

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

Vol. 115

Takoma Park, Washington, D.C., U.S.A., April 28, 1938

No. 17

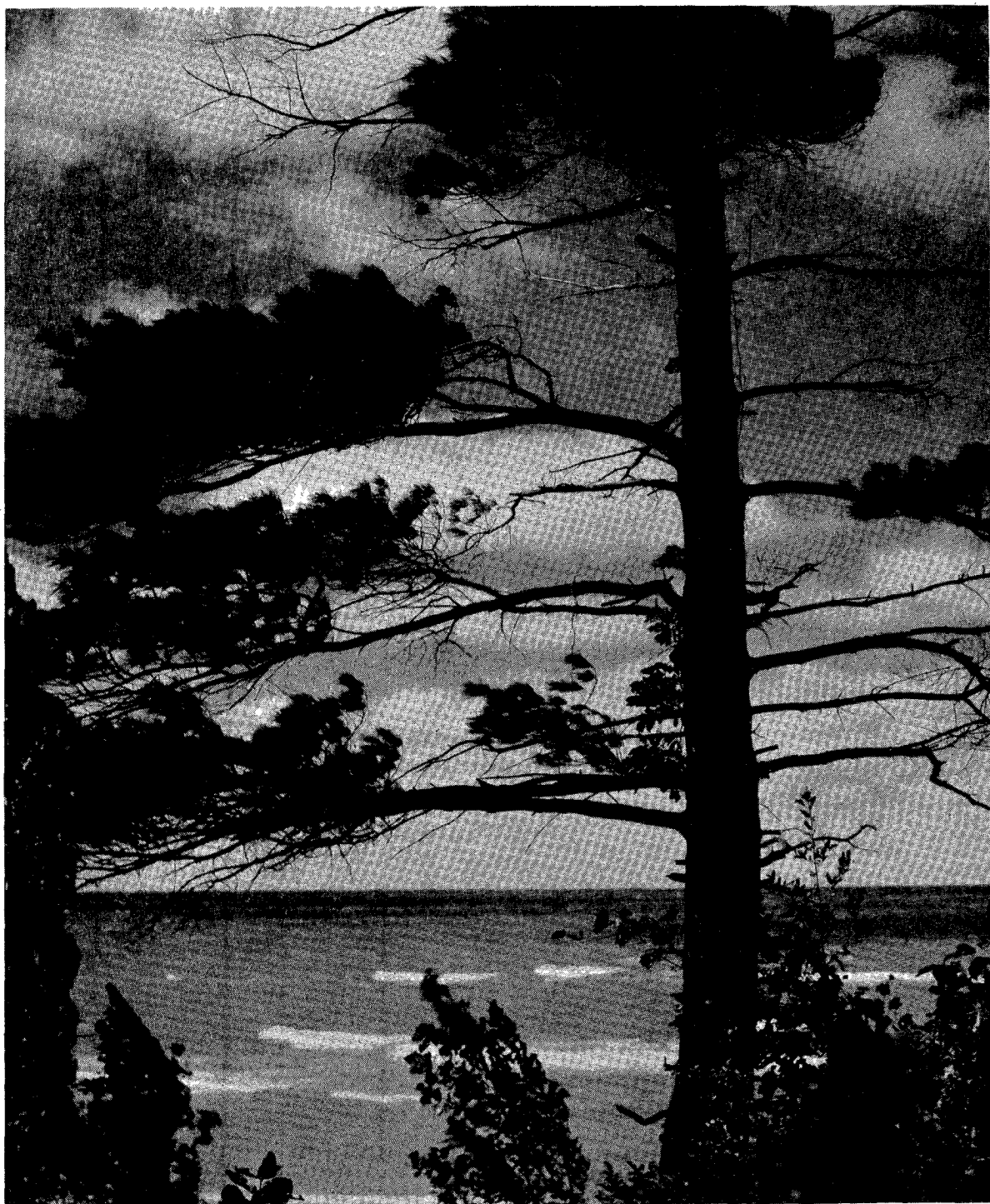


PHOTO. KARL E. WIPPERMON

"O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

The Value of Prayer

Part Three

THE Lord bestows many blessings upon mankind unconditionally. He sends His rain upon the just and upon the unjust. He does not, apparently, place in this world a premium upon righteousness. If He did, men would be led to serve Him outwardly for the sake of temporal gain. We cannot always discern between the righteous and the wicked, but there will come a time when this will be most evident. In the day of final accounts, when Christ makes up His jewels, when He separates between those who know Him and those who know Him not, "then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:18.

And so, let us not be tempted to say that "it is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" Sometime we shall see that God places a just estimate upon character, that He looks upon the heart, and not alone upon the outward life, and that those who faithfully obey Him will be rewarded by Him in the end. And while the Lord bestows upon saint and sinner in this world many general blessings, He has promised special blessings to His children upon certain conditions. Some of the principal conditions we may profitably enumerate.

SENSING OUR NEED

No formal request on our part will open to us the storehouse of spiritual blessings. We must have a living sense of our own great need. And in response to this we have this gracious promise: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Isa. 44:3.

THE EXERCISE OF FAITH

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

The very fact that we come to the Lord in prayer shows some measure of faith on our part. And yet we must recognize that we have sought the Lord many times in a formal and perfunctory manner. We have prayed from a sense of duty. And prayers under these circumstances are attended by but little living, vital faith.

It is our privilege to believe that if our prayers are in harmony with the will of God, He will grant our requests, not because of our worthiness, but in spite of our unworthiness, because of our great need, and above all, because of His love for us. He who gave His only-begotten Son to die for us when we were lost in sin and rebellion, will, in His kindness and compassion, bestow upon us every needed requirement.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. Let us not only ask, but let us also believe.

THE EXERCISE OF FORGIVENESS

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26.

We are reminded of this divine admonition every time we utter the Lord's prayer. When we pray, "Forgive us our debts, as we forgive our debtors," we are virtually asking God to treat us the same as we treat our fellow men. And why should He not do this? Why should He not mete to us the same measure which we give to others?

RECONCILED TO OTHERS

In seeking reconciliation with God for the confession of sin, we must seek reconciliation with our fellow men. If we bring to God our gift of praise and of prayer, and remember that we have wronged our brother, the consciousness of that wrong will destroy our peace of mind and shut out the blessing of God. Referring to this, the Master says:

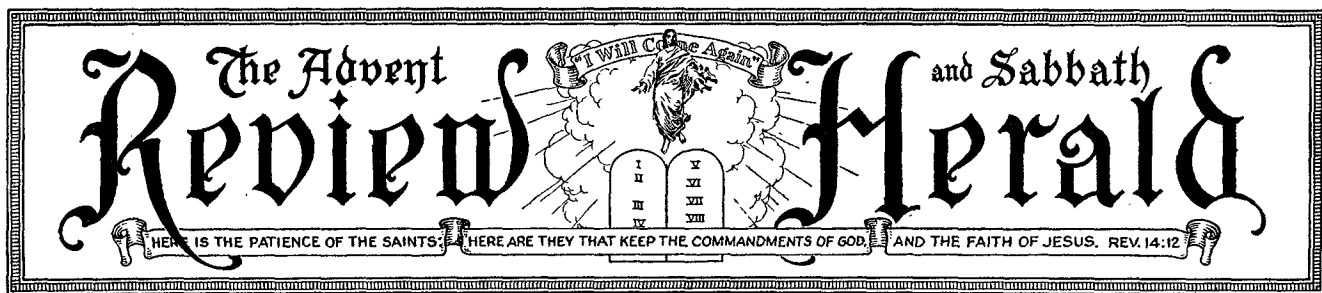
"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

We cannot excuse ourselves from making our sin right on the grounds that our brother has wronged us. If he has committed twenty sins to our one, we are to go to him as though we were the chief sinner. God does not hold us responsible for making the sins of our brother right, but He does hold us responsible for making our sins right, and only as we do this can we confidently expect an answer to the petition which we present before Him.

FORSAKING INIQUITY

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

God does not bless us in order that we may consume it upon our lusts, in order that we may carry out some selfish purpose. He blesses us for our own highest good. He blesses us that the blessing may redound in the end to His glory. Let us be sure that as we come to the Lord, no selfish consideration prompts our requests. Let us be sure that we are not living in sin, that just as far as is humanly possible through the grace which Christ imparts, we have put every sin out of our lives.



Vol. 115, No. 17

Takoma Park, Washington, D.C., April 28, 1938

One Year, \$2.75

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

What Is the Sanctuary?

BY MRS. E. G. WHITE

THE scripture which above all others had been both the foundation and the central pillar of the advent faith, was the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

But the appointed time had passed, and the Lord had not appeared. The believers knew that God's word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected Him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since He had not come, the days could not have ended.

To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem, went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, 27 A.D., exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of 31 A.D. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ, by the persecution of His disciples, and the apostles turned to the Gentiles, 34 A.D. The first 490

years of the 2300 having then ended, 1810 years would remain. From 34 A.D., 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.

With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy.

But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. Though many abandoned their former reckoning of the prophetic periods, and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position, and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. The apostle Paul, in the epistle to the Hebrews, says:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and

the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat." Heb. 9:1-5.

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God, as the earthly dwelling place of the Most High. "Let them make Me a sanctuary; that I may dwell among them" (Ex. 25:8), was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold, and set in sockets of silver, while the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. Besides the outer court, which contained the altar of burnt offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of ten commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel's time—until its destruction by the Romans, in 70 A.D.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great high priest, ministers at God's right hand.

One sanctuary was on earth, the other is in heaven.

Further, the tabernacle built by Moses was made after a pattern. The Lord directed him, "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:9, 40. And Paul says that the first tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices;" that its holy places were "patterns of things in the heavens;" that the priests who offered gifts according to the law, served "unto the example and shadow of heavenly things," and that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:9, 23; 8:5; 9:24.

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory; before which none but the high priest could enter and live.

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Dan. 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption, were taught by the earthly sanctuary and its services.

The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Rev. 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Rev. 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in

heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven.

In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all

heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look,—that God can be just while He justifies the repenting sinner, and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of His own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God.—“*The Great Controversy*,” pp. 409-415.

(To be concluded)

Righteousness—No. 2

BY E. K. SLADE

Justification by Faith

THE fact that Abraham is chosen as an example of justification by faith is most significant, for the reason that in his life is revealed a most outstanding example of obedience. Yet no part of that obedience was counted for righteousness. Only the righteousness of Christ will appear opposite Abraham's name. His faith only was counted. We read:

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.” “Therefore we conclude that a man is justified by faith without the deeds of the law.” Rom. 4:1-3; 3:28.

Justification is not a prolonged process such as is sanctification. At the time Abraham believed God, “it was counted unto him for righteousness.” Justification was immediate and complete. It was not something remote, that he hoped to become worthy of attaining sometime, nor was it just a partial gift to be developed and enlarged as the years passed. A justified man is a new creature; he will grow; but day by day he is made possessor of the full and faultless righteousness of Christ, freed from sin and liberated from bondage. Note the clear description of this blessed experience:

“Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Rom. 4:4-8.

By the grace of God a wondrous plan for providing righteousness has been devised. We are “justified freely by His grace through the redemption that is in Christ Jesus.” Sin, having been confessed and repented of, is not imputed to us. Although we have no righteousness of our own, His is counted for ours. Our sins become His and His righteousness becomes ours.

We are not saved by being obedient to the law, but we become obedient to the law by being saved. Obedience is provided for us. Christ becomes our righteousness. “This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.” Jer. 23:6. Not only is He righteous, but He is righteousness. There is no place for flesh to glory when God's way of making men righteous is experienced. We read:

“And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. 1:28-30.

The servant of God says on this important subject:

“The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought.”—Mrs. E. G. White, in *Review and Herald*, Sept. 3, 1889.

“The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ.”—*Id.*, April 4, 1893.

“The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours.”—*Id.*, Aug. 8, 1899.

Our sins are taken by Him, and His righteousness is imputed to us.

“There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. . . . When this intimacy of connection and communion is formed, our sins are laid upon Christ, His righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in Him.”—*Id.*, Dec. 13, 1887.

By faith His righteousness becomes ours.

“By faith he [the sinner, who has so grievously wronged and offended God] can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure.”—*Id.*, Nov. 4, 1890.

In taking the sinner's place, Christ took the sinner's sin. He became sin for us. He took all that was ours, our guilt, our shame and remorse, our cross, our punishment and death, and our tomb. This was all very real, yet it was no more real than the righteousness and reward that become ours through Christ. The record is:

“He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2 Cor. 5:21.

“Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.” Rom. 5:18, 19.

