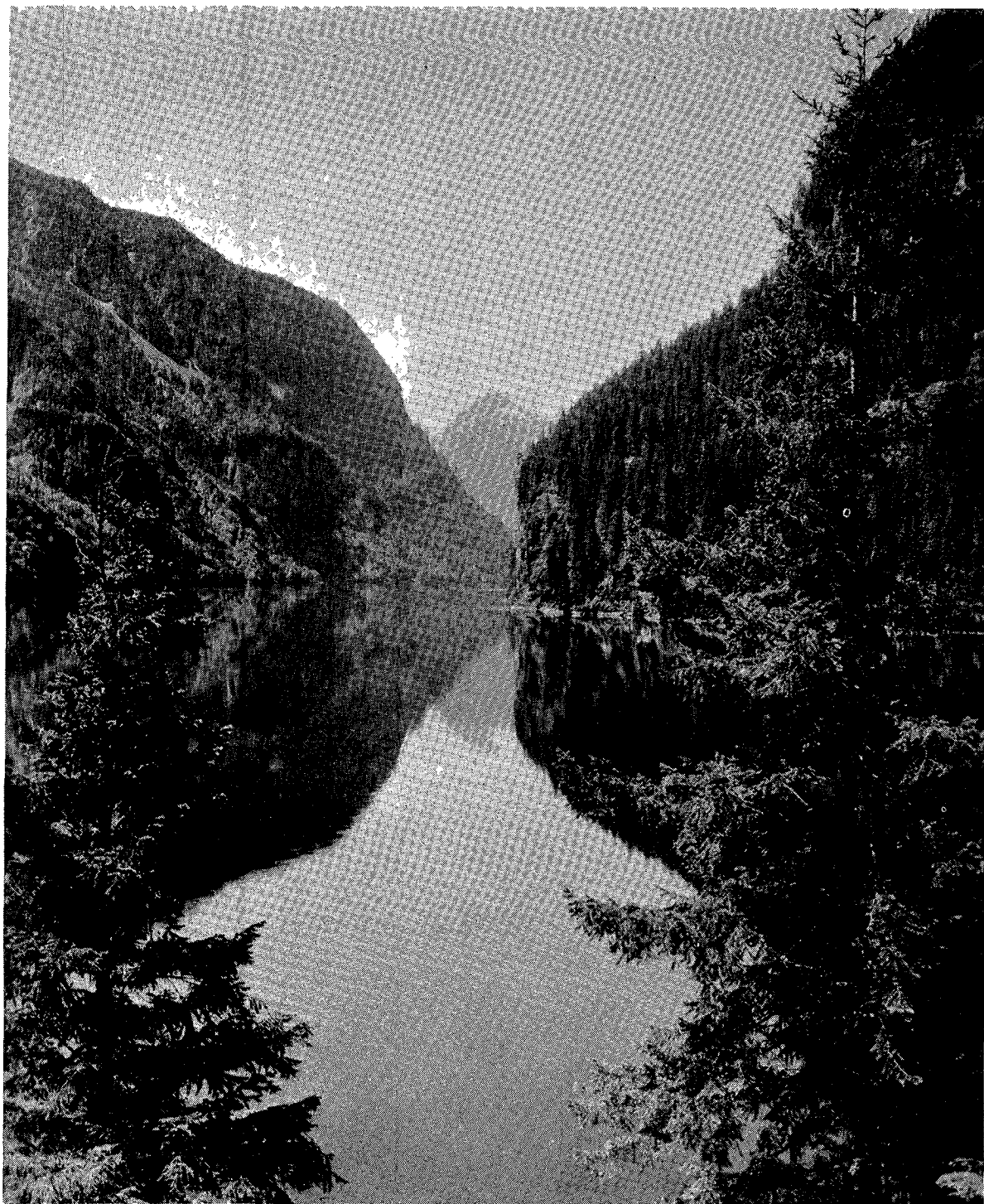


The Advent and Sabbath
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No. 19



COURTESY, CANADIAN PACIFIC RAILWAY

A Beauty Spot Near Vancouver, British Columbia

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

The Value of Prayer

Part Five

PRAYER FOR THE SICK

This is another form of prayer which we may profitably consider in this connection. We have no need, whether it be physical, temporal, or spiritual, that it is not our privilege to bring to God in prayer. Christ is the great physician of the soul as well as of the body. The apostle John, addressing Gaius, expressed the wish: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

The Lord does not willingly afflict the children of men. When we become sick, it is usually because of a violation of the laws of our being. In presenting our cases of illness to the Lord in prayer, we should be sure that we are cooperating with Him by removing, so far as is in our power, everything in our lives that might hinder Him in answering our prayer. If we knowingly have violated the laws of health, which are God's laws, we should confess our wrongdoing and resolve by God's help to work in harmony with His plans. Perhaps we have violated these laws ignorantly. Hence, we should study the laws of our being. We should become acquainted with the principles of physiology and hygiene. We should study the uses of foods and their combinations, discarding the foods which are unwholesome and eating moderately of those which are suitable for use.

We should study also to see if there be other sins which separate us from God. Are we violating His law of ten commandments? Do we have other gods before the Lord? Have we set up idols in our hearts which, instead of our Creator, are receiving our first love? Are we taking God's name in vain, or do we hold it in holy reverence? Are we keeping the Sabbath of the Lord in harmony with the commandments,—not speaking our own words, not finding our own pleasure, not doing our own ways? (See Isa. 58:13.) Are we observing the other commandments? Are we observing the one which says, "Thou shalt not kill," remembering that hatred of our brother is a violation of this righteous requirement, because the fruit of hatred is murder? There is another commandment which says, "Thou shalt not bear false witness." This prohibits not only falsehoods regarding others, but misrepresentations and unkind criticisms. One or all of these things will shut out God's blessing from our lives.

Having prepared our hearts in these ways to seek the Lord for healing, it is our privilege to carry out in our own cases or in the cases of our friends the instruction given in the fifth chapter of James:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The

effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Verses 14-18.

Every request of this kind should be made subject to the Lord's will. God in His great wisdom may see that it is best for us to suffer a while to learn needed lessons, before He brings us back again to life and health. The apostle Paul, with his power of working miracles, says in his epistle: "Trophimus have I left at Miletum sick." Evidently for some reason the Lord did not see fit to raise up Trophimus at that time in answer to prayer.

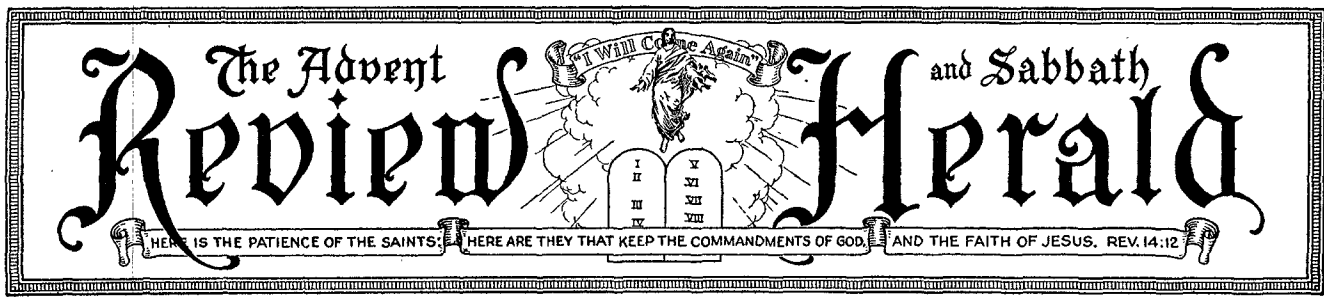
Sometimes the loving Father feels that it is best for His weary children to go to their rest. And upon this class there rests this divine benediction: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. This class will be saved from passing through the storm and tempest of the last days. And while they rest from their labors, their works follow them. The seed they have sown in Christian ministry continues to bear fruit until the final harvest.

I have known of many instances in which the Lord has raised up His people from the very verge of the tomb to life and health. He is just as willing to hear prayer today as He was when He walked this earth nineteen hundred years ago, and He has the same power to heal. We have the same blessed Christ who healed the leper, who raised Lazarus from the grave, who stilled the tempest, and who cast out devils. He is glad to have us bring to Him, in the arms of faith, the sick and the suffering. Sometimes it pleases Him to raise them instantly to health. At other times the process is a gradual one. They improve from day to day; and finally they are given perfect restoration.

While this process is going forward, it is right and proper that the sick one should cooperate with the Lord in bringing about an answer to his prayer. It would be unfortunate for him to fill his system with drugs. There are natural remedies which may be employed, such as pure food and water, abundance of sunshine, rest, and recreation. There is the employment of hydropathic remedies. There is no denial of faith on the part of the sick one in employing these agencies so long as he feels their need. The Lord works through such means the same as He wrought for Hezekiah when He gave instructions that a plaster of figs should be placed upon the carbuncle afflicting the king.

The divine promise is that when prayer is offered for the sick, if the afflicted one has committed sin, the

(Continued on page 9)



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Thoughts on the Day's News

NOT long ago the head of one of Europe's great nations urged the inhabitants of the cities of that country to move out into rural areas. He explained that in the event of war the cities would be the first attacked by the airplanes of the enemy, with resulting great loss of life. He made clear to his people that when war actually begins, it would be too late to move out of the cities, because all facilities for transportation would be commandeered for the movement of troops.

As we read this news item in the papers, there came immediately to our mind the appeals made to this people years ago through the Spirit of prophecy to move out of the cities. True, the appeal was not based on the same reasons, but on ones even more weighty,—the danger to moral and spiritual standards that are ever present in the cities. But this added danger today to the lives of men, provides an arresting commentary on the counsel we have received through the messenger of the Lord. Frequently Mrs. White referred to the increasing calamities and catastrophes of the last days, and warned as well against the spiritual and moral dangers that confront the people of God in earth's last hour.

When we read those testimonies years ago, we little realized that we would now be reading in the newspapers an appeal from one of earth's rulers to his people to get out of great centers, away from the terrible dangers that are likely to bring destruction and death at a moment's notice.

Such an item of news helps us to realize how dangerous are these times, how intensive is the preparation for war, and how close it will come to all of us when it breaks. It takes a news item like this to help us realize that indeed there is nothing in the past that compares with our time, so far as troubled affairs in the world are concerned. In past generations the fighting was largely confined to armies especially recruited for the particular war. Noncombatants generally enjoyed a substantial measure of freedom from the immediate danger to life that war presents, but as we come down to our present day we find the nations training and maintaining, as a consistent and ever enlarging part of their national program, great standing armies. At the same time we witness an increasing deadliness of war through the application of science to the production of war weapons, and finally we witness war being spread out over a whole country, to include non-combatants along with the armed forces. And in view of it all there arises the voice of warning from a national leader, appealing to his people to take

steps while there is time, to protect themselves against the possible coming rain of death from the skies.

Mr. Rockefeller's Fears and Hopes

Some time ago John D. Rockefeller declared in a public address, "What is the answer to the fears and insecurity and bitterness that dominate the world today? Frankly, I do not know the answer. Moreover, I do not know that anybody knows the answer."—*Quoted in Sunday School Times, Feb. 19, 1938.*

There are two thoughts that come to our mind immediately upon reading this remarkable statement. The first is that Mr. Rockefeller takes for granted that the world is full of fears and insecurity and bitterness. And well he may do so. Virtually every one takes that for granted today, as we discover from reading the public addresses of many notable men. That is one of the remarkable things about our present time. There is not only a complete disappearance of the sense of security, of progress, and improvement that formerly dominated men's thinking, but there is found in its place a feeling of insecurity and of fear. So marked is this that men in public life believe they are discussing the most timely and most serious question of the hour when they are discussing the fears that possess the hearts of men. It would be hard to find a choicer illustration than this of how men today are preaching part of the message that Adventists have for the world. For years we have declared that men's hearts would be failing them for fear and for looking after the things that would be coming on the earth, and now, as though it were an echo of our very words, we hear voices in every corner of the earth taking up the refrain in almost the very language of Scripture.

World's Wise Men Find No Answer

The second thought that comes to our mind is that these very men, like Mr. Rockefeller, who so clearly confess the serious situation today, also confess that they do not know what to do about it. This second confession is even more weighty than the first, because in former times, if things did not seem to be going as well as they should, public men were generally sure that they could find the answer to the difficulty, and find it quickly and certainly. But not so today. There is a feeling of helplessness, a feeling of futility, a feeling of fear that grips even the hearts of those who are seeking to find the answer to the fears of their fellow men.

Probably, in fairness to Mr. Rockefeller, we ought

to add that further on in his address, he is quoted as declaring, "I believe that *we* can yet make this world a worthy and beautiful home to live in instead of a place to fight and starve in. This is my creed." Now Adventists ought to be the last to make light of any man's belief or hopes. The day a man feels there is nothing that can be done about a tragic situation, that day he must resign himself to black pessimism. One cannot but admire the measure of dogged courage and hope that would cause a man to feel that "we can yet make this world a worthy and beautiful home to live in," despite his own admission concerning the present state of our earth.

Christians Not Pessimists

Any one who is a Christian, believes indeed that this world may yet be made a worthy and beautiful home to live in. The belief that there is something better further on is the very essence of the Christian faith. It is pagans who are pessimists. But what many earnest men like Mr. Rockefeller apparently fail to include in their thinking is this: That sin dominates our world. The prince of the power of the air dwells here, and his subjects are legion. And the only way the Bible reveals that a better world can be brought in, is by the destruction of this present world of sin, and the supernatural creation of a new world, to be inhabited by those who have been saved out of this present world. Our task is to warn men to flee from the wrath to come, to plead with them, while the long-suffering of God waits, to make ready against the day when this earth is to be purged by fire. We believe that through prophecy we have an answer to the tragedy of fear that grips men's hearts today, and that furthermore our answer includes a picture of a better world in which there will be no fear, no insecurity, no bitterness. Ours is the task of going out to give to the world the answer that it should have.

The Relation of Mind to Body

A Catholic physician discussing psychiatry, particularly as regards the relation of the mind to physical and mental health, declares: "I am far from trying to assert that all insanity is to be explained by sin. But I do assert that fifty per cent of the existing causes of mental disease are traceable, directly or indirectly, to violations of the ten commandments."—*Quoted in the Pilot, April 9, 1938.*

The doctor then proceeds to explain more specifically what he means: "The antagonism between father and son, between mother and daughter, between brothers and sisters; the unforgiving spirit, the stinging remarks, the triumphant raillery; the surliness and spite and vindictiveness casting gloom over an entire family,—is not all this clearly and simply the flouting of the supreme law enunciated by our Lord and Saviour, the divine law of charity?"

An increasing amount of study is being given by medical men today to the relation of the mind to the body in sickness and in health. All this study is producing statements just like those we have quoted, though sometimes not in language so similar to the theological term here used. All of this seems to us a remarkable comment on the thought brought out many years ago by Mrs. White as to the relation of the mind to the body. Only today do medical men seem to be sensing how one's moods, for example, may affect one's health. Envy, jealousy, hatred, covetousness,—all these seem quite evidently to react on the whole being in a more or less disastrous fashion. It is very proper that we should speak, as we often do, of the effect upon the mind and the spiritual faculties of our physical habits, and what we put into our stomachs, for example. But it is also very proper for us to sense keenly that the kind of food on which we make our mind feed, can have a tremendous effect upon our body.

F. D. N.

Possibly Nature's Footnote to Bible History

In the open-shelf room of a small-town library I took down a set of Josephus' works to look at Havercamp's translation, a new one to me. My eye caught the account of the three years' drouth sent at the word of Elijah, when Ahab was leading Israel into idolatry. 1 Kings 17:1. Josephus says this drouth was registered also by an ancient historian:

"Now Menander mentions this drouth in his account of the acts of Ethbaal, king of the Tyrians, where he says thus: 'Under him there was a want of rain.'"—*"Antiquities," bk. 8, chap. 13.*

The daughter of this Ethbaal was the wicked Jezebel, wife of Ahab, bitter enemy of Elijah and a hater of the true worship of God. 1 Kings 16:31.

This judgment of the great drouth must have borne witness of the living God to the idolatrous nations all round about, as Menander's registry on the scroll of ancient history suggests. But as I saw this note in Josephus, I thought of possibly another registry of which I made a note years ago. Prof. Ellsworth Huntington, of Yale University, many years ago, averred that he found that same drouth registered on some of the ancient trees in the Sequoia forests of California. He was an acknowledged authority on climate and history, and in 1911 the Carnegie Institution financed

him in the study of climatic changes to be found registered in the rings marking yearly growth on the stumps of the giant trees that lumbermen were sawing down in California. He examined 450 such stumps. The register of the rings added year by year, showed that a few of those towering giants of the forest dated back a thousand years before Christ. The professor found that climatic conditions in Western Asia, as regards prolonged wet or dry periods, were often reflected in the measure of growth of these giant trees, showing that great drouth in Asia meant usually a dry period here.

He prepared a two-line graph, the first showing periods of great climatic changes in Western Asia, working it out from history. His second curving line he worked out by the breadth of the rings registering annual growth, through the centuries, of the giant Sequoias. And the curves in the graph made from the tree register followed in a remarkable way the up and down curves of the first line, based on historical records. Professor Huntington's report said: "The famine in the days of Elijah appears in both curves."—*Harper's Magazine, July, 1912.*

The Bible history requires no confirmation; but while Josephus cites the ancient historian who entered

the record of this drouth in the registry of old Tyre, by the sea, it starts an interesting train of thought to have a modern authority on climate and history averring that he finds the drouth of Elijah's day registered in the giant trees of California. "From this famine in Palestine," the professor wrote, "to the forests of the Sierra Nevadas, in the year of grace 1911, is a far cry."

In our day the very stones "cry out" in witness to the historical facts of Holy Scripture, as the archeologist's spade has dug up the records of antiquity; and it is a pleasing thought that possibly some of the patriarchal trees of the forest may also have registered a witness regarding an event of ancient Bible times, as the Yale professor suggested.

W. A. S.

The Mystery of Christianity

CHRISTIANITY is not a code, but a life—the life of Christ in the heart of the believer. "I am crucified with Christ," says the apostle; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

The mystery of the incarnation began when in the person of Jesus of Nazareth, "divinity was clothed with humanity." It will be finished when the last redeemed human being stands perfect before God in His everlasting kingdom; for then the redeemed race will have been made partakers of the divine nature through the union of the human with the divine in the person of the Son of God.

It was not for Himself, but for us, that the Son of God met and conquered sin in human flesh. It was not for Himself, but for us, that He endured temptation in the wilderness, and that throughout His earthly ministry He was tempted in all points "like as we are, yet without sin."

His life here is far more than an example; it is even more than a demonstration of what human weakness united with divine strength can accomplish; it is the triumph of renewed humanity over the enemy of all righteousness. This victory is in Christ, and He gives it to as many as are in Him. Of her who was "highly favored" of the Lord, of whom it was said, "Blessed art thou among women," the angel declared, "She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. To save from sin, therefore, is not merely to interpose between the sinner and the penalty for sin, but to save from the sin itself, that is, from the transgression, from sinning. This is plainly stated in Romans 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Coupled with the Saviour's stern rebuke to the Laodiceans (Rev. 3:14-22), are the following encouraging words: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

If it be asked how man can overcome, how this victory is brought to the human subject? we answer, By faith. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the

world, even our faith." 1 John 5:4. It is by faith that we are justified. Says the apostle: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. It is by faith in Christ that we are made partakers of the divine nature. By Him "are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

If it be asked how all this is accomplished, we reply that we cannot tell. The Saviour Himself did not attempt to explain to Nicodemus the new birth and subsequent spiritual growth. There are few things, even in the physical world, that we understand. We know that certain results follow certain causes, but why, we cannot tell. It is related that when, upon one occasion, a certain scientist said to Thomas A. Edison, "The day is almost here when we can explain all the processes of nature," Mr. