

THE CHALLENGE *of the* HOUR

By Adlai Albert Esteb

O CHURCH OF CHRIST, HOW CAN IT BE THAT THOU,
IN THIS GRAND HOUR, COULD CONTEMPLATE DEFEAT?
COULD'ST DARE, DESPITE THY SACRED, SOLEMN VOW,
REFUSE ADVANCE OR EVER SOUND RETREAT?

O HEED THE PROMISE OF THY LORD, WHO SAID,
"I WILL GO WITH THEE EVEN TO THE END!"
ARISE! AND BEAR THE CROSS WHEREON HE BLED,
AND FOR HIS HOLY CAUSE OF TRUTH CONTEND!

THE GOSPEL'S GREAT COMMISSION IS THY LORD'S,
HIS WARNING MESSAGE MUST BE GIVEN THE WORLD;
SO "STRENGTHEN STAKES" AND "LENGTHEN OUT THY CORDS"
UNTIL CHRIST'S FLAG IN EVERY LAND'S UNFURLED.

ACCEPT THE CHALLENGE OF THIS HOUR AND PLEAD
FOR POWERS COMMENSURATE WITH THY TASK—AND NEED!

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

Our Only Hope

CHRIST JESUS is our only hope. Man cannot save himself. Our very nature tends to sin and to separation from God. "There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." We cannot depend upon our own works to gain righteousness. We cannot depend upon our education or wealth or genius. Keeping the Sabbath will not save us. We cannot pay our way into heaven by the giving of tithes and offerings. We cannot earn the reward by the performance of missionary work. There is only one way of entrance into heaven, one way to obtain the righteousness of the Lord Jesus Christ, and that is by simple faith in Him as our only Saviour.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Upon this principle the apostle Paul comments: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not by works, lest any man should boast." Does this mean that a child of God will be without works? Does this experience of faith represent a supine passive condition, the condition represented by the infant who lies in his mother's arms and takes freely the sustenance she gives, and puts forth no labor in return? Nay, verily. True Christian experience is neither neutral nor passive. It is a positive, active experience. From what does this active experience spring? From a purpose on the part of the disciple to gain merit by what he does? No, indeed. His good deeds will spring from an indwelling love for Christ the Lord. He may give all of his goods to feed the poor and his body to be burned, but unless love is his impelling motive, it will profit him nothing.

The apostle Paul declares: "For we are His workmanship, created in Christ Jesus unto good works." When Christ the Lord forgives the poor sinner, when He takes away his love of sin and creates in his heart a love for truth and righteousness, when by the Spirit of God the divine law is written upon the believer's heart, then it is, and then only, that the believer can walk in the footsteps of the Lord Jesus. The things he once loved he now hates; the path which leads to death he avoids. His feet have been set in the path of life. Christ becomes his divine example. And Christ, dwelling in his heart by His Holy Spirit, enables him to exemplify the life of his divine Lord in his own experience.

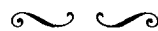
Then it is that the believer will keep the Sabbath of the Lord His God, a memorial of creation, because the work of re-creation has been wrought in his heart and life. And he will rejoice that there has been set apart a day in which he can turn his mind away from the ordinary affairs of life and think of Christ his Saviour.

Then it is that the believer will render to God his own in tithes and offerings. These he will pay into the treasury, not from sense of duty, not in the fear

that if he does not he will lose eternal life, but because he would give to the One he loves a token of his great appreciation for what has been done for him.

Then it is that, after Christ has come into the heart and taken the rulership of the life, communion with his heavenly Friend and Saviour will become sweeter than any human communion, even than that with dearest friends. The prayer season will be an hour of loving association. And when the believer reads the word of God, he will read it as a message to his own soul.

In such an experience as this, and this is the experience that the Lord desires every one of His children to have, there is keeping power in the stress and storm of life. Then we come to know Him whom we have believed. Others may forsake Him, but this will not affect our relationship. Others may defame His character and do despite to the Spirit of grace. This will only drive us closer to the Lord. May God give this blessed experience to every one of His children.



We Are Counting on You

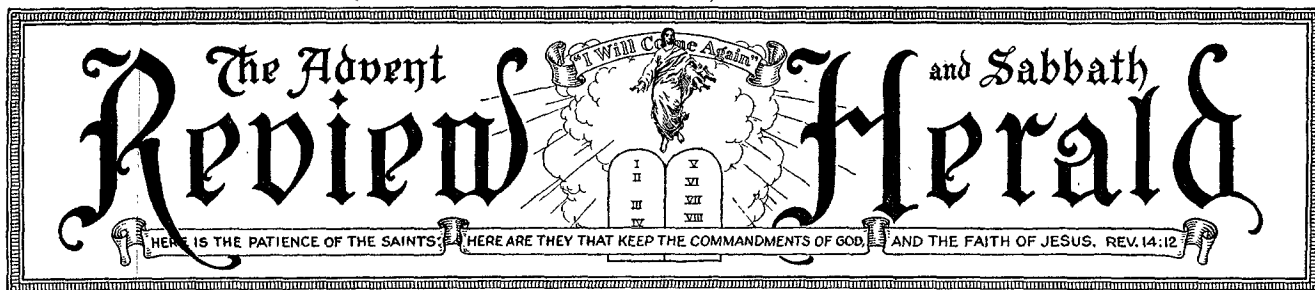
There is a great difference in people's power of observation. The sight and comprehension of some people are very keen. Others see little. I wonder how much you observe in the columns of the REVIEW. Do you take account of every article? Do you read the announcements regarding books and periodicals? You miss much if you do not take account of these important notices.

Do you recall having read last week, in the middle of the paper, a special offer regarding the REVIEW AND HERALD? What was that offer, do you ask? It was an offer of the publishers to send the REVIEW for thirteen weeks for fifty cents to nonsubscribers. The same offer is repeated this week on pages 16 and 17.

This is a personal appeal to you by the editor to have a part in this good work. Do you not have some friend or neighbor to whom you would send this church paper for three months and enlist his interest in the great second advent movement? The REVIEW has brought many people into the truth. Your friends and neighbors might be interested in your church paper because it portrays from week to week the progress of this movement.

Suppose every reader of the REVIEW would comply with this request. It would add thirty thousand subscribers to our list. Many of these would become permanent subscribers. I know of no greater work that we could accomplish than a work of this kind. It has in it great potentialities for good. Again I appeal to you to help us in this matter. We are doing our best to make the REVIEW AND HERALD a help to our people throughout the world. We are endeavoring to sound in it from week to week a definite note of instruction in spiritual life, of exposition of Bible truth, of warning of the dangers that confront us. We receive many letters of appreciation for our efforts.

The editor is personally paying for a number of copies to be sent to those whom he expects to interest in this message. Will you not join him in this good work? The greatest appreciation you can show is to cooperate with us in this effort to enlarge the field of influence which our church paper may occupy. We are counting on you to help us do this. We feel confident that you will not disappoint us.



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God's Supervision

BY CARLYLE B. HAYNES

THE record of Acts 8:5-17, 26, 27, describes a city evangelist by the name of Philip, capable, experienced, successful, doing a great and wonderful work, a work which was moving an entire city, who was suddenly ordered away from that work and commanded to go into the desert. That command meant that he must abandon the work in Samaria, which was going so well. It seemed very hard to understand. Nevertheless, he turned his back on Samaria and went into the desert. He did not ask why and how. There was no postponing of his obedience. He was successful. He was doing a good and great work. He was told to leave it, to go away into the desert, into a desolate place where nobody lived. Certainly it seemed as if he would be justified in inquiring "why." He did not. He was in the Master's service. The Master knew what He wanted. The Master knew what was best. So Philip "arose and went."

So we may be called to go out from ease and comfort into some place that is desert. No reason may be given, and none may be apparent. There is no way of knowing what we are to meet, or whom. It means sacrifice to obey. But we have nothing to do with the reasons for this. The sole question is, "Are we called?"

We may think our present work still needs us. But we are to raise no question. It is all the Master's work—both here and in the desert. If the Master says, "To the desert," He knows why. Somebody is waiting there in the desert for our coming.

We have nothing to do with the need—either here or there. Sometimes we workers discuss the relative importance of fields and forms of labor. But after all is said, we know nothing about it. No one would have said that the desert was more important for Philip than was the great work in Samaria, but Jesus knew it was. Philip was needed there. So must we be ready to go without question.

"Tis written that the serving angels stand
Beside God's throne, ten myriads on each hand,
Waiting, with wings outstretched and watchful eyes,
To do their Master's heavenly embassies.

"Quicker than thought His high commands they read,
Swifter than light to execute them they speed,
Bearing the word of power from star to star—
Some hither and some thither, near and far."

"He arose and went." Philip found work, far-reaching work, in that desolate place to which he was sent. Wherever the Master sends us on any day is the best place for us to be on that day.

We are Christ's. It is His right to use us, when,

where, and how He will. It is His right not to use us, to lay us aside, if that be His will.

"A little tool am I; just one within His hand;
Just His to choose,
And His to use;
Shaped out at His command.

"If He should lay me down, perhaps I might be sad,
And wonder why
He put me by,
And nevermore be glad.

"Yet I would surely know, whatever He might do,—
However choose
His tool to use,—
His love was strong and true.

"Just looking in His face, although my heart might break,
I could but know
He loved me so
There could be no mistake."

—George Klinge.

Philip did not know what he would meet in the desert. He could not know. But he did know that he was where God wanted him, where God had called him. That is all that matters.

Let us follow Philip as he goes. The record is in Acts 8:27-39. It is the moving story of his meeting with the eunuch of Ethiopia, treasurer of Queen Candace. I do not need to dwell upon it. I would have you think, as you recall it, that as we obey God's directing orders, we do not know any morning where the Master will call us. We go with sealed orders. And we do not need to know. All we need is to obey.

There is no chance in this world. God numbers even the hair of your heads. The smallest things, the least important things, are all included in God's plan for us. An old English poet put it this way, "It chanced—the eternal God that chance did guide."

The meeting of Philip and the eunuch was not chance. It was the purposeful working of God. All the ten thousand crossings and touchings of human paths each day have a divine purpose in them. You have an errand to every person you meet.

The errand of Philip was of the highest kind. It is a noble thing to give a thirsty man water. It is an excellent thing to give a hungry man bread. The good Samaritan did a noble service to the wounded man bleeding to death. But your service is of a still loftier eminence. You are to take to men the bread of life. Your work, therefore, is of the highest importance.

Sometimes we grow discontented for larger service. There can be no larger service than that in which you are engaged. And if you will remember that it is the Master who allots the work and assigns the place, you will know there is no mistake.

After all, we do not know which place is really important, this or that, Samaria or the desert. Our task may prove to be of immeasurable importance to God's great cause.

In preparing for a great battle, one of the ablest and most successful generals was assigned by the commander to the guarding of a little bridge, which seemed entirely out of the field of battle. He chafed at the assignment, and thought himself dishonored in being kept out of the battle in which other generals were leading their men to important victories. He fretted because the battle was far away, and his command was idle.

At length, however, the line of battle swerved, and moved toward him. The enemy was falling back. His little bridge became the key to the entire situation, as the commander had foreseen. It came about that the chafing general was the hero of the battle. The commander had put him at the little bridge because he relied on him, and so honored him with the most important post.

So we do not know the importance of the position to which we are assigned. It may seem obscure, but it may be most vital. We can trust our Master's wisdom of assignment. He knows why He wants us where He assigns. Let us do the small duty just as faithfully, as carefully, as skillfully, as if we were working in the eyes of the whole world.

Let us remember that—

"Just where you stand in the conflict,
There is your place!

Just where you think you are useless,
Hide not your face.

"God placed you there for a purpose,
Whate'er it may be;
Know He has chosen you for it,
Work loyally."

Our work for Christ is more far-reaching than we dream. In the Master's work, character is important. We must be good before we can do good. There is a tremendous power in a strong, true personality. A certain writer has said:

"The most searching and influential power that issues from any human life is that of which the person himself is largely unconscious. It flows from him in every form of occupation, in every relationship, in rest or in work, in silence or in speech, at home or abroad. There are hosts of men and women who are healers, teachers, and helpers, almost without being conscious of it. Light shines from them, and healing flows from them, at times when they are utterly unaware that the hem of their garment is being touched. The real test of the possession of the highest power of character and the most perfect devotion to the noblest things of life, is not the quality of the direct touch—it is the presence of virtue even in the hem of the garment."

Those who would do the Master's work acceptably and worthily should give, therefore, most earnest heed to their personality, above all things making sure that it is wholly surrendered to Jesus Christ.

Dear fellow workers, it makes our work very sacred to remember that it is the Master who assigns it. Whether it is easy or hard, in city or in desert, it is what He gives us to do. It must be right, therefore, for He is perfect in wisdom. Let us then do it in His fear.

The Impartation of the Holy Spirit

Studies on the Holy Spirit—No. 2

BY F. C. GILBERT

God is love. It was His great heart of love which led Him to give man an existence. The world and all that it contains were given to the race gladly, freely, lovingly. This same disposition God expressed in imparting His Holy Spirit. The Saviour said:

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

God has gladly and freely imparted the Holy Spirit to man from the very beginning. Paul speaks of this gift as "the Spirit of life." Rom. 8:2. He also states that "where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. Life and liberty are among the original gifts which Heaven conferred upon man at creation. When in the antediluvian era men had become so wicked that the thoughts of their hearts were only evil continually, the Lord declared: "My Spirit shall not always strive with man, for that he also is flesh." Gen. 6:3. For one hundred and twenty years the Spirit of God continued to appeal to mankind to turn from their evil ways, and to harmonize their conduct with the will of God.

The apostle Peter, in speaking of the age just before the deluge, says:

"For Christ also hath once suffered for sins, the just for

the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:18-20.

The Spirit's Appeal to the Antediluvians

The Spirit of prophecy says of the era in which Noah warned the antediluvians:

"Many at first appeared to receive the warning; yet they did not turn to God with true repentance. They were unwilling to renounce their sins. . . . Overcome by the prevailing unbelief, they finally joined their former associates in rejecting the solemn message. Some were deeply convicted, and would have heeded the words of warning; but there were so many to jest and ridicule, that they partook of the same spirit, resisted the invitations of mercy, and were soon among the boldest and most defiant scoffers; for none are so reckless and go to such lengths in sin as do those who have once had light, but have resisted the convicting Spirit of God."—"Patriarchs and Prophets," p. 95.

Of the results which come to those who persist in rejecting the convicting power of the Spirit of God, we read:

"They [Korah and his company] had committed the sin against the Holy Spirit, a sin by which man's heart is

effectually hardened against the influence of divine grace. . . .

"God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. 'Let him alone,' is the divine command. Then 'there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'"—*Id.*, p. 405.

God sent the Holy Spirit to those who lived in the antediluvian era, and it continued to strive with them through those early centuries. While the people were appealed to by the convicting power of the Holy Spirit for more than a century, they persisted in refusing to allow the Spirit to control and subdue their hearts, until heaven was unable to do anything further for them. They eventually were blotted from the earth.