Every attempt of man to attain to righteousness by obeying the law proved fruitless. With all of their zeal

(Continued on page 8)

THE SERMON

Our First Work⁺

BY C. LESTER BOND

WE are living in the generation in which the last warning of mercy is being proclaimed to a world which, because of its sin, is doomed to destruction. As a people, we are intensely interested in the proclamation of this warning, and our interest has led us to go into every land and clime to herald the good news of salvation. There is danger, however, that, because of our intense interest in giving this warning of mercy to a perishing world, we shall overlook some of the admonitions that have been directed to the church itself. We do well, therefore, to take time to review some of the warnings that God has sent to the church at a time like this.

A Call to Consecration

We turn for our seed thought to the second chapter of Joel, verses 1, 12-17:

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

You have observed that these verses are addressed to Zion, the church, at a time when the day of the Lord is drawing near. In this message every age group in the church is referred to. God would not have it said by any one, "I am not included in that earnest appeal to the church." So, first of all, the prophet was instructed to say, "Gather the people, sanctify the congregation," and then each age group within the congregation is named specifically. First, assemble the elders—the old men and the old women, those who have grown gray with years. And then the prophet was instructed to write, "Gather the children." Yes, the very small children, the infant in mother's arms. Then, continuing, "Let the bridegroom go forth out of his chamber, and the bride out of her closet."

All of these within Zion, the church, are to be gathered together for a solemn assembly. They are to fast and to pray that somehow God may help each one to meet His highest expectation for him.

The Lord's Heritage

The leaders of Zion are appealed to very definitely. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them." This expression, "give not Thine heritage to reproach," applies very definitely to the youth and children of the church. Let us notice a related scripture: "Lo, children are a heritage of the Lord: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." Ps. 127:3-5. The following comment is also to the point: "Children are a heritage from the Lord, and they are to be trained for His service. This is the work that rests upon parents and teachers with solemn, sacred force, which they cannot evade or ignore. To neglect this work marks them as unfaithful servants; but there is a reward when the seed of truth is early sown in the heart and carefully tended."—*Counsels to Teachers*, pp. 143, 144.

Yes, children are a heritage of the Lord, and this heritage occupies a very unique position in the conquests of the church. "As arrows are in the hand of a mighty man; so are children of the youth." You catch the picture. In the olden day the warrior went out to meet his foe with bow in hand and his quiver hanging over his shoulder as a part of his equipment. He went prepared, and so he had an arrow in his hand ready for any unsuspected foe. In order to be successful, the mighty man must be well supplied with arrows. "Happy is the man that hath his quiver full of them." This principle applies also to the church. What a wonderful heritage God has given this remnant church in the persons of the boys and girls and youth in our midst! But that is not all that this psalm reveals to us concerning this heritage from the Lord, for in the last clause it adds this thought: "They shall speak with the enemies in the gate." Or, according to the marginal rendering, "They shall *subdue* the enemies in the gate." They are going to be prepared to meet the responsibilities of life, and stand victors on the field of battle.

First Work of Church Members

But they do not receive that preparation merely by chance. Their lives are fortified because others have faithfully and sympathetically done the work which lies nearest them. In the thirteenth chapter of Mark, in which that memorable sermon of Christ's is recorded, we find Him saying, "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his

* Recent sermon at Washington Sanitarium, Takoma Park, Maryland.

work, and commanded the porter to watch." Verse 34. This also refers to Zion; and every individual in Zion, every member of the household of faith, if you please, is assigned his specific duty. God gave to every man his work, and He has made known to us what our first work is.

In giving the gospel commission to the apostles just before the ascension, Jesus said unto them, "Go ye into all the world, and preach the gospel to every creature." But we also find Him saying specifically, "Feed My lambs." Secondly, He said, "Feed My sheep." But the first responsibility was that of feeding the lambs, "Feed My lambs." This same commission assigns our first work today.

"Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. . . .

"Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.

"The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter."—*Testimonies*, Vol. VI, pp. 196, 197.

How true it is that the youth of our generation are in a pitiable situation. The temptations about them are many fold more than they were only two or three decades ago. Would we see our boys and girls and youth accept and uphold God's truth in a day like this? This will be accomplished only when we, the members of His church, do faithfully and well our part in leading the boys and girls to give themselves unreservedly to Him. For this reason, God calls upon us to feed His lambs.

One of the most tragic pictures of the Bible is recorded for us in the following text:

"How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them." Lam. 4:1-4.

Here we have the picture of the sons and daughters, the children in the church, likened to fine gold; and the prophet is inspired to ask, How is it that these sons and daughters in Zion are come to be esteemed merely as earthen pitchers? Then the contrast is given. Even the sea monster cares for its young. The daughter of Zion is likened to the ostrich of the wilderness that neglects its young. "The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young

children ask bread, and no man breaketh it unto them."

We have a great host of boys and girls in our churches around the world, but we are failing to win and hold many of them. In the North American Division, approximately 57 per cent of our youth between fifteen and twenty-five years of age are never led into conversion; they are never baptized, they never become members of our churches. Were we to win and hold this 57 per cent of our boys and girls as they reach the age of accountability, we would have in the aggregate more net gains to our churches and to our cause in the North American Division year by year than we have at the present time through all our evangelistic endeavors combined. These facts should come to us as a real challenge, and should lead all of us to purpose in our hearts that by the grace of God, we will endeavor to do more to bring about the salvation of our boys and girls.

Christ's Example

What the Lord Jesus commissioned His disciples to do when He said, "Feed My lambs," He practiced in His own life and ministry, for the record says: "They brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them." Mark 10:13-16.

I like that picture, don't you? I can see Jesus as He met with the multitude. As the mothers brought their little ones, the disciples turned and rebuked them; but Jesus said, Not so. "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." And then He took these little ones in His arms, placed His hands upon them, and blessed them. Oh, that somehow all of His disciples might catch the same vision of the value of a little child that the Lord Jesus always had.

"In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hardhearted. In His teaching He came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in afteryears would spring up, and bear fruit unto eternal life.

"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ. . . .

"Jesus was the pattern for children, and He was also the father's example. He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves

would like to be treated."—*"The Desire of Ages,"* pp. 512, 515.

Importance of Early Instruction

Yes, it is still true that of all people, children are the most susceptible to the influence of the teachings of the gospel, and the very fact that 51 per cent of all those added to the Protestant churches of America are fifteen years of age or under, demonstrates this truth. In our own organization, the peak age for the conversion of children reared in Seventh-day Adventist homes is thirteen years. There are more baptized at that age than at any other. This demonstrates the fact that the early adolescent period of life is the decision period, the time when the important decisions, decisions which determine the destiny, are made by the boy and the girl. How important it is, then, that we begin early in the experience of our children to work for them, to lead them step by step into the fold of the Lord Jesus Christ. Religious instruction should be given to children from their earliest years. We have a number of striking illustrations of this brought to our attention in God's word. One of these is recorded in 1 Samuel 1, where Hannah and Elkanah were granted a little son in answer to their heart cries to God. Even before the birth of this child they were working and planning together for his training and encouragement. Before his birth, he was dedicated to God for life, and during his early years, Hannah and Elkanah implanted in the mind of their little son, truths from God's word that would hold him through all the vicissitudes and temptations of life. When Hannah brought Samuel to the temple at Shiloh and left him there to serve with Eli, the priest, it was said of him that "the child was young." But even though he was young, he was so thoroughly established in his relationship to God that from that time on, so far as the record goes, his faith never wavered.

In the New Testament we find another example. Here the apostle Paul, writing to his friend Timothy, said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. But Timothy did not come into that knowledge of God's truth by chance. Not at all. For in the first chapter of this same book, in the fifth verse, we read, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Timothy had received this knowledge of God's word, and had this faith of God established in his heart as a little lad, because of the faithfulness of his grandmother and his mother. Our boys and girls today need the same type of Christian instruction. "From a child, Timothy knew the Scriptures; and this knowledge was a safeguard to him against the evil influences surrounding him, and the temptation to choose pleasure and selfish gratification before duty. Such a safeguard all our children need; and it should be a part of the work of parents and of Christ's ambassadors to see that the children are properly instructed in the word of God."—*"Testimonies,"* Vol. IV, p. 398.

That responsibility rests upon every one of us. Our children and youth today need evidences of sincere Christianity in the church. As they look to us as their elders, they naturally expect the right example in our devotional life. As they visit in our homes, do they find us faithful in the hour of prayer? or do they find that we have permitted the altar of prayer to be broken

down? There is nothing that will so thoroughly establish a boy or girl in belief and faith in God, as faithfulness in family worship, and consistent Christian living on the part of father and mother in the home. If ever there was a time when every home should be a house of prayer, that should be the case now.

Parents, if you have permitted the altar of prayer to be broken down in your home, will you not, before this day passes, reestablish the hour of prayer in your family circle, and endeavor by God's grace faithfully to observe family worship from this day forward? It will mean much to your boys and girls.

Our children have the right as they look to us to find the proper example in reading. Are we devoting our leisure time to reading the continued stories in the magazines? Are we devoting our time to the cheap and salacious reading matter that comes from the printing press? Or are we devoting our time and our thought to those things which are edifying and uplifting, which will tend to establish us more thoroughly in the things of God, and help us to carry on for Him more successfully in our service for humanity? What we read, our youth will read, and we should remember that next to our personal friends, nothing influences our lives more than what we read. Many young people are losing their way morally today because of wrong reading habits they have formed. Let us by precept and example encourage them to read the very best.

(To be concluded)

Righteousness—No. 2

(Continued from page 5)

and strictness the Jewish people utterly failed to maintain obedience that could be counted as righteousness. The Bible abounds in unmistakable assurances that we can possess righteousness only as we receive it as a gift from God. It cannot be achieved; it must be received. Again, we read:

"To declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Rom. 3:26, 27.

The righteousness by which we are justified is not supplied in a stinted way. It is the perfect character of God. It is in no way tainted or tarnished by a mixture of human works. It is not the good works of good men, nor is it the character of unfallen angels. The righteousness of the Son of God, who is one with the Father, is wonderful; the life lived by the divine Son here in this world of sin and depravity was faultless. The life of the Son of man, having our flesh and our fallen nature, lived in this world of sin, constitutes the righteousness by which we are justified. This is most wonderful to contemplate. The heights and depths of the divine attributes were revealed in that life; true love was brought to a focus; perfection of obedience was maintained in the wilderness temptation; faithfulness unto death was revealed as He drained the bitter cup in that hour of agony, and the greatness of forgiveness was shown in those last moments when He prayed, "Father, forgive them; for they know not what they do." This righteousness—the righteousness of Jesus, the Son of man—is the righteousness by which we are justified, and it is counted as our very own.



Why I Would Become a Convert to the Advent Movement

In Three Parts—Part Two

3. My longing for certainty regarding a definite moral standard would lead me to become a convert to the advent movement. No man can go very far in serious thinking on religious matters without coming to the conclusion that there must be a definite moral standard as a rule for life, for religious thinking immediately stirs up the moral faculties. The sense of right and wrong is quickened, conscience is aroused, the mind is filled with questionings, and all questions focus on the primary inquiry, Is there a definite moral standard by which to govern one's life? and if so, what is that standard?

Bible Speaks Often of a Moral Code

Now my acceptance of the Bible as the basis of authority for religious life would cause me soon to discover that much is said in the Scriptures concerning a moral code. I would read of the law of the Lord, which is declared to be perfect. I would read of ten holy commandments, which God spoke with His own voice, and uttered no more. I would read of how those ten commands were written also by the finger of God on tables of stone, and placed in a sacred shrine apart from all other laws. I would read that faith does not make void this law, but rather establishes it, and that this great code which is called the law of liberty, will judge us in the last great day.

My longing for certainty as to a moral standard would thus have been satisfied, but where should I find a religious movement that upholds all of this law, a law that is so definitely one complete whole that to be guilty of breaking one precept really means breaking the whole law. As I listened to Adventist evangelists, I would find that they stress this great truth that the decalogue provides an infallible moral standard for all men in all ages. I would find this truth presented in Adventist literature everywhere. In neither the preaching nor the writing of the exponents of Adventism would I find any suggestion of that demoralizing doctrine that good and evil are only relative terms, that one's environment and training, and the age in which one lives, determine whether some act is to be considered good or bad. I would find no suggestion of the modern skeptical doctrine so often proclaimed in liberal churches, that the ten-commandment law is rather out of date, that it represents simply the best thought that Moses had long ago.

Adventists and the Decalogue

No possible doubt could be in my mind as to the belief of Adventists concerning the moral law. That, in itself, would provide me with great comfort. I would know that I could measure my life by something sure and immovable. Then as I looked at the Bible prophecy concerning a movement to arise in the last

days, I would find that one of the characteristics was to be that this movement keeps the commandments of God.

