways:

a. It was manifested before the creation of the world.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. . . . Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express."—"Patriarchs and Prophets," p. 63.

In Revelation 13:8 we read of the "Lamb slain from the foundation of the world." Because of His foreknowledge, the Creator knew that sin would come; and He provided the remedy before the disease appeared.

b. God's love was manifested "while we were yet sinners." Rom. 5:8.

The Lord did not wait until we became righteous, before He showed His love to us. "Christ died for the ungodly." Rom. 5:6. The Saviour said: "I am not come to call the righteous, but sinners to repentance." Matt. 9:13. When the prodigal son "was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15:20. The father of this story is not described as holding off in any way, or standing on his dignity, awaiting with severity his wandering boy; no, he actually runs to meet the lad in his great eagerness to embrace him! How like God that is! He gives us the best robe,—the robe of righteousness; and He invites us to the feast of reconciliation, and serves us Himself! "Behold, what manner of love" is this!

Abiding in His Love

The Master said: "As the Father hath loved Me, so have I loved you: continue ye in My love." John 15:9.

As there is no doubt about the love of the Father for His Son, so there is no doubt about the love of Jesus for us. It is our privilege not only to taste of that love, but to *dwell* in it, *abide* in it, and to *continue* in it. This is the Saviour's invitation or exhortation to each one of His children. As the hymn says, "He will hold me fast!" if I will only consent to be held by Him. All that infinite love can do He has done, and will do; but if we deliberately take ourselves out of His protecting arms, He cannot save us. Tiny chicks are safe under their mother's wing; but they meet all sorts of danger when they stray from her side. The ark of salvation is truly an ark of safety, but the security is to be found *inside* and not outside the ark; to remain outside spells disaster. Our little bark may find peace and quiet in the haven of God's love; but outside it is rough and stormy!

How may we abide in His love? "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. No one, whatever he may profess, can be said to abide in the love of Christ if he willfully disobeys God. God's commandments are plain. There is no excuse for disobedience. Moreover, there is no desire to disobey the Lord when we dwell in His love. When the desire to do wrong is in evidence, it is clear that we have wandered from His side.

"Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions,

will be in harmony with the will of God as expressed in the precepts of His holy law."—"Steps to Christ," p. 66.

In the wonderful prayer of Jesus recorded in the seventeenth chapter of John, the Saviour prays that the love of the Father bestowed on His Son, may be bestowed also on His disciples throughout all time and eternity.

The Greatness of His Love

"God, who is rich in mercy, for His *great love* wherewith He loved us, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

How glad we are that the Lord has not been sparing in His mercy! And how thankful, that His love toward us is *great*; so great that He not only forgives us, but justifies us, and raises us up from the pit of destruction, making us sit together with Him in heavenly places! This is a *present* experience. But what of the future? "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:7.

The Christian life provides many blessings and great joys; but we cannot even begin to comprehend what our Father has in store for those who love Him. In His infinite wisdom, God gives to His children just

a foretaste of the glories yet to be revealed. The apostle Paul prayed for the Christian church in these awe-inspiring words:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19.

If we are ever to enjoy the experience related in the eighteenth and nineteenth verses of this chapter, we must first pass through the experience of the seventeenth verse. Unless Christ does indeed dwell in our hearts by faith, and unless we are rooted and grounded in His love, we shall never know that "which passeth knowledge." But what a glorious prospect for the true Christian! We do not know as yet the breadth and length and depth and height of God's love; but we do know that it is broad enough to take in every sinner, long enough to extend to the very ends of the earth, deep enough to reach down to the lowest depths of sin, and high enough to take hold of the throne of grace in heaven. Whatever else these marvelous verses contain, we shall know one day, if faithful, for—stupendous thought!—we shall be "filled with all the fullness of God!"

London, England.

Conserving Gains Made by Evangelism

BY J. L. WILSON

"WHILE I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

We have in this text, John 17:12, the ideal of successful ministry as given by the world's greatest evangelist. Christ was concluding His personal ministry in this world, and in reviewing His labors, His comment on the steadfastness of the believers was a challenge to all ministers to strive so to impart the truth they are presenting that the converts resulting from their labors shall hold fast to the things of God. Jesus' personal ministry would not be designated as a great success as far as numbers are concerned, but the fact that those who were identified with His work remained faithful was a cause for rejoicing to Him.

Methods of Ministry

Very soon after Jesus took up His public work, He selected twelve disciples who were to be closely connected with Him and His work on earth for three and a half years. In association with Him, and after His ascension, these faithful followers were the evangelists of the early Christian movement. We are told by the messenger of the Lord that Jesus' choice of these workers was not made on the basis of intellectual or social qualifications, but because they were willing to be taught of God. Their faithfulness proves that both His choice and His methods of training were justified.

Early in their association with Him He sent them out in service for others. That they were successful is shown in the report that they brought back. Later, the list of workers grew to seventy. These disciples were pressed into service and charged with a message of reform for the house of Israel, an unpopular message to a tradition-bound people. We have no definite

record of their success or their failure, but we know that on two occasions, at least, the work of Christ had been sufficiently advertised or exemplified to yield an audience of several thousand men and women. This audience was made up of the children of Israel, those who had known no message but the lifeless ritual of hypocritical priests who had lost touch with the living word of God.

If we wish to hold converts to their first love, we must ourselves preserve an unbroken relationship with God. We are reminded of the experience of the disciples at the foot of the mount of transfiguration, when they met with failure in their medical missionary work, which was included in their initial commission by the Saviour. They questioned Jesus: "Why could not we cast him out?" Jesus' answer was, "Howbeit this kind goeth not out but by prayer and fasting."

Christ's fearlessness in presenting testing truths interfered with His work's becoming widely popular, but this method served to sift out of His congregations and would-be followers those who would not serve "unto the end." At the conclusion of His remarkable sermon on the bread of life, Jesus threw out a clarion call to undivided allegiance to Him. To an audience of five thousand He declared, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 6:54. "Many, therefore of His disciples, when they had heard this, said, This is a hard saying; who can hear it?" Verse 60. "From that time many of His disciples went back, and walked no more with Him." Verse 66. Realizing that He had presented a startling and entirely new viewpoint on Christian living, He turned to His disciples and said, "Will ye also go away?" Verse 67.

Establishing Converts

The choice of who shall be His followers is still Christ's, as it was anciently. "Ye have not chosen Me, but I have chosen you, and ordained you." John 15:16. "No man can come unto Me, except the Father which hath sent Me draw him." John 6:44. It is the minister's duty and privilege to present the invitation to connect with Christ, and the standard of fellowship with Him; but who shall be His is left with the individual and is dependent on the workings of the Spirit of God. It is our duty and privilege to associate with those who have yielded to the leadings of the Spirit, to labor with them, not for a few short weeks, but until they have so learned the way of righteousness from our precept and example, that they walk with God as did the disciples of old. Three and a half years of personal ministry were needed to assure the Teacher that the disciples were ready to be left with and led by the Holy Spirit. We should not be hasty in assuming that because the converts have "accepted the truth," as we put it, they are fully equipped for the strenuous warfare that awaits the children of God. "Precept upon precept; line upon line; . . . here a little, and there a little." Infinite patience and kindness must mark our leading of these precious souls into the fold, and our giving of instruction to enable them to stand.

Having chosen and trained His converts, Jesus proceeded to press them into service for their fellow men. There is yet no better method of holding converts to the message than to lead them into active service and fellowship with Jesus. Failure to train those committed to our care as church members to work for others and to bear responsibility in the church no doubt has played an important part in the loss of some from our ranks. Inactivity is not a healthy state, and will bring about spiritual illness and death. A belief that does not produce works will not sustain spiritual life. "We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. . . . Those who refuse to cooperate with God on earth would not cooperate with Him in heaven."—*"Christ's Object Lessons,"* p. 280. It is just as important to the soul's salvation that we teach converts to work for others as it is that we teach them the doctrines that distinguish us as Seventh-day Adventists. Let us not fail in this respect, lest our precious converts be counted as slothful servants. Conserving involves training.

The matter of holding our church membership intact, is related to the question of the minister's personal relationship to God. Personal piety on the part of the one who is instrumental in gathering in souls will be the strongest argument in favor of personal piety on their part, and contact with the Saviour is the surest stay for every soul. Stability and victory lie in the One who rose victorious over death and the grave. In touch with Him, His children will experience His victory and work His works. Out of touch, they will meet with failure, as did the disciples at the foot of the mount of transfiguration. True success comes by prayer and fasting. In addition to our personal example of devotion, frequent and impressive calls to holiness should mark our ministry.

The message that we bear to the world requires courage as well as devotion. It is as unpopular as was Jesus' denouncement of the scribes and Pharisees.

With all fearlessness we need to present every phase of the last gospel to the world, not leaving out the kindness that marked Christ's dealings with struggling souls. The gospel net will gather in all classes, but those who decide to enter the church fold after receiving a full knowledge of God's standard for His remnant church, will have counted the cost. It is preeminently our duty to sound an alarm in no uncertain tones, and the call to come out of Babylon should lose none of the emphasis of Revelation 14:11, 12, through fear lest we lose part of our congregation. Many turned back when Jesus challenged them to a life of self-denial and sacrifice. In our ministry it may be disappointing to find our hard-won group of interested ones diminishing as we present the testing truths, but, oh, the glow that comes to our hearts when those precious few, honest in heart and courageous, say, "To whom shall we go? Thou hast the words of eternal life." Let us deal honestly with ourselves and with those who are desirous of entering the church of God, by giving them the whole truth, loving them, and leading them into its full knowledge.

Just as the gospel net in the parable gathered in many undesirables, so in spite of our most conscientious efforts there will be accepted into church fellowship some whose love will grow cold, and who will soon leave the ranks. There is no spiritual science that will make us past masters in the art of baptizing and receiving into church fellowship only those who will remain faithful. Jesus accepted as a follower one who merited only censure and judgment, but at Christ's hands he received only kindness and the same intimate fellowship which was accorded Peter and Andrew and Philip and all the others. We cannot fathom the love that would treat the destined traitor to all the graciousness of those years of working together, but such was the love of the Saviour who is our pattern. Though these who fail may disappoint us, we need not be discouraged. If we have faithfully instructed and encouraged, it is their failure and not ours. Paul spoke of a "falling away" in the early church, and mentioned "grievous wolves" who would enter in, "not sparing the flock."

"The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest ye shall 'return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny."—*"Christ's Object Lessons,"* p. 74.

Causes for Backsliding

There are three major causes for departure from the faith, and we might do well to give some thought to them.

Worldliness will separate one from God. The Bible and Mrs. White's writings abound with exhortations to forsake the things of the world and set our affections on things eternal. Our message demands that instead of being conformed to the world, we be transformed by the renewing of our minds. "Other-worldliness" is our standard. As workers for souls, we should be watchful for the first sign of compromise in those committed to our care. Our warnings need not take the form of harsh criticisms, but should nevertheless be constant and specific. To help converts stay in the

church we must hold them away from the world. "Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul." And Satan redoubles his efforts when that soul has identified himself with the people of God.