The Holy Spirit Imparted Following the Deluge

The same Spirit which was manifest in the days of the antediluvians was imparted to men during the patriarchal age. For says the servant of the Lord:

"From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs."—*Acts of the Apostles*, p. 53.

While this blessed gift of God did not operate in its fullness following the deluge, as it did after Pentecost, nevertheless, "during the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness."—*Id.*, p. 37.

The same is true of the days of the Israelites. Moses appealed to the Lord not to leave or forsake the seed of Abraham. To this earnest request of the wilderness prophet, the Lord replied: "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

The prophet Isaiah, in referring to the wilderness experience of Moses and Israel, says:

"But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put His Holy Spirit within him?" Isa. 63:10, 11.

The Lord was about to give relief to Moses in carrying his responsibilities in the wilderness. The record says of that experience:

"And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them." "And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, . . . and the Spirit rested upon them; and they were of them that were written. . . . And Moses said, . . . Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." Num. 11:17, 25-29.

Through the centuries following the days of the wandering in the wilderness, the Holy Spirit was repeatedly manifested in Israel. In various ways and by different methods the Lord imparted to His chosen people the Spirit of God. In the days of Samuel, the schools of the prophets were instituted. Of them we read:

"The schools of the prophets were founded by Samuel,

to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God, and studied His word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of His Spirit. . . .

"A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasurehouse of God, things new and old, and the Spirit of God was manifested in prophecy and sacred song."—*"Patriarchs and Prophets," pp. 593, 594.*

The Anointing of Saul and David

Of the time when the prophet Samuel was commanded to appoint a king over Israel, we read:

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over His inheritance?" "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man." "And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." 1 Sam. 10:1, 6, 9, 10.

But Saul refused to heed the voice of the Spirit. And the king of Israel eventually lost his life because of his continued disobedience to the requirements of God.

The Lord commanded Samuel to set apart another king over His people. The prophet was instructed:

"Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." 1 Sam. 16:1, 13.

Of the achievements accomplished during his life, David bears the following testimony: "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

The Saviour bore witness to the truth of David's Spirit-filled life in these words: "For David himself said by the Holy Ghost." Mark 12:36.

The apostle Peter likewise witnesses to the inspiration which controlled King David: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before." Acts 1:16.

To many prophets and other chosen servants of God was imparted the Holy Spirit during the decades and centuries following the days of Samuel and David, and all such were mightily used as the Holy Spirit rested upon them. The apostle Peter writes as follows of the men chosen of God to record the acts of the Israelites through the days of the kings of Israel and Judah: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The Lord graciously and mercifully imparted the Holy Spirit to the seed of Abraham through the years of their occupation of Palestine. Earnestly and continuously, by the mouth of many seers and other inspired chosen messengers, did the Lord appeal to

that people to listen to the voice of His Spirit. Because these heart-searching and heaven-appealing messages failed to produce the fruits of repentance, the Lord recorded the following astounding statement:

"Now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it?" Isa. 5:3, 4.

The God of heaven, the Creator of the universe, was forced to acknowledge that in His endeavor to influence that people, by messages sent through men filled with the Holy Spirit, to live godly lives, to depart from their evil ways, to cease to do wrong and to learn to do well, He had exhausted the resources of heaven in their behalf. He was unable to benefit them under any further consideration.

Babylonian Exile

Nevertheless His great heart of love so yearned over His people that He continued to send still others who were mightily energized by the Holy Spirit, until the nation so "despised His words, and misused His prophets," that "the wrath of the Lord arose against" them, and "there was no remedy" for them. 2 Chron. 36:16. The tribes were placed in exile. First, the ten tribes were carried captive into the land of Assyria and placed in the cities of the Medes. Then Judah and Benjamin were taken captive and sent to Babylon, where for seventy years they passed through a furnace of affliction. Even under these conditions the Lord imparted His Spirit to men of His choice, and appealed still further to the chosen people to follow their Lord.

At the end of the seventy years of Babylonian exile, they were given the opportunity of returning to their land, with the promise that God would work for them, "not by an army [margin], nor by power, but by My Spirit." Zech. 4:6. By illustration, by similes, by parables, they were assured rich blessings, if they would only listen to the voice of the Spirit. (See Zech. 8:1-6.)

But Israel continued in their disobedience against God and against His worship. They failed to heed the appeals of the Spirit, which was constantly imparted to men chosen of God. As a last endeavor to save them,—heaven's final appeal to turn them to God and His truth,—the Lord sent His own dear Son to them from the heights of heaven. To Him the Spirit was given without measure. Mark 12:1-8; John 3:34.

Israel's Final Rejection of the Holy Spirit

Repeatedly were the chosen people profoundly impressed by the Holy Spirit that the miracles and wonders performed by Jesus of Nazareth were evidence and assurance that He was the Son of God, the long-looked-for Messiah. But the greater the miracles He wrought, the more their hearts were steeled against responding to His appeals and to the convictions of the Holy Spirit. The Saviour was finally compelled to say to them, "Behold your house is left unto you desolate."

As a nation, they had finally rejected the pleading voice of the Holy Spirit. Says the Spirit of prophecy of that people:

"Not without one more call to repentance could He give them up. . . . Again as they listened to His words the Nazarenes were moved by the divine Spirit. . . . Unbelief, having once been cherished, continued to control the men of Nazareth. So it controlled the Sanhedrin and the nation. With priest and people, the first rejection of the

demonstration of the Holy Spirit's power was the beginning of the end. . . . Their rejection of the Spirit culminated in the cross of Calvary, in the destruction of their city, in the scattering of the nation to the winds of heaven."—*The Desire of Ages*, p. 241.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease."—*Id.*, p. 587.

Of what inestimable value is the following admonition from this same source:

"In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. . . . The very means He uses for their recovery becomes to them a stone of stumbling."—*Ibid.*

Personal Salvation

BY ALLEN WALKER

THE Bible says that God has committed "to every man his work." This work is to lead lost men and women to accept Jesus as their personal Saviour. But notice how very personal is this responsibility—"to every man." This assignment, too, is just as personal—"his work."

Since this work is so personal, the best results will be achieved by the personal-touch method. Each of us, through the providence of God, is so placed in human society that day after day we are brought into contact with one person at a time. Each time this happens, God gives us another opportunity to do this work committed to us. It is both "in season and out of season" that we are to be ready. It may be you will never see that person again. It may be that opportunity will never come your way again. How are you improving these opportunities?

Oftentimes we feel that we ought to say something, and every minute think that we will, until the time is gone, and the opportunity with it. Then again we often introduce some doctrinal point, ask the person's opinion about it, and then try to console ourselves into thinking that we improved the God-given opportunity. But we may discuss doctrinal questions for hours with a person without feeling or manifesting a real soul hunger for his or her salvation.

Then, too, we may make an appeal to an audience without much consecration of heart. But to sit down with a person and say, "My brother, Jesus means so much to me in my life, and has brought such satisfaction and happiness into my heart, that I wish to talk with you about letting Him come into your life," means something. When Jesus actually means so much to us that we can naturally say those words to a person, it means that we are in close touch with Him. To approach a person for whom we are praying and whom we are yearning to see accept Jesus, with such words, will bring a more serious state of mind to him than to introduce some doctrinal question.

When we do work like this, the Holy Spirit comes very near; but the Holy Spirit must first come into our lives before we can talk with a person in that manner. We shall see more real fruits from our efforts when we live in close fellowship with Jesus; and we can naturally do more personal work.



A Fighter Against the Truth Yields

At the Northern European Division meeting in Sweden the superintendent of the Sierra Leone Mission, West Africa, told of one chief's change of heart. S. Broberg said:

"There was a very wicked chief in the interior. We had a mission there in the days of his father, but when the father died, the son drove us out. He put believers in the stocks. He would have none of this doctrine.

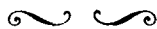
"But after a time he saw that he lacked something," said the director. "There was no one to teach the children. There was no one to help the sick. After a few months he called for us to come back. He wanted us to help his people.

"But when I called to visit him, he was hard. 'Do you say I will be lost if I follow wicked ways?' 'You surely will be.' He dismissed me. But as I was traveling through the bush, suddenly he came and called me aside. In broken English he said: 'I want to be saved. Will you pray for me?' He gave me his hand on the promise to change his life. Now twenty-two have been baptized in that place. Our teacher writes me:

"The chief has told all his men he wants them not to work on the Sabbath. The whole town is keeping the Sabbath now.'"

W. A. S.

Hultafors, Sweden.



The Blessedness of Sins Forgiven

THERE is no need of carrying about from day to day a heart depressed by sin. A fountain has been opened "for sin and uncleanness." In this fountain may be had forgiveness and cleansing. Of the one who avails himself of this gracious provision, the psalmist says: "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1.

Especially at this time, during the investigative judgment, we need to keep our sins confessed and forgiven. Moment by moment we may look to Jesus our high priest for cleansing. If our feet should slip, if we sin by word or deed, the heart should be lifted to God for forgiveness.

How precious is the promise that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That blessed promise is for us to claim in every time of need. Until seventy times seven we are given assurance that forgiveness may be had. Why doubt, then, the willingness of God to forgive? Why carry about a heavy heart and an accusing conscience? Jesus stands ready not only to forgive, but to cleanse.

There may be a feeling of unworthiness that grips the soul, but this feeling should not destroy our peace and confidence in Christ. The nearer we approach to God, the more unworthy we shall feel; the clearer our views of Christ's holy character, the more we shall loathe our own sinful nature. But this feeling of unworthiness should not rob us of hope and confidence. Our hope is in Christ; it is not in self. His

blood "cleanseth us from all sin." Note the present tense of that verb—*cleanseth*. If our hope is in Christ and His merits, if we have repudiated sin and look to Jesus for salvation, His blood *cleanseth* from all sin.

We need to confess and put away sin at the close of each day. Truly the apostle's admonition is applicable to our time—"Let not the sun go down upon your wrath." If we would have our sins go beforehand to judgment, we would do well carefully to examine our lives each day. The motives should be weighed, the purposes scrutinized. We need the searchlight of the Holy Spirit turned into our minds and hearts, that we may discover the wellsprings of our acts and words. We need to square our lives with the Sacred Word, to see whether we are meeting the divine standard.

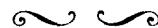
And wherein we have failed, we may not only have pardon, but there is completeness in Him who is our righteousness. He will impute to us His merits; He will impart His righteousness, so that we may be accepted of God "in the Beloved," moment by moment.

This blessedness of sins forgiven is not something difficult of attainment. Heaven is not far away from us. Its Spirit of grace is near, ready to give assurance of forgiveness and redeeming power. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is *nigh thee*, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:6-9.

Think of it! The saving word is in our mouth and in the heart; so that if we confess with the word that which the Spirit of God prompts us to say, we shall be saved. If we will but confess Christ, and believe in our very heart, the load of guilt will be rolled away, and we shall stand free in Christ. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

With the atmosphere of grace surrounding us, with the ministration of the Holy Spirit so near, with the provisions of salvation so bountifully provided, we may, through faith, avail ourselves of cleansing and keeping power moment by moment, so that it can be said of each of us, "Blessed is the man unto whom the Lord imputeth not iniquity."

T. M. F.



THE great storehouse of truth is the word of God,—the written word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw. In the search after truth they are to depend upon God, not upon human intelligences, the great men whose wisdom is foolishness with God. Through His own appointed channels the Lord will impart a knowledge of Himself to every seeker.—"Christ's Object Lessons," p. 125.

The Unexpectedness of the Advent

In Four Parts—Part Two

CONTINUING our consideration of texts we sometimes overlook, we turn to the words of Paul in the fifth chapter of his first epistle to the Thessalonians. Here is a passage that has been the center of discussion between Adventists and other churchmen. Whenever Adventists present the doctrine of the nearness of the end, and claim that we can know something definite about it, critics have been wont to quote these opening sentences in the chapter: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:1-3.

With something of a triumphant air, our critics have said in substance this: "See, the apostle Paul declares that the day of the Lord cometh as a thief in the night; therefore why claim that we can know so definitely about it?"

Our reply has always been that they have failed to read down as far as they should in the passage, and we then proceed to read the fourth verse: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Having quoted this further statement of Paul's, we rest satisfied that we shall of a surety not be overtaken by that day as by a thief in the night.

The Climax of Paul's Argument

But neither our critics nor we have read quite as far as we should in order to reach the climax of Paul's reasoning in this passage. Paul was a very logical man, and had a way of coming to a very definite point in a discussion. If we fail to read through until we come to the "wherefore" or the "therefore" that introduces the conclusion, we are likely to miss the real thought that he is endeavoring to present. Reading on, we come to his conclusion in the sixth verse: "Therefore let us not sleep, as do others; but let us watch and be sober."

Now it is evident that Paul is striving to make clear to the Thessalonians that while the day of the Lord will come as a thief in the night to the unbelieving world, and while it is not necessary that we be thus overtaken, nevertheless, if we are to be free from this danger, we must not "sleep, as do others." Or we might restate it this way: Though we are children of light, that in itself will not protect us, nor will belonging to the company who have been taken out of darkness and translated into the kingdom of God's dear Son, ensure us against surprise. There is something that personally we must be actively doing. We must be awake, we must be watching, and we must be sober.

Even more subtle is the fallacy of reasoning that a considerable period of time must yet elapse before world conditions can fulfill certain prophecies, and that therefore the day of the Lord is not as near as might otherwise be believed. There are several mistakes in such reasoning.

How Calamitous Must the World Become?

First, it is a mistake to conclude, from studying the prophecies, that the conditions in our world for some period before the end must be so dreadfully calamitous

and chaotic as to be quite altogether different from the state of affairs in any previous time. It is true that the Bible does predict times of trouble, and of calamity, and of distress in the last days. Yet there are equally plain predictions that despite the troubles of the last time, there will be a sufficient measure of calm and routine carrying on of business over the world to make things appear to be going on as of yore. It is when men cry peace and safety that sudden destruction comes upon them, the apostle Paul declares. Peter tells us that in the last days scoffers will inquire, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4.

These scoffers would not be out boldly proclaiming their skepticism unless there were some measure of outward calm and routine to the activities of life. It is in this connection that we think again of the statement of Christ concerning the times of Lot and Noah, in which He declared that everything appeared to be the same as in the days before Noah's or Lot's warning voice was raised.

We think also of the inspired comment of the Spirit of prophecy on the destruction of Sodom: "The bright rays of the morning seemed to speak only prosperity and peace to the cities of the plain. The stir of active life began in the streets; men were going their various ways, intent on the business or the pleasures of the day. The sons-in-law of Lot were making merry at the fears and warnings of the weak-minded old man. Suddenly and unexpectedly as would be a thunder peal from an unclouded sky, the tempest broke."—*"Patriarchs and Prophets,"* p. 162.

Inspired Picture of Earth's Last Hour

Couple with this Mrs. White's statement concerning the very last hours of earth's history: "Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security,—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly."—*"The Great Controversy,"* p. 38.