If a Man Die, Shall He Live Again?

4. If I were seeking for a church home, I would become a convert to the Adventist faith, because I would find in it an answer to the question that has been asked and reasked through all the centuries, "If a man die, shall he live again?" What a vast amount of literature has been written by sages and philosophers in all ages in an endeavor to answer this question. The hopes and fears of men have revolved around it. And closely related to this has been the inquiry, What is man? is he but flesh and blood, of the earth earthy? or is that which our eyes gaze upon merely a prison house and shell for the real being which is ethereal and which flits away to another abode at death?

My reading of much that has been written would bring me only confusion of mind. I could not bring myself to accept the skeptical writings of even the wisest who would seek to persuade me that the grave ends all. On the other hand, I could never feel satisfied with the mysterious explanations offered by sectarians such as Spiritualists. Their explanations would seem unsatisfying. I could not feel that the future of men was to be understood in the setting of the séance chamber, with mysterious mumblings and shadowy apparitions.

Christian Writings Perplex

And even the examination of many of the Christian writings would still leave me with questionings in my mind, because having set out sincerely to search the Scriptures, I would soon find that many of the statements in so-called orthodox Christian writings did not square with the explicit declarations in the book of God. For example, they would not square with the simple story of the creation of man, into whose nostrils God breathed the breath of life. I could not find in that creation record any account of an immortal soul's being put into man. What is more, my reading of the Good Book would reveal to me that God only hath immortality, that we must seek for it, and shall not receive it until the last great day.

No Place for a Judgment

I would be further perplexed in my mind from reading most of the Christian writings on the nature of man, because they would not leave any reasonable, logical place for a resurrection, or for a future judgment. The teaching that man goes immediately at death either to heaven or to hell, freed from the bodily prison house, would not harmonize with what I would be reading in the Bible concerning a last great judgment day when there is to be a literal resurrection, and

all men are to receive a reward according to the deeds done in the body.

Furthermore, I would feel that there was something very shadowy and uncertain about the future reward, if it dealt only with airy spirits.

Adventists and the Nature of Man

But my examination of the teachings of Seventh-day Adventists concerning the nature of man, would dissolve my problems and give me a sense of certainty and definiteness. I would find that the Adventist teaching presents man as a very real being, standing forth perfect from the hand of God in the Garden of Eden, made animate by the breath of God breathed into him. The Adventist teaching of man is that he is one complete

whole, that there is no separate entity called the soul that flits away at death, but that in some supernatural way God created a being with a physical and spiritual nature fused into one person, and that at death the animating breath from God returns to its divine source, and man—the whole man—returns to the dust. This conception of man would enable me to see why there should be a resurrection and a future day of judgment, and why God should plan to restore to us the kind of Edenic world which the original man inhabited.

At the same time I would be able to dismiss from my mind forever the disturbing claims of spiritists, for I would see in their manifestations simply a modern recital of the falsehood told to our mother Eve by the serpent in the Garden of Eden.

F. D. N.

Divine Inspiration Proved by Prophecy

In this age as never before, when the authority of the word of God is being challenged, it is our privilege, yea, our duty to know whereof we affirm, when we stake our all, both for this world and for that which is to come, upon the divine authority of the Scriptures of the Old and New Testaments.

From the fifteenth verse of the third chapter of the book of Genesis to the last words of the last chapter of the Revelation, our hopes for the future, and the genuineness of our Christian experience, have no other foundation than prophecy and its fulfillment. Adown the centuries that have rolled slowly by since that declaration was made concerning Eve, that her seed should bruise the head of the serpent, hope for the future has had no other foundation than the prophetic word.

That the words of Genesis 3:15, while addressed to the serpent, were heard and in a measure understood by the mother of the human race, is shown by Genesis 4:1:

"And she [Eve] conceived, and bare Cain, and said, I have gotten a man from the Lord."

While not himself embracing the view, Doctor Clarke, in his comment on Genesis 4:1, says, "Most expositors think that Eve imagined Cain to be the promised seed that should bruise the head of the serpent." Matthew Henry, while, like Doctor Clarke, not committing himself fully to the view that Eve believed Cain to be the promised seed, suggests as a not unreasonable rendering of the words of Eve in Genesis 4:1, "I have gotten a man; the Lord God man." He remarks that if Eve thought that Cain was the promised seed that should bruise the head of the serpent, she was terribly mistaken. That, however, would not prove that Eve did not think that her first-born was the Promised One. And the fact remains that Jesus of Nazareth is in very truth the promised Seed, born of a woman, and that He will eventually utterly destroy Satan, who, in the form of a serpent, tempted our first parents.

The Time of Human Probation

Whatever may have been Eve's understanding, or misunderstanding, of that early prophecy, we of today know that the prophecy of Genesis 3:15 not only covers the entire time of human probation, but reaches over to the close of the one thousand years of the twentieth chapter of Revelation, ending with the utter destruc-

tion of Satan, the tempter of our first parents in their Eden home.

The seed of the woman was not necessarily one born directly of Eve, but was, and is, Jesus of Nazareth, who was begotten by the Holy Spirit, and born of the virgin Mary. By His death on the cross, He received the predicted wound in the heel. Being sinless, Jesus could not be holden by death (Acts 2:24); hence His injury was a minor one when compared with the coming destruction of Satan.

A Life Line

The cryptic prophecy of the Seed of the woman of Genesis 4:1 was a life line thrown out for the salvation of as many as would by faith receive it. That our first parents themselves understood something of its true meaning is shown by the fact that they brought to their Creator, at the gate of the Garden of Eden, offerings prefiguring the death of the promised Seed. That same prophetic life line thrown out to our first parents appears from time to time all through the Old Testament Scriptures. It stands out clearly and distinctly in the promise to Abraham referred to by Paul in Galatians 3:16, in these words:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

About seven hundred years before Paul's day the prophet Isaiah, writing under divine inspiration, devoted a whole chapter (Isaiah 53) to the same subject. This chapter should be read in this connection. It should be familiar to every Christian believer. Indeed, it should be committed to memory and be recited whenever, for any reason, clouds of despondency threaten for even a moment to shut out from the believer the light of the divine promise.

Indeed, so closely did their own Scriptures set forth the truth concerning the mission and work of the "Seed of the woman," that even some of the Jewish leaders recognized Jesus of Nazareth, the One foretold by their own prophets, for Caiaphas said:

"Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that

were scattered abroad. Then from that day forth they took counsel together for to put Him to death." John 11:49-53.

The Jewish League

In 161 B.C. the Jews entered into a league with Rome, but they soon found out, as other small nations before them had learned to their sorrow, that they had simply become a part of the Roman Empire, with but little power that they could call their own. In return for protection, they paid tribute to the Romans, and this they were still doing when they rejected Christ as their spiritual ruler, crying, "Away with Him. . . . We have no king but Caesar." John 19:15.

From the Standpoint of the Jews

The view of Caiaphas, the Jewish high priest, was purely political. Perhaps Christ's death saved, for the time being, the political state, leagued as it was with pagan Rome. The Romans had no proper conception of a spiritual reign apart from a political state. The same was true also of almost all the Jewish people at that time. Even our Lord's immediate followers came to Him just before He was taken from them, when a cloud received Him out of their sight, with this question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Evidently Christ's immediate followers did not even then have any adequate idea of the nature and extent of the Redeemer's kingdom. They did not know that their field was not Palestine, but the world. Jesus answered them, saying:

"It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7, 8.

A Broader Vision

But even then a broader vision came slowly, and for a considerable time the apostles labored only for the Jews. It was not until Peter's vision of the sheet let down from heaven (see Acts 10) that the apostles realized that their work was to be world wide.

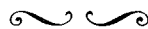
We of today have a broader vision, but do we even now realize the magnitude of the work still before us as a people? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," not before.

It was not the fault of the prophetic scriptures that the Jewish leaders did not recognize Jesus as the promised Messiah, the Redeemer of the true Israel, but it was their own worldliness. They were seeking earthly glory, not a home in the earth redeemed from sin and restored to its original purity and beauty. They looked for an earthly kingdom, such as they had known in the days of David and Solomon.

And we of today are in danger of subordinating spiritual things to mere temporalities. We cannot have the ease, the luxuries, the soul-destroying pleasures of this present evil world, and the spiritual realities and enjoyments of the new earth, the companionship of angels, and personal communion with our Saviour. We must in this life, and that very soon, make our choice between spiritual and eternal realities, and the things of this world, all of which "perish with the using."

We stand, as it were, upon the very borders of the eternal world. Should not each one of us be able

now to say with the apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"? C. P. B.



Planting the Publishing Work on the Pacific Coast

THE Pacific Press, since it grew into strength, has always been one of our strong missionary agencies. It had an early experience in establishing the publishing house in England, still operates the printing work in the Canal Zone, Panama, and has helped to equip plants in other lands. This house on the Pacific Coast was born of the missionary idea, and comes by inheritance into this spirit of helping other fields. So it is with all our printing houses, for that matter.

But the other day I came across a story of the beginnings of the publishing work in California that had escaped my memory. At the 1901 General Conference, Mrs. White told of the burden that came upon her and Elders White and Loughborough to see the publishing work established on the Coast. She said:

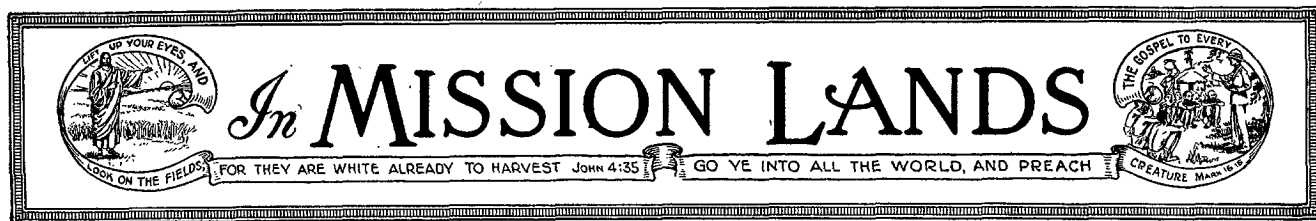
"In the starting of the work in Oakland [where the Pacific Press did its work for many years], we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, 'Will you let me go to Battle Creek to try to raise some money for the work here?' 'How can you go?' he said. 'I am overwhelmed with responsibility. I cannot let you go.' 'But God will take care of you,' I said.

"We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying, the Spirit of God, like a tidal wave, filled the room; and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part [the Middle States] of America. Brother Tay [our first missionary to Pitcairn Island], who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, 'I saw an angel pointing across the Rocky Mountains.'

"Then my husband said, 'Well, Ellen, I shall have to let you go.' I did not wait for another word, but hurrying home, put a few gems in a basket [those graham-flour rolls, baked in the iron "gem pans" of long ago], and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, 'If I had not said you could go, I do not think I could say it now; but I have said it, and I will not take it back.' I went alone, and at that time it took us eight days to go across the continent. I went to the different camp meetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work."—*General Conference Bulletin, 1901, p. 84.*

It is a lively picture of the days when a few leaders were keeping the lines moving forward. Now, with many older fields giving means and men for opening new fields, we see our borders extending in every part of the world. But with all the multiplied resources, we need that same old pioneer spirit that was illustrated in the establishing of our early centers.

W. A. S.



On the Trail of the Medicine Man

BY G. B. YOUNGBERG

IGNORANCE of the simplest sanitary rules causes much needless sickness and many deaths among the natives of Borneo. It is pathetic to see the hopelessness with which many view an epidemic of even a preventable disease like dysentery. Every means known to them is used to ward off the suffering and death that are sure to follow.

In one home in which the father had already died, the mother and two sons lay ill. The Dusun medicine man was called in, and after going through lengthy incantations, he informed the household that the sickness was caused by a *hantu* (evil spirit) which lived in their spring, and that the spring, their only source of pure water, should be stopped up at once.

The stricken family appealed to their neighbors, who obligingly filled up the spring with filth and rubbish. However, the sickness continued unabated, and the medicine man was called again. After a night of drunken orgies, he informed them that the *hantu* had now moved into one of the main timbers of the house; so the kind neighbors again came to the rescue, and all but wrecked the building over the heads of the three sufferers, in order to remove the condemned beam. Still those who were ill got no better; so a third time

the medicine man was called. Another night of drink and demon calling brought forth the encouraging news that the *hantu* had now taken up its abode in the front teeth of one of the sick boys! The neighbors were willing to do all they could, but this was a little beyond them; so they called us to remove the bewitched teeth.

Upon examination, we found the teeth in good condition, and asked why they wanted to have them extracted; whereupon the foregoing story was related to us. By this time the family had been separated from a considerable portion of their property in payment for the supposedly valuable services of the medicine man, which of course proved absolutely worthless and destructive. After this, his services were dispensed with at once.

This is only one instance of how these people are striving, in heathen darkness, to secure the blessings we enjoy so fully and often accept so thoughtlessly. Is it not our duty to pass on to such unfortunate ones that which we have received so abundantly? and will not the God who loves us all with equal tenderness, regard such services as done "unto one of the least of these My brethren"?

An Interesting Literature Ministry

Experience in North India

BY N. C. WILSON

THE leaders in the literature ministry in the Southern Asia Division have many trying, but interesting, experiences. Such service for God requires the very best that one has to give.

Our colporteur leader in North India, J. M. Hnatyshyn, sends the following very interesting report:

"I went to Bahawalpur State, a large Indian state in North India, to see two colporteurs in that district. I arrived there about midnight and discovered that there was no hotel or boarding house at which to get my meals. My first thought was to take the next train out, because the heat was most extreme, and I was not feeling well. I tried to sleep, but in vain. The stationmaster tried to make me comfortable by suggesting that I sleep on the main platform or on one of the overhead bridges, where I might be free from mosquitoes and sand flies, and might also get a breath of fresh air. This I tried, but still in vain. The night slowly wore away, and needless to say, I was not in any condition to go canvassing the next morning.

"In the morning, when I met the colporteur, I in-

quired about a place to stay and a place to eat. He informed me that the only place where I could get my meals was at a Mohammedan hotel in the bazaar. To this place I went, and here I did my best to choose something that was at least hot, so as to make sure that it had been cooked and was safe to eat.

"After I had eaten, the colporteur told me that the police commissioner was a European, Mr. Price by name, who seemed to be very kind. He had purchased a copy of a book the colporteur was selling and had also given the colporteur the names of several of the leading men of the state whom he had asked to buy the book. The colporteur was successful in placing more than one copy in each of the homes of these leading men of the state, and even placed three copies in the Nawab's (king of the state) palace library.

"On hearing this, I decided to go and see if he could give me a place to stay for at least one night. When I met him and told him who I was, and of the work we were doing in India, and the purpose of my visit to Bahawalpur State, he smiled and shook my hand again

and said, 'Oh! I know you people. You have several institutions here in North India. One of your missionaries is a special friend of mine.'

"Where are you putting up?" he asked. I told him I just came to inquire if he knew of a place where I might stay. 'Well,' said he, 'we have a place in the palace specially built for visitors of the state, but I don't know whether I can get you in there or not, as during this season of the year every one is in the hills, and I think it is closed; but we can try to have it opened for you. I could and would be glad to take you into my home, but I am leaving this afternoon. Nevertheless, I will do my best to make arrangements for you, since you have come to this state on such a noble work.' He phoned to several of the leading Indians of the state, and then wrote a letter of introduction. Soon I received word to go and stay in the palace. They wanted to send a state carriage for me, but I told them that I had my things on a cart and that I would not need it. On being escorted to the palace, I found nine servants to wait on me. Upon stepping inside, I found all the comforts one could wish

for, including food. After staying two days, I asked for my bill, and the butler said, 'Nothing, sir; this is all met by the king of the state.' I then wished I might have stayed a week.

"I never was treated more hospitably among strangers than I was in this strict Mohammedan state. Everywhere we went they purchased our books with gladness. One man purchased twenty-two copies for village-school libraries. This was one of the easiest places to sell books that I have ever been in. And every one asked, 'Where are you staying, sir?' and I would throw my head back a little and say, 'At the palace!'

"Surely the Lord was good to me and to my two colporteurs in this state, and all because of this police commissioner's knowing our people and work. He said, 'Why don't you people open up a mission station here?' I praised God for this, and hope that in the near future we can open up work there."

Southern Asia is a land of ancient culture. There is much of interest and wonder in India, Burma, and Ceylon, where one fifth of the world's population live. Daily we see abundant evidence that God is with us.

The Life of a Missionary's Wife

BY ALFRED R. OGDEN

WHILE there can be no limit placed upon the value of the work of a husband as he carries on in his regular missionary endeavor, either as an administrator or in whatever phase of the work he may be conducting, yet I want in this article to stress the importance of the contribution which the wife may make to missionary service. In doing this I am taking the liberty of illustrating from actual experience in the life and work of one family, that I have personally known now for the last nearly ten years in the West Indies.

If in any place and circumstance of life the old saying, "the better half," is applicable, it seems to me after some years of personal observation, that this saying is 100 per cent plus true in mission field service. I am illustrating this by the life and work of our Sister Dunn, wife of A. Orville Dunn, superintendent of the French West Indian Mission, who lives at Fort de France, Martinique, the headquarters of our work in this interesting and growing mission field.

Elder and Mrs. Dunn first came to the West Indies in the year 1926, and served for seven years in the Haitian Mission of the Antillian Union. They are now finishing four years in the French West Indies of the Caribbean Union. Elder Dunn, as already suggested, is the superintendent of the mission, and leads a life of busy activity in looking after the varied interests of the work in the several islands of this mission. But it is of the wife's work that I wish especially to speak. Aside from the usual duties of a wife, and of a mother of three boys of from four to nine years,—all born in the mission fields,—which is quite sufficient for many a mother's full duty time, Sister Dunn carries the following "side line" duties; namely, secretary-treasurer and Sabbath school secretary of the mission. In addition to these regular duties, she is general nurse for the home and the neighborhood. That goes as a part of every missionary's life and work.

Sister Dunn is the school teacher for her three boys. Many missionaries' wives have to be teacher to their own children at least. In this particular country, Martinique, the religion and schools are Catholic, and

the law demands the attendance of all children in the school on Sabbath. Thus it is imperative that our missionary family provide for the teaching of their own children. So our sister is schoolmistress.

To add to the several major items already mentioned which take the time of our already busy sister's life, I might mention some of the minor duties that come to her along the way. She is the superintendent of the children's department of the Sabbath school in Fort de France, the capital church. She is rather a mother to the young people of the church, of whom there are about seventy. She has them all come to her home on certain stated occasions for a social hour, with the purpose of enlarging their vision of life with suitable programs that will be helpful as well as entertaining. Then special instruction in simple treatments, sewing, cooking, and the like, is given to the girls. This will help them to become better homemakers—a very desirable thing in all lands.

All this is very helpful and valuable to the young people of this country. But it all requires time from one already busy with the daily round; as the old saying puts it, "Man works from sun to sun, but a woman's work is never done." This practical help and encouragement is all the more important for the young people in a land where as yet we have no schools, either church schools or a training center. This emphasizes the importance of these practical and helpful side lines that our sister seems to be able to carry on with ease and comfort. But the end of the list is not yet. Sister Dunn is teaching some of the girls of the church how to play simple music, so that they can play the hymns in the church, Sabbath school, and young people's meeting, and incidentally, if one should become the wife of a young preacher, she could play for his meetings. It goes without saying that workers must be trained and developed from the nationals in all these lands, if ever the work is finished. Already we have some capable young workers developing in a remarkable way in this as well as other islands, who are giving the message with power, and winning souls.

To sum up the functions of this missionary wife as I have observed them during my recent visit of a week in this home in the French West Indies, and on various other occasions during the several years of Elder and Mrs. Dunn's faithful service in Haiti, I present the following. She is—

1. Housewife—with three boys.
2. Secretary-treasurer for the mission.
3. Mission Sabbath school secretary, with all that that implies regarding duties toward the schools of the mission scattered in the several islands.
4. Home and general nurse for the neighborhood. She has had some special experience in medical missionary work in the neighborhood.
5. Social and welfare worker, especially for the youth of the church.
6. Director of children's Sabbath school department, Fort de France.
7. Music director, giving simple lessons in instrumental music to several of the young women in the church.
8. Instructor in sewing, cooking, and nursing.
9. Teacher for her three boys.

The above list may cause some to ask, How can it be done? Some under much more favorable conditions accomplish much less. Much can be done by those who have a desire and a determination to be and to do all that God, in His providence, permits them to be and to do. All this requires a careful budgeting of time. Budgeting of money is important. Budgeting of time, our greatest asset, is of far greater importance.

Yes, the life and work of the missionary's wife is fully as important as that of the husband, though she operates in a more quiet, and, as we sometimes say, more humble sphere. Yet who can place a proper and true evaluation upon such a wife's work? The case referred to in this article is by no means an isolated example. Many, in fact, most, of our workers' wives, as I have observed them during the years, are wholeheartedly and sympathetically standing loyally by the side of the husband in his work, and eternity will give the due rewards to each and every faithful worker. To all such the "Well done" will surely be spoken, as they enter upon the great and eternal reward for their faithful and valued service for the Master.

In the Backwoods of Liberia

BY T. KETOLA

THE inhabitants of Liberia, some 2,000,000, are the descendants of the Negro slaves who came from America. They are of many tribes and languages. All except those who came from America are heathen, worshipping trees, rocks, spirits, and water. Bush doctors have great power over the minds of the people. It is hard to get people into our meetings in many places, and parents do not allow their children to attend school. Bush doctors and the secret societies hate missionaries, being afraid of losing their power. Last year they burned the house on the Liiwa station where we are living now.

Liiwa is on a high hill about 150 miles from the coast and the capital. We have thirty scholars growing food and learning the usual subjects. We have been building some new houses, too, among them a school-house. Scholars are able to pay for their fees and their board by the work of their hands.

We have two native workers, one of whom is teaching in the school. The other one is my interpreter. Besides building, farming, and schoolwork, we have been holding meetings, sometimes twice a week, in eight different towns located one to three hours' walk from the mission station on bad roads. I held a meeting in one town, telling the people that their charms are useless; if they want God's help, they must leave their charm worship. After a few days I returned, and the town master had destroyed his charms already. People in other towns have done the same. Some town masters have asked for teachers. Ten people are preparing for baptism during July. Sick people are coming every day. Many have been ill for years, going from one bush doctor to another, getting worse as a result of their dirty treatments.

From a Native Teacher

IN writing, in a very beautiful script, to renew his subscription for the *Record*, a native teacher at the Put Put Training School, New Guinea, sends these news items. We give them in his own words.

"Now I want tell you how about our work at Put Put. The school is going well. Brother White make the good study for the students in school until Brother Hiscox will come here. He is a teacher in this school, and I will be his assistance.

"The students they are very well, too. They make a big garden. They plant corn, banana, taro, potatoes, beans, papaw, etc. They are growing well.

"Yesterday Brother Eric Cherry try the mill. He make a good job here. Soon the mill will be finish. Then we have a good house and everything will be good.

"The hand of the Lord is upon us; then we will not get sick.

"And my family, we are quite well here. Since we left our home island in the British Solomon Islands above five years this present, we don't get sick. I will trust the Lord, because He has helped us in all our works here in New Guinea. He is our refuge and strength, a very present help in trouble.

"True, the Lord blessed us. You know in our new place here at Put Put we have no coconuts. On each Friday Brother White buy some coconuts in plantation. It is good for us to milk our food.

"But yesterday, December 9, the northwest wind came and brought all the fallen coconuts at Rabaul, from the volcano you know, and lots of coconuts came with these winds. Then the students go and take those coconuts, about three hundred. 'This is the Lord's blessing. He send these coconuts for us,' they said. 'Thank you very much, you Master long on top, you send long me fella these coconuts.' Some of them talk that way.

"Our work is growing well here in the Territory of New Guinea; but I will not tell thee; soon you hear from the district leader in New Guinea. But only one thing I want, you don't forget in your prayers this new school.

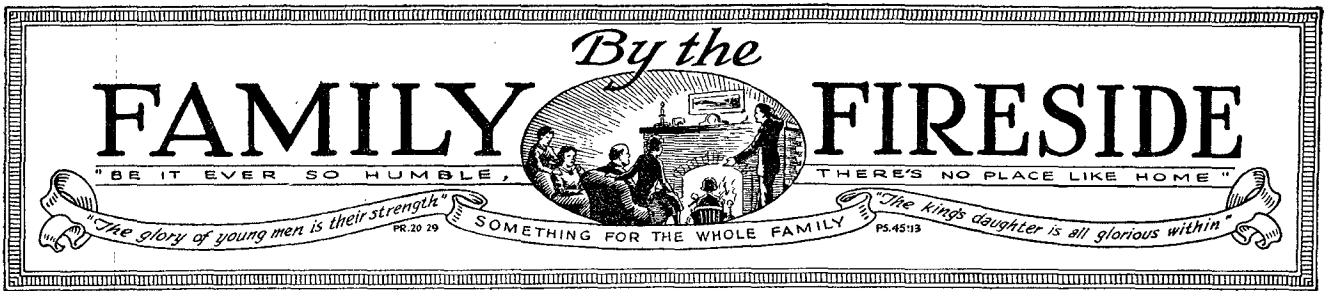
"So I must close now. But if I have mistake you can understand them, because I don't know how to write in English correctly.