Covetousness will lead a man to sever himself from God. "To live for self is to perish. Covetousness, the desire to benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. . . . Wherefore He says, 'Take heed, and beware of covetousness.'"—*Christ's Object Lessons*, p. 259. Tithing and the support of God's work is one of the greatest safeguards against this form of idolatry. Hence instruction and exhortation along this line will help our members to anchor to this truth for all time.

Criticism can warp the soul. Criticism is a form of self-righteousness, and as such leaves God out. We presume that we are better than the one we criticize, and so measure our lives by human standards rather than by divine standards. "These persons are doing, not the work of God, but the work of Satan, who is the accuser of the brethren. Through their criticisms the

wicked one hopes to discourage that soul, and to drive him still farther from hope and from God." Let us beware lest this mighty weapon of the enemy enter our ranks, and snatch away those dearly bought souls for whom Christ died.

On page 191 of "Christ's Object Lessons," we read:

"How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them they may be in the greatest need of your compassion. In every assembly for worship, there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ."

"Men are needed for this time who can understand the wants of the people, and minister to their necessities. The faithful minister of Christ watches at every outpost, to warn, to reprove, to counsel, to entreat, and to encourage his fellow men, laboring with the Spirit of God, which worketh in him mightily, that he may present every man perfect in Christ. Such a man is acknowledged in heaven as a minister, treading in the footsteps of his great Exemplar."—*Testimonies*, Vol. IV, p. 416.

Wash and Be Clean

BY MABEL C. WOODARD

ALONG the winding trail down the mountainside, lighted up by the sun's last beams, a dusty, weary caravan drags along its straggling way. Far in the rear rides a white-robed form. As he draws near, the golden and silken trappings of his camel inform us of his high rank—that of a Syrian nobleman.

Night, silently stealing down from the hills, drops its curtain over the arid plain; but the caravan straggles on—it is desirable to travel at night and to camp by day, in the desert. Toward morning the grimy-turbaned leader lifts his hand for a halt. The company draws up in a circle and dismounts. Black slaves scurry about, setting up the tents. But why do they raise one tent outside the circle? It is small, but exquisitely appointed—deep, Oriental carpets, silken draperies, a low velvet-hung coach at one side. And seel! The white-robed nobleman enters, removing his dust-filled cloak. Now the reason for his separation is obvious—the wealthy man is a leper.

In response to a clapping of his hands, an Ethiopian slave appears in the door of the tent.

"My master?" he breathes.

"Water for my cleansing, Heber," is the reply, while the master continues to disrobe. Heber scrambles away, returns quickly with a gold basin, sets it in the door of the tent, and retreats hurriedly to a short distance. An emaciated, almost fingerless hand claws the basin inside. The Ethiopian sighs, and returns to the encampment.

To the accompaniment of grunts and squeals from the camels, the caravan relaxes into sleep just as the first early rays of sunlight creep across the sands, turning loose sand particles to gold and the gnarled desert shrubs to brilliant green and rose. When the camp stirs again at sunset, the tent—that richly decorated, silken tent—is burned. No one dares to touch it or its contents, for fear of the dread leprosy. But the nobleman is wealthy; the rugs and curtains are as nothing to him.

The caravan progresses toward the south. After twenty days it comes in sight of its destination,—an

unassuming Jewish dwelling a little removed from the city of Samaria. The leader sees a slender figure standing before the door, shading his eyes with a sun-browned hand. It is the prophet Elisha. His excited servant is gesticulating wildly, and pointing the prophet's dim eyes toward the north, where, in the early light, the dusty company winds snakelike down a hill.

Turning into his tent, Elisha sought his God in prayer. When Naaman drew up before his tent, the prophet did not go out to hear his request, but having heard of the nature of his visit, sent a messenger to tell him to wash himself in the Jordan.

Hearing the simple formula, Naaman stiffened, frowning. His eyes sparkled and his face burned, as he cried, "I come for cleansing from my leprosy, and the prophet bids me wash in the Jordan! Behold how muddy it is—its waters can have no virtue for my healing! There are clearer and larger rivers in Syria in which I can wash, if that is all that is required."

He was departing in a rage, when the Ethiopian, Heber, creeping perilously close to his afflicted lord, murmured, "My master! If the prophet had told thee some hard thing, wouldst thou not have done it gladly?"

Naaman's still-frowning eyes, turned to regard the eager, black face, grew thoughtful. He saw his own foolish pride; he realized the simplicity of the task required; and he recognized the purpose for which it was given,—to humble his pride and to bring him to believe in God. He knew that the muddy water of the Jordan could have no value for his healing; therefore, if his leprosy were cleansed, the miracle would be the greater. A flashing smile grew on his dark face as he replied, "Heber, my son, thou hast well said. I will wash in the Jordan," and turning eastward, he journeyed to his river of humility.

And therein lies the lesson for us,—that God, in order to increase our faith in Him, often gives us a task to perform that will humble our pride and show us His power and mercy and love. But we must be willing to do the task He assigns, however humiliating it may be.



Christian Standards Abandoned

FOR generations, Christian influences have steadily built up and established a remarkable civilization, with its Christian standards of living. In the early days of Europe the nations emerged from a state of barbarism into the light of the gospel; and though retarded by religious tyranny for a time, the Reformation brought a fuller revelation of the word of God and with it the standards and ideals which for so many years have characterized Christian lands.

Under Christian influences, polygamy has been almost entirely set aside, slaves have been set free, a living wage has been established, and there has been created the Christian home and a respect for life and property. Representative government has developed, trial by jury has been instituted, religious rights have been affirmed, and social standards have become established.

It is the last of these that we should like to consider in this editorial. Up to within the last few years, social standards had been created and recognized which safeguarded the home and provided a wholesome atmosphere in which to rear the youth. The vulgar and the obscene were not countenanced in good society, and were prohibited by law. The relations of the home were held sacred and were respected. Fidelity on the part of husband and wife was maintained. Divorces were few. The requirements for divorce were so rigid that it was well-nigh impossible to bring about legal separation without flagrant infidelity.

Children were taught to respect their parents; obedience was required. Social relations of the youth were carefully safeguarded in respectable homes. Chaperonage was provided and required by school and home when mixed groups were thrown together. Dress was modest, which is so essential in maintaining a high standard of morality. The obscene was frowned upon, and current literature was kept reasonably chaste.

Although these ideals and standards were not entirely reached, yet Christian churches and communities upheld these standards as the ideal. This attitude created an atmosphere which was worthy of the Christian religion.

But what a change has come over the world today! We marvel that in so short a time, almost the whole atmosphere of the nominal Christian world has changed. Social standards have been abandoned, home ties have been broken, youth have been set free with little or no restraint; and the result is seen in the wreckage of society on every hand.

With the coming of Modernism, the law of God has been set aside, church doctrines built up through centuries of study and promulgation have been scrapped, the record of creation has been supplanted by the teaching of evolution, and Bible truth is ridiculed. Thus, with the collapse of belief in Christianity by so many, Christian standards have crashed in the world about us. And there is a return of pagan ideas and a return to the vile practices of paganism.

Among the people of the world the home is crumbling. It is the butt of jest and ridicule in magazine articles read by millions. It is caricatured in motion pictures, which are attended by multitudes, old and young. Infidelity on the part of the husband or the wife is glorified. The husband's stenographer who wins his affection is often made a heroine. Nudity and seminudity are pictured. Petting is portrayed as proper and desirable. Illicit association is condoned. The nefarious methods of the criminal are pictured in detail, and the villain is glorified as a hero.

What can we expect of the coming generation growing up in such an atmosphere? With Christian standards abandoned and free reins given to lust and every carnal desire, we may expect none other than a repetition of the days of Sodom and Gomorrah.

But what about our Seventh-day Adventist homes, schools, churches, and social groups? Can we afford to lower our standards, as has the world? Can we safely follow the social trends of the people about us? Can we afford to relax the discipline in, and lower the ideals of, our homes? We quote from the messenger of the Lord:

"I am filled with pain and anguish as I see parents conforming to the world, and allowing their children to meet the worldly standard at such a time as this. I am filled with horror as the condition of families professing present truth is opened before me. The profligacy of youth and even children is almost incredible. Parents do not know that secret vice is destroying and defacing the image of God in their children. The sins which characterized the Sodomites exist among them. The parents are responsible; for they have not educated their children to love and obey God. They have not restrained them, nor diligently taught them the way of the Lord. They have allowed them to go out and to come in when they chose, and to associate with worldlings. These worldly influences which counteract parental teaching and authority are to be found largely in so-called good society. By their dress, looks, amusements, they surround themselves with an atmosphere which is opposed to Christ.

"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age; but stand in moral independence, making no compromise with its corrupt and idolatrous practices."—*Testimonies*, Vol. V, p. 78.

We are living in a time of great iniquity, when Satan has come down with great power, knowing that he has but a short time in which to work. The tide of evil is running heavily against humanity, and multitudes are being swept into ruin. If we would stem this tide of corruption, we must stand in the strength of God, living up to all the light He has given us.

T. M. F.

THE love of Jesus kindles love in every believing heart. That is the lesson set for all of us in the New Testament. We are taught that we should love as Jesus loved, that we should be kind as He was kind, that His meekness, patience, thoughtfulness, selflessness, should be reproduced in us.—J. R. Miller.

The Far Eastern War

In Three Parts—Part Three

THE Bible has a great deal to say concerning events in our world, particularly in relation to war. From time to time we have presented various of the great Bible prophecies, to show that we are now living in the very last days of earth's history. Some of these prophecies involve a definite span of time, and each of them ends down in our modern time. But along with these time prophecies, which extend like great measuring sticks across the centuries, are other prophecies that describe conditions that will exist in the world in the last days. In other words, one type of prophecy enables us to check on the other. If our conclusions from our study of the great time prophecies are correct, and we are therefore in the last days, then the world conditions described by the prophet as belonging to these days should be in evidence about us right now.

In the whole circle of Bible prophecies that foretell conditions in the last days, none are more striking than those which describe troubles and upheavals in the international world. Wars and rumors of wars, declare the inspired prophets, are to characterize the days just before the second coming of Christ. Now if we are indeed living in these days, as we firmly believe and as a denomination we have consistently taught throughout the years, then we should expect to find in the world about us increasing perplexities and troubles between the nations, with such troubles leading to a final world conflict.

Joel's Declaration

Here are some of the Bible prophecies to which we refer. We invite the reader to compare these prophetic statements with the situation which he knows has been existing in our world in these recent times, and which is in its most acute stage right now. One of the great Bible prophets was Joel. By inspiration he declared:

"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: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

Here is a description of a condition that will exist when the day of the Lord is near. We have further evidence that this is a description of the last days, in the use of the word "harvest" in the Bible to describe "the end of the world." (See Matt. 13:39.) The nations, after long centuries, have produced their full fruitage, and God comes finally to see what harvest the earth has brought forth after the long ages of His divine patience and forbearance. He comes to reap the earth, as it were, to remove the fruitage of sin, and to establish His heavenly kingdom.