Note the remarkable parallel between these two passages. The appearance of things going on the same as when the fathers fell asleep, and then sudden destruction coming. Note further that the final sudden destruction will come not only upon the ungodly, but also "upon the careless," which evidently must describe those in the church who are not in readiness.

A Question Easily Answered

But some one may ask, "Is it not true that the Bible very explicitly pictures most troublesome times in these very days in which we are living? Therefore, how do these quotations from the Spirit of prophecy fit with this picture from the Bible prophets?" The answer, we believe, is not hard to find. And that introduces us to the second fallacy in connection with the tendency to put off the Lord's coming because we

think world conditions in general have not yet developed as the prophets foretold they would before the end. There is something about human nature that makes us very adaptable. For a moment we can be shocked by a terrible scene or by terrible news, but after a little while we become accustomed to it. We lose the sense of shock, we take it as a matter of course.

Therein lies the explanation, we feel, for this apparent contradiction between the picture of a troubled world and one going on the same as when the fathers fell asleep. We can witness today the most astounding happenings in our world, and yet find ourselves taking them as a matter of course. We read of plans for another world war so dreadful that it will mean the blotting out of civilization, and yet we fold up the morning paper and go on to our work with scarcely a quickening of the heartbeat. We read of the most amazing inventions that are revolutionizing the habits of the world, and we consider them quite the order of the day, simply matter-of-fact happenings.

But a generation ago any one of the numerous things that are now taking the front pages of our papers, would have startled men to the depths of their souls. It would have been the topic of conversation for a long period of time.

F. D. N.

A World Full of Trouble

WE are in a world that is full of trouble. We all know this, but until it touches us, or comes close to us, we think little about it.

Another world war may not break upon us for some time to come, but conditions are such that, like the war of 1914-18, it may come with startling suddenness, and find many, even of those who have long looked for it to come "sometime," unprepared.

The preparation needed for the final world war, even now apparently in the offing, is not destructive weapons, but assurance that our names are written in the Lamb's book of life. This should be our first and great concern. At first sight this may seem a selfish view to take,—first of all to provide for our own safety; but we should understand that it is only as we have personal victory in Christ and are assured of salvation in Him, that we are prepared to work successfully in bringing others to a knowledge and acceptance of the saving truths that have been committed to us as a people, to give to the world in this the last generation which has now so nearly run its course. In Psalms 50:14-16 we read these words:

"Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me. But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth?"

This thought that we must have personal acquaintance with Christ before we can bring others to Him stands out also in great clarity in John 1:29-51. John the Baptist had the witness that Jesus was indeed the Christ; this truth he declared to his disciples, and they followed Jesus. Verses 35-37. One of the two which heard John speak and followed Jesus was Andrew, Simon Peter's brother. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus." We, too, must know Jesus by personal experience if we would successfully lead others to Him.

We believe we are living in the time of the judgment described in the seventh chapter of the book of Daniel. That judgment is manifestly the first phase of the general judgment. It is that phase of the judgment that decides who from among the dead shall have part in the first resurrection.

Should we not now as a people, and as individuals, seek the Lord as never before, and make sure work for eternity? We know not when the decree of Revelation 22:11, 12, is due, but it cannot be far in the future. Not only is the time of the giving of rewards very near, but, as though to give speed to our heavy feet, we have in verse 14 of this same chapter these words of gracious encouragement:

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

May God help each one of us to sense the solemnity of the times in which we live, and to make sure work for eternity.

C. P. B.

Deliverance From Evil Spirits

As Jesus taught the gospel, He ministered to the afflicted, and "cast out many devils" from those possessed. Mark 1:34. The people had never before seen such work. "And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him." Mark 1:27.

In various lands of Catholicism and heathenism, where there has been little gospel light, devil possession, as of old, seems all about. In the interior of Haiti (West Indies), as the preacher teaches the gospel, he may call for those to come forward who wish prayer for deliverance from spirit possession. On one such call "ten came to the front." They were delivered. The superintendent wrote:

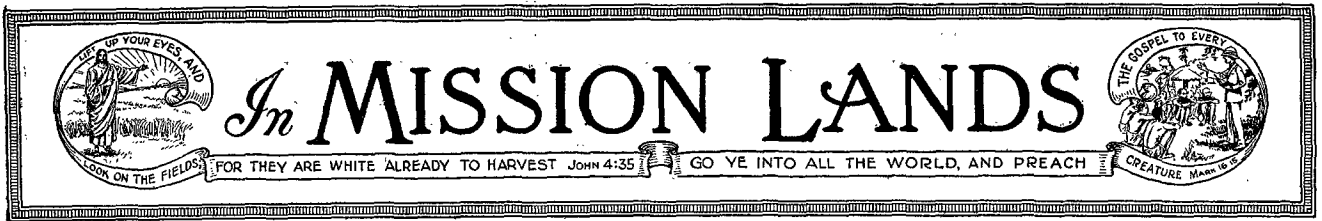
"It is known all through the island that Adventists have power with God to deliver from these evil spirits. Often God uses the most humble members of a church group to deliver dozens of people from this terrible bondage. No one can understand the suffering and agony of poor souls possessed unless he has witnessed the battle for deliverance."

From Cuba and Mexico, from Asia and Africa, and from the islands of the Pacific, these reports come. "Go to the Sabbath mission," said a heathen chief in East Africa to a village woman possessed. "You will come first to the Catholic mission, but don't stop there. They do not hold to the words of God. Go on to the Sabbath mission; they hold fast to the words of God." On she came, and found an out-school; and one of our African teacher-evangelists, himself not long out of heathenism, prayed for the woman and she was set free.

"We have found how to drive away the spirits!" was the joyous cry of boys just out of heathenism, in the South Sea Islands. "It is *tepa tepa* [pray, pray] to Jesus. That will do it every time!" they said. Brother Nicholson told me the story years ago.

Just so, anciently, the disciples "returned again with joy" to Jesus, saying, "Lord, even the devils are subject unto us through Thy name." It is not a thing to advertise or speak boastfully of. Jesus taught the disciples not to rejoice in that so much as in the fact that their names were "written in heaven." (See Luke 10:17-20.)

W. A. S.



Into the Interior of New Guinea With the Message

BY A. J. CAMPBELL

THE great island of New Guinea lies east and west between the equator and the north of Australia. It is about 1,400 miles long, and some five hundred miles across at its widest place. In area, it is almost the size of the States of California and Oregon combined. The great western section comes under the influence of the Dutch government; the somewhat larger eastern part is controlled by Australia, the southern section by the government of Papua, and the northern section by the administration of the Mandated Territory of New Guinea.

Responsibility for carrying the message into Dutch New Guinea rests with the Central European Division; the Australasian Division accepts the same responsibility in the great eastern portion of the island. Until recently very little was known of the central area of New Guinea, and as yet nothing whatsoever is known of some sections. Up among these highlands, dwelling in fertile country, live thousands of heathen people, representing many and diversified tribes. This plateau country is mostly open grassland, surrounded and crossed by great mountain chains, some peaks of which rise to more than fourteen thousand feet. The inhabitants dwell at an altitude of from five thousand to eight thousand feet, and wear practically no clothing. The climate is cool and invigorating, and very little is known of drought.

Of late certain forces have been set in motion which have led to the opening of central New Guinea to the message. The latter is itself the greatest force, but there are others, such as the finding of gold and all the rapid development that has followed the introduction of the airplane into the wilds of this great island that until recently have been hidden from the eyes of civilized man.

Cast Away Heathen Customs

It is but a few years since Solomon Island and Fijian teachers first introduced the advent faith to the Mandated Territory of New Guinea, first in the vicinity of the beautiful town of Rabaul, the capital, which was recently devastated by volcanic eruptions, then to a small group of islands adjacent to the Japanese Mandate. The people of this small group, which is known as the St. Mathias Islands, came over to the gospel in a remarkable way. All the people of this group accepted the light, and determinedly set themselves rightabout-face, casting their heathen customs behind them. How providential that nearly two thousand people from one corner of this great needy field should so fervently associate themselves with this advent cause! Miracles are not things of the past.

Since that remarkable beginning, just a short time

ago, from that distant and isolated group in the extreme north of this Mandated Territory, consecrated bands of young people have gone hundreds of miles from their homes to carry the news of the Saviour's love to other needy people. What a marvelous message is this! It completely changes the whole outlook of life to the one who accepts it. These new "black apostles," not long out of heathenism, have proved very steadfast and loyal. Many of them are now laboring on the great mainland of New Guinea, also others, along with their Solomon Island associates, their "fathers" in the gospel, are working in the Admiralty group, lying to the northeast of the mainland, where some six hundred people have come over to the gospel. It is just a short time ago since a few teachers from the Solomon Islands and one from Fiji set out for the Mandated Territory of New Guinea. What hath God wrought since then!

And now the gospel flame has reached into the heart of the great mainland. In this section of this Mandated Territory the development of air transport has been rapid and remarkable. One of the three main air companies holds the world's air freight record, and since its inception has flown some 40,000 tons of freight over some of the most rugged country in the world. It is not a coincidence that the interest in the gospel message increased so rapidly in this territory at the same time that the gold industry and the aerial transport developed. Our mission stations in central New Guinea are reached by air in little more than an hour, whereas it takes from eight to ten days to reach them from the coast by trail. To the Upper Ramu area, at least, there are two regular weekly services, one company flying in from Lae in the east and another from the port of Madang on the north coast. Because of the volcanic upheaval, Rabaul has been condemned as the capital, and it is possible that Madang may take its place. This will mean more rapid development in central New Guinea.

First Missionaries Arrive by Plane

The first party of Adventist teachers to arrive in the interior came by airplane. Others have traveled in by road. Recently another lot of teachers were secured for this great needy field. Some of them are from the northern part of the Solomon Islands, and others are from the St. Mathias group, adjoining the Japanese Mandate. At that time the writer flew out to the coast to intercept them. A huge trimotored Ford airplane was chartered to bring in our party of twenty-three, and one thousand pounds of baggage, from Lae on the coast to the fringe of the Upper Ramu area of central New Guinea. We covered a normal six-day walk in thirty-five minutes. Many of our party had

not seen an airplane before, and were much awed, especially when it came to taking to the air in this flying monster! In China, in South America, in the South Sea, and elsewhere, this speedy method of travel is now being used to hasten on the message.

Having reached our destination, we watched the great plane as it departed on its return journey; then we set out on a five days' journey farther into the interior. Some of the new teachers remained at Upper Ramu; others went on two days farther to our new station at Bena Bena, another forty miles west, where Brother Gander and his family are located.

We trust that it will not be long before we are able to open a European station in the vicinity of

Chimbu, which lies about 200 miles from the coast. We would solicit the prayers of our readers for the great needy field of central New Guinea. The same Jesus who lived on this earth at the beginning of the Christian dispensation, is still the Royal Commander. We feel that the workers are so few, though remarkable have been the developments in this territory; yet we know that the Lord of the harvest is able to bless in a wonderful way the few "loaves" and the few "fishes" today as He did in those early times.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Triumphs in Burma

BY N. C. WILSON

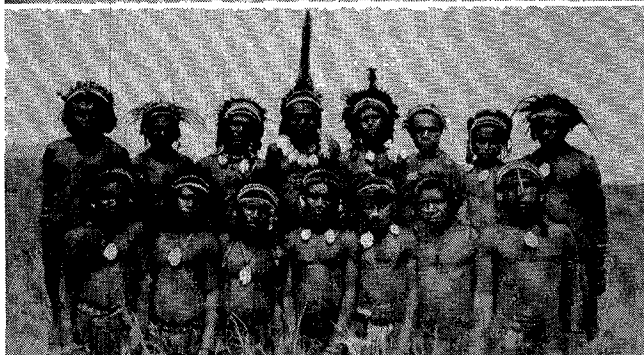
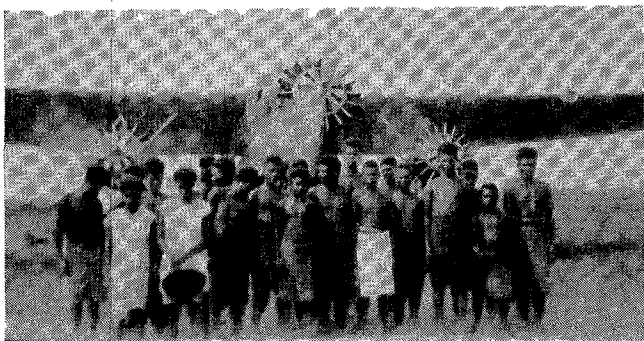
IN a recent letter, Pastor Po Shwe of Burma tells of the blessing of God on the evangelistic work in that interesting field. Early in 1937 Pastor Po Shwe conducted a series of meetings in a village, and one of those who accepted the truth was a Buddhist Burmese doctor. In November another effort was held, with the newly converted Buddhist doctor as a self-supporting assistant. Pastor Po Shwe did the preaching and Bible work, while the doctor cared for the sick, who came to them in large numbers.

Regarding the doctor's medical work, Brother Po Shwe writes: "He attended many sick people and was able to help most of them; some were completely cured. The doctor tells every one that the God of heaven is the one who enables him to do such wonderful things. He always prays for the sick who come to him, and his prayers are answered in a remarkable way. He has two seasons of private prayer during the day and two during the night. I can rely on him fully, seeing that he depends wholly on God. It is wonderful to me that a convert who has so recently come out from Buddhism, can do such a successful work for God."

Writing more in detail regarding the public gospel meetings, Brother Po Shwe passes on this very encouraging report:

"We have had much opposition. Several notorious Burmans have done everything possible to prevent people from coming to the lectures. At last we found it necessary to send some of our friends to protect various groups of interested people as they came through the jungle, seeing that on several occasions those coming to the meetings were beaten. But God has wonderfully blessed the preaching of the message. Those who have given up idol worship and seem to be true Seventh-day Adventists, number over fifty. They have only recently come to us from Buddhism; so all could not be baptized. However, we did feel justified in baptizing thirty-one a few weeks ago. There is a great awakening here, which is also true in other parts of the field. People now see the light. We are not holding public meetings now, but are visiting the people and holding cottage meetings in their homes. We are confident that at least another fifty will take their stand for the truth. This will make over 100 converts for this one effort."

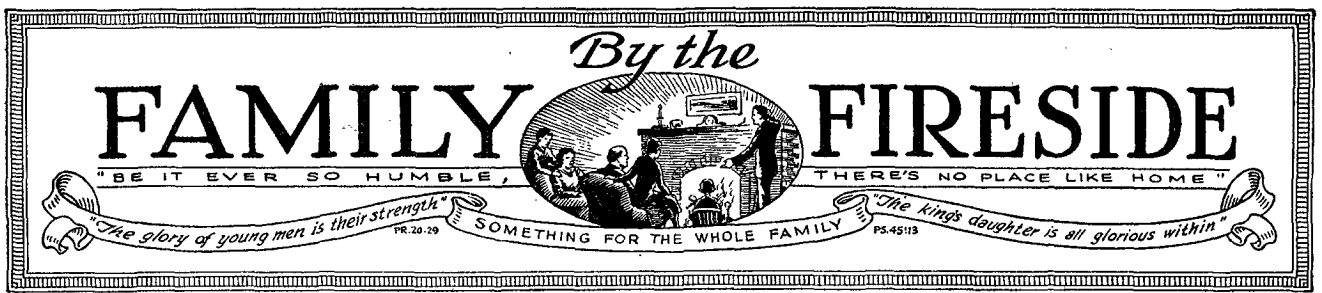
God is wonderfully blessing the preaching of His word in Burma. Doors stand wide open on every hand. This is our hour of opportunity in that beautiful country, with her nearly fifteen million people. These are good days for the advent message in Burma.