"I am,

"Yours sincerely,

"H. T. DENI MARK."

—*Australasian Record*.



Making Home a Hallowed Spot

The Original Recipe

BY EDGAR BROOKS

"THE Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden. . . . And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." Gen. 2:8-15.

Divine wisdom, when it would surround mankind in its beginning with those influences most propitious to its safekeeping and development, created the family and gave it a home, a home that was a garden. From that time on, through all the sad vicissitudes that mankind has suffered on account of the entrance of sin, God has consistently fostered the home as the social basis of all His beneficent plans for man's salvation and eternal happiness.

That home was a hallowed one, for the holy Creator Himself made and frequented that Eden home, and His presence hallows any place. If we examine, then, what went into the making of that home, we shall surely discover how home may become a hallowed spot.

It Must Be God-Planted

The hallowed home must be a God-planted one. The man and woman who are to be the principal partners in the conduct of that home must have followed in their homemaking the plans of the divine Architect, the principles He incorporated in that first home.

It Must Be Like a Garden

It must also have in it the character of a garden. A garden may look rather an empty, bare place at the very beginning. The seeds and bulbs are buried out of sight, and the plants already in evidence are small and tender. But the gardener plants with the mature garden in view. He does not put in seeds and cuttings haphazardly, guided only by the caprice or the convenience of the moment. He plants the seeds where and when his plan for the mature garden indicates. How many a home is wrecked because in its making nothing but blind impulse was followed!

Moreover, every institution of that home must grow as grow the trees and plants—slowly, silently, naturally. It must feel not only the life-giving rays of the noon-day sun, but also the refreshing dews of evening and the restful darkness of the night. It must have at the right time its hours of pulsating activity and its hours of rest and refreshing.

Let It Be Planted Eastward

God planted that garden eastward, toward the sun's rising. How necessary it is that the home be so planned that in the early morning of its existence, it may receive the rays of the Sun of Righteousness. In other words, how necessary it is that from its inception it shall be a Christian home, bathed in the light of Christ's presence while still the lovely tints of life's dawn are stretched across its sky, and there is still room for youth's beautiful enthusiasm to leave its impress on the home and the homemakers.

It is a remarkable fact that in one respect the Eden home followed the same plan in its disposition as the tabernacle and the temple chosen by God as His habitation in the midst of His people. Its door, or entrance, was toward the east. So the Christian home should be patterned as a sanctuary for God to dwell in—a little heaven on earth. "Make the home a Bethel [house of God], a holy, consecrated place."—"Counsels to Teachers," p. 114.

Out of the Garden

"Out of the ground made the Lord God to grow—" We are told that our gardens today are international affairs. Our flowers and fruits and plants and vegetables have been culled from the gardens of China, from the mountainsides of Japan and India, from the high tablelands of Peru or Africa, or from the sheltered valleys of the Alps of Switzerland or the Spanish cordilleras. That first home drew its supplies from its own soil. And the successful home must ever look for its fruitage to the appreciation and cultivation of its own resources. Let us be quick to recognize the tender shoots of scientific ability in little Billie, or the innate artistic bent of tiny Margaret, or the love of doing something useful in plain, hard-working Jane. And let each one have an equal chance of growth and development along his or her own natural bent. Thus "our sons may be as plants grown up in their youth," and "our daughters may be as cornerstones, polished after the similitude of a palace."

Every Tree Pleasant to the Sight

Ah, those trees pleasant to the sight in the home life, how shall we get them to grow in the soil of our home? They are of several varieties: there are those belonging to the Good Manners family, and a variety very akin to them pertaining to the graceful Courtesy family. How shall we induce these delicate but desirable trees, with their delightful appearance and fragrance, to prosper there? The seeds of these trees drop from the

parent plants. If the father and mother are courteous to each other and to their children, as well as to the stranger within their gates, the seeds of like courtesy and good manners will spring up in the fertile soil of the children's hearts.

And Good for Food

Even more important than the "pleasant-to-the-sight" trees in the garden of the home are those good for food. Not so ornamental as the former, they are even more vital to the life of the home. There is the most prolific fruit bearer of them all, the sturdy Industry tree, whose fruit is so modest to look at, but is very sweet in flavor. Very close to this abundant variety in importance come the Honesty, Truthfulness, Orderliness, Cleanliness, Obedience, Faithfulness, and Punctuality varieties. Without the fruit borne by these sturdy trees, life in the home garden would be very difficult, if not impossible.

The Tree of Life Also

More vital to the life of the home than all the rest is the tree of life, the element of true religion in the home. This is the means by which the very life of God is communicated to the family. It imparts a power from on high that gives direction and purpose and vital energy to every activity of the home. It means not only the regular family prayers morning and evening, but also the vital connection of each individual member of the family with God.

One day the writer called on a woman at the invitation of her husband. The latter had already expressed his violent disapproval of the state church of his country, but was very sympathetic toward ours. The home showed taste and refinement as well as the attractiveness of perfect order and cleanliness. The wife and mother was a woman of fine patrician features, and had the keen eyes and rapid movements that speak of high intelligence and physical energy. She proved to belong to another evangelical church than ours, and in the course of our conversation she spoke with tender appreciation of the home of her childhood in a very large, near-by city, and of the Sunday services in the little iron mission hall where her father was an active and influential member. "The memory of those early days in that little chapel," she said, "has helped me all through the many years that I have not had the privilege of attending services in my church."

She had confessed to me that her own children went to no place of worship, and I asked her, Mrs. —, what are you doing that your children may have such a store of religious memories as has been of so great help to you?"

She gazed at me in amazement, for the mo-

ment speechless; and her face turned very pale. She did not tell me then what she communicated to me later, that her husband, in his revulsion against the palpable deceit and superstition of his mother's faith, had forbidden his wife even to teach the Lord's prayer to her children. He was a good man, a devoted husband and father, but while he did not impose his own ideas on his family, he forbade the giving of any religious instruction to his children, waiting until they should be in his judgment old enough to choose between truth and error before the conflicting claims of religion should be submitted to their choice.

That home, to the best of my knowledge, was a happy one, but it lacked "the tree of life" in "the midst of the garden."

A River Went Out of Eden

Not only was that first home a garden that supplied its inmates with all the prime necessities of life; it supplied them also with abundant pleasures and delights. A home must do that. It must supply the children's fundamental needs of food, clothing, shelter, education, religion; but it must also provide the healthful pleasures and delights that are a proper part of their heritage. Home should be as happy as a garden, and—

"A garden is a lovesome thing, God wot!

Rose plot,

Fringed pool,

Ferned grot—

The veriest school

Of peace; and yet the fool

Contentends that God is not—

Not God! in gardens! when the eve is cool?

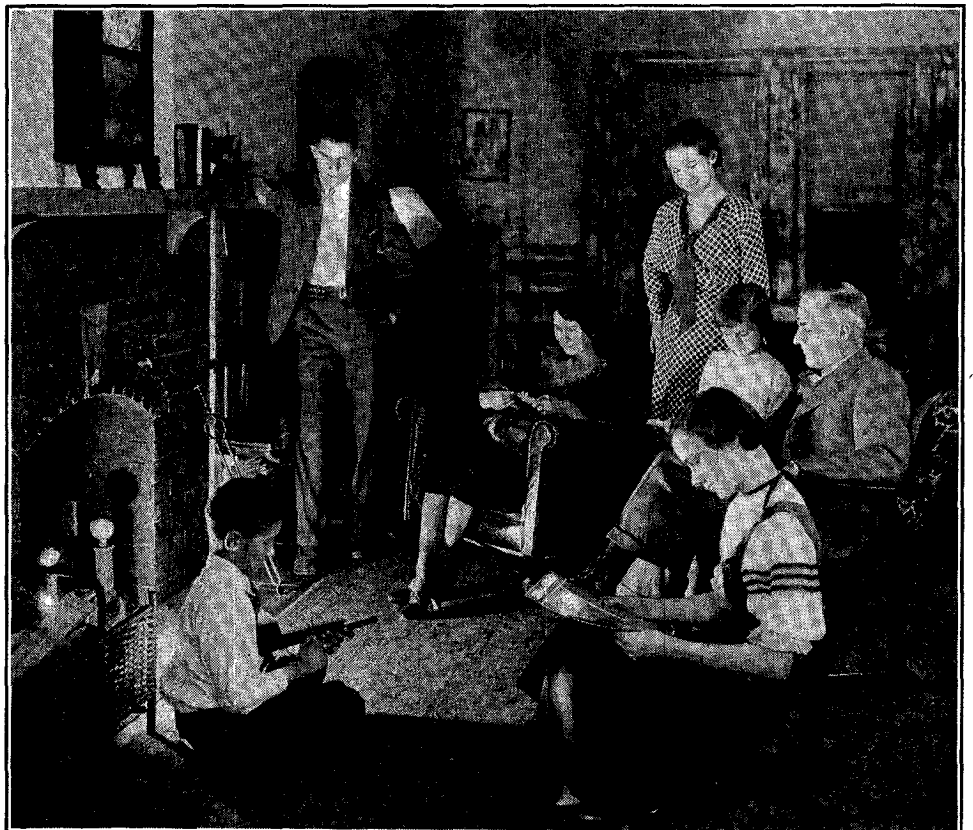
Nay, but I have a sign:

"Tis very sure God walks in mine."

But it should not be a lovesome thing for itself only. From it should flow a life-giving current of influence that makes green and pregnant with peaceful, happy, life every place through which it placidly glides.

The Breaking Up of That Eden Home

The story of the breaking up of that home is just as full of help to us as is the account of its founding.



Home Should Be a Hallowed Spot
PHOTO BY J. C. ALLEN

Disaster came when Eve made a fateful decision alone. The marriage relation brings wonderful privileges, but each has his or her corresponding duties. The first of these is loyalty, cooperation. Neither the husband nor the wife may act the part of a dictator, making vital decisions without consulting the other. Above all, they must be careful to cooperate in the direction of the children. These may, on the one hand, suffer very unjustly if conflicting commands are given respectively by father and mother. On the other hand, they may soon arrive at the discovery that it is easy to play father off against mother, a discovery that will quickly make home anything but a hallowed place. It is better to have a second-rate plan, with cooperation, than a first-rate one with strife.

Then, again, we notice that one of the first results of sin was recrimination. Adam blamed Eve for tempting him. This didn't help matters at all. However much blame attached to Eve, he could not elude his own share. Words of love and confidence, words and acts of loyalty and trust, these stimulate to the best efforts and noblest sacrifice.

The Good Book says that the lost dominion is to be restored, the Paradise lost is to be regained. Jesus spoke fondly of that perfect home when He said, "In My Father's house are many mansions." And the last pages traced by the trembling hand of the aged seer of Patmos were a wonderfully beautiful account of that home as he saw it. Some of the most precious values of that eternal dwelling place we can enjoy in our own homes. We cannot have the streets or buildings of gold, but we may enjoy the gold of characters mellowed and not embittered by common sorrows. We cannot have angel choruses to thrill the heart, but mother can play the old favorites on the shabby piano in the parlor, while all the family joins in. We cannot see the wolf and the lamb lying peaceably in the shade together, but we can see old Tabby and Bob the dog eating amicably from the same plate. More than that, we can see the peaceful spirit of a happy, hallowed home softening hard hearts and sweetening bitter feelings.

When we pray, "Thy kingdom come, Thy will be done in earth, as it is in heaven," let us look for the answer in the bright faces around our own table or in the pictures painted by the dancing flames of our own hearth fire.

Mother's Bill

A TEN-YEAR-OLD boy overheard a conversation about certain bills for services rendered which had to be paid, and conceived the idea of making out a bill for what work he had done. So the next morning he laid his statement of account on his mother's breakfast plate: "Mother owes Willie for carrying coal six times, twenty cents; for bringing water lots of times, thirty cents; for going ten errands, fifteen cents; for being good twice, ten cents; total, seventy-five cents."

His mother read the bill, but said nothing about it. That evening Willie found on his plate the seventy-five cents, and also another bill, which read as follows: "Willie owes mother for his happy home for ten years, nothing; for his food and clothing, nothing; for nursing him in a long illness, nothing; for being good to him, nothing; total, nothing."