Christ's Prophecy

Just before Christ's crucifixion His disciples asked Him the question, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. They knew their Saviour was about to leave them, but they knew also from His declarations to them that He would come again. They sought to know by what means they might tell when His coming again would be near. The record of His answer is given in the twenty-fourth chapter of Matthew and in parallel passages in the Gospels, such as the twenty-first chapter of Luke. In this answer Christ described certain great signs that would take place when the time of His return drew near. We quote from the latter part of this inspired declaration:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

How true to our present day is this picture of conditions in the world, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." There have been many in past years who insisted that the world was getting better, that all was heading toward peace, prosperity, and an earthly millennium. Any who dared speak to the contrary were ridiculed as pessimists and calamity howlers.

Events Fulfill Forecasts

But the student of Bible prophecy could never believe that the world was heading toward any such glorious state by the efforts of man. Such Bible predictions as these would not permit that conclusion. We have been among those who have declared that trouble and distress and fear and war and calamity were impending for the world. We held to this view because we believed from various Bible prophecies that we were entering the very last days, and because the Bible described the last days in such language as we have just been quoting. Now, behold, as we look about us we find just such calamitous conditions developing rapidly on every side. Never was the world more filled with fear and forebodings. The talk of peace has been drowned out by the sound of bombs in one half of the world, and the noise of munitions factories in the other half.

We turn to the last book of the Bible and find this further statement concerning the nations in the hours just preceding the return of Christ: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

Note this emphatic declaration, "The nations were angry." Two thousand years ago this inspired writer

looked down to the end of time and gave that terse statement concerning international affairs. If he had been listening to the false prophets of peace in our day, he would have been led astray and would have declared that the nations were peaceful, and in harmony, and planning a Utopia. No, the inspired writer foretold that "the nations were angry," at the very time when God is about to arise to "destroy them which destroy the earth." How accurately these words describe the present situation. Hatred, animosity, jealousy, and envy stalk over the world today.

The Battle of Armageddon

The Bible foretells that the anger of the nations in the last days will climax in a final world struggle at Armageddon just before the coming of Christ. In symbolic language the prophet speaks of the malign forces that will draw the nations down to mutual destruction. We read:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Space does not permit us to go into all the details of this ominous prophecy, but note these points: (1) The nations are to be drawn into a final world conflict; (2) "the kings of the East" are definitely mentioned as having a part; and (3) all the nations are being drawn toward this mutual suicide by "the spirits of devils."

Now observe how conditions in the world are shap-

ing themselves toward this very end. It was not so long ago that the very idea of a world war was considered preposterous. But today we look back to one world war and forward to another, and the next one, declare the statesmen, will mean mutual suicide. There will be no noncombatants, and all nations will be drawn into the conflict. Again, look over the world and see how today the peoples of the East are playing a very notable part in the whole world picture. We cannot go into detail on this feature, because the prophecy does not do so. But it is significant that the prophet refers to "the kings of the East," and present conditions in our world reveal not a sleeping East, but a live, militant one. Finally, as regards the evil spirits mentioned by the prophet. The reader will recall two quotations earlier in this discussion, one by a prominent religious writer who speaks of "sinister fate" that seems to be drawing the nations down to destruction, and the other by the late Ramsay MacDonald, who declared that the nations seem to be "laboring under some doom imposed upon them by devils."

The scriptures here quoted—and many more might be given—describe in a most striking manner the conditions existing in our very day, conditions which many persons a short generation ago never believed would come to pass. As surely as the Bible is true, so surely are we living in the time described by it as "the last days." Soon God will arise to judge the nations.

This is no time to read the news of the day through the eyes of national prejudices or passions, but through the eyes of the Bible prophets. And when we do so, we shall be so awed by the realization that world events are rapidly bringing us toward the great judgment day, that our first and chiefest concern will be to make sure we are ready. Then when we ourselves are ready, we shall be filled with a desire to warn others of the meaning of these times, and to urge them to make ready also.

F. D. N.

Joy in Suffering Reproach for Christ

To Moses, crown prince of Egypt by adoption, the "reproach of Christ" seemed "greater riches" than all the treasures and glory of Egypt.

The joy that comes with the reproach of Christ is surely Christ's own joy in the endurance of the reproach and shame for our salvation, "who for the joy that was set before Him endured the cross, despising the shame." Heb. 12:2.

The early disciples, delivered by Gamaliel's advice to the Jewish council, departed, "rejoicing that they were counted worthy to suffer shame for His name." Acts 5:41.

Paul and Silas, fast in the stocks in the Macedonian prison, felt such a sense of the presence of Jesus with them that they sang praises to God at midnight.

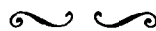
Not far from this same Macedonia, and possibly within the very bounds of ancient Macedonia, two of our workers were in prison soon after the war, accused by priests of being communists. So joyful were they in the sense of the presence of Christ with them, that they, too, sang hymns of praise to God in their prison. It was their joyful songs and prayers, overheard by a passing attorney, that led the authorities to understand that the priests had falsely accused them. The attorney knew that no

revolutionary agitators would be singing hymns and praying in prison. So came deliverance by their joy in suffering.

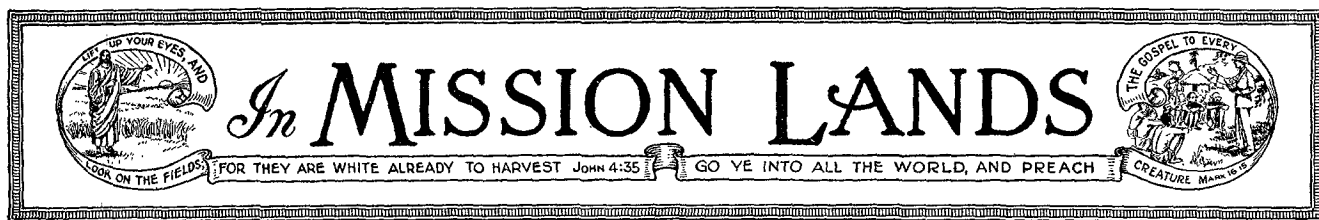
To Paul and Silas the prison stocks that held their feet must have been symbols of partnership with Christ. To one of our early West China believers, the stocks upon which antireligious enemies set him to bring him into ridicule, became a pulpit. "I never had such a chance to preach the message!" he joyfully exclaimed. The enemies of the gospel were very glad to set our Chinese brother free, to end the publicity.

"These are not chains, they are ornaments," exclaimed Cyprian, referring to the fetters with which his Christian associates were bound by their pagan persecutors in North Africa. Persecution for Christ's sake brings the Saviour closer than ever to the believer; and that means the deeper joy.

W. A. S.



If you fail ninety-nine times in a hundred, but succeed in saving the one soul from ruin, you have done a noble deed for the Master's cause.—"Testimonies," Vol. IV, p. 132.



Seventy Reasons Why

BY J. L. BROWN

ALMOST any one of us can recall incidents in which the wrath and foolishness of man have glorified God and His cause. Several such incidents came to my mind while I was reading V. T. Armstrong's article in the *Far Eastern Division Outlook* on "Our Work in French Indo-China." He said:

"A missionary who had never met any Seventh-day Adventists, wrote a book against us, which was printed in the native dialect. He gave seventy reasons why we need not keep the seventh-day Sabbath. This book was circulated throughout the country, among all the members of his denomination; but the result was not what he expected. The seventy reasons became seventy questions in the minds of his people concerning the Sabbath; and as a result hundreds began to study the Sabbath question. All through this territory people are now asking us to come and teach them the truth. . . .

"Twenty-five or thirty miles from Turane are many scores of people who are entreating us to come to them; but we cannot answer these calls, for the government has not granted us the right to do so. Some people walk long distances to attend the Sabbath school and church services on the Sabbath day. They must leave for the meeting on Friday night and walk nearly all night. . . . These people plead with us to do something, so that a church can be organized in their vicinity."

Some years ago the writer, with his wife and child, was sent to the republic of El Salvador, Central America, to start our work. Nothing had been done up to that time for El Salvador. At the port, the mission director of another denomination received two missionaries with whom we had become acquainted and enjoyed pleasant associations on the steamer.

The mission leader, having learned that we were Seventh-day Adventist missionaries sent to open up our work in the republic, felt that it was high time to warn his people. Night after night he expounded his many reasons why the people should not keep the Sabbath or even listen to those who preached about the Sabbath. Undoubtedly he also had seventy or more reasons.

This preaching stirred up his believers, and even the pastor and Bible worker of the church wondered what would happen. One day a letter sent by the General Conference to me was taken by mistake to this church. "Now I know why all this preaching against the *Sabatistas*. A missionary has come. I must find him," concluded the pastor of that church. One night, after their preaching service, this pastor came to visit us, bringing with him a number of curious members. He had learned our whereabouts. He delivered the letter, and then asked for the privilege of discussing some points of the Seventh-day Adventist belief. We proceeded to discuss the points

he raised. The hour was getting too late to continue, so he asked for the privilege of continuing the next night and the next and the next. Each night the interest grew.

After a number of discussions, the pastor said: "Pastor Brown, I am convinced that the Seventh-day Adventists have the truth. I was studying the Sabbath question, and wondered about the reasons presented by our mission superintendent. I take my stand publicly for the Sabbath tomorrow night in the church."

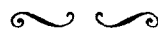
This was done, and not only the pastor, but a number of the strongest members accepted the truth. All the publicity given us opened wide the door for the entrance of the truth. The foundation was laid for a strong work in El Salvador, and a church was organized in the capital. The message spread to other places also.

In Brazil, the pastor of a large Protestant church heard that a Seventh-day Adventist missionary had arrived in town. He, too, felt that the subject needed more publicity than the missionary was perhaps able to give it, so he dedicated an hour to the "Jewish Sabbath." This sermon set one of his members to thinking. He had never even heard of Christians who kept the Sabbath. He did not know that there were Seventh-day Adventists in the world. He began to study, and became intensely interested. He could not find a command for Sunday observance in the Bible, and went to his pastor about it. The pastor told him to forget about the matter. But his convictions grew, and he decided to keep the seventh-day Sabbath, and as a result was disfellowshipped from his church.

Soon others became interested, and thus the good work has continued to grow in that section of the state of Minas Geraes. This brother became an able missionary colporteur, and through his ministry has led many souls to know the truth.

Thus, when the opposer of truth begins to preach his "seventy reasons why," people begin to ask for the other seventy unexplained or ignored reasons, and the honest in heart find the truth and glorify God.

"We can do nothing against the truth, but for the truth."



Faith in God

BY N. D. ANDERSON

'Tis faith in God that wins;
Brave yet-to-comes, not boastful might-have-beens.
The sword, however keen, what good
Without an arm of flesh and blood?
And arm, whomever it belong,
Without God's faith to make it strong?

One More Language in Mexico

BY C. L. DINIUS

Two years ago one of our sisters entered the territory of the Mayo Indian tribe on the Mayo River, in the state of Sonora, as a merchant. At the same



The First Baptized Mayo Indian

time she took some literature in the Spanish language with her (for some of the Indians read this language), to bring the blessed hope of the soon-coming Saviour to them. She sold some of this literature, and gave some tracts away. This aroused an interest among them, and some began to keep the Sabbath of the Lord.