Upper: Some of Our Party of Twenty-three After Landing in Central New Guinea
Lower: A Group of Bena Bena Natives With Their Chief. The Message Has Come to These People

SATAN makes every effort to lead people away from God; and he is successful in his purpose when the religious life is drowned in business cares, when he can so absorb their minds in business that they will not take time to read their Bibles, to pray in secret, and to keep the offering of praise and thanksgiving burning on the altar of sacrifice morning and evening.—*"Testimonies," Vol. V, p. 426.*

HE who causes the seed to spring up, who tends it day and night, who gives it power to develop, is the Author of our being, the King of heaven; and He exercises still greater care and interest in behalf of His children. While the human sower is planting the seed to sustain our earthly life, the divine Sower will plant in the soul the seed that will bring forth fruit unto life everlasting.—*"Christ's Object Lessons," p. 89.*



The Kind of Woman I Want for a Wife

BY KARL KLEINER

"It is not good that the man should be alone." A loving Father knew best when He said that. I am sure that He was right when He endowed the man he made with a capacity for companionship.

It is not good for me to dwell alone. I am a social being. I demand companionship. "Every one yearns for a heart that beats in unison with his own, for an ear into which he can pour his confidences and troubles, for a hand he can safely grasp, and for an arm he can safely lean on." I have a task to do, a task which I cannot do alone. No relative, no mere friend, can entirely supply this need of mine. It will take some one who lives and shares and grows with me, to satisfy my demand for understanding, to provide an outlet for my affection, to work with me the works of Him who calls us to service. I need the intimate companionship of a woman who shall be "a help meet for" me. I need a wife.

What kind of woman do I want for my wife?

An Understanding Person

In the first place, she is an understanding person. But I am not thinking primarily about her mental equipment when I use the word "understanding." I mean the understanding of the heart. My wife-to-be is openhearted, generous of spirit, tolerant; her mind is always open to receive a new idea. She is not opinionated, or bigoted, or set in her ways, but is always willing to hear the other side of the question. More than that, she goes out of herself to understand the other person's point of view, and is positively eager to get a new idea.

Her bigheartedness makes her interesting—a person who is always interested in the other person cannot help being interesting. She does not bore you; she is never bored by you. She never condemns what she does not understand, but bides her time until understanding produces sympathy. Apparent distinctions of race or creed, of age or education, mean nothing to her. She sees potential good in every one and believes every one sincere until he proves himself false. She learns from all—high and low, aged philosopher and little child. Her confidence begets confidence. She is all things to all, that by all means she may save some. In short, she is an understanding person. Only such generosity of spirit on her part, I believe, will help us to fulfill God's plan for our wedded service in a world where human hearts are hungry to be understood.

Do not think that my wife-to-be exists only as an assistant in the marriage compact. She must not be known only because she is Brother Kleiner's wife. I despise the man who adds "and wife" to his own

name on the hotel register. I prefer "Mr. and Mrs. Karl Kleiner." She must be an individual, not a mirror; a personality, not a reflector; a woman in her own right—known for her active leadership among the women of our church and community, dependable whenever her talents are needed, recommended for her initiative and resourcefulness, sought for as a hostess, beloved for her own sweet self.

Although I believe in that perfect union in which "they twain shall be one flesh," nevertheless I want her to deserve the respect of those who know her as an individual, reflecting not the personality of her husband, but only the personality of her Master. And here let me remark that I should like her to be able to earn her own living in some professional or vocational field. I hope that she will never need to do so, but I think it will contribute a great deal to her self-respect and to my peace of mind if she has this ability. God may see fit to take me from her. I would have her ready to carry on.

I have said that my wife-to-be is eager for new ideas. Her mind must be a treasure house of worthwhile thoughts? Why? There will come times when she is alone with her household tasks, times when I am traveling; or God may call us to some distant land where days on end she must remain at home while I journey afield. Then her mind must be her kingdom; it must be stored so full of ideas and be so eager for new ideas that no undue lonesomeness or repining or dissatisfaction will mar the tranquillity of her soul. I would have her accomplished in some art, such as the field of music, not only that she may cheer me in my work and bring joy to others, but that she may comfort her own soul with beauty.

A Good Homemaker

A capital homemaker is this wife-of-mine. I did not say housekeeper—I can hire some one to keep my house clean and in order for a few dollars a week; I can get my meals at any one of several restaurants; I can send my soiled clothes to my choice of laundries. But none of these things satisfy me—I want my wife to be a *homemaker*. I want her to impart to the things that I—I should say *we*—own, the touch that makes my home a castle. She will be industrious, yes, but she will be mistress of our home, and its appliances, and not a slave to them. "Plan your work, then work your plan," will be her motto. She will not be ashamed of work, for she knows that labor is ennobling, and that "all are doing their duty and honoring their religion as much while working at the washtub or washing the dishes as they are in going to meeting," as we read in "Testimonies for the

Church," Volume IV, page 590. She will recognize that "the beauty of the house is order."

"How can I tell her?
By her cellar,
Cleanly shelves and whitened walls.
I can guess her
By her dresser,
By the back staircase and halls.

"And with pleasure
Take her measure
By the way she keeps her broom,
Or the peeping
At the keeping
Of her back and unseen rooms.

"By her kitchen's air of neatness
And its general completeness
Where in cleanliness and neatness
The rose of order blooms."

But, I repeat, she must not be a slave to routine. Sometimes the baby's playing in the morning sunlight, or the robin's song in spring, or an hour's gentle dreaming in the garden, or a chapter in a great book, or a few minutes' level gazing at the colors of the sunset, may be much more important than mere obedience to routine. And it may be that a sudden snowfall will call us together into the woods, or fresh water cress lure us down to the creek to fill our basket for the evening salad. At such time, I want her to be able to break her routine, to saturate her soul with beauty, to fortify her spirit against the coming of the evil days. Then I know she will return to her tasks with refreshment and new ardor, and that homemaking will never become drudgery to her.

Most certainly my homemaker will be a good cook, the kind of cook whom my men friends call blessed, the kind of cook who glorifies beans and potatoes and plain bread. I am interested in the religion that exists in a good loaf of bread. I believe, with Gladstone, that "the fate of a nation often depends upon the good or bad digestion of a good dinner." And although my activity may have little to do with the fate of a nation, I am sure that my fate and the fate of those I meet each day may be traced in part to the food that my wife-to-be shall set before me.

So, I want her to be a happy homemaker—happy because she glorifies the commonplace, sees eternal significance in what often seems humdrum routine, and performs her household labor as unto the Lord. I want her to say with some nameless, but thoughtful, poet:

"Homely work is mine today—
Floors to sweep and fires to lay,
Plates to wash and clothes to mend,
Work which never seems to end,
Yet I pray,
Jesus, be my guest today."

Then at the close of each day, if I do my part, we shall be able to pray: "Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

Economical, Punctual, Liberal

Economy is the rule of the well-kept home. My wife-to-be is economical. But she is thrifty, not stingy. We shall probably never amass a fortune, but if we are to keep our family in comfort and health for efficient, serviceable living, and if we are to do our part in financing the work that lies all around this advent people, we shall need to save our pennies. My wife-to-be knows how to secure the most nourishing food at the lowest cost; she is not a tin-can specialist; she exercises care in repairing and conserving clothing; she locates real bargains, and finds ways of inexpensively making improvements about the house. However, she does not waste precious time hunting bargains, or doing with long-drawn-out labor what some labor-saving device might help her to do in a few minutes. She is economical of time, and therefore punctual. With both time and money saved, her innate spirit of love flows forth in channels of liberality. If we work together on this program, we shall never lack the real needs, shall have some of our wants, and shall be able to give of our abundance.

But my bride-to-be is not a workaday business machine. She is a womanly woman, whom I can love with all my heart; a sisterly woman, who can be a gracious friend to my friends; a motherly woman,



H. A. ROBERTS

A Good Homemaker

who can be a devoted mother to the children whom God may bring into our home. I am a pretty husky man myself, and like most other men, admire my opposite. So I want a wife whose feminine charms I can admire. I do not require facial beauty or physical perfection. But I want to respect her quiet dominance; I want to be drawn higher by her gentle force. And her voice—although its musical quality may not be flawless—must be ever “soft, gentle, and low, an excellent thing in woman;” and her tongue—I must ever hear in it “the law of kindness.” I hope, too, that she is physically strong, eager of gait, and erect of posture. But if robust health is not hers, I want her still to be radiant, commanding all her powers, conserving her strength, and living her life without complaint to the best of her ability.

Of her education I have said nothing. I don't like that word “education.” Too often it means only years of study in classrooms, lecture halls, laboratories, and libraries. Not that I do not attach importance to such training—all the facilities of formal education are good and valuable in so far as they provide tools for living and supply a source of facts for understanding life. I should like her to have a college education, but whatever formal education she does have must be reinforced by the education of the heart, and produce in her life those results which Dr. Nicholas Murray Butler, in addressing the women of Vassar College, counted among the essential characteristics of the well-educated woman: “refined and gentle manners, which are the expression of fixed habits of thought and action; the power and habit of reflection; the power of growth; and efficiency, or the power to do.” If these traits are absent, all the formal education in the world will do her no good, but rather will leave her a cold museum of facts and theories instead of a living, breathing, human personality. Let her then, if there be absolute need, dispense with years of technical education, but be sure that the education of the heart is sound. I do not choose to marry a slightly animated encyclopedia.

Pure in Heart

I hardly dare look into the soul of this woman who shall be my wife. It is too pure a thing to be uncovered save with reverent fingers. “Blessed are the pure in heart: for they shall see God.” It seems to me that she has seen God, for she is altogether pure. I do not mean that she is prudish. I mean that her looks, her words, her acts, show that she has zealously guarded the entrance into her soul, and has admitted only that which is pure. Phil. 4:8. While recognizing the evil in the world, she refuses to admit it into her heart, fortifies herself against it, and lives, like Caesar's wife, above suspicion. She has kept herself clean physically and morally, and has strengthened her own purity with such a basic knowledge of physiology and psychology, with such an understanding of life's creative and sustaining processes, that no mere wind of passion can turn her from her course. Her concept of married life makes it a perfect union of the physical, the mental, and the spiritual, each in its proper place and each in its holiest development. To her, marriage is a sacrament, and wedlock the entrance into the holy of holies of heaven on earth.

Of course, my wife-to-be is a Seventh-day Adventist. But she is much more than a nominal member of the Seventh-day Adventist denomination. She is a woman of profound and moving conviction, who

believes absolutely that the advent message is the truth for this time, and whose living, personal friendship with Jesus and power from God reinforce and direct her belief. “To know Christ and to make Him known is her business here.” Such positive religion eliminates all spiritual anemia and moral vacillation, and the desire for change that characterizes our age; it produces stability, clear vision, an abiding contentment, and a deep love for souls. Yes, this wife-to-be of mine is a real Seventh-day Adventist Christian.

A Cheerful Person

And now you may be astonished when I tell you that in my opinion the last trait of character I shall mention is the most important of all—yes, more important than all the others put together. My wife-to-be is a cheerful person. They tell me that an old English newspaper once ran the following advertisement: “Wanted: a traveling companion, Christian preferred, but must be a cheerful one.” I must have a Christian traveling companion on my journey down life's highway, but she must be a cheerful one. When I surprise her in the kitchen, I want to find her singing at her work. When she waves me good-by after breakfast, I want to carry with me the livelong day the radiance of her smile. When I return at eventide, I want to hear her voice of cheer as I cross the threshold of our home. I want my wife to be “a loving and lovable Christian”—lovable because she is loving.

We have come to the end, dear reader. I have found it hard to write, for the more I contemplate the womanhood of my bride-to-be, the greater she becomes. But you have my answer to the question that the editor has asked. This is the kind of woman that I want for my wife.

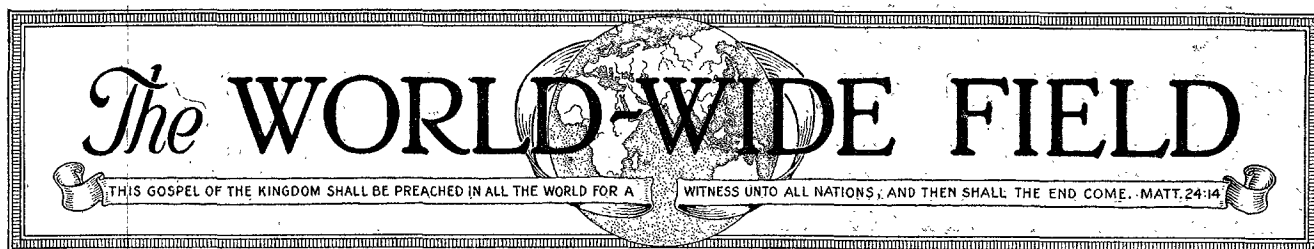
Epilogue

“Success in marriage,” says Rabbi Brickner, “is much more than finding the right person: it is a matter of being the right person.”

After all, marriage must be an adventure in understanding, a partnership in devotion, and I should expect no more from my wife-to-be than I give to her. The responsibility of a home is not hers, it is not mine—it is ours. Therefore as I require of her certain qualities, I make similar requirements of myself, the husband. To do otherwise would be selfish. As I would have her understanding and sympathetic, tolerant and trustful, so I must always be willing to give her the benefit of the doubt and to seek to understand her. As I wish her to be respected in her own right and to be capable of caring for herself, so I must be a man she can respect, and I must make such provision for her care and happiness, that should I be taken from her, life may not treat her unkindly. I demand of her mental growth and heart development; even so, I must stretch every nerve to make God's ideal for me my ideal for myself, and to reach that ideal professionally, socially, and in every other way.

I require her to be a good homemaker; as party of the second part, I must carry my share of responsibility, and not fail to show my constant appreciation or to whisper my “I love you” to her dear heart. I, too, must be economical, punctual, and liberal. I must be thoughtful. As I find in her womanhood response to my manhood, so may my strength of manhood satisfy and complement her eager, trustful, gen-

(Continued on page 25)



Missionary Volunteer Week of Prayer, March 12-19

THE Missionary Volunteer Week of Prayer, appointed by the General Conference as a time for special work for the youth of the church, brings an unusual challenge to parents and church officers everywhere. Even a cursory look at the unfolding events in the world must impress the thoughtful person with the fact that the young people of this generation have become the prizes in the struggle of the nations for power, and that even Adventist youth are more and more being drawn into the current of action which is to end the great controversy. Whatever the church is to do for its youth must be done now. Next year may be too late, even as this year is too late for multitudes of young people who, within recent months, have been drawn into the vortex of disaster in some regions of the world.