When Willie saw the seventy-five cents, he was pleased, but when he read his mother's bill, his eyes

grew dim and his lips quivered. Then he took his money to his mother, threw his arms about her neck, and begged that she would let him do lots of things for her. Mother's bill is rarely presented, but it will pay each child to think it out and over for himself and then to pay it—in loving obedience.—*Author Unknown.*



The Boy and the Echo

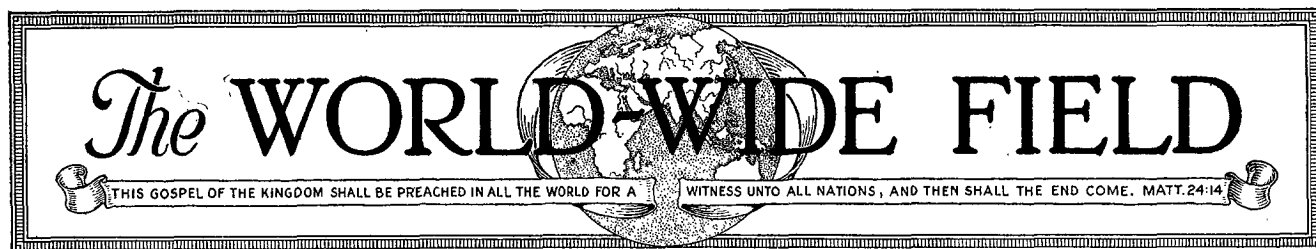
JAMES TELLBURN and his mother went one summer from the village where they lived to stay in another part of the country. The morning after they reached their new home, she sent him out to play by himself in the field near the cottage, and he took with him a long tin whistle, on which he was fond of piping tunes.

There were some curious high rocks near; and it had been found that at one corner of the field, where there was a rude stile leading to a rough and stony pathway, there was a very clear echo, but little James knew nothing about this. He did not even know what an echo is, and how it repeats what is said to it.

James thought the stile a capital place for his practice; so he rested his arm on the top bar, and began to whistle. He was very much surprised when he had finished his first tune, and stopped for breath, to hear the same tune just finishing up among the rocks, and he supposed that there must be another boy piping there out of sight. He thought that it would be very pleasant to have a companion to play with and to whistle with; so he shouted, "Ho! ho!" as loud as he could, and soon he heard a voice say again, "Ho! ho!" He did not know what to make of this; so he shouted, "Who are you?" and the words came back to him, "Who are you?" James now felt sure that some one was mocking him; so he called out, "You are a fool!" in very surly tone, and the voice on the hill said again, and in just the same tone, "You are a fool!"

This made little James very angry, and he began to say many unkind words, and the echo said them all back to him. At last he could bear it no longer, and he ran home to his mother, and said, "O mother, there is such a bad, wicked boy hidden up among the rocks! he has been calling me names, and saying such bad words."

"Ah, my boy," the mother said sadly, "you are accusing yourself. The echo has said nothing to you that you did not say to it first. And let me tell you that as you grow up, you will find many people very like that echo. If you speak kindly to them, they will speak kindly to you. If you say rude, rough words, you may expect to hear the same from them." And then the good mother took her Bible from the shelf, and found two verses which she read to little James, and said that she hoped he would learn them quite by heart, and try to remember them. They are these: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.—*Author Unknown.*



South Dakota Conference

THE prophet Isaiah has pointed out very clearly that the church of God must continually reach out into new territories and at the same time establish, strengthen, and solidify the already conquered fields in her missionary program. He says, "Spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2.

In their planning of the work, the South Dakota Conference committee have endeavored to work in harmony with this instruction. While it has been found to be extremely difficult, at times, to carry out the commission to strengthen, because of the greatly reduced income in tithe, the small working force of the conference has always been so organized that every department of the work would receive due attention.

The colporteurs and evangelists have gone into new fields and raised up new Sabbath schools, companies, and churches. Also, the departmental secretaries have promoted the interests peculiar to their respective departments.

In 1937, 150 souls were added to the churches in the South Dakota Conference. The tithe income was \$1,800 less than that of the previous year, and the mission offerings were \$1,000 more.

Because of the prolonged drouth, the bank failures, and the grasshoppers, there has been a great exodus of people from the State of South Dakota. Naturally, the Seventh-day Adventist church had its share of losses through this exodus, but in spite of all of this, the membership has been slowly climbing upward. According to the law of averages, our constituency changes practically every ten years. The workers and laity in South Dakota double their membership every ten years.

At the present time the evangelists are either engaged in public efforts or are making preparations to begin. Everywhere over the entire field, new interests are springing up in the path of the faithful colporteur evangelist. If South Dakota had twice the laboring force it is able to support at the present time, the work would grow much faster, and many efforts which now have to be postponed, could be held while the people are interested.

Often we have prayed for more workers and more money, but on the other hand, we believe these calamities that have befallen us have a very definite lesson for every child of God. Many who have been torn from their moorings by the storms of the times are seeking anchorage for their storm-tossed souls.

The case of a businesswoman near one of the growing cities in the State is typical of many similar experiences. This woman had been receiving literature and Bible studies, and has decided to obey God's call. She sent the following notice to all of her customers and salesmen:

"MY DEAR FRIENDS: Knowing that God's true Sabbath is the seventh day of the week, Saturday, and knowing that a day is reckoned from sunset to sunset, according to God's measure, I am closing my place of business from sunset Friday night until sunset Saturday night.

"This change will go into effect January 1, 1938. This will in no way affect the post-office service. There will be times when some of you will forget that I will not be open for business these twenty-four hours of each week, and I realize it is going to be the hardest thing in the world to say 'No,' especially in the cases of you who do all your trading with me, or do as much as you possibly can, but I cannot go halfway with God.

"If any of my customers should need gas during these twenty-four hours, I refer you to my neighbor, Mr. Paulson.

"Very sincerely,

"N. N."

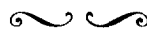
Another woman, the wife of a saloonkeeper in a city of 12,000, received our literature. She looked up our church, and all alone, started to attend midweek prayer meetings.

She now keeps God's Sabbath, and is trying to get her husband out of the liquor business. She runs a popcorn stand in front of the saloon, but on Friday nights she is always conspicuously absent.

There are several entire families who have recently made their decision in favor of the truth. One family of nine members deserves special mention. The mother had for some time desired to walk in the light, but the father held the children back, and consequently, the mother delayed following her convictions. They happened to be in a meeting where a call was made to give up everything that still held them back. The Holy Spirit came into this man's heart. He rose, walked forward to the pulpit, turned around and went back to his son, his daughters, and his wife, and invited them to make their surrender with him. They did, and now the family is united, and happy.

While our losses in membership, because of climatic conditions, are too great for the most healthy growth, yet our gains have always been more than enough to offset the losses.

J. H. ROTH.



West Pennsylvania

THE year 1937 will be remembered as a year of outstanding progress for our work in West Pennsylvania. We thank God for the degree of efficiency of our evangelistic force of workers. Efforts were held in tent, church, hall, and tabernacle. One hundred seventy-nine who were received into our churches by baptism and on profession of faith, are now rejoicing in the blessed hope of the soon return of Jesus. Nearly two hundred (some of whom will be reported in the records of 1938) have been baptized as a result of the large tabernacle effort conducted in the heart of the city of Pittsburgh by R. L. Boothby, able city evangelist, and his faithful corps of workers. The tabernacle is now being erected in the city of McKeesport for a series of meetings in this populous area that has long been sending forth the Macedonian call. Soul winning has been considered our chief work.

In the summer of 1937, a new church was organized on the North Side in Pittsburgh. This church now has a membership of forty-eight, and is proving to be a strength to our work in every way.

In addition to the many fine church buildings in West Pennsylvania, our believers in New Castle purchased in 1937 a small church building, with a large lot, for less than three hundred dollars. When contemplated improvements are made, the members there will have a neat place in which to worship.

The Lord has greatly blessed our educational and young people's work throughout the conference. We have four new church schools, two of which are two-teacher schools, carrying the ten grades. Outside of the conference, eighty-four of our West Pennsylvania young people are enrolled in academies, colleges, and sanitariums.

In addition to an interesting and successful Ingathering campaign, in which we exceeded our union conference goal by \$2,750.14 in 1937, our members solicited and contributed \$1,872.66 for our union educational work. For three consecutive years West Pennsylvania was the only conference in the Columbia Union that raised its full educational fund goal. During this period we contributed another \$2,200, which makes a grand total of over \$7,000 raised in this conference for our educational institutions.

Tithe from our thirty-four churches reached the sum of \$49,974.44, the largest tithe ever received in the history of the conference. The loyalty of our membership to an ever-expanding world program is reflected in our total gifts and solicitations to missions—the sum of \$28,560.44. This, too, is the largest total given to foreign missions in one year by our faithful members. Thus in this field, 1937 is outstanding

in financial progress, exceeding the former peak year of 1929.

Nearly \$10,000 worth of our subscription books and magazines were sold by our energetic colporteurs last year. For several years students have found West Pennsylvania a fruitful field in which to earn their scholarships.

We praise God for inspiring and using the united efforts of conference committee, office staff, field workers, and loyal constituency in the accomplishment of these things.

M. G. CONGER.



Our Seminary Doing a Work Long Overdue

THE establishment of a school among Seventh-day Adventists for graduate study four years ago, had been long overdue. As far back as 1927, the need for such a school was felt so keenly that a tentative plan for facilities and faculty was drawn up at General Conference headquarters. The chief difficulties in carrying out the plan at that time were lack of clear-cut conviction regarding where and how the work could be conducted to the best advantage, and the fear that somehow it might detract from the prestige of our colleges already established.

Three principal considerations at that time and before, pressed upon us the need of such a school of our own. One was a general raising of the standards of education everywhere after the World War, coupled with a much larger attendance in higher schools of learning. This tended to react on the standing of our own colleges and on the equipment of their teachers. This was of all the more importance because it affected the standing of their graduates who taught in the lower grades of our schools. As the States and educational organizations raised the qualifications for acceptable teaching, our teachers naturally looked for opportunity to do advanced study. As a matter of fact, many teachers in our colleges had studied but little if any beyond the grades they were teaching. Since we had no school of our own for graduate study, our teachers felt impelled to attend other colleges and universities to help gain a professional standing for our colleges in the educational world. It was thought that thus embarrassment or closing of our lower schools might be avoided.

A second consideration was of equal if not greater importance. Manifestly our Bible teachers could not take advanced work in their line outside our own schools, and the field was also very limited in which profitable study in history could be pursued.

While these technical and professional questions had their bearing, a third and still more important consideration pressed upon us, and presses upon us still more today. Due to our increased aggressive preaching, we have grown rapidly in numbers in the past decade. With the help of the radio we have been penetrating more and more into large metropolitan centers of population. Our message, therefore, attracts more and more attention, as it properly should. This arouses opposition from other religious bodies. The Spirit of prophecy makes it clear to us that every point of our doctrine will be challenged in these last days by those who are prejudiced or unfriendly to our teachings. Some who were formerly with us have gone out from us, and are turning their shafts of criticism toward their former brethren. While every test to which the truth is put by friend or foe, will make it shine with brighter luster, it behooves us as never before to be sure that we know the truth, and how to defend it effectively. The problem is well stated in the writings of the Spirit of prophecy. More and more henceforth the truth must be defended openly:

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, Vol. VI, p. 17.

What is comprehended by "the world" is made clear:

"The light of God's truth is not to be dimmed. It is to shine amidst the darkness of error that enshrouds our world. The word of God is to be opened to those in the high places of the earth, as well as to those in the more lowly."—*Id.*, Vol. VIII, p. 11.

Not only is the truth to be brought to the front, but it is to be subjected to the closest scrutiny:

"God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it."—*Id.*, Vol. V, p. 453.

In order that the truth may endure the tests brought upon it, and may shine in all its beauty and power, its presentation and defense must be based on sound argument:

"It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. . . . We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Id.*, p. 708.

Not only are we to present the truth positively, but we are to understand what the forces of evil are doing:

"All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."—*Testimonies to Ministers*, p. 118.

What is our shortcoming in these important respects?

"We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him."—*Id.*, p. 119.

More and more we shall be called upon to testify in high places:

"The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth."—*Ibid.*

In such situations a great obligation rests upon us:

"They [we] must know that they [we] do know what is truth."—*Ibid.*

We cannot be satisfied with our present knowledge of the truth, however well we may appear to know it:

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light."—*Testimonies*, Vol. V, p. 708.

These considerations bring us to the real crux of the situation—our not knowing the truth as we ought to know it. The Bible is taught in all our schools, from the elementary through the college. But it is only one subject among many, and time does not suffice for that deeper, more comprehensive study emphasized in the foregoing quotations. There must be more time, more opportunity, for deeper searching of the truth we believe and teach, if we are to be its effective advocates and defenders before a hard, unbelieving, and critical world.

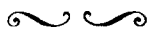
Our seminary offers just such opportunity to search for the "greater light" that is to shine with greater glory as gross spiritual darkness more and more covers the people.

In such deeper search and study, we must know our Bibles far better than most of us, or any of us, do. We must know the Bible thoroughly. Those with a bent for language study should master the Hebrew and Greek in which the Bible was written. Others should make a much more extensive and intensive study of Bible doctrine. All should delve more fully into historical and archeological records in support of the Bible itself, and of its great prophetic and doctrinal teachings. In short, we must know the truth better, and the truth will deliver us in every crisis through which the people of God are destined to pass in these skeptical times.

In our earnest search for sound arguments in the defense of our doctrines, and for the "greater light" promised us in such search, we understand that what we are to search for is not something new and different from what we have taught over the years, but something that will build strength into the foundations of our faith, clarify the arguments that support it, and sharpen our spiritual insight and interpretation of truth.

Our seminary, with its well-organized and carefully conducted program, is an undertaking in the providence of God ready to do the work outlined in our instruction. This work is long overdue in our cause, but for this very reason we should be the more diligent in our efforts, and rally our workers on some progressive plan to take advantage of such a God-given opportunity as our seminary affords.

W. E. HOWELL.



I HAVE taken the REVIEW for sixty years. I shall be eighty-three next month. Before I took the paper, mother took it; so I have grown up with it. I cherish it next to my Bible.

MRS. JULIA SEIBERT.

Using the Public Press

APPRECIATING the continual opportunity of advancing the Lord's cause through the public press, A. R. Ogden, president of the Caribbean Union Conference, is not only a regular contributor to newspapers in the territory over which he presides, but he is constantly encouraging workers throughout his field to make use of this agency in helping to acquaint the multitudes with the advent message, and with the rapidly developing activities of the demoniation.

Elder Ogden has in his territory, Trinidad, Barbados, the Windward, Leeward, and Virgin Islands, and the British, Dutch, and French Guianas. In speaking of his latest newspaper activities, he says:

"During our recent trip of a little more than two weeks in British Guiana, we secured approximately 300 inches of space free of charge in the papers of that country."

Elder Ogden and other workers in his territory attended a church officers' convention and special services in the denominational church in the city of Georgetown. The two daily newspapers in that city, the *Chronicle* and the *Argosy*, are among the few that are published regularly in all that country, and wield an influence among the inhabitants that reaches over a vast section.

Included among the articles that Elder Ogden and his field missionary secretary, C. A. Edwards, had published were a number dealing with the workers' convention in general, and others that dealt with interesting prophetic subjects. In one of the pages there were nearly two columns which dealt with a sermon by Elder Ogden, with large headlines announcing that "Armageddon Is at Hand." Practically four columns were devoted to the closing session of the workers' convention, in which considerable space was given to an explanation of "A World-Wide Message and a World-Wide Movement." The blessed hope of the Saviour's return was also made a very prominent thought.

In another article of similar length, devoted to another session of the convention, the people of that section of the world were given, perhaps for the first time, highly instructive information on the message that we as a people are teaching, and the world-wide extent of our activities.

Who knows but that through the medium of these newspapers, seeds of truth have been planted in the hearts and minds of many who had previously known little or nothing of the great comforting message of the advent that God has commissioned His servants to give to every nation, kindred, tongue, and people?

There is no agency under heaven that the Lord's servants may use today that has such a far-reaching influence among the countless millions of earth as the secular press, which goes into the homes of all classes of society. This fact can never be overemphasized, and every worker in God's cause should make it his business to utilize the public press to advantage in advertising the message through evangelistic meetings that are held, either in our own churches, or in theaters, halls, or tents, and through workers' meetings, camp meetings, and every other gathering where the Lord's representatives are assembled for the purpose of making plans for further advancement, and where there is preached the message that is still powerful enough to bring peace and cheer to even the most dejected, disappointed, heartbroken, and degenerate human beings on the earth.

If every union and local conference official in the ranks of the Seventh-day Adventist denomination, in every section of the world, should take advantage of the manifold opportunities to use the newspapers, either in person or through the efforts of some worker or workers who may be appointed to look after this feature of a progressively planned program,

not only would a mighty impetus be given to the message, but an influence so far-reaching would be the result that we would not be able fully to compute it.

The instruction we have received regarding our use of the public press is very definite, and the demonstrations down through the years have been sufficient to encourage every one of us to make use of the newspapers in connection with every move that is made in the interest of the church, and the proclamation of the advent gospel.

W. L. BURGAN.

Pitcairn Island

A NEAR-BY amateur short-wave broadcaster who regularly listens to aerial messages from all parts of the world, informs me that an outfit has been donated to Pitcairn Island by an Eastern firm. Recently a representative from Providence, Rhode Island, landed on Pitcairn, and two days later made a contact with his home station. At once the air was "hot" with messages from points between New York and San Francisco. So many high-powered stations were desirous of talking with Pitcairn that the stations with less power could not command attention.

As this local short-wave operator had learned that I had been one of the crew of the ship "Pitcairn," and was in correspondence with those I knew on the island, he appealed to me for a message, so that he could put through a legitimate call.

In view of the recent publicity given to Pitcairn in popular books and moving pictures, the opening of such communications between the outside world and this dot of an island, two miles by one and one half, leaves much to the imagination as to the possibility of what the island population may accomplish for the proclamation of the third angel's message, that is so dear to them.

D. D. FITCH.

The Theological Work at Washington Missionary College

THIS year, five student efforts are in the field. These efforts are being conducted by the senior theological students. In one effort they have already baptized eleven, and they are expecting to baptize several in each of the other four efforts. This is part of the work of the theological department.

It is inspiring to see these bands of workers representing the various efforts, meet on week nights at different times and places for a prayer session, but it is especially inspiring to see the automobiles roll up in front of Columbia Hall on Sunday nights; for then we see the students load up and go to the several efforts, all of which are carried on while the students are pursuing their studies in the institution. We are expecting to graduate this spring eight senior theological students.

For the last seven years, from the graduates of the re-organized theological course, there has poured forth a stream of these graduates, who have definitely entered the ministry. The accompanying cut will tell the story of the quadrennial meeting of these graduates at the Columbia Union Conference session, at Columbus, Ohio, a year ago. When the president of the union asked me to give a report on the progress of field evangelism at the college, I simply asked all young men in the audience who had graduated or finished the theological course in the last seven years, to stand up.

Then we had them file down the aisles and come up on the platform. Their line extended from one end of the platform to the other. As each one spoke a minute, he told of the time when he left the college, how many efforts he had held since then, and how many people



A Group of Ministerial Graduates of Washington Missionary College

he had brought into the truth. The accompanying cut is a photograph of that group.

However, that does not tell the whole story. About three times the number of this group are now scattered throughout other unions in North America and foreign mission fields. We feel thankful to God for the work He has done in this department. The enrollment this year of those who are preparing directly for the ministry and for Bible work, is 68. In the different Bible classes connected with the school, we have about 415 enrolled. B. G. WILKINSON.

Illinois Conference

DURING the past year, several changes have taken place in the Illinois Conference. Ten new workers have been secured, five of whom have taken the places of outgoing workers, and the remaining five were additions to the laboring force.

Seven of the new workers are pastors and district leaders. A. L. Beazley, formerly of Indiana, is now pastor of the Decatur church. H. J. Capman came to us from the Greater New York Conference to take the pastorate of the Chicago South Side church. To fill a vacancy in the pastorate of the Chicago North Shore church, W. A. Dessain was called from Canada, where he was pastor of the Toronto church. The Bureau of Home Missions secured Ludwig Ninaj to take charge of our Czechoslovakian work in Chicago, and he began his internship in April. Gabriel Varga was secured through an exchange of Hungarian workers with the Greater New York Conference. G. T. Vore, pastor of our Chicago Mexican church, came to us from the Colorado Conference. For many years there has been only one German worker in Chicago, but a short time ago H. H. Humann, of Lincoln, Nebraska, was secured to assist in the German work and act as pastor of the South Side German church. The three new workers in the conference office are Mr. and Mrs. R. E. Spangle and Mrs. Earl Gable.

The conference, with its eighty-three churches and companies, and a membership of over 5,000, has recently been divided into twenty-five districts, fifteen of which are located within the Chicago area. In this great city and its environs there are thirty-one churches, with a membership of 3,042, which include ten foreign churches of 692 members. The three colored churches in the Chicago area have 627 members. In the State of Illinois outside of Chicago, there are fifty-two churches, which are grouped in ten districts, nine of which have ministers residing within their boundaries. Through this plan, excellent service is given to each congregation.

The laborers of the Illinois Conference spent a large part of the past year in evangelistic work. Five tent efforts were conducted and fifteen efforts were held in halls or church auditoriums. This evangelistic work resulted in the baptism of 329 souls.

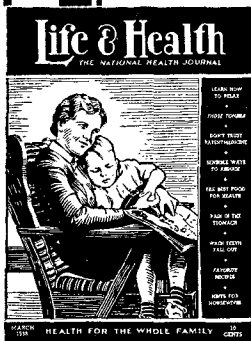
Three thriving institutions are located within the boundaries of the Illinois Conference. The enrollment of Broadview Academy was higher this year than it had ever been before, even when it served as a college. In fact, it is operating at full capacity. Hinsdale Sanitarium is prospering, and continues to give excellent medical service. It is located about five miles from the conference office. The Pacific Press Publishing Association has its International Branch at Brookfield. Last year proved to be one of the most prosperous periods in its history.

The prospects before the conference in every department look very hopeful and bright. There are a number of evangelistic efforts now in progress which give promise of producing rich rewards in souls. The laborers in the conference are of good courage, and the outlook for the present year is excellent. M. V. CAMPBELL.

WHEN Christ's followers give back to the Lord His own, they are accumulating treasure which will be given to them when they shall hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, "Follow Me."—*The Desire of Ages*, p. 523.

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Lay Evangelism in Iowa

COURAGE, enthusiasm, and inspiration are being converted into Bible studies, cottage meetings, and lay evangelistic efforts by Iowa's consecrated lay workers.

In the southwestern part of the State, two brethren united to hold evangelistic services,—a Sunday evening series at Randolph, where Brother Carter lives, and a Monday evening series a few miles away at Hamburg, where Brother Marsh lives. Seven with whom studies are now being held, are preparing for baptism.

Brother and Sister Christofferson, of Council Bluffs, both registered nurses, have held quite a number of home-nursing and health-preservation classes. They have also been giving Bible studies in the homes. Results traceable to their efforts total more than thirty souls.

Brother Leitner, of Sioux City, is actively engaged in giving Bible studies, as is C. C. Brown, also of Sioux City. Brother Brown has interested quite a number of Indians at the Winnebago reservation, where our Indian believer, Brother Nickum, is faithfully cooperating.

The students of the Oak Park Academy held a program effort at Marshalltown. The subjects were presented by two or three speakers as a symposium. While the number baptized was not large, we feel that the effort was very profitable.

Mrs. L. L. Patton, of Cherokee, is presenting the message with the film-strip machine to an average audience of twenty-four.

W. S. Sanders, of Des Moines, is in the midst of a series of meetings at the present time. He is using a store building in West Des Moines.

Merle Cook started giving Bible studies some six years ago at the Polk Hill schoolhouse, about eight miles out of Des Moines. Ten believers have been baptized, and a Sabbath school with a membership numbering twenty-four has been organized. The offerings of this school reach the General Conference Sabbath school goal. Raymond Hircock is rendering much help at the present time.

Glenn Shelton, also of Des Moines, has been giving Bible studies, and quite a number have been baptized as a result of his work.

Bertha Titzell, of Iowa City, has greatly blessed the work there. Many whom she has interested are attending the Sabbath school.

Earnest Hanson, of Nevada, has been an enthusiastic lay evangelistic worker.

George Lauterback also has been doing good work in the northeastern section of the State.

William Grotheer, of Boone, has been conducting meetings.

Brother Jackson, of Winterset, is planning to launch another lay evangelistic effort soon.

Brother McConnell, of Davenport, is a veteran lay worker with a record of soul winning. The Davenport Missionary Volunteer Society, under the leadership of Florence Maurath, has been holding an effort at Buffalo. Their average attendance is twenty-six. They are now preparing some for baptism, and plan soon to organize a branch Sabbath school.

Sister Brown, of Spirit Lake, has a fine home division Sabbath school as a result of her lay evangelistic endeavor.

Sister McDowell and her son, Delton, have some twelve new people out to Sabbath services. We are told that the Sunday evening film-strip studies attract a crowd of some twenty-five each night.

These, and others, have courageously launched out in giving Bible studies, holding cottage meetings, and conducting evangelistic efforts. We have only words of commendation. Iowa believers have made a beginning in lay evangelism, and this beginning is being fostered. Should we seek, at this time, to measure the good done or to estimate the possibilities, we might be guilty of David's sin when he sought to number Israel. Suffice it to say that lay evangelism in Iowa is advancing.

DEWITT S. OSGOOD.



Chesapeake Conference

IN our work in the Chesapeake Conference we are beginning to witness a fulfillment of the experience foreseen by the messenger of the Lord:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth."—"Testimonies," Vol. IX, p. 126.

There is a spontaneous spirit of revival and reformation in our churches, not from any staged effort, but from the deep working of the Spirit of God. Our laity throughout the field are throwing themselves enthusiastically into personal, soul-winning endeavor, particularly in the distribution of the literature, both by the sale of books and magazines and by the circulation of our tracts. The interests thus created are being followed up by Bible studies and cottage meetings.

As our own people gain a deeper experience in the things of God and their hearts are on fire with the message, it is stirring to see the effect that it is having upon others. Everywhere souls are accepting the truth, and our workers are kept busy following up the interests that are developing. During the last four years there has been in this old field, where the message has been proclaimed from the beginning, a net increase of 40 per cent in church membership. That this increase is of a substantial nature is indicated by the 80 per cent increase in tithe during the same period and by the steady increase in the mission offerings.

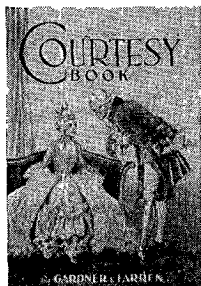
On every hand our workers are finding people who are taking their stand as a result of the reading of our books, periodicals, and tracts. One woman who is receiving studies, is a teacher in a Sunday school. For a long time she has been tearing the topics out of the book, "Bible Readings for the Home Circle," and placing them in her Bible for a guide in the teaching of the lesson. She has simply taught herself into the truth.

In another instance, a woman who had practically read herself into the truth, prevailed upon her grown-up son to read "The Great Controversy Between Christ and Satan" to the family, with the result that the entire family was read into the truth.

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During the Harvest Ingathering campaign a group of workers finished their territory, but could not locate one of their number. This brother had found a woman who had read "Our Day in the Light of Prophecy." He was unable to get away until they had had a heart-to-heart talk regarding the truth. As the result of this contact and the Bible studies which followed, this family accepted the truth. Filled with their "first love," they immediately began to work for others, and a total of ten adults were baptized.

Realizing that the end is very near and that our time for work is short, our workers and people are giving themselves in a spirit of deeper consecration for the finishing of the work.

W. C. MOFFETT.

Duluth, Minnesota

THE First English church of Duluth celebrated its fiftieth anniversary March 11 and 12. New church pews were installed for the occasion, along with other remodeling and improvements. Union and local officials were present for the two-day Golden Jubilee. The union president, E. H. Oswald; the educational superintendent, K. L. Gant; and the Minnesota conference president, V. E. Peugh, delivered the principal sermons. The congregation was also addressed by Mayor C. R. Berghult, from the city of Duluth.

Financial reports show an average increase in tithe, Harvest Ingathering, Sabbath school, and church expense of ninety-four per cent for the last three years.

G. E. HUTCHES.

Our Priceless "Review"

I HAVE read the REVIEW constantly for over sixty-two years, and continue to look for its appearance in the Wednesday morning mail with more eagerness than for personal letters.

And it seems to me that God is leading the minds of the editors along lines greatly and vitally needed at this present time.

The two articles in the issue of March 10, entitled, "The Unexpectedness of the Advent," and, "He Will Subdue Our Iniquities," deal with two conditions dangerous to those ardently looking for the Lord's return in this generation.

The Lord Jesus, who is the One coming, has given us all wise counsel:

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

May the Lord continue to bless and lead the editors.

G. B. STARR.

WE have had the REVIEW AND HERALD in our home for more than thirty-three years, and I could not do without it. If I had to choose between a new dress and the REVIEW, I should make over the old dress and have the REVIEW. Years ago I was a local home missionary leader in various churches. I never stopped until every church member had the REVIEW. And I still say that if this question is taken up in the right way, this same result can be achieved now.

MRS. A. E. DEYO.

GLAD I am for the good old REVIEW. I have read it for sixty-five years, also the *Youth's Instructor*, and yet look forward with great pleasure to the privilege of reading them each week.

We are very rapidly nearing the end, and may the good Lord abundantly bless in finishing the work.

IRVING E. BAKER.

I DON'T know how we would get along without the REVIEW. I have read it for over fifty-two years, and cannot stop reading it at this late day in the history of the world, and the closing work of God.

H. M. J. RICHARDS.

I CANNOT express how much I appreciate our dear REVIEW. My mother, and her parents before her, enjoyed its weekly visits.

MRS. J. I. DELAMATER.

I LOVE the REVIEW, and dislike to miss a single copy.

I. G. PRUITT.

BACK in Kentucky in the lumber-wagon days of 1876, one, Greenville Brandstetter, drove with his family and scores of others to some old-fashioned Bible lectures. He kept on driving there, even though the devil did try hard to keep them all away, till he gave his heart to Jesus at one of those meetings and then gave something else, too. He gave his order for his first subscription for the REVIEW. Better still, he kept giving that subscription year by year till his death. He passed away last October, here in Santa Rosa, without having missed subscribing for the REVIEW a single year for more than sixty years.

For more than three thousand consecutive weeks that faithful messenger called at the Brandstetter home! What a minister of the faithful. What a pastor of the flock of God. What help it must have been, and was, to that family striving to go straight in the narrow way. How it must have helped to mold character, to build the home, to strengthen the family altar, to keep mission fires burning, to promote health and temperance as week by week it put in its faithful appearance and vouchsafed to that loyal family the faith once and for all delivered unto the saints.

Who would try to compete with the REVIEW as a worker in the home or in the community? Who could do the work as well, or as faithfully? Who among the thousands of Israel can in any wise measure up to the careful work done by our blessed church paper? Who of our flock can afford to be without this helpful organ and builder of Seventh-day Adventists? It truly is an instrument in God's hand to get a people ready for the last great act in the world's drama.

When I see what the REVIEW does in the homes and what is missing where it is missing, my heart cries out for more power to rightly represent it, and to stir the people of God to secure, as our brother did, the faithful ministration of this priceless helper.

J. G. GJORDING.

WE are very anxious to build up our subscription list for the REVIEW in Minnesota this year. We are very sure that the REVIEW goes a long way toward keeping our people steadfast in the message. It seems to me that it has been especially good during the past year. It has meant much to me personally. You may be sure that we will do all that we can to encourage our people everywhere to be readers of our excellent church paper.

V. E. PEUGH.



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OF SPECIAL INTEREST

WHAT is the sanctuary? This is a question which has concerned many minds through the years. In the great advent movement culminating in 1844, the believers held that this earth was the sanctuary, that its cleansing was to take place by fire, and consequently, that the earth would be burned in that year, at the end of the prophetic period of Daniel 8:14. Mrs. E. G. White, in the article in this issue, considers this question, and explains what the sanctuary of the Bible really is. This and several other articles to follow from her pen, take up the very important ministry of Christ as our great high priest. The character of this ministry, and its supreme importance in the experience of every Christian, are made very clear.

The articles we are now printing on "Righteousness," by E. K. Slade, present the fundamental principles underlying this all-important question. It will pay you to read this short but comprehensive series.

Idle Rumor and Report

THROUGH the years many idle reports have been in circulation as to what Mrs. White said about various questions. She is reported to have made to some individual, statements about some Bible topic or some phase of the work, which have never been included in her published writings. And unfortunately, there are always found those who are ready to pick up these rumors and add to their circulation.

Regarding these rumors and reports we find the following good counsel in "Testimonies for the Church," Volume V, page 696:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."

If some, who are so curious as to seek to run down every rumor, would spend more time in studying the published statements of the messenger of the Lord, they would have less interest in the unauthenticated reports which come to them.

The Athenians of old were noted for spending much of their time either in telling or in hearing some new thing. But unfortunately, this characteristic on their part led very few of them to accept the truths of the gospel proclaimed to them by the apostle Paul.

Evangelistic Efforts in Shanghai

It may be of interest to our REVIEW readers to know a little of how things are going in Shanghai. At present, the territory we are permitted to cover is rather limited. In a way, we are penned up in Shanghai itself, and in a very small area immediately to the west of the city. It is not possible for our native believers to attend church in our regular chapels outside the international-settlement limits.

But it was felt that we should go forward with our appointed task of proclaiming the message. After much prayer and diligent searching we found two places, located in central parts of Shanghai, that could be rented for evangelistic efforts. One of these places normally rents for about \$600 a month, but because of the owner's acquaintance with the work of the Shanghai Sanitarium, we were able to secure the use of the place for only \$50 a month. For this we give thanks to the Lord.

Our native preachers and Bible workers were then divided into two groups, and each one was assigned to his individual duty in the campaigns. For six weeks the people have been coming every night and taking a real interest in the messages given. We have used literature freely; stereopticon lectures have been given, with a good selection of pictures, and all texts have been shown on the screen in Chinese characters.

So far, more than a hundred names and addresses have

been obtained from those in attendance. On several occasions interested ones have been requested to remain for a short time to join with us in prayer. At one place nearly all present remained for the after prayer service, only two or three leaving at the regular closing hour.

A good number of Bibles and hymnbooks have been sold. Several of our church members who had become careless about church attendance and tithing have been inspired by the good results and have again renewed their walk with Christ. We are now starting a Bible class at each place to review and bring to the minds of interested ones important truths which before were covered hastily or not covered at all. We hope soon to start other efforts in this city. Pray for our work in these evangelistic campaigns and over the radio.

R. H. HARTWELL.

UNDER date of March 29 there comes a letter from Mrs. A. G. Daniells, of Glendale, California. She writes of her deep interest in the work, and of the great desire she has to see her husband's book, "The Abiding Gift of Prophecy," have a larger circulation. She still grieves over the loss of her companion, with whom she spent so many happy years, and by whom she stood so loyally and helpfully in his administrative work, accompanying him many times on long journeys. She says: "My heart is broken, also my nerves, but I get comfort out of the promise that 'the Lord is nigh unto them that are of a broken heart.'"

Sister Daniells is still keeping in touch with the world-wide movement. Of our general church paper she says: "I get the REVIEW every week, and enjoy reading it very much. I have read it for at least seventy years, and it seems to me it is almost the balance wheel of this great work. I would rather go without one meal a day than to not have it. It is such a spiritual inspiration to our people, and I cannot understand why any Seventh-day Adventist would be without it."

As Sister Daniells says, the Lord is near to them who are of a broken heart. This is a world of sorrow and sadness. We are now in the night of sin's deadly work. But the breaking of the day will soon come. And what a glad and happy reunion that will bring. From the east and the west and the north and the south, God will gather His children. And they will meet in a great praise service before His throne, nevermore to part, nevermore to know the sting of death, or the anguish of sorrow.

The Missionary Hen

DUKE ULRIC, of Stuttgart, had protected Johannes Brenz, of Württemberg, one of the Reformed teachers in the sixteenth century. But the emperor had learned of the teacher's presence in the city, and sent a band of soldiers to take him. Brenz, forewarned, hastily sought God for guidance. We are told:

"He seemed to hear a voice saying: 'Take a loaf of bread, and go up through the Birkenwald [the upper part of the city was so called at that time]; and where you find an open front door, go in and hide yourself under the roof.'

"Brenz did so. All the doors in that part of the city were closed until he came to the Landhouse [later the Reformed church]. Here the door stood open. He entered without being seen by any one. Under the roof was a large pile of wood, behind which he hid himself.

"The next day the imperial officer, with his band of soldiers, arrived in Stuttgart. Soldiers were at once stationed at all city gates, even at the exit of the duke's palace. They searched every house in the city, and finally the soldiers came to the Landhouse. Brenz perceived the clang of arms, and heard their loud talking and cursing as they went from room to room. They also came to his hiding place under the roof, and thrust their spears through the woodpile behind which Brenz lay. But they did not find him, and two weeks later they left Stuttgart.

"Now they are gone, and, praise the Lord, they have not found him,"—thus Brenz heard the people talk on the street below.

"But how was Brenz able to sustain his life during that long time? On the first day of his concealment, toward noon, about eleven o'clock, came a hen and laid an egg behind the woodpile. This she did every day till the end of his stay there. This egg served to quench his thirst, while the loaf of bread satisfied his hunger. The hen ceased coming on the day on which the soldiers departed."

W. A. S.