A year later they heard that I was to come to the city of Obregon, and while in the meeting there, some of the Indians presented themselves as brethren to me and said, with tears in their eyes, "Brother, we want to be baptized, for we want to be saved." I was not sure at that time whether they were fully instructed in the message, and told them to wait a little longer. Sadhearted, they went back the long journey on their homemade buggy without receiving the rite of baptism.

But even though they did not reach their goal that time, they did not give up hope; for six months later, when they learned that I was to come to a certain place in the state of Sinaloa, they packed their mule-carts again, provided themselves with food for the journey, and came in five days' riding and walking, with their instructor and others whom they had won to the truth in the meantime, to the place where I was. This time I assured myself that they had been fully instructed, were keeping the Sabbath and walking in the new light of gospel truth they had received, and from the record in the office we knew they were paying tithe regularly. So the next Sabbath they were baptized as the first fruit of their tribe. A few months later four more of the same tribe were led into the watery grave, and now we have a Sabbath school of fourteen members there, with many visitors attending each Sabbath.

Last week our national worker wrote me that he had been holding meetings there with up to 150 in attendance; even the mayor of the town came to listen to the lectures. The interest is good, and all this is the result of the seed sowing of a faithful sister who not only sold dry goods to these Indians, but also sold and gave them our literature. We are glad to have such sisters in Mexico.

Thus we have added another tribe to our work in this needy field.

Evangelism in Lahore, North India

BY L. E. ALLEN

ABOUT the middle of August three evangelistic efforts were started in the large city of Lahore, which is the capital of the Punjab Province, North India. For several months prior to the opening of the meetings, very careful plans had been laid for this work.

From the very first the meetings have been well attended. As many as 2,500 people have listened to the advent message on a number of nights at the three places. We are now completing our fifth week, and have been holding services six nights each week. An average of about 1,200 attend the three meetings each night and attentively listen to God's special message for this hour. What a wonderful thing it is to be able to report such large and orderly meetings from a land where Mohammedanism and Hinduism claim nearly every heart. "How beautiful upon the" rostrum are these brethren who are mightily preaching in a clear and forceful manner the soul-stirring advent message. Our Indian evangelists are largely doing the speaking. Muslim and Hindu professional men—doctors, lawyers, professors—have very frequently come to us to express their deep appreciation for the lectures which have been delivered. They have stated that they had no idea that the Christian teaching was so beautiful and definite and contained such a clear message for our own day and its problems. Many of these men in high profession have frequently listened to Christian lectures, but never before has the Christian message so appealed to or so gripped their hearts.

Our division president, N. C. Wilson, is personally leading out in this large campaign in Lahore. With him are associated E. R. Reynolds, the writer, and sixteen Indian evangelists. These are wonderful and stirring days in Lahore, and it is a great joy to be associated with this large evangelistic endeavor. This city had never before seen anything so aggressive along evangelistic lines, and probably no other city in the Southern Asia Division has yet been thus privileged. We feel very happy to see large audiences of a good class of people attending night after night and displaying eagerness for the next service. A large number are deeply interested, and from these we hope to gather out some for the church of God.

To those of us who are engaged in this work, it seems nothing short of a miracle that those whose ideas are so directly opposed to Christianity are willing to come night after night and listen to Christian teaching, and that presented purely in the setting of the third angel's message.

When Christian mission work was first started in India, 150 years ago, much aggressive evangelistic work was done. The early Christian workers had much evangelistic fervor. But today mission work has become institutionalized and conventional. In the memory of the living generation nothing of an active evangelistic nature has been done for the public in this capital city, so Christian leaders tell us. What is true of Lahore is also true of many of India's other

large cities. We of the advent movement must avoid any such drift from our Heaven-given program of active public evangelism. The day must never come when advent mission work becomes institutionalized and conventional, at least not to the extent that public evangelism is in any way eclipsed.

The workers in Lahore send you a cheering report. What could be more wonderful than from 1,200 to 1,500 people—Muslims, Hindus, Christians—listening night after night to the preaching of the advent message?

We greatly rejoice in the victories being won in

this city of North India. We are having our perplexities and problems, but these only make the victories the more precious and outstanding. It is too early to forecast the final results. Our meetings are being held every night in the week at the request of those attending. We are confident that as the result of the Holy Spirit's work on hearts, and the deep interest manifest, there will be a number of honest persons who will step out and definitely stand with the few loyal believers now found in this city. This is a day of victory and blessing for Lahore, and we thank God for it.

"They Were Stoned"

BY N. C. WILSON

"OTHERS had trial of cruel mockings, . . . yea, more-over of bonds and imprisonment: they were stoned, . . . being destitute, afflicted, tormented; (of whom the world was not worthy.)" Heb. 11:36-38.

Brother Arulprakasam, one of our lay preachers in the Tamil Mission, South India, knows what it is to suffer persecution for his faith. His experiences read something like those of the faithful of God in earlier times.

This brother has a gift for preaching, and has been active as a lay worker. Evangelistic efforts have been held in various places. God has wonderfully blessed our brother, and a number are rejoicing in the

cannot walk about preaching to the people any more."

This was an anxious time for Brother Arulprakasam. He replied in a careful manner to his enemies, who seemed touched by his calmness and humility. After further "cruel mockings" he was freed with a warning to leave the village and never to return.

In the face of such opposition five persons stood up boldly for the truth of God. In a few months our brother returned to visit those who had declared themselves for Christ and the advent truth. Much to his surprise, he found the door of the meeting room locked and bolted, although it was Sabbath school time, and he was sure the believers were in the room. After those assembled made certain who was at the door, our brother was admitted, and joyfully joined with the others in worshipping God.

Soon the enemies of the truth surrounded the meeting place, which was in a private house, and started throwing stones. Considerable damage was done to the building, and when Brother Arulprakasam finally came out to speak to those responsible, he narrowly escaped injury, and was further warned to stay away from this place, or he would be severely beaten.

The original five believers in the place are now ready for baptism, and others are joining them in studying God's word.

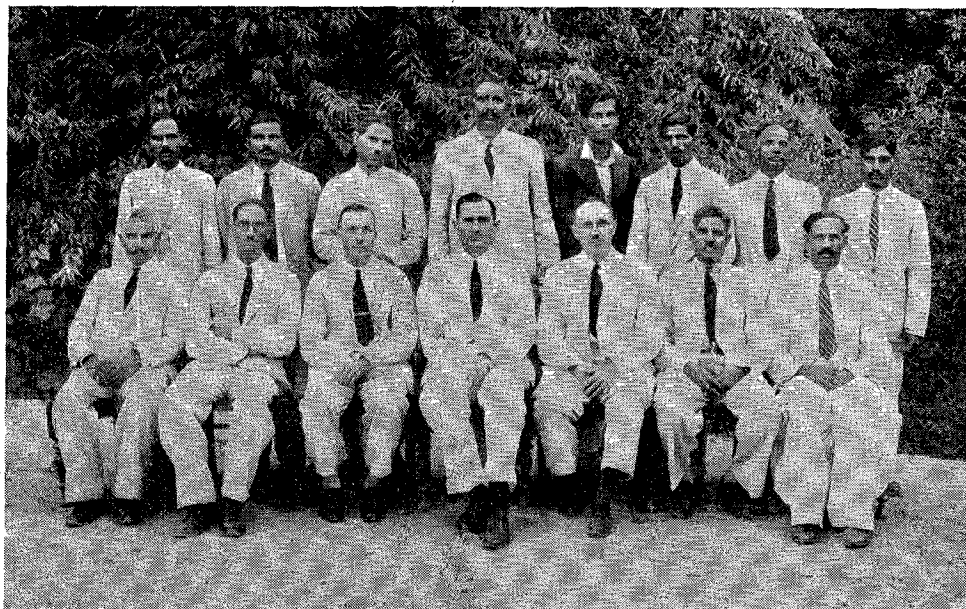
Thus the truth of God marches on to victory in Southern Asia. In some places it is well received; but in many places severe opposition is met.



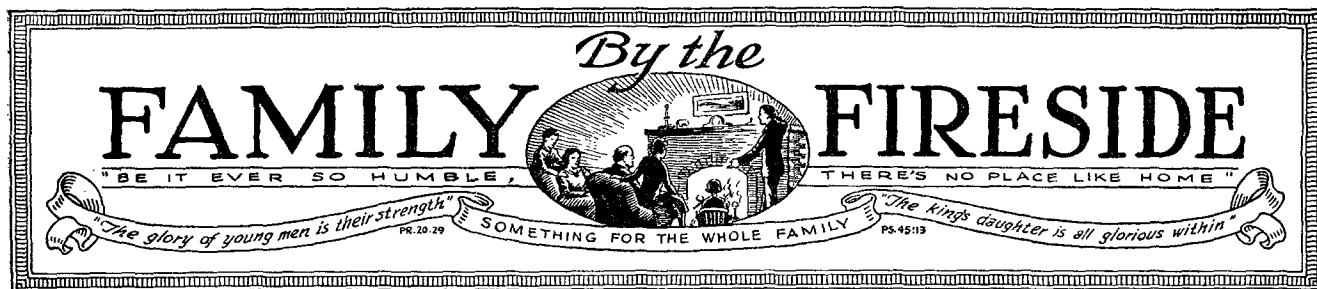
Brother Arulprakasam, a Lay Preacher in South India

truth as the result of his Heaven-blessed lay ministry.

Some months ago, while he was holding meetings in a large Hindu center, a very determined opposition developed. After much threatening, those opposed finally caught our brother one night and tied him to a tree. They threw stones at him, several of which hit him, resulting in great pain. The mob cried out, "Break his legs, so that he



N. C. Wilson, With His group of Evangelistic Workers Who Have Been Associated With Him in the Conducting of an Effort at Lahore, India



Our Radios

BY ELOISE F. WILLIAMS

SOME time ago the writer, passing through a hall, saw the eleven-year-old daughter of the home sitting as close as possible to the radio and holding her ear near the dial, which was turned so low that I could not hear what the child was listening to so intensely. Entering the room, I asked her what was so interesting. Quickly turning the dial so that I could hear, she motioned me to listen in. I did, and heard the closing scene of a triangle story.

A husband, returning home unexpectedly, found a stranger with his wife, and ordered him to leave the house. This started a quarrel, and at the climax of the story, one heard shots and the screams of the young wife. The listening girl was shivering with excitement and fright, but had no thought of turning off the program, and as it came to a close, she sank back in her chair with a sigh of relief and exhaustion.

Our young brothers are not interested in this type of broadcast, but find their level in the holdup stories and all that goes with the twentieth-century crime wave. Many of our juniors have their favorite programs and will plan their home studies, chores, and play, in order not to lose the next serial.