Aside from the urgency of preparing our young people for the time of trouble into which the world is being plunged, there are at least four good reasons why the church should make the most of this Missionary Volunteer Week of Prayer to win young people to Christ.

1. Each year brings a new age group to the "age of decision." This age of decision is a crucial period, because it is the time when young people either choose Christ or become Satan's captives. And every year that passes over the head of an unconverted boy or girl, makes him less responsive to the influence of God's Holy Spirit, because the *practice of sin increases the power of sin in the life*. A survey of a large group of people reveals that 55.14 per cent had been converted before they were twenty years of age, and that only 2.26 per cent had been converted after the age of forty. Therefore, conversion of our young people is a matter of urgent importance.

2. The conversion of a young man or a young woman means not only that a *soul* has been saved, but that a *lifetime* has been saved for the service of Christ. And do we need to be reminded that the period of childhood and youth, if lived in union with Christ, is the most favorable time in which to develop Christian attitudes and ideals and acquire the training necessary for strong Christian service?

3. The future well-being of the cause is bound up with the future of our youth. "Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work." M. N. Campbell, at the council for young people's workers last August, said, "The young people constitute the hope of the advent people." A mighty increase in workers both ministerial and lay is possible through the conversion of our youth. In fact, the expansion of our work into new fields, with trying climates, difficult languages, and strange customs, largely depends upon our consecrated youth and their willingness to go.

4. The effect of the conversion of youth upon the church is dynamic. When parents see their children and young people brought to Christ, their hearts are encouraged and stirred with a new faith in the power of the advent message. They are led to cry out as did the grief-stricken widow whose boy was restored by Elijah, "By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." To revive and restore the children and youth to spiritual life is to bring a revival to the church.

So important to the church is the conversion of its youth that the Autumn Council of the General Conference, when planning the work throughout the world field for 1938, gave careful consideration to the work to be done during the Missionary Volunteer Week of Prayer, and the follow-

ing resolution for the guidance of parents and church officers was passed:

"We recommend, 1. That all our conferences see to it that so far as possible each church carry out a strong program for their young people during this Missionary Volunteer Week of Prayer, with church assignments for the ministers and other conference workers; that the week be made a soul-winning effort for youth, and that it be followed up with baptismal classes, and a thorough grounding of the youth in the Christian life.

"2. That where there is no conference worker, the Missionary Volunteer Society executive committee with the church board be responsible for the promoting of these services.

"3. That wherever possible these meetings be held every night during the week.

"4. That the church board and the executive committee of the Missionary Volunteer Society form themselves into prayer bands; that the Personal Workers' Band be enlarged and engage in soul winning, especially getting in touch with those of our youth who are not attending church, and that the names of all these be placed on the prayer list during the week.

"5. That the special material in the *Church Officers' Gazette* be used."

The first Sabbath of the Week of Prayer is the annual Missionary Volunteer Day, when the thought of the church is to be directed to the work of saving and training the young people. It should be a day when God shall "turn the heart of the fathers to the children, and the heart of the children to their fathers." May God make this Missionary Volunteer Week of Prayer a time of rich spiritual blessing to the parents and youth of the advent message.

ALFRED W. PETERSON.

Orlando, Florida

On January 14, F. C. Gilbert began a series of studies on the sanctuary, in the Orlando church. In these studies Elder Gilbert presented the work of Christ as our high priest in the heavenly sanctuary in a new setting, which stirred the hearts of all in attendance. Night after night he was able to show, from the types and shadows of the earthly sanctuary service, how great is the love of God to lost men. We all received a greater vision of Christ's mediatorial work in the heavenly sanctuary, and were made to realize that in this antitypical day of atonement we must afflict our souls and come out from the world and be separate. A real spirit of revival was manifest in all the services.

On Sabbath, two meetings were held. In the forenoon, Elder Gilbert digressed from his series and preached a stirring sermon on what it means to be a Christian. He emphasized the fact that when we go contrary to God's commands and try to cover up our disobedience, we are deceiving our own selves and not God. All things are open before Him. About thirty came forward for special prayer, and at the close of the series several who had not as yet accepted the message signified their desire to join God's remnant people, by standing to their feet while prayer was offered for them. This was indeed a blessed occasion which will long be remembered by all who attended the good meeting.

The church was crowded at every service. On the last night, 412 were in attendance. We greatly appreciated Elder Gilbert's visit to our church, and feel that a new spirit of consecration has taken possession of all our people here.

W. S. LAWRENCE.



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Central European Division, Section II

THE first winter council of the Central European Division, Section II, was held in Vienna, Austria, December 20-26. W. H. Branson, vice-president of the General Conference, and president of Section II, Central European Division, presided over the meeting. W. H. Williams, undertreasurer of the General Conference and treasurer of this Section II, and O. Schildhauer, auditor for Sections I and II, were present. We were happy to have A. Minck, president of Section I of the Central European Division, with us. M. Busch, G. Seng, and L. Schneebauer, of Section I, joined us in counsel. The various unions and mission fields of our division, with the exception of Greece and Turkey, were all represented at the council. We also had the local conference presidents of Austria, Czechoslovakia, and Hungary with us. Many of these brethren had never attended a division council before, and they were greatly pleased to have the opportunity of getting acquainted with their fellow workers from other parts of the world field.

As this was the first meeting of the division council, it was necessary to cover a great amount of work bearing on the new organization and the future policies of administration. Under the capable leadership of the chairman, we were able to attend to all the business in the allotted time. The special counsel from Brother Minck and the other representatives of our sister division, was a great help to us in dealing with many matters that needed attention. The council was an evidence of the good spirit of cooperation and mutual helpfulness that exists between the two sections of the Central European Division.

The reports from the various fields brought great cheer and encouragement to the brethren. G. Keough, superintendent of the Arabic Union Mission, certainly sounded a note of courage as he assured the council that he was determined to go back to his field to address himself as never before to the great Mohammedan problem. In his report

he spoke of a number of very excellent interests in the advent message. He appealed to the council to supply his field with strong leaders as soon as possible, to fill the many vacancies that had occurred in recent years.

F. F. Oster, for many years superintendent of the Persian (Iran) Mission, was able to render an encouraging report from that very difficult field.

L. Michnay reported for the Hungarian Union, of which he is the president, and J. Doubravsky gave us a very cheering report from his union, the Czechoslovakian. We had also one of our missionaries from Tanganyika, R. Reider, to represent that field, and to bring us a firsthand report of his section of the Tanganyika Mission. We are sorry that arrangements could not be made in time to have A. Sprogis, the superintendent of the Tanganyika Mission, with us. Brother Sprogis was only recently elected to that position.

Our work in the Bulgarian Mission received special attention at the Vienna council. We have a growing work in that field, and K. Sohlmann, in reporting for the field, could testify of good progress during the past year. Some recent laws affecting certain religious organizations in Bulgaria, made it necessary for the officers of the division to make a trip to Sofia, the capital of the country, immediately after the council to get in touch with government officials and arrange for the future welfare of our mission work in that country. Satisfactory arrangements could be made with the Bulgarian government, and we have the assurance that we shall be able to continue with our work there without fear of trouble. In the other two Balkan countries—Greece and Turkey—the way is opening for a stronger work than we have been privileged to see thus far. The Lord has helped us to find men with the required citizenship, who can do active work in these promising mission fields.

As the council closed and the leaders of the various fields turned their faces toward their respective responsibilities, they rededicated their lives to more fruitful service than they had given thus far. To the appeals for the accomplishment of greater results, made by Elder Branson and

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Other subjects of importance will be presented. We earnestly appeal to our readers to extend the benefits of this offer to those who do not have the REVIEW. Some of this class may be found in nearly every church. You could place nothing better in the hands of your friends and neighbors. Let them see what this movement is accomplishing throughout the world.

others who led out in the various meetings, they responded wholeheartedly. All who were present believed that a very satisfactory, although only temporary, solution had been found for the future administration of what was formerly the Central European Division. We believe that the work of God in Section II, as well as in Section I, of the Central European Division will greatly prosper under the leadership that has been provided by the new form of organization.

H. L. RUDY,

Secretary, Central European Division, Section II.

The Southern European Division

Notes From the Paris Meeting

"THE isles shall wait for His law." L. Beer's report for the Italian Union listed several believers in Sardinia, that great island off the west coast of Italy. This is our first report for Sardinia, where work is now to be carried forward. Another island, historic Sicily, seems to be our most fruitful field in Italy.

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Speaking of the blessing of the industrial system in education, Professor Walther told us of a leading professor from Switzerland who visited our Collonges school, in France. He asked: "Do those young men whom I see working in the garden in overalls study theology?"

"Yes, certainly," he was assured.

"That is fine," he said; "I wish we could apply the same method in our work."

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Instead of organized and competitive sports that consume much time and distract the student, visitors to our schools in all lands see productive work made a very part of educational routine. They recognize this as something distinctive and admirable. We know how the Spirit of

prophecy held us to this way until we found the path; and our schools find in it the very intellectual and character-building elements that we were assured of in those instructions of our early history.

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Before the budget committee retired, at the Paris meeting, to consider appropriations for 1938, the various union leaders were asked to state special needs. D. Florea (Rumanian Union) was first to rise. For one thing they needed a larger working capital, having had only a thousand francs.

W. G. TURNER (of the General Conference): "What is this about a thousand francs? That is only \$35."

D. FLOREA: "Yes; that is all we have had. Sometimes workers have had to wait two weeks to get their monthly wage."

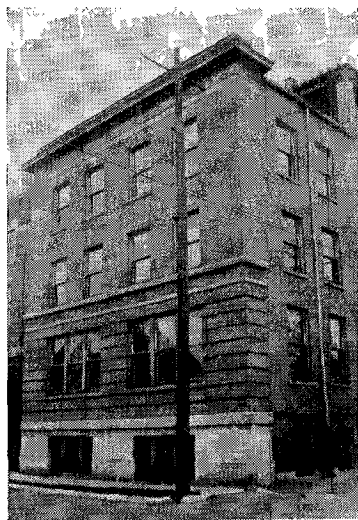
The report on the budget for 1938 suggested adjustments for securing a larger capital. But with 18,000 members to shepherd, the workers themselves have sought to make their resources stretch to the very limit. It was agreed that with increased membership and a rising tithe, they must plan to provide a bit more for these workers' families. It is a stirring picture of soul-winning activity that we get here, with a background of opposition and often violence, as in apostolic days.

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Strangely the priestly methods in some parts of Southern Europe carry all the flavor of the Middle Ages. In one place in Italy, we were told, a priest was actually selling the people tickets to Paradise—for a lira (worth about five cents).

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Still the colporteurs are sowing the fruitful seed of our publications in the Catholic fields of this division. F. Charpiot, leader, told of one colporteur who brought in thirty new believers, and of another who brought in forty. "In Rumania, in two years," he said, "one colporteur has



Indiana Conference Office

seen seventy-eight members brought in by his work. The report of our president has spoken of our joy in seeing the truth enter new islands of our division. But remember, it was our colporteurs who first planted the fruitful seed in the Madeira, the Azores, Réunion, Sardinia, and St. Thomas. Of the churches in Yugoslavia, thirty-three were raised up by colporteurs." St. Thomas is an island off the Guinea coast of West Africa. The truth has gained a foothold, and A. V. Olson entered an earnest plea for this new field. Provision

was made to place a worker there.

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Priestly opposition hinders, but does not stop the work of the Italian colporteurs. In one town the priest had the bells rung to call the people to chase out the colporteur, who had to flee for his life. Another reported a police commissioner as saying: "It does not matter to me if you sell your books here, but I have a telephone message from the Vatican itself, telling me that we must not allow you to sell your books." Yet twenty-two baptisms in Italy last year were the results of colporteur work. W. A. SPICER.

Indiana Conference

THE State of Indiana was included with Michigan in the first organized conference of Seventh-day Adventists, but was not made a separate conference until 1872. The churches in the northwestern part of the State were brought into being by the Illinois Conference, and those in the north and east part of the State by the Michigan Conference.

The conference has had its financial difficulties, but has gradually made progress. At the close of the third quarter of 1937 the constituency reached the 3,700 mark.

Many of the counties in the State have no organized churches, and some have no Seventh-day Adventists in them. There has been for some time a desire on the part of Indiana to enter these counties, and within the last two years eleven of these counties have been entered and church organizations formed. At the present time thirteen church buildings are in the process of construction or have been purchased.

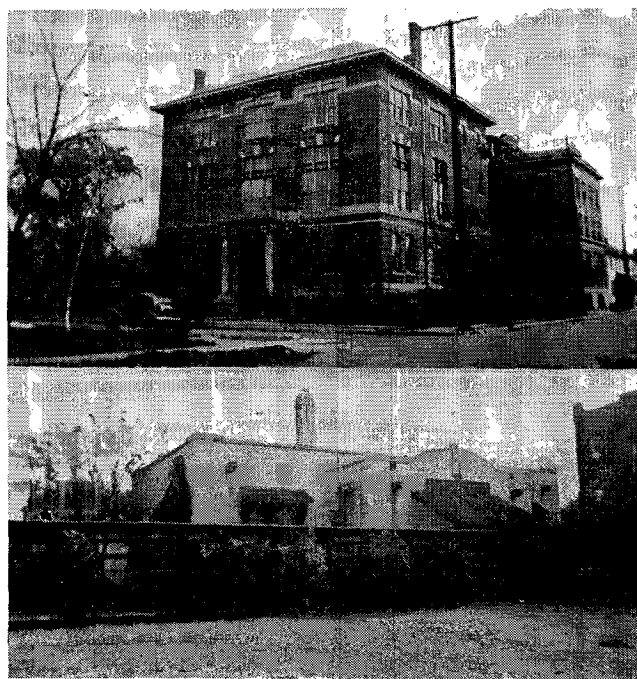
The three Indianapolis churches, two white and one Negro, have outgrown their quarters. The Negro church was sold, another property has been purchased, and it is expected that a new church building will be erected during the summer of 1938. The South Side (white) church is being enlarged, and the North Side church was fortunate in securing a property from the Butler University. We believe such a purchase of property is a fulfillment of the statement in "Testimonies," Volume VII, page 102, which reads as follows:

"The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will, in God's providence, invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers, and will secure valuable property for use in educational work. They will plan and manage with humility, self-denial, and self-sacrifice. Thus men of means are unconsciously preparing auxiliaries that will enable the Lord's people to advance His work rapidly."

The property has a 320-foot frontage, and is only two blocks from our former church known as the Twenty-third Street church, which was abandoned two years previously because of its being too small. It has a kindergarten build-

ing, a double dwelling house, a modern, fireproof, steel-and-concrete construction church school building, large enough to accommodate 120 students, with kitchen, and in fact a complete dining-room outfit, and school desks. In front of the building is a large ground for recreation. The property also has a three-story building besides basement, of brick and concrete construction, where the church has a commodious auditorium, with rooms for all the auxiliaries of Sabbath school and church conveniences, a first-class heating plant, and rooms for the janitor. Two floors of this building are devoted to the Indiana Conference office needs.