The writer recalls a personal experience on her return from the mission field some years ago. Friends had invited me to spend the evening with them, and while we were talking, and enjoying our dinner, my host hurriedly excused himself and ran into the living room. I must have shown my surprise at his hasty exit, and my hostess laughingly explained that it was time for the seven o'clock broadcast which, she assured me, no one thought of missing. She even went so far as to explain that friends did not even telephone to each other at this hour, as all listened in. I would not infer that this program was objectionable, but simply use this instance to show that those who are older may be radio fans as well as the younger folk.

Many mothers realize the harm certain types of programs are causing, but on the other hand, the children of today are looking for the thrills and exciting stories which run parallel with the moving pictures. We would not see the line of children waiting at the door of the theater for their matinee, were the pictures not attractive.

There are three outstanding avenues of entertainment for the youth of today,—the radio, the moving pictures, and the printed page. Without a doubt the movies have the greatest influence. When the story is pictured in detail and linked with the talkies, it becomes more fascinating. However, the radio is more accessible, and doubtless many listen to programs which they would not feel justified in seeing enacted on the screen. Many young people would be disciplined if found reading the novel containing that which they listen to over the air.

Should there be two standards in the home for the younger and the older members? Should our radio programs not be restricted by all? We do not hesitate to warn and instruct our youth of the weakening influence of objectionable moving pictures and novels, but somehow the radio does not seem to come under parental restrictions, and unconsciously all are being influenced. On the other hand, the radio has its place in our homes, schools, and church programs. Many souls have had the truth brought to them for the first time over the air. But we must all learn to choose the good and turn from that which has no place in our experience as Christians. Our children should be educated in the use of the radio, just as we educate them in health habits, in the choice of their companions, and in other phases of everyday life. I know of many workers and parents who have consecrated the use of their automobile in behalf of missionary



The Whole Family May Enjoy the Uplift of the Radio

work whenever needed, and to the pleasure of the family. So why shouldn't the radio prove a blessing in our homes, with all availing themselves of the fine programs which may be ours with the simple act

of turning the dial? Let us make such use of the radio that its influence shall contribute to the building of characters which will one day stand the test of the judgment.

Be Not Hasty

"DON'T be too hasty with Charlie," said Mary Thomas to her husband, as she heard him sharply order Charles not to be late home from school.

"But I mean to let him know that I will be obeyed," was her husband's reply. To the boy, he added, "Now then, be off to school, and come straight home, or I'll know why."

Charlie started off with the tears stealing down his cheeks. He was a bright, manly little fellow of some nine years, full of health and vigor, and therefore naturally disposed to be on the move. His father, however, was rather disposed to forget that "boys will be boys," or that it would be unnatural in such a lad not to be buoyant whenever an occasion presented itself for the display of his youthful vigor.

During one afternoon, business matters had been somewhat trying, and Mr. Thomas went home with a vexed spirit. He was by no means unkind, but was easily annoyed if things did not go exactly to suit him, especially little things. Prompt and exact himself, he could not endure slackness in these matters in others.

Sitting by the fire in a rather unhappy frame of mind, he was further irritated by his wife's coming in and saying in an excited manner:

"I do declare, Charlie has just come home a perfect mess! He is covered from head to foot with mud, and drenched to the skin."

"Where is he?" asked the father sternly.

"In the kitchen, shivering over the fire. He is afraid to come in because the servant told him you are at home."

"I don't wonder at his being afraid. Why, it was only yesterday that I told him to keep away from the river, and that he was on no account to go near the edge on his way home from school. Tell him to come in this instant."

A moment later, Charlie entered, perishing with cold and fright. One glance at his father's face was enough to tell him what to expect.

"Did I not tell you never to go near the river? It serves you right, and in the morning I'll let you know what I think of your conduct in a way you won't forget."

"But, father," said the little fellow, "do let me explain and tell you—"

"Not one word! Go to bed at once."

"I only want to tell you, father, that—"

"I tell you, not a word," said the father, and with a wave of his hand he added, "Go to bed, or you'll regret it."

Slowly the boy obeyed, and crept supperless to bed. When he had left the room, his mother said gently:

"I think, father, you ought to have heard what Charlie had to tell you. My heart ached when he turned away. You know he is generally obedient, and if he does sometimes do wrong, it is more from want of thought than willfulness of heart."

"Still he ought to do what I told him, as I did so plainly about not going near the river."

Somehow a cloud seemed to come over the home

that night, and a restraint crept between the father and mother. At length they retired to rest, and as they passed the bedroom of the little fellow, something prompted the father to look in.

Creeping in and sheltering the candle, he gazed upon his boy's face as he calmly and sweetly slept. A feeling of regret at his own harshness sprang up in his mind, which he tried in vain to suppress by saying that "a sense of duty" required him to be firm. On talking over the matter, however, with the mother, he promised that before proceeding to extreme measures in the morning, he would listen to what the boy had to say, and if it was a reasonable excuse, to make amends to his wounded spirit.

Alas! that opportunity never came, for when they



BY RAYMOND MONTGOMERY

"THE front part of a spider's body, from which the legs grow, is protected by a shell-like substance beneath the hairy coat. The back part is soft and quite unprotected. Its legs are very unlike yours, for the legs on which you run so nimbly are in three parts, while the spider possesses six knees, for there are seven parts to his legs; or perhaps it would be more accurate to say five knees and an ankle.

"The spider's head is perhaps the strangest part of all. Instead of having only two eyes, the spider looks out across his maze of cobweb through eight eyes."

"Can it see eight times better, I mean four times better?" Alice questioned.

"I'm sure I don't know, Alice, but certainly it has no difficulty in seeing, and it can move very quickly, pouncing upon its prey, and seldom missing; and quickness of movement usually shows good eyesight and a certain amount of intelligence. Though the spider has eight eyes, and good ones, too, it is not gifted with farsightedness, and takes little notice of anything beyond five inches.

"The spider never suffers from a cold in the head, for although it has a head, it does not have a nose and cannot breathe through the mouth."

"However does it breathe then, Uncle Ray?" Alvan asked.

"It breathes through the abdomen. On the under-side of the body is a peculiar organ known as 'book lungs.' Through these the spider gets air. These breathing organs are called book lungs because they are formed of ridges or sections like the leaves of a book held by the back so its pages fan half open. The air circulates about these and is taken into the body."

awoke in the morning, it was to discover the lad tossing with brain fever, from which he never recovered. Although they watched and waited in speechless agony and the most intense desire for some recognition, he passed away.

When the news reached the school, one of Charlie's most intimate companions called, and after a while said:

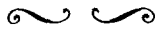
"I was with Charlie when he got into the water."

"Indeed," said the father; "then you can tell me how it happened."

"Yes. Two other boys were fishing, and somehow one slipped in, and raised a cry for help. Charlie threw off his cap and jumped in, and after a deal of trouble got the boy to the edge of the river and waded through the mud. Then I helped them both ashore. Charlie told me not to say anything about it, for you had warned him not to go to the water, and all the way home he kept saying, 'Whatever will my father say when he sees me? But I felt I must try to save Tom.'"

"My poor, brave boy!" exclaimed the father. "That was what he wanted to tell me, and I cruelly refused to hear him, because of my hasty temper. God forgive me."

Hot and bitter tears rolled down his cheeks, and for years the sight of Charlie's toys, schoolbooks, and other things sent many a pang to his heart, which he might have been saved if he had been willing to listen before he condemned his poor boy.—*John W. Kirton, LL.D., in Australian Signs of the Times, January, 1935.*



Avoid minutely examining what other people do, but look on them with an eye simple, good, sweet, and affectionate. Do not require in them more perfection than in yourself, and do not be astonished by the diversity of imperfections; for imperfection is not greater imperfection merely because it is unusual.—*Francis de Sales.*

When Teeth Should Be Extracted

BY D. S. TETERS, D.D.S.

ONE writer has said that most of our blessings heighten as they take their flight. So it is with our teeth. Good teeth are a priceless inheritance and should be guarded zealously; but few people really appreciate the value of perfect teeth until it is too late.

Then, again, some do not inherit good teeth, and almost from the beginning their teeth are a menace to health and appearance.

Every one should avail himself, if possible, of regular dental counsel; however, there comes a time in the lives of many when all the teeth must be removed. Your dentist should be the final authority regarding this matter. When teeth are so badly diseased that one's health is being affected, it is time to have them removed. An X-ray examination of the mouth is the surest way of ascertaining this in most cases, and when your dentist advises such an examination, he is doing so only for your own good.

Infected teeth can cause disease in the entire body. When a tooth has once become abscessed, it must always be looked upon with suspicion; and unless it is the key tooth in supporting a restoration, or one that is retained for appearance sake, it should be removed.

Unless pyorrhea-infected teeth, commonly called loosened teeth, are given a great deal of care, they are a menace to the health, and should be removed. No doubt more teeth are being extracted today than at any other time in history, because of the advance in dental knowledge, which shows the advisability of such procedure.

Quite often patients come to the dentist with any number of broken roots in their mouth, every one of which is a sleeping volcano, and should be removed at once. If patients could only realize the damage that a few infected teeth can cause to their general health, they would be more anxious for their removal. Consult your dentist periodically and regularly.

Life's Treasure

BY ROBERT HARE

Two little arms fold round my neck tonight,
Two little rosy lips press close to mine,
A little hand lies trusting in my own,
In confidence that is divine.
Oh, what has earth compared with childhood's faith,
Its love unquestioned and its simple trust?
Beside it all our largest grandeur fails,
Ambition shatters in the dust.

Two little eyes find pleasure in my own,
For life is ever safe in mother's arms,
Secure from all the rude world's angry strife,
And safe from all its wild alarms.
Two little feet still patter round in play,
And echo sweetly through the arching hall,
Oh, blest companionship so sweetly turned,
The sum of life—its very all.

God, keep those little arms forever warm,
That little, loyal heart forever true,
Still beating next my very own, to be
My inspiration's brighter view.
Dear little arms, God-given and ever kind,
Sweetest companionship that walks below—
I hold in trust a treasure lent of Heaven,
And on my way rejoicing go.



H. A. ROBERTS

The WORLD-WIDE FIELD

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

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

Training for Service

MEMBERS of the REVIEW family know that the Home Study Institute teaches individuals through the mail; but not all may be aware of the fact that we now have groups of students in a large number of our churches, and that these members of our Institute family are enthusiastically studying the fine art of interesting their neighbors in the things that count for eternity.

These Home Study groups have been with us more or less for a number of years; but the special growth of the last two years began with the young people in the Washington Avenue church, in Brooklyn. Seventeen of them responded to the invitation to get together and form a study group for the study of the lessons in Lay Evangelism I. They got others to join them, and ultimately there was a group of forty members, with Mary Walsh, the Bible worker, as teacher. The following year the group had grown to sixty-four. This year the church is carrying on an evangelistic campaign in which these pupils, who have been studying lay evangelism for two years, are taking a very active part. Because they have faithfully studied the message and have had some practice in personal work, they can carry some real responsibilities in this campaign.