The property was bought for \$27,500. The initial payment was \$10,000, the remaining \$17,500 to be paid in seventeen payments. The first five payments are \$1,100 each, and the last twelve payments are \$1,000 each, at four per cent interest. These buildings have been examined by General, union, and local men, and by the city inspector,



Upper: North Side Indianapolis Church
Lower: Indianapolis Church School Building

in company with the fire chief, and without exception the opinion is that the conference and the church could not better themselves with \$250,000.

We believe that this property has come to us as an answer to prayer. Our courage is good, and we are looking forward to the time when the constituency in Indiana will be double what it is today. S. E. WIGHT.

~ ~ ~

Indian Work in Arizona

"FOR many decades the Indians were thought of, and they thought of themselves, as a dying race. Numerically, they were dying. . . .

"Then very gradually, but unmistakably, the Indians' life-tide seemed to turn. The critical change goes back a decade and a half, or longer. . . . Indian laws had presumed the cessation of Indians. The changed law presumes their permanence and their increase." We now think of Indians as "increasing, not dwindling; of property holdings increasing, not continuing to melt away; of cultural values preserved, intensified, and appreciated and sought for by the white world, and no longer treated as being insignificant. . . .

"The population record alone is an impressive one. Indians are increasing faster than any other group in the United States. . . .

"From 1887 to 1932, the average diminishment of Indian land holdings was two million acres a year. Now, an increase is recorded at the rate of hundreds of thousands of acres a year. . . . Their economic level is still the lowest in the United States." However, this situation is changing for the better. "The nascent Indian spirit" is shown by

their "eager response . . . to the opportunity to work, and their faithfulness and technical capacity when employed."

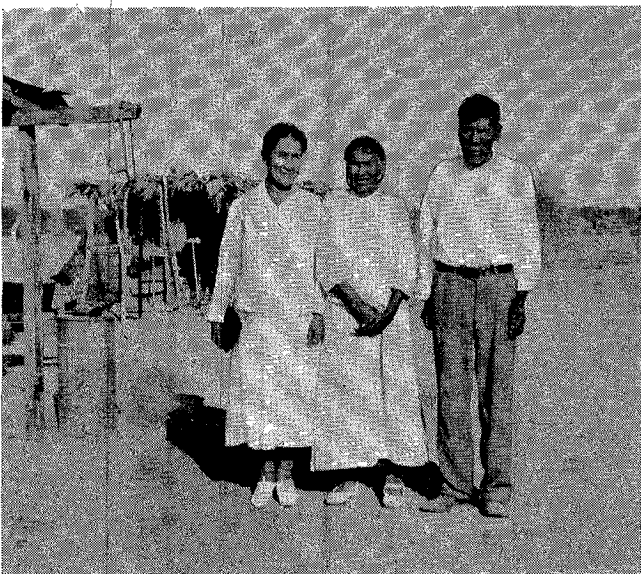
The foregoing extracts gleaned from the Commissioner of Indian Affairs' report for the year 1936 will doubtless come as a bit of surprise to those who have been accustomed to thinking of the Indian race as quite an insignificant part of our national population. Another interesting item is that those Indians still under the supervision of the Department of the Interior, reported an income for the year 1935 of \$2,760,522 from cattle, sheep, and goats alone. I do not have a report of other incomes for that year, but evidently they were proportionate all along the line. However, many of these groups are still destitute of the common necessities of civilized standards of living.

A Growing Population

The Indian population in the United States, exclusive of Alaska, as reported by the Commissioner of Indian Affairs January 1, 1936, was 334,013, or about a third of a million. This does not include all Indians, however, such as the Yaquis and other groups and individuals not officially enrolled under the department. Ethnologists have estimated that the total Indian population will reach a million by 1942.

"Arizona has more fullblood Indians than any other State. More than fifty-two per cent of all fullblood Indians are located in Arizona and New Mexico." In Arizona, the main tribes represented are the Apache, Chemehuevi, Cocopah, Havasupai, Hopi, Maricopa, Mayo, Mohave, Mohave-Apache, Navaho, Papago, Pima, Walapai, Yavapai, Yuma, and Yaqui. One of our interested readers is a member of the Opetah tribe of Old Mexico. This man's faith in the God of heaven is remarkable, and is as simple as the faith of a child. Another, a baptized member, is a representative of the Tarahumares of Old Mexico—that tribe noted for its swift runners and primitive pagan customs.

Notwithstanding the fact that other denominations have been carrying on Protestant mission work among several of these tribes for thirty years or more, the old paganism is said to be increasing. Some of the students returning from government Indian schools, are becoming priest-medicine men. Among one tribe, not included in the Federal Government statistics for the Department of the Interior (since they migrated across the border from another country about a generation ago, and therefore have no legal standing among the native tribes of this country), a real funeral is commonly reported to be celebrated each year at the time of their annual spring festival. Other groups who have been under the influence of the Roman church for the last three hundred years, are reported to enact actual crucifixions at Eastertime each year. But here, we draw the curtain. It is too heartrending to proceed further. We simply speak of these experiences that we may better understand the great need among these long-neglected tribes.



Sister Roman, One of Our Lay Bible Workers, With an Opetah Indian and His Yaqui Wife, Who Are Studying the Message, and Are Convinced That the Master's Coming Is Near

Our Greatest Need

We appreciate the interest and loyal cooperation of both Indian and white lay members in the distribution of literature, in visiting, and in preaching and teaching the message among several of the Arizona tribes. Our greatest material need at the present time is a Bible school where mature Indian young men and women can be trained to give Bible readings, to act as lay leaders, some to enter the colporteur work among these tribes, and some of ability to be trained for the ministry. We may never be able to send many of these youth to our advanced schools already established, but some could be given a two-year intensive course in a local Bible school to fit them for lay preaching and other missionary work. Other organizations, both government and denominational, have long realized this need for trained native leadership, and have for many years operated Bible and other schools to meet this need. We have attempted to meet the need in a small way by conducting Bible classes at our Maricopa Indian chapel, but these classes are accessible to but one group of Indians. A Bible school should be located near a community where mature, adult Indian students could get work to support themselves while in attendance. This method has been followed by other organizations with success.

In conclusion I wish to call attention to the unfinished work and its needs among these many tribes. I know something of the needs of the other great world fields. My only sister is giving her life in faithful service in war-torn Shanghai, China, and I am glad that her heart is in that work. We must not neglect the fields beyond the seas. But when we think of the heathen in faraway lands who we are told are bowing down to gods of wood and stone, let us not forget that some are doing that here. And when we are told of pagan priests in those lands who hold communion with devils, do not forget that pagan priests are doing that here. And when we are told of parents in some of those distant lands who are offering their children to Moloch, remember, my fellow believers in this last, solemn, warning message, parents are doing that here too! May the Master grant us more than human wisdom, that we may know how most effectually to carry this last message of hope to the many unwarned tribes of our own fair homeland.

ORNO FOLLETT.

Thirteenth Sabbath Offering Overflow

THE overflow of our Thirteenth Sabbath Offering to be taken on March 26 will go to Madagascar and the islands of the Indian Ocean.

Madagascar, a rich, picturesque, mountainous island about 250 miles off the east coast of Southern Africa, has a population of 3,853,300.

In 1818, the London Missionary Society sent a group of missionaries with their families to Madagascar. The moral and sanitary conditions on the island were so low that within six weeks all had perished but one. Two years later, in 1820, several missionaries joined him. As the country had no written language, the task of creating a grammar and a vocabulary was undertaken. In the same year, these missionaries published the Gospel of St. Luke and also opened several schools.

As a result of the improvement accomplished by these missionaries, Radama, king of the island, sent ten picked youths from his subjects to England to be educated. The impetus of the work started by the few missionaries gained momentum, so that by 1830, 5,000 copies of the complete New Testament had been distributed. However, just as things were progressing smoothly for the dissemination of the truths of the Bible, King Radama died. Schools were immediately closed by Queen Ranavalona, the bitter enemy of the new religion. She issued a decree in 1835, stating that all who met for worship must renounce their religion within a month, or else suffer the consequences. All missionaries were immediately banished, and the work was cut off.

There are no more glorious annals in the history of Christianity than those of Madagascar. Missionaries, before leaving, buried all available copies of the Bible; oth-

ers were secreted in hollow trees and in caves. Rough copies were made by hand and passed from disciple to disciple. It was my privilege a short time ago to visit the British Museum in London and view some of the work of these patient, untiring laborers, many times written under the flickering, dim light of torches and candles. These testimonies, faded with age and stained with blood, remain a monument of these faithful workers for God's truth.

Under the rule of this ruthless despot, those who refused to worship idols were cruelly tortured. They were sold as slaves, forced to toil in chains; others were suspended head downward, and boiling water was poured over their nude and beaten bodies; others were thrown from cliffs; many more had their tongues scared and torn from their mouths and their bodies ripped, limb from limb, with only such cruelty as the savage knows how to inflict.

Even with these terrible restrictions, converts were won to the standards of Christianity. Just as the blood of the martyrs had been the seed of the Reformation, so the suppression of the Madagascans proved to be a blessing. Their courage in the face of death was an example that converted many of the spectators.

The courage of the faithful Christians was rewarded. The brutal queen soon died, and with her death, the reign of terror ended. Missionaries were permitted to return to the island, and the work continues to grow.

Do we who are in the homeland wish to see the work in Madagascar and the islands of the Indian Ocean progress? We may answer this question on March 26, when the appeal for the Thirteenth Sabbath Offering is made.

DONALD W. MCKAY.

Salem, Oregon

ON Sabbath, December 18, opening services were held in the new church building recently completed in Salem, Oregon. E. K. Slade, union conference president, spoke at the morning service, and E. L. Neff in the afternoon.

We were fortunate in securing an excellent location for the church. It is situated on a prominent residential street just five blocks from the location of the old building and one block off the street on which the Canada-to-Mexico highway is routed through the city.

We did all that was possible to keep the costs down to the minimum, and at the same time to provide a building adequate to suit our needs, with our growing congregation. The building is of simple design, and yet the interior and the auditorium are beautiful in arrangement and in their simplicity. The building is 102 feet long. The main auditorium and balcony have a seating capacity of 725.

Besides raising \$10,000 for the building fund last year, we went well over our Harvest Ingathering goal, turned in

to the conference treasury a total of \$5,047.75 for missions, \$12,922.27 in tithes, and, in addition, gathered \$3,851.21 for local missionary work and running expenses of the church and church school.

Our courage is good in the Lord, and we look forward to His continued blessings during this new year, and humbly yield ourselves to His leadership in service.

L. E. NIERMEYER.

British Union Colporteurs' Conference

God has been richly blessing the labors of our faithful colporteurs in the British Union, for 1937 was one of the best years within recent experience. The reported colporteur sales show a gain of \$6,250 as compared with 1936. This fact has brought great courage to the whole colporteur force.

More encouraging still has been the fruitage seen in souls won to the message. During this past year the "follow-up" plan has been fostered, and hundreds of people have been receiving free literature through the mails after the colporteur has delivered his book. We now know of twenty persons keeping the Sabbath and of forty-seven definitely receiving regular Bible studies as a result of this evangelistic endeavor through our literature ministry for 1937.

With these facts in mind our British Union colporteurs gathered together at Stanborough Park, Watford, on January 12, for the opening of the annual colporteurs' conference and institute. The meeting lasted eight days, and in many respects it was a remarkable gathering. Naturally a note of praise and thankfulness to God was sounded from the beginning, this note being maintained throughout the meeting.

L. A. Vixie, publishing secretary of the Northern European Division, gave excellent help in general instruction and spiritual ministry. Our union president, H. W. Lowe, and other local workers brought messages of counsel and cheer that were much appreciated.

An outstanding feature was the deep interest taken in the round-table talks, at which experienced colporteurs presented papers on given subjects relative to their work. Such topics as "Avoiding Controversy," "Approaching Christian Workers," "Methods of Approach," and kindred subjects were ably dealt with. The free discussion which followed was very beneficial.

At the Sabbath afternoon colporteurs' symposium, thrilling experiences were related by eight colporteurs, revealing God's overruling power and guiding hand in their ministry. Constantly evidence is forthcoming that God has a



Group of Colporteurs in Attendance, Stanborough Park, Watford, England, January 12-20, 1938



Colporteur Institute, Potomac Conference

special care for His workers, and even though it be "after many days," their labors are blessed with fruitage.

An excellent body of recruits was in attendance at this meeting, as the accompanying picture reveals, and a record number of our regular colporteurs responded to the invitation.

High goals have been set for 1938. Under the blessing of God our literature workers in Great Britain are determined to make it the best year in their history.

We ask an interest in your prayers for these gallant men and women who carry the printed page to the millions in the British Isles.

G. D. KING.

Past, Present, and Future

SOME one has said that the greatest thing in all the world is the third angel's message, and the greatest work in all the world is to win a soul for Christ. As we review the work of the literature ministry in the Potomac Conference for the past year, we are persuaded that the Lord is stretching forth His arm to redeem the honest in heart in a large measure through the work of the colporteur.

The Lord has certainly blessed us in more ways than one. For instance, we have four colporteurs who reached a total of five hundred large books delivered. These same colporteurs delivered hundreds of other books and magazines. Just what this will mean toward winning precious souls for Christ's soon-coming kingdom cannot be estimated.

All will be interested to know that one of our students delivered in old Virginia \$1,100 worth of books during the vacation period this past summer. Our actual gain in deliveries for the past year was \$5,000. As a result of the bookwork of one young woman, twenty-five new converts were won in Richmond recently.

We have set our goal for larger achievements this year, and to make this possible we are praying that many others may go into the harvest field to work. We are confident that the group of workers in our field will accomplish larger things in the future months that lie before us than have been accomplished heretofore.

Our colporteur school has just closed, and forty or more are returning to their respective fields of labor. The accompanying picture shows what a fine group was in attendance at the school. Many of these are new workers. We ask an interest in your prayers in behalf of our colporteurs, and we trust that they may have the joy that comes to those who engage in this soul-winning ministry.

F. E. THUMWOOD.

AMID the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the word of God, and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life.—"Messages to Young People," p. 247.

Miscellaneous Languages East and Swedish Department

At the close of each year we generally review the results of our endeavors during the year. A retrospect of 1937 in the work of the Miscellaneous Languages East and Swedish Department, reveals many evidences of God's signal blessings upon the strenuous efforts of the workers in this department.

The Miscellaneous Languages Department workers of the Eastern Section baptized 155 and received 16 on profession of faith, a total of 171 during 1937. The Swedish workers baptized 107 and received 23 on profession of faith, a total of 130. The grand total was 301. The meaning of these figures cannot be understood by those who have had no experience in soul winning among some of these nationalities. In speaking of his problems, at a recent local conference workers' meeting, one of these national workers said that they must work about two years to cut the ties of blood and friendship, and to neutralize the power that social and religious influences exert on the lives of his nationals, before they can expect that they will attend public religious services or permit a Bible study to be held in their home.

In 1936 the Miscellaneous Languages East churches gave \$40,946.03 in tithe and \$28,508.98 in offerings, and the Swedish gave \$56,354.05 in tithe and \$46,287.77 in offerings, or a grand total of \$172,096.83. This does not, however, represent all that was given by these nationalities, as many of them belong to English churches and give their tithes and offerings through these. The financial reports received for 1937 indicate that there will be more than a 10 per cent increase over 1936, or a total of approximately \$187,000. It may exceed this, as 1936 showed a 15 per cent increase over 1935.

We are especially grateful that our large Portuguese church in New Bedford, Massachusetts, succeeded last year in providing their own church home. A large building was bought from the Salvation Army, with a commodious auditorium on the main floor, and a young people's auditorium in the basement. The second floor has several spacious, well-lighted rooms, two of which are used for their large two-teacher church school. The Taunton and New Bedford Portuguese churches operate a joint junior academy at East Taunton.

In 1936 there was not a child or young person in the French church in Montreal, but when the English and French churches opened a joint church school last autumn, fourteen of the twenty-eight children who enrolled were French. It was found, however, that most of these children understood little or no English. It therefore became necessary to divide the school; so we are this year conducting the first French elementary church school in this country. The French church also sent two young people to Oshawa Missionary College.

During the past year we again began work among the Indians in Ontario. The results have been most gratifying.

The nationality churches have used an increasing amount of both foreign and English literature during the past year.



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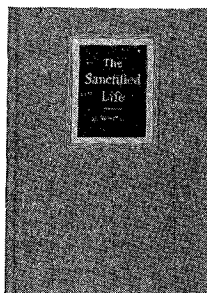
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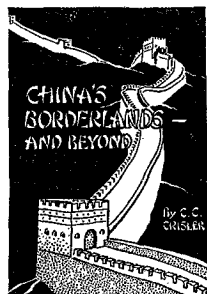
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However, many of these nationals live where they cannot be reached by those of their own nationality. We therefore appeal to our English churches to use our foreign literature in their neighborhood. This, according to the Spirit of prophecy, is God's way to reach these benighted people with the truth for our time. Literature in the various languages can be obtained through the local conference Book and Bible Houses.

H. O. OLSON,

Associate Secretary, Bureau of Home Missions.

God's Messengers

BIBLE SOCIETY colporteurs in Japan are on the go all the time, because the objective of the society is to push the Scriptures into every home of their respective territories as speedily as it possibly can be done. Therefore, colporteurs have no time for lengthy conversations at the homes. But, as I have gone through villages day after day, meeting various kinds of people, it has never been possible to canvass as many houses as planned for the day. It is true the younger generation can read; but there are the sick, the blind, and the aged who need shepherding. Unless the younger generation has been touched by the saving grace and love of Jesus Christ, it does not take the trouble to read these books to the unfortunate in their homes. Therefore, colporteurs who are full of the grace and love of God, burning with zeal for the salvation of souls, feel compelled to give considerable time to some of the homes they visit. A colporteur burdened for souls forgets himself. He forgets time. His watch is seldom consulted. He forgets meals in taking advantage of his opportunities with needy people. I have often found myself five, six, or more miles away from the lodging place after the sun had set, and the darkness of night fast overtaking me as I trudged back. After ten or twelve hours of arduous labor in the villages, I reach the inn at eight o'clock or later, so tired that I can hardly remove my shoes. With real difficulty I ascend the steep, rickety stairs to my room and drop almost like a shot man on the matted floor, to relax fifteen or twenty minutes before taking food. I am too tired to eat.

No laboring man works harder than a fully devoted, consecrated Bible colporteur! And he is not working to make a living and support a family. That is incidental. He is not working for the Bible Society. He is working for God. He wears himself out, and burns up with zeal in the effort to get people in touch with the living Redeemer, Jesus Christ. He knows he can never meet those folk a second time, as he is ever pushing on to countless uncanvassed homes; and he must do his best to give them even a little glimpse of the Lord Jesus. It is a tremendous work, but at the same time a glorious task! He is happy in it, as he has the assurance that it is well pleasing to God.

Now, the reader may want to ask: "How about the immediate fruitage of such earnest work? Are not some souls won to Christ during the first contact?" Yes, thank God. The following incidents, while adding color to what I have pictured above, will bring joy to the heart of every lover of the Bible and the souls of men.

One of our older colporteurs found an elderly woman at a certain house hard and intractable. Starting to leave, he discovered a very pale face looking out between the *shoji*-sliding paper windows—of a small house a few yards away. "What is the matter with that man?" he asked.

"He is incurably sick—a hopeless case," she exclaimed.

"Is that so? How sad! I must have a talk with him."

She protested, claiming it was absolutely useless. "Don't you do it; it is dangerous," she added.

But God's witness rushed over to the poor man, and, learning he had tuberculosis, spoke kindly to him. "Have you found salvation?" "No," was the answer. Then without hesitation, the colporteur removed his shoes, and pushing the sliding paper door back, his eyes fell on the words on the opposite wall: "No admittance." The warning was disregarded, and our worker plunged into an intimate conversation with the old man.

The story is too long to give in detail. Suffice it to say, God's messenger, with deep earnestness and tenderness of heart, dealt with the perishing man. It was found that in earlier days he had heard the Christian message, and was therefore able to accept the truths and promises of God which were read from the New Testament. Then both bowed and wept, and poured out their hearts in gratitude

to Jesus. The greatest of miracles—a man born again—was performed. The relationship which began between these two men possibly can be imagined, but cannot be explained. Physically, they had to separate; but spiritually, they are united in the Lord Jesus forever. The hard old woman, watching our worker's actions and noting his zeal, first thought he was insane; but, upon seeing what happened, her cold heart melted. Expressions of gratitude came over her lips for what our colporteur had done for the sick man.

Later, a letter indicated that the old man was in vital touch with the Lord Jesus, and our follow-up worker, through correspondence, has had the great pleasure of leading him on in the nurture of the Lord.—*Karl E. Aurell, in Bible Society Record.*

Notes From Central Europe

It was interesting to note the opening of A. Minck's annual report, as we gathered at the division council meeting in Berlin, in December. These are stirring times, religiously, in Europe. But our brother surely sounded the keynote of joyful trust in God. His report opened with verses from the forty-sixth psalm, "God is our refuge and strength," etc., and to this he added the comfort and courage of those familiar paragraphs from the Spirit of prophecy on God's overruling care: "The world is not without a ruler. The Majesty of heaven has the destiny of nations as well as the concerns of His church in His own care."

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The report expressed thankfulness for the measure of religious liberty obtaining, by which, he said, "the three-fold message has been publicly proclaimed the last year by 431 preachers, in chapels and church halls, and with success. In the first three quarters of the year, 906 new souls had been received." The tithe had been increased, a mark of faithfulness in times like these.

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It was really a striking figure that the report of H. Böx, veteran colporteur leader, brought before us. In Germany alone, 262 book evangelists, as they call them, were in the field. Under the circumstances, these workers are selling magazines, periodicals, and smaller things, with a fine health book as a leader. But they are spreading the light. Brother Böx showed us a form issued by the government news and periodical circulation department, which he is authorized to give to every regular worker, showing that so and so is officially authorized to spread the literature.

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The experience our brethren and sisters have gained these years in home missionary and Ingathering work has given them an efficiency that the government welfare department has come to recognize. That department has appointed our Sister Hulda Yost to represent this work a number of times in conventions even outside Germany. The winter relief work was in full operation in December. Our brethren and sisters are active, selling the stamps that represent funds for welfare relief. A certain percentage of the proceeds is returned to our churches for administration in relieving needs. While we were in Berlin, a notice was published in an official organ of the government, speaking appreciatively of the part Seventh-day Adventists have taken in this work.

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It was a good word that M. Budnick, president of the East German Union, gave us in Berlin. The union headquarters are at "Advent Haus," in this city. He said: "There has come an increasing interest to hear the gospel message. Our evangelists find the public lectures so well attended in various parts that they must secure larger halls. The outlook for the winning of souls is better than for a long time."

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A new interest in the temperance question on the part of the authorities was greeted with thankfulness by our division workers. There is a real effort to make known the injurious effects of alcoholic liquors. By what I saw of publications from our Hamburg press, I gathered that

our brethren are making use of the opportunity to spread helpful information on health and temperance. By every possible means, on the right hand and on the left, our brethren are pushing on the soul-winning work.

W. A. SPICER.

Signs of National Apostasy

FOR years we have seen repeated attempts made by the National Reform Association, the Lord's Day Alliance, and numerous other religious reform organizations to commit Congress to the enactment of compulsory Sunday-observance legislation. More than 150 such attempts have been made during the last fifty years, since the first Sunday-observance bill was introduced into Congress in 1888 by the National Reform Association, but the Religious Liberty Association, under God's blessing, has been instrumental in helping to defeat all these measures.

The present seventy-fifth session of Congress has been most fruitful in producing contemplated legislation which, if enacted into law, would lead to the utter repudiation of the Constitution. We mention only a few of such attempts during this session of Congress: Two compulsory Sunday observance bills were introduced and are still pending. Two educational bills were introduced, aiming to appropriate \$800,000,000 in the aggregate to public and parochial schools.

More than 150 bills and resolutions are now pending in Congress, all of which contemplate altering our Federal Constitution, fundamentally. More than thirty of these resolutions go so far as to deprive the Supreme Court of the United States of the right to declare a single act of Congress unconstitutional. If any one of these thirty-odd resolutions should be enacted into law by Congress, and Congress should enact a law which was in direct violation of the First Amendment of the Constitution, or any other provision of our fundamental law, the people of the United States could no longer flee to the Constitution or to the Supreme Court as a last refuge for protection. The Constitution and all its guaranties of civil and religious liberty and of human rights could be trampled underfoot with impunity by Congress, if it so elected, and the people of the United States whose natural and God-given rights were overridden by Congress, could no longer appeal to a higher authority for protection. The only thing they could do would be to elect an entirely new Congress pledged to undo what the former Congressmen had done. But if Congress should do as some other lawmaking bodies have recently done in other countries,—set aside their constitutions and declared in favor of a dictator, and given him power to suspend all elections and all sessions of their legislative bodies,—then the people of the United States would become the helpless slaves of an absolute dictator, perhaps well fed, but no longer freemen in a democracy.

Some may think that we have no Congressmen who would go to such dire lengths in repudiating the fundamental principles of our government. But such an assumption is unfounded. In the last few weeks four most dangerous bills were introduced, showing that some Congressmen are willing to go the full length in repudiating every constitutional guaranty of human rights as well as the freedom of the conscience in religious matters.

Bill Imperils Freedom of Press

One bill, entitled H. J. Res. 519, was introduced, which, if enacted into law, and sustained by the Supreme Court of the United States, would completely destroy the freedom of the press and the free circulation of literature through government channels, namely, the mails. This bill forbids under a penalty of \$5,000, or imprisonment for five years, "or both fine and imprisonment," the sending through the mails or taking from the mails "all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, and every article and thing designed or adapted or intended to cause racial or religious hatred or bigotry or intolerance." This bill aims to control not only "domestic" but "foreign" mail, relative to this matter.

If such a bill should become law, we would be transported back to the Dark Ages, and no one would have any more freedom to write and publish anything of an antagonistic character against the doctrines of another or his own church than he had in medieval times. An attempt

to bring about unity of faith by law in the Roman government, when the church and state were one, was what produced the Dark Ages, the worst period of religious persecution the world ever witnessed.

But here is another bill, introduced at the same time, which covers still more ground. This bill, entitled H. R. 8350, makes it a felony, next to treason, to oppose "any particular race or religious creed" under certain stipulations. The bill provides:

"That any native-born citizen shall be guilty of a felony and, upon conviction, shall be punished by a fine of not more than \$5,000 or by imprisonment for not more than two years, or by both such fine and imprisonment, if such citizen—

"(1) Advises, advocates, or teaches, or causes to be taught, advised, or advocated, or who is a member of or affiliated with any organization, association, society, or group that advises, advocates, or teaches, or causes to be advised, advocated, or taught principles of government based in whole or in part upon opposition to or discrimination against individuals of any particular race or religious creed.

"(2) Writes, publishes, or causes to be written or published, or knowingly circulates, prints, or displays, or knowingly causes to be circulated, distributed, printed, published, or displayed, or knowingly has in his possession. . . .

"(3) Knowingly gives, lends, or promises to give or lend, money or anything of value to be used for any of the purposes specified" above.

This bill, if enacted into law, would destroy the constitutional freedom of both free press and free speech. This bill does not prohibit the teaching of principles of government which are antagonistic to the government itself, or antagonistic to the Constitution, but which are in "opposition to or discrimination against individuals of any particular race or religious creed." Neither does it prohibit naturalized citizens or foreigners from teaching what would make the "native-born citizen" "guilty of a felony." Just why this unequal protection of the laws is denied the "native-born citizen" is not disclosed in the bill itself.

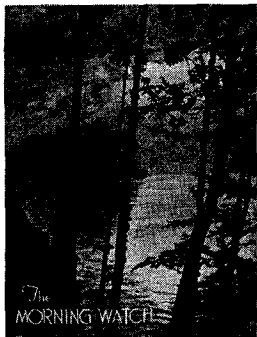
This bill covers everybody but "foreign-born citizens."

You may not be guilty yourself of violating any of its provisions, but if you are in any way affiliated with any organization or group, or you perchance should make a promise to give or lend money to any organization or group which opposed any "individual of any particular race or religious creed," you would, upon conviction, be fined \$5,000 or imprisoned for two years or both.

Let us analyze this bill in its broad provisions, and see what all it covers. Under this bill no "native-born citizen" can teach, advise, or advocate principles of government in opposition to a "religious creed." Suppose there is a church "creed" which favors a union of church and state, a censorship of the press and of speech, and State aid for religious institutions, and restrictions placed by law upon the free exercise of the conscience of the individual in all religious matters. Suppose that the church which advocates such a government in its creed, should hold dominant sway in certain States and communities, it would at once be in a position under such a law, to silence all opposition to such a church creed. If another religious organization or secular organization should teach and advocate principles of government based in whole or in part on opposition to the aforesaid "religious creed," namely, that of a complete separation of church and state, a free press and free speech, and the supremacy of the conscience of the individual in religious matters, it at once would come under the ban of this law and the dominant church creed protected by the law. That is exactly what has happened in certain countries in territory outside of the United States.

Bill Affecting the Weekly Cycle

Another bill introduced at the same time into Congress is entitled H. J. Res. 528, and aims to destroy the time-honored seven-day weekly cycle, and to change and absolutely control and regiment all religious customs. This bill, advocated by a few calendar reformers, seeks to revolutionize our fixed and stable method of observing the seven-day weekly cycle, which is the same as it was in the beginning of creation when God gave it first to man. This new calendar, under the bill now pending in Congress,



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proposes to alter the weekly cycle of seven days once each year and twice during leap years, thus causing the fixed religious days of the week to wander through the entire gamut of the weekdays, destroying their religious significance and their sacred character. Such a law, if enacted for the United States, would throw us out of harmony with the rest of the world and would bring great hardships upon all those desiring to observe the original days of the week as divinely ordained.

Another bill introduced at the same time these other un-American measures were placed upon the government roster for enactment into law, is a bill entitled H. R. 8550, "To divest certain activities of their interstate character," and reads as follows: "That no individual, association, or corporation engaged in selling or in soliciting orders for goods, wares, or merchandise or other commodities, as itinerant vendors, transient merchants, and mail-order merchants shall be relieved, by reason of his relation to interstate commerce, from the operation of the laws of any State or political subdivision thereof in which he may operate and where no discrimination is made against such individual, association, or corporation whose legal residence is outside of the State in which operations take place, in favor of any individual, association, or corporation domiciled within this State, providing for taxation, licensing, regulation, or supervision of such activities of individuals, associations, or corporations.

"As used in this Act the term 'State' includes the District of Columbia."

"Itinerant vendor" is "defined as one who sells to consumers from door to door either in the solicitation of orders for future delivery by mail or otherwise, or who sells or delivers merchandise to the customer at the time of sale or later."

A "transient merchant" is "defined to mean one who temporarily sells from hotel or other room or place either by solicitation of orders for later delivery by mail or otherwise, or by solicitation of orders filled at the time of sale or later on the premises."

A "mail-order merchant" is "defined to mean one who solicits or accepts orders for merchandise through the mails and who delivers such merchandise in interstate commerce."

This bill, if enacted into law, would vitiate and nullify all our rights guaranteed to us under our Constitution and safeguarded by the decisions of the Supreme Court of the United States, known as the Interstate Commerce clause of our Constitution. It would make each State government practically a "foreign" government with absolute power for purposes of "taxation, licensing regulation, or supervision of such activities of individuals, associations, or corporations" whose rights were protected under the Interstate Commerce clause of our Federal Constitution. Thus interstate commerce could be taxed out of existence, if the States had a mind to do it.

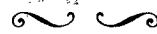
All these bills now pending in Congress show which way the wind is blowing. They constitute signs of the last days, and indicate that there is a movement on foot in Congress to repudiate the Constitution and to regiment all the activities of the American people as they are being regimented in some other countries which have repudiated their constitutions by legislative acts.

As we see these things coming, what is our duty? Shall we sit by with folded hands and allow with complacency the enemies of democracy and human rights to bind us hand and foot, and comfort ourselves that the Lord will shelter His faithful ones in the day of trouble? No! Says the Spirit of prophecy: "It is our duty to do all in our power to avert the threatened danger. . . . We should bring before them [the public] the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."

There are times when silence is golden and inaction is prudence. But when the Constitution is assailed, our constitutional rights and liberties are jeopardized, and the people's right of sovereignty is challenged, silence is not golden, but yellow, and inaction is not prudence, but cowardice. We are facing a crisis in American jurisprudence, and our liberties are at stake. If eternal vigilance was ever the price to be paid for the preservation of our precious heritage of civil and religious liberty, it is still so. It will be too late after the Constitution has been destroyed or nullified by legislative acts, as has been done in many other countries. We expect every loyal Seventh-day Adventist to do his duty. We are counting on you. The

critical times we are facing should stir us to do our utmost, not merely our bit. We are depending upon you, and I am sure you will not fail the cause you love as you love your own lives.

C. S. LONGACRE.



RECENTLY twelve persons were baptized in Harrisburg, Pennsylvania, as a result of the work of Brother and Sister Dower and their volunteer associates. These new members connected with the Harrisburg church. The occasion brought great courage and joy to the members of this church. Brother Dower will soon have another class ready for baptism. We are happy to report that the work is advancing in the East Pennsylvania Conference.

G. F. EICHMAN.

The Kind of Woman I Want for a Wife

(Continued from page 14)

the womanhood. Above all, I must keep myself pure, for she will trust me. As I demand of her absolute purity, so I must bring to her an unsullied body and mind. The father of the children whom God may please to give her must be above reproach; he must be a Christian through and through.

Need I be cheerful? Yes, a hundredfold! Even when the day's work has been hard and its results disappointing, I must carry home bundles of cheer; for her day may have been still harder than mine, and her spirit may be ready to faint. Then it is that she deserves the strength of my smile, the warmth of my cheerful embrace, and the comfort of my cheek against hers. The challenge is a big one, but the goal is worth the race, and with God's help, I accept it.

Postscript: I wonder if you have guessed the truth. Yes, you are right; we have been married for twenty years. Our friends say we have a happy home; we know it. Hats off to the bride-to-be who became the wife-that-is!



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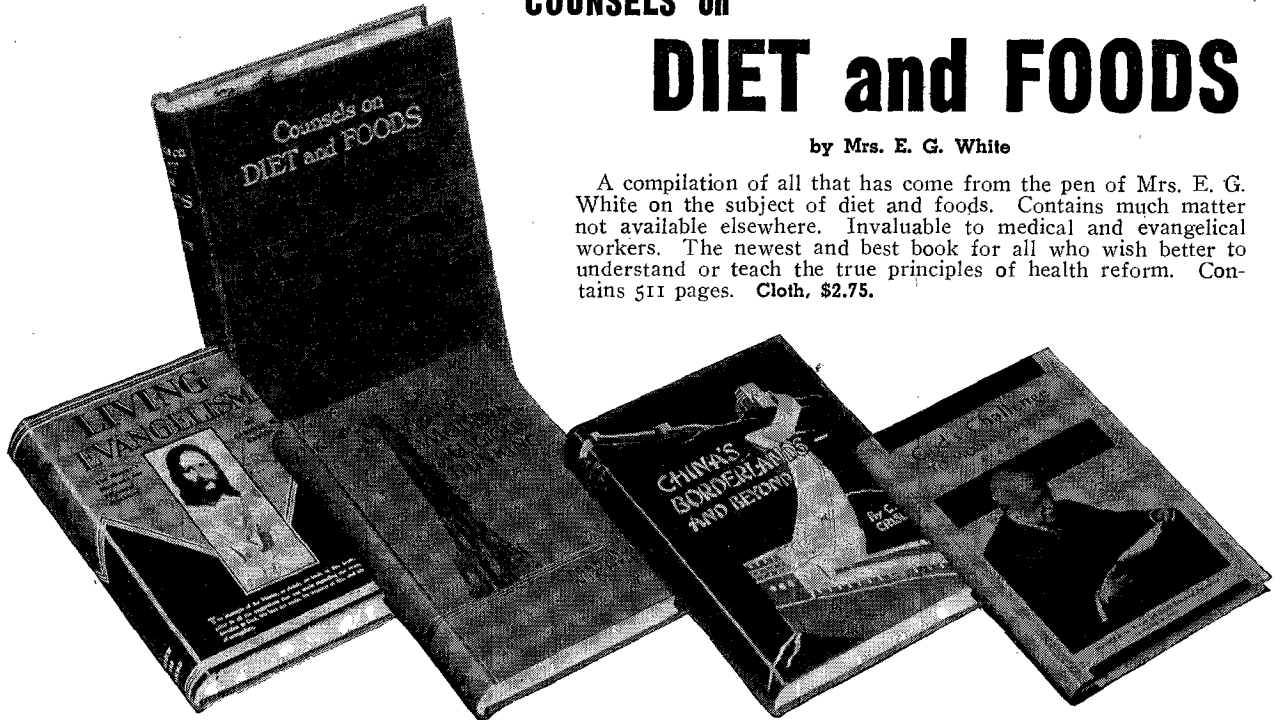
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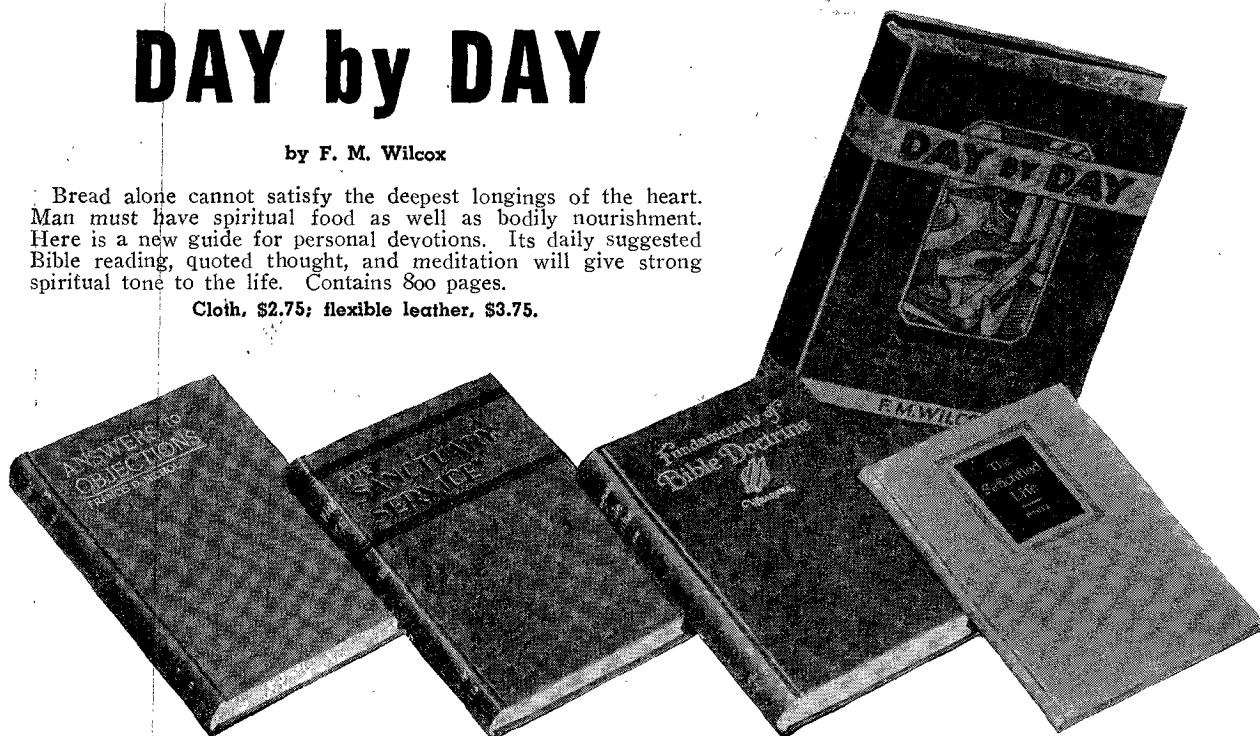
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Dangers That Lurk in Cosmetics (2 articles)
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OF SPECIAL INTEREST

WE are printing an interesting series in our Family Fireside department on various phases of married life. Last week A. W. Spalding had an article on "Fit for Marriage." This week there is printed an article on "The Kind of Woman I Want for a Wife." And next week we shall have an article on "The Kind of Husband I Want." Then we have a good sister who has written on "Why I Married." I am sure our younger readers especially will find many helpful suggestions in these articles. They are written by serious-minded people, and are well worth reading.

The Mayor Delivered the Books

Two of our young girls were canvassing in a certain city in Colombia in an endeavor to earn their scholarships. The Lord had blessed them with a large number of orders, and the time came for their delivery. As they began delivering the books, they were met by the priest of the village, who told them that they could not deliver those pernicious books among the people. He took them to the mayor of the city and demanded that they be put in jail.

The mayor asked the priest the nature of the books. The priest replied that they were bad and corrupting for the people to read. The mayor then asked the girls to let him see the books. When he saw that they were from our publishing house, he said that he had read some of those books, and that they were very good, just the kind that the people needed to help them to be better. He then turned to the priest and said: "As long as I am mayor of this city, you must not forbid the circulating of these books among the people, and these girls should not be put in prison, but be permitted to deliver their books." And still further he said to the priest that he must not interfere in any way with them in their work.

He then turned to the girls and said: "To be sure that you will not be interfered with in your work, I am going with you to help you in the delivery of the books." So he left his office and went with the girls from door to door, and of course, when the people saw the mayor with the girls, they took the books. The girls had a hundred per cent delivery and sold two or three extra copies. The mayor asked them if they did not have other books, as he desired to get many more of such good books, and of course they were glad to supply him with a large number of different books for his library. This was one time when the work of the enemy was defeated.

L. V. FINSTER.

An Unexpected Result

ABOUT five years ago a minister of many years' faithful service for one of the large mission societies working in Ceylon, became deeply convicted that Seventh-day Adventists are carrying God's complete and last message to the world. He was so deeply convicted that he cast his lot definitely with us, and for the last five years has been doing self-supporting missionary work. He has been a very active and successful lay preacher. He believes and loves the advent message with all his heart.

Some months ago a family reunion was held, with the object of showing our brother that he was wrong in his new-found faith, and that he should return to the church to which he has given much of the strength and talents of his life. Three members of the family circle are ministers of the society for which our brother worked for so many years. A decisive victory was expected by these ministers. It was anticipated that our brother would be recovered.

About nine o'clock on the morning of the family gathering, the entire group of relatives gathered around a large table in the sitting room, and the Scriptures were earnestly and carefully studied by all members of the family. This study continued until about the middle of the afternoon, when the wife of one of the ministers, a sister of our brother, asked for the privilege of speaking. Her request was granted. She said that after carefully listening to the reasons for the advent faith, she had reached the decision

that she could not do otherwise than join her brother in his stand for the Biblical doctrines of the Seventh-day Adventist Church. This rather startling and unexpected announcement brought the Bible study to an end. Naturally, our brother greatly rejoiced that God had so impressed the heart of his sister and had brought victory to the truth. We thank God for the faithful lay workers who, "in season and out of season," sow the seeds of truth "beside all waters." Each day records definite victories for the truth of God in Southern Asia.

N. C. WILSON.

Spion Kop College

FOR a number of years Spion Kop College has been serving the needs of South African Union Conference territory by training our native young people to fill positions of responsibility in the educational and evangelistic work. Many earnest laborers have gone forth from its portals to carry light and truth to the six million of their fellows who are scattered all over the land.

The student body is representative of quite a number of tribes, that differ in language as well as heritage and customs. But in one respect, at least, all the tribes are alike—they are filled with a burning desire to absorb as much as possible of the white man's learning. It is almost pathetic to see how eagerly the native peoples are seeking for that which they feel has lifted the white man and given him a superiority which, in many ways, reacts to their disadvantage.

The school has long labored under a disadvantage in being located in the center of a European area, which precluded the students from engaging in aggressive missionary efforts for those not of our faith. We rejoice that this handicap will soon be a thing of the past, for the school is to be transferred to one of the mission stations operating within a strictly native area.

A few weeks before the close of this school year a Week of Prayer was held, that brought great blessing to the student body.

Just following the close of the Week of Prayer an interesting program was rendered in the chapel, when a group of Missionary Volunteers were invested into the Progressive Classes. There were eighteen Friends, nine Companions, and four Comrades, this representing the largest number of native young people to be invested in one year in the history of our work in South Africa.

F. G. CLIFFORD.

Advertising in the "Review"

WE repeat here what we said some weeks ago: 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 our readers should carefully examine 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.