The work has been spreading, and everywhere the fruits are manifest. A little while ago a study group was started in Manchester, England, under the guidance of the pastor, W. J. Cannon. In Shreveport, Louisiana, Elder Scoggins organized a group of sixty who entered upon the study of our course in Lay Evangelism I. The membership of the church at that time being less than 120, it is easy to see that it is a very live church. Word has recently come of a study group just getting under way at Anchorage, Alaska. The Grand River church in Detroit, whose pastor, H. B. Taylor, is a former student of the Home Study Institute, had last year about fifty members in the group studying Lay Evangelism I. This year the group studying the advanced course, Lay Evangelism II, numbers just over a hundred.

Mrs. Jessie M. Heslip, Bible worker and teacher of this large group in Detroit, felt so nearly exhausted physically a year ago that she thought she might have to retire for a year to rest; but teaching her first group in Lay Evangelism brought renewed health and strength in such rich measure that today she is able to handle a group twice as large as the first. Somehow this work of helping our lay members to share very definitely in the labor of saving men and

women, and teaching them week by week how to do the work in a skillful way, has been a means of new life and health to her. Mrs. E. Van Nockay-Smith, another busy Bible worker, has been equally successful in carrying on study groups in Lay Evangelism I and II in the colored church of Detroit.

Among other Bible workers who have given us valuable help in our work, I wish to mention Rose Boose, Esther Freed, Vesta Cash, Vienna Hamilton, Mrs. Vilona B. Cummings, and Mrs. Ena Ferguson. But there are many more, and their names are written in the book of life. We are greatly indebted to our faithful Bible workers and to the pastors of our churches. They have contributed much to the preparation and revision of our study courses, and they have been most patient and persistent, both in starting groups of students and in helping them to hold on to the end and to take the final examination, for which they receive one of our certificates which represents a definite standard of attainment as to knowledge of the word of God and ability to impart that knowledge to others.

Steen Rasmussen and his associates in the Home Missionary Department have given time and labor in helping us to shape our study courses so that they will give the utmost amount of practical help to our students. Elders Esteb, Manry, Joyce, and Preston are among the union home missionary secretaries who have been active in this work, and Elder Jorgensen, home missionary secretary of the Colorado Conference, has organized and fostered group study in a number of his churches.

Some of our groups are small, numbering perhaps a half-dozen members, but these smaller groups have also been greatly blessed, and the Holy Spirit has been their counselor and friend. When there are five or more who unite in such a group, the cost to each member for the complete course, lasting about eighteen weeks, is only one dollar. Each group should be provided with a teacher and with a secretary-treasurer who collects the fees and keeps a record of the attendance. Full particulars concerning the organizing and carrying on of these groups will be sent to all who apply to the Home Study Institute, Takoma Park, Washington, D.C.

We appreciate also the faithful efforts of our educational secretaries who are looking after that other large branch of our work,—getting individuals here and there to enroll for courses that will help them to develop their talents. The cooperation of all these workers means very much to us.



The Study Group in the Grand River Church, Detroit

Eternity alone will reveal how many young people were saved for the truth and developed into strong workers because this departmental worker or pastor or that conference president took a personal interest in their growth in grace and preparation for service.

M. E. OLSEN.

Atlantic Union College

It was the privilege of the writer to return to his alma mater after four years' absence, and lead out in the fall Week of Prayer. A spiritual quickening possesses one as he walks alone through the campus and sits alone in former classrooms and allows the past to speak to him. It sobers him to realize that former classmates are no longer there, but in China, Japan, the Philippines, or Africa. It gladdens one as he mingles with the present student body and observes the new, vibrant spirit animating both the student body and the faculty, and notes the physical changes taking place in the old New England school.

This new spirit of progress and expansion reflects itself in many ways and is evidenced by, (1) The commendable achievement of raising a \$2,000 Ingathering goal in ten days; (2) a large honor roll, signifying sound scholarship; (3) definite plans for additional buildings and classrooms; (4) the high esteem and loyal support that is accorded to the Atlantic Union College by the entire union constituency. As one views the largest enrollment in the history of the denomination's second oldest school, he is made to realize that God is richly blessing the strong leadership of the president, G. Eric Jones, and his entire faculty.

Along with the substantial material progress, one can detect a spirit of dissatisfaction with past spiritual attainments, and a reaching out after "the prize of the high calling of God in Christ Jesus." Realizing that their immediate future is to be visibly affected by the somber political, social, and economic changes, the students gave thoughtful attention as the speaker unfolded his theme, "One Thing Thou Lackest," emphasizing that attainments and capabilities are worthless apart from Christ, and then clearly portraying the steps to Christ. As each step was considered, and an unemotional appeal was made to take the step, many youth confessed and put away their secret idols of worldly pleasure, worldly fashion, worldly music, novel reading, and other forms of disobedience to God's commandments.

At separate meetings, both young men and young women pledged themselves to maintain Christian standards of social purity and to keep their bodies fit temples of the Holy Spirit. When the call was made for reconsecration to the high standards of the remnant church, with but few exceptions the entire student body moved forward. It was impressive to see such a large body of strong young men and women moving out of their seats to the front of the chapel in response to specific calls. Following the consecration service, a baptismal class of fifteen earnest youth was formed, and H. E. Hartin and O. Snipes, Bible instructors in the college and academy, took charge of the class. At the Friday evening testimony service, the students voiced their determination to complete their Christian education and advance God's last warning message by their respective callings and professions.

As a former student, and as a worker in the field, I am convinced that Atlantic Union College is meeting God's ideals, by preparing the youth of the Atlantic Union Conference for the present life and the life to come.

THEODORE CARCICH,
Pastor, Rochester District.

Our Seminary

This unique school got under way at the scheduled time, December 7, and is now in the midst of the first winter quarter of twelve weeks. It is temporarily housed in a building of one story above a full basement, owned by the Review and Herald Publishing Association. By the installation of temporary partitions, sufficient classrooms have been provided for present needs. In the absence of library room in this building, the seminary is making use of the Review and Herald and General Conference libraries. An office



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Takoma Park, Washington, D.C.

room at the General Conference belonging to a departmental secretary, who is in the field for several months, is being used for new books secured by the seminary. A first-class cafeteria will soon be in operation in the basement of the building occupied by the seminary.

In our first effort to carry on in the winter season, when teachers desiring graduate study are detained in their own schools, we counted on about twenty students, hoped for twenty five, but we actually have thirty one. Though our teaching staff of four, in addition to the president, M. E. Kern, and the registrar, Emma Howell, is small in number, and the student body is not large, we are studying mighty themes for strengthening the bulwarks of our cause in the earth and for pulling down the strongholds of its enemies.

M. L. Andreasen is conducting an orderly review and restudy of the foundational doctrines and system of truth that have made us a people. In another class he is directing an intensive study of the greatest doctrine of Holy Writ,—the sanctuary and atonement. B. P. Hoffman and his students are delving deep in the cryptic utterances of prophecy, and into methods of interpreting them rationally and effectively.

L. H. Wood is bringing to the light of open day the hidden things of antiquity that confirm and strengthen faith in God's dealings with His people and with the nations in ancient times. More than this, he is leading his five students into a working knowledge of the stately and picturesque Hebrew as it recites grandly the stirring story of creation, the valiant deeds of Bible heroes, and the sweet psalmody of Israel.

W. E. Howell is initiating his five students into a reading and interpreting knowledge of sonorous and versatile Greek, to which the providence of God committed the matchless teachings of the Master and the unfolding mysteries of the new gospel as taught and written by "holy men of old."

Chapel lectures for an hour three times a week form a constituent and highly important feature of the school program. M. E. Kern gave the first one on the place of the Bible in our movement and in the work of the school. L. H. Wood reviewed the unearthing of testimony to the integrity of the Scriptures, that has been buried in dust

and debris for many centuries. W. E. Howell summed up in two talks facts and findings on the language of the New Testament and on the writers of its books. B. A. Liu, head of our China Training Institute, pictured vividly the traits and achievements of the Chinese people, in three lectures. Four very stimulating talks were given to the seminary students and to our people at the Takoma Park and Sligo churches by Samuel M. Zwemer, editor of the *Moslem World* magazine, on "The World of Islam, Yesterday and Today."

Looking over the personnel of our students, it is of exceeding interest to note how representative the student body is: One conference president, one Bible worker, five teachers from the mission field, four mission directors, two editors, two nurses, six preachers, two printers, two proofreaders, two office secretaries, one evangelist, and three laymen.

In short, it is only fair to say that the teaching staff and the student body of this new school are pursuing their work under the profound conviction that if we keep humble and do our work diligently, the seminary is destined to fulfill the purpose and sole aim of its founders,—making men and women "mighty in the Scriptures," and "full of faith and power."

W. E. HOWELL.

Takoma Park Church

In preparing this brief financial report of the Takoma Park church for the year 1937, I hope I shall not appear in any way boastful, as I realize that none of us can boast, "save in the cross of our Lord Jesus Christ." However, I do believe that this excellent record of our tithes and offerings represents not only a faithfulness, but a sacrifice on the part of the church of God here at headquarters, that is well worthy of publication in our general church paper, and should be a source of encouragement to our dear people throughout the world field.

It was the Master Christian who said, "Let your light so shine before men, that they may see your good works, and

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glorify your Father which is in heaven." We therefore submit this report with the prayer that our brethren may be encouraged by the fact that we here at the home base do join you in sacrifice for the finishing of the greatest task ever committed to the human race, namely, the giving of the gospel to all the world in this generation. If this report will encourage any to be a little more faithful in the support of the great cause of God this coming year, we shall feel that we have done a service for our heavenly King in preparing these few lines.

Our goals for 1937 were based on a membership of 555 members. The income for the year amounts to \$76,027.55, which represents a gain of \$9,500.57 over the previous year. Of this amount there was \$49,375.94 in tithe. This is a gain of \$7,005.27 over 1936. Our Harvest Ingathering was \$4,773.00, or a gain of \$532.20 over the previous year. Through the Sabbath school we received for missions, \$8,163.72, which was a gain of \$885.14 over 1936. We received for Week of Sacrifice, Big Week, and other offerings to missions \$6,123.83, a gain of \$386.66 over 1936. For our local work, church school, church expense, etc., \$7,591.06 was received, which represents a gain of \$690.68 over the previous year. These figures total \$76,027.55, or \$136.98 per capita.

It is only natural for our people out in the world field to wonder, and perhaps to question, whether our people at the General Conference headquarters are as faithful in the support of the cause of God as they expect those of us to be who are scattered abroad. It seems to me that the foregoing figures answer this question very plainly; for I doubt if there are many churches, if any, which could show a better report than the one just given, especially when we take into consideration the fact that Washington, D.C., is one of the most expensive cities in which to live in all North America.

Again I take this opportunity, not only to thank God for our faithful people here, but for the privilege of being connected with a movement and a people whose hearts and purposes are united, from the least to the greatest, in the

one great task of giving the gospel to a lost and troubled world, and of thus ushering in the everlasting kingdom and the coming of the great King of kings and Prince of Peace.

J. F. ANDERSON.

To Live Is Christ

To die is gain,—

Sweet freedom from all heartache and all pain;

Freedom from tears,

And from discomforts of advancing years;

Freedom from Satan's wiles,—

Freedom, sweet rest, and then my Saviour's smiles.

To die is gain.

All worldly things are foolish, empty, vain.

Like somber pall,

Low clouds of trouble hover over all.

How sweet to lie

Unmoved by pain's low moan or sorrow's sigh.

To live?

O Father, I forgot—dear Lord, forgive.

To live is Thee,

To live is—Christ to do His will in me;

What gracious love—

Ambassador of Him who reigns above.

To live?

I must not die,—must bread of heaven give

To souls in need;

'Tis Thy desire; and so for strength I plead,

For grace divine

To live unselfishly for Thee and Thine.

MARGARET LOCKE.

OPPORTUNITY KNOCKS Closing Out!

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- 82. The New Earth
- 83. Prayer
- 84. Ministry of Angels
- 85. The Resurrection
- 86. The Two Laws

No. Subject

- 87. Two Covenants
- 88. Sabbath, Memorial of Creation
- 89. Elihu on the Sabbath
- 90. Daniel 8
- 91. The Papacy
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Testimonials for the Review

GREETINGS to the REVIEW from Bombay, India. How we look forward to its arrival each week over here. We always look upon it as part of our letters from home, and we would certainly miss its weekly visits.

R. H. PIERSON.

"We can think of nothing, not even the good letters which we receive from home and loved ones, that keeps up our courage and faith in the triumph of the message as does the REVIEW AND HERALD. We cannot say that its visits are regular, because of the imperfect postal facilities in an uncivilized section like this, but we seldom miss a number, even though copies arrive sometimes, two, three, or four at a time."

Angola, Africa.

O. U. GIDDINGS.

"I MUST tell you what a comfort the precious REVIEW is to me. I cannot get to church any more, but my REVIEW and other of our church papers are inspiring to me. I would be lost without the REVIEW."

Mrs. M. E. LEGGETT.

Appointments and Notices

PUBLICATIONS WANTED

J. H. Effenberg, 41 Siao Giao Chiang, Kiukiang, Kiangsi, Central China, would appreciate receiving used Picture Rolls for use in the Sabbath school work in his division. If these are sent as soon as the quarter is ended, they will reach him in time to be sent out and used again for the same lesson. Out-of-date Picture Rolls will also be welcomed for use in the home missionary work for greater evangelism.

PRAYER FOR HEALING

A mother in Washington requests prayer for the healing of her daughter who has been ill for several years.
An Indiana sister requests prayer for the healing of her grandson who is a cripple.
A sister in California, who is suffering with a throbbing in her head, desires prayer that she may be relieved of this suffering.
Prayer for the healing of an aunt who is suffering with cancer, comes from a sister in the Cayman Islands.
An Oregon sister requests prayer that the Lord will heal her of a mental incapacity.
A sister in Oregon desires prayer that she will not have to undergo an operation.



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

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.
All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor REVIEW AND HERALD, Takoma Park, Washington, D.C.

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REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-fourth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the Seventh-day Adventist church, Takoma Park, Maryland, at 10 A.M., February 17, 1938, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. WILCOX, President.
L. W. GRAHAM, Secretary.

COLLEGE OF MEDICAL EVANGELISTS CONSTITUENCY MEETING

NOTICE is hereby given to all whom it may concern, that the annual constituency meeting of the College of Medical Evangelists, a corporation organized and existing under and by virtue of the laws of the State of California, is called to convene in Loma Linda, Calif., on Sunday, Feb. 6, 1938, at 10 A.M.

The election of ten members of the Board of Trustees, the advisability of amending, repealing, or adopting new Bylaws; reports of the officers and heads of departments, and such other business as may be necessary or proper to be transacted, will come before the constituency.

By order of the Board of Trustees.

J. L. SHAW, Pres.
T. F. CULHANE, Sec.



RAY RICHMOND BROOKS

RAY RICHMOND BROOKS was born at Cedar Lake, Michigan, June 21, 1887, and died at La Sierra, California, December 23, 1937.

March 8, 1910, he was united in marriage to Miss Glenn Harris. To this union was born one daughter, Emalyn, whose husband, Prof. Raymond Shelden, is preceptor and teacher of Indiana Academy at Cicero, Indiana.

In 1917 Brother Brooks dedicated his life to the colporteur work. He labored for several years in Indiana and Kentucky, and later took charge of the book work in the Tennessee River Conference, where he spent five happy and fruitful years. Later he was transferred to the Kentucky Conference again, but soon was called back to Indiana to engage in the work there. For three years he built up the work and trained young men for service, some of whom are filling places of usefulness at the present time. Later Brother Brooks was called to the East Michigan Conference, where he had charge of the home missionary department. In 1931 he was elected the field missionary secretary of the Lake Union Conference, which position he held until March, 1937, when he was obliged to relinquish his work because of failing health.

In the endeavor to regain his health he went to California, where he passed away, after a short illness, at the home of his brother-in-law, O. O. Applegate, of La Sierra. His untiring devotion and deep love for literature evangelism led the brethren to ordain him to the ministry on August 30, 1930, at the Michigan camp meeting, at Holly.

He leaves to mourn, his faithful wife, a daughter, a sister, a brother, and a host of friends. But they sorrow not as those who have no hope. The funeral service, which was held in the Little Chapel of the Palms, in Redlands, California, was conducted by E. F. Hackman, president of the Southeastern California Conference, assisted by C. M. Sorenson, E. M. Fishell, H. J. Shaw, and H. B. Thomas. Interment was in the beautiful Montecito Memorial Park at Loma Linda.

PAUL JOHNSON

PAUL JOHNSON was born in Santo Domingo, Dominican Republic, Nov. 1, 1902, and died in Bajabonico, Nov. 22, 1937. He was converted to the Lord at an early age, and when eighteen years old was a successful canvasser in this work. For some seventeen years he has been almost constantly building up the book work in the Santo Domingo Mission. During these faithful years of service, many precious souls have been won to this great truth as a result of the printed pages carried to them by this faithful servant of God.

It was in 1930 that he was united in marriage to Rafaela Santiago, who became his faithful companion and coworker in this cause. This happy union was blessed with two children, Paul Eugenio and Lidia Hilma.

He held several positions of trust, and always manifested the greatest interest in the work. For several years he was leader of the young people's department, while the greater part of his labor was spent as field secretary of this mission.

Brother Johnson leaves to mourn, his wife, two children, his aged mother (Mrs. Shenery), two brothers, two sisters, and other relatives.

The funeral services were conducted jointly by J. A. Phipps Rodriguez, pastor of the San Pedro church, and R. G. Jones, pastor of the Temple church in Ciudad Trujillo.

R. GIDEON JONES.

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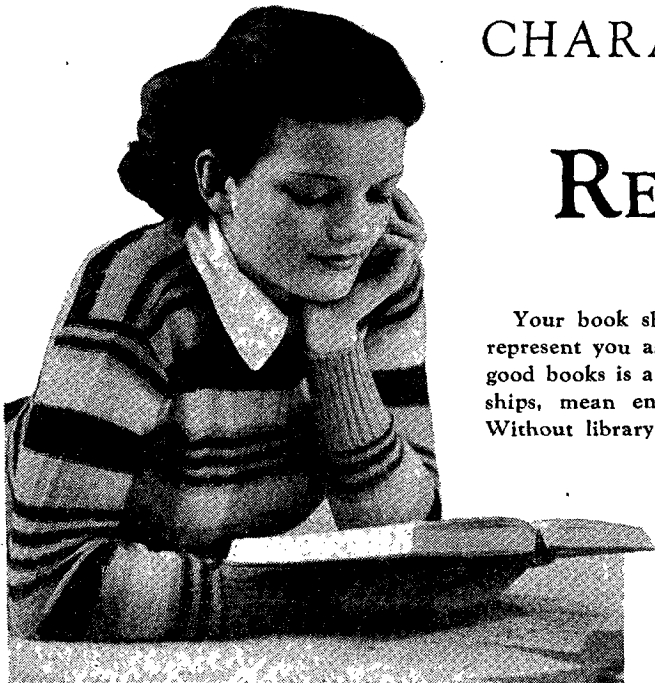
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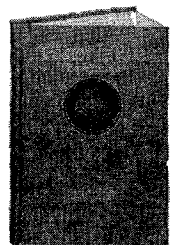
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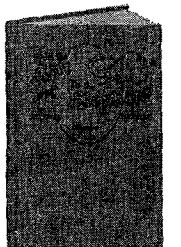
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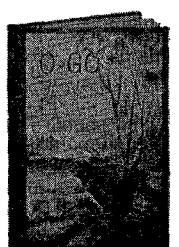
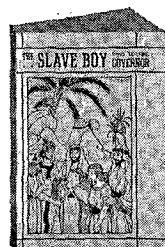
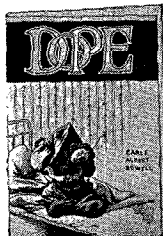
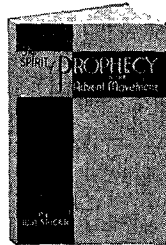
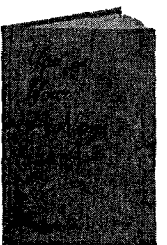
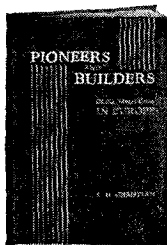
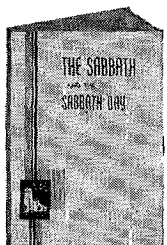
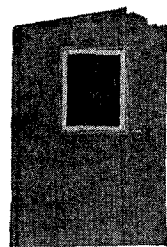
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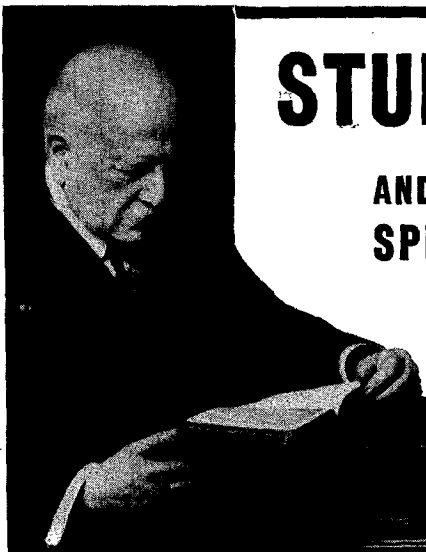
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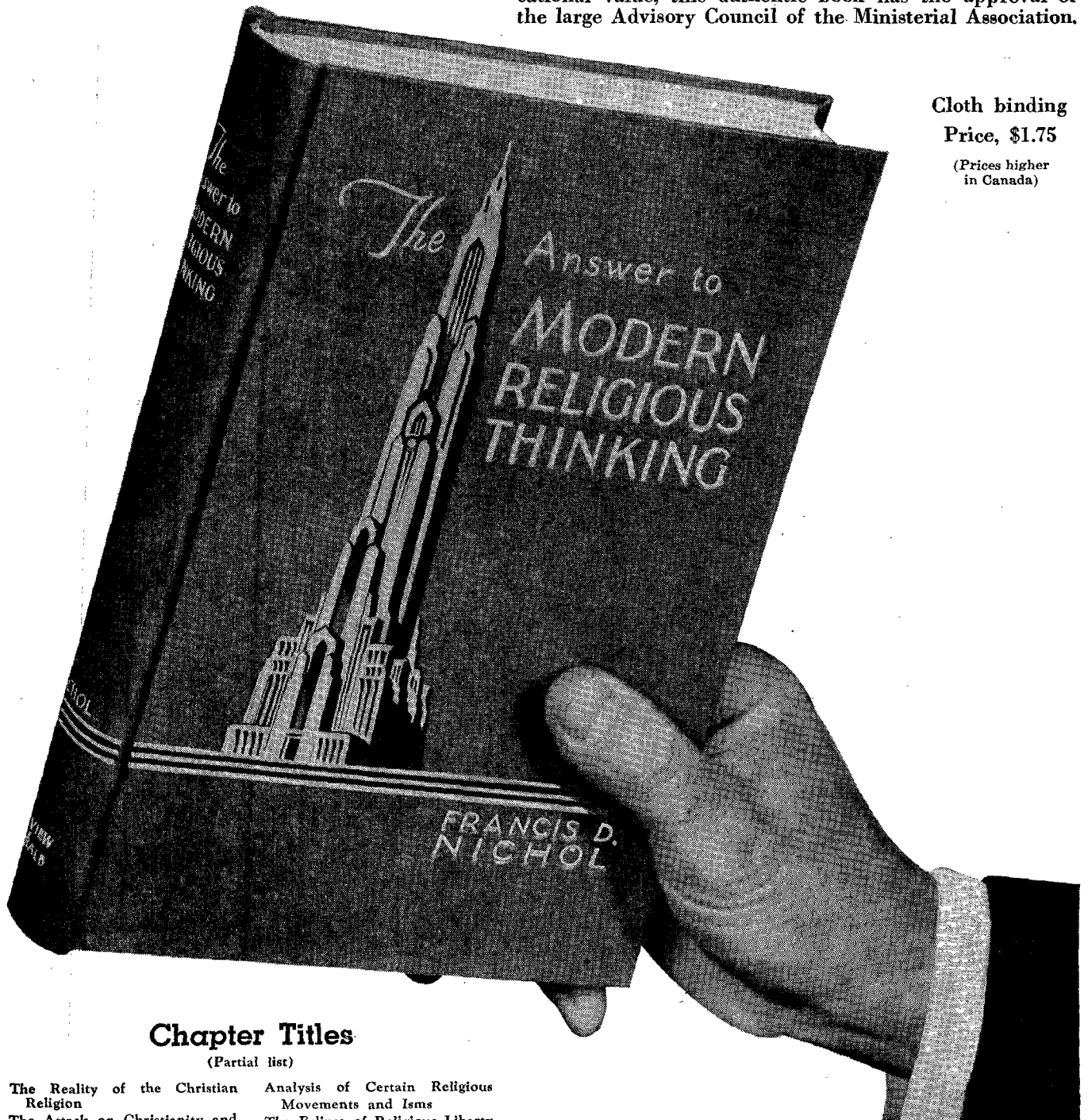
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"She said, 'When you came last month, I was not at home. My husband was at home with a very heavy cold. He had asked me to get him some whisky. I consented, and that is where I was when you called. I bought a whole quart of whisky, and then hurried back home. After I came in the house, my husband told me he did not want it, as while I was gone, the lady came with the LIFE AND HEALTH journal. In the journal he had read a very interesting item. It told of the harmful effect whisky has upon the body, and of the many people who take whisky to break up a cold.'

"She continued, 'All whisky bottles have a seal placed over the cork in the bottle. The seal remains on the bottle. As far as my husband and I are concerned, the seal will remain unbroken.'"

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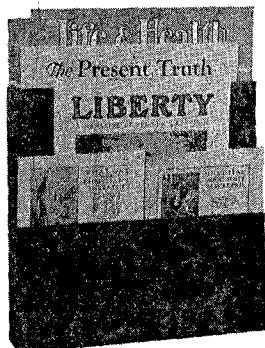
Not every one can preach a sermon, but every one can give a tract. Many people were first brought to a knowledge of the truth through the reading of one of these little messengers. Join in this good work, and feel your heart warm with sympathy and love, knowing that you are cooperating with the angels of heaven in the saving of souls.



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The King's Pocket League

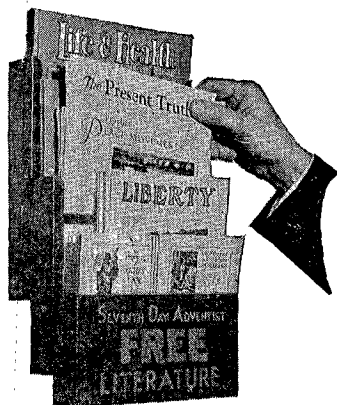
In mingling with humanity, you come in contact with persons you may never meet again. Members of the King's Pocket League are prepared for such occasions. They have a pocket dedicated to the carrying of tracts, and are ready to pass out reading matter at a moment's notice. You are earnestly invited to join this league.



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How many earnest Christian housewives have lamented the fact that home duties seem to prevent their engaging in active missionary endeavor. This is the solution of their problem—a small, neat tract rack, hung on the wall convenient to the front door. Then, at the ring of the doorbell, they will have a tract ready for any one who calls. Every Seventh-day Adventist home should have one of these racks.



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In bus terminals, railroad stations, waiting rooms, and hotels, many travelers must wait. In these idle hours they welcome the opportunity to read. Here is where the public reading rack fulfills its mission.

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OF SPECIAL INTEREST

WRITING from Montevideo, Uruguay, under date of October 4, 1937, Pedro M. Brouchy says:

"In the city of Montevideo, the Missionary Volunteer Society is doing a great work in the distribution of our missionary magazine. A group of sisters was organized to sell *El Atalaya* (the Watchman). They go out twice a week under the leadership of Mrs. Brouchy. During the last quarter they sold 5,070 copies. Two persons who became interested in the truth are regularly attending meetings.

"In the evangelistic work the Lord has permitted us to win, during this year, persons of good intellectual preparation. Among them is a woman teacher of one of the government schools. This teacher was known in her city as a confirmed atheist. Nevertheless, she is now a devout Christian, and expects to be baptized in December."

Offering for the Theological Seminary

WE direct special attention to the appeal by Elder M. N. Campbell, published on the first page of this REVIEW. We hope that the offering for this institution, January 29, will be one in which all of our people will have a part. It brings to us a feeling of satisfaction when we can have a part in the creation of every new unit connected with this organization. Read Elder Campbell's earnest appeal, and consider what the Lord would have you do in the response which you may make.

True Under Severe Trial

ONE of the brethren who recently accepted the truth in Northwest India under the labor of O. W. Nolda, has passed through a time of severe testing. At the time he took his stand for the truth he was an ordinary day laborer, and because of this had no difficulty in arranging to have his Sabbaths free.

However, just after he was baptized, a letter came from his employer, saying that he had been promoted to an official position, with a wage rate that was three times as much as he had been earning before. This meant that he was no longer on the daily wage plan, and would have to work six days a week, which meant to work on Saturday.

This was a great test to our brother, but he did not wait even to consult Brother Nolda about it, but wrote at once to the manager, saying he would rather continue working as a day laborer. Twice since that time he has been offered substantial promotion, which he has declined because the acceptance of it would expose him to great difficulty in keeping the Sabbath.

N. C. WILSON.

Advertising in the "Review"

It has been recognized through the years that our general church paper is a valuable medium of advertising. It goes into the homes of thousands of our people, and it is believed that its readers are interested to know of the publication of new books and of special articles which may appear in our other journals. The advertising has been held quite strictly to our own denominational literature.

We are entering upon a new plan of advertising in the REVIEW. By recent action of the Review and Herald Board, the advertising in the regular numbers of the REVIEW will be confined to one page a week. The last number of each month will be increased from twenty-four pages to thirty-two pages, seven additional pages thus being afforded for advertising. In other words, the first three issues of every month, the REVIEW will contain twenty-four pages. This is as it has been for years. Of the twenty-four pages one page will be devoted to advertising. This also follows our custom in many years. The fourth, or last, number of each month will contain thirty-two pages, which is an increase of eight pages, seven of which will be used

for advertising. This will give the REVIEW, once a month, two additional pages for reading matter.

So we hope that none of our readers will feel, when they receive the REVIEW of this week, or the fourth number in each succeeding month, that the advertising is robbing them of the regular reading matter. Rather, they have two additional pages of general reading.

On the other hand, we believe that all of our readers should read carefully the important announcements regarding our publications. They should know what the denomination is publishing. They should know the books available for their own use and for the use of their neighbors.

What Is the Bible?

WHAT is the Bible?

It is inspired common sense. The humblest man reads it, because it meets his various needs; it appeals to his sound judgment; it is reasonable.

What is the Bible?

It is common sense adapted to every walk of life. It not only has a ministry for gladness and for sorrow, but it speaks with equal felicity to the tradesman and to the banker, to the man who runs the elevator and to the most brilliant passenger he carries. And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their day and become obsolete; but God's word is like Himself,—“the same yesterday, today, and forever.”

But, how inadequate would be any statement failing to emphasize the intimate and affectionate place of the Bible in the soul of man! There are many who seem to see only its severe passages; but preeminently the Bible is a love letter—God's love letter. The Bible is God's word; and because God is different from every other father, so His Letter is different from every other parental epistle.

The Bible is God's word about Himself. It tells us who and what He is. It describes His purposes and explains His plan. No man can ever find the fullness of knowledge of God who does not search the Scriptures.

The Bible is God's word about His supreme creation. If man would know himself, he must know the book that Tyndale died to open. You may dispute with the biologists of many schools, but with them all you will find yourself at last quoting the Textbook that declares, “In the beginning, God.”

The Bible, alone of all the books opened to human thought, dares chart the course for both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came, and whither we go.

And because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles, and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Saviour,—the Bible is and ever shall be the Book for the Ages.

And now you will allow me, I am sure, a personal testimony.

I found its pages, first, wet from the tears of my mother. I took it from her tender hands. In the morning long ago, when I saw its worn volume opened upon her low chair behind the stove of our humble cottage, it seemed to bear upon its silent face a gracious claim; and in a later year, upon a distant field of war, when I read its message to a lad whose body held a dozen wounds and whose heart as many hurts, it had still a voice of comfort and assurance.

Always associated with it are the strong and reverent words of my father,—“Never have I turned to it in vain.” It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind, and to challenge my soul. It has never failed, and it is forever rich and new.

Let me honor it, then; honor it and myself by giving it the central place of my library; honoring it with the obeisance of a mind that acknowledges and salutes its exquisite beauty, that draws upon its infinite wisdom, and that bows down before its divine inspiration. Ah, and let me honor it beyond all words and all sentiments,—honor it by giving to it the central place of my life and by making it the guide of my daily living.—Daniel A. Poling, *Bible Society Record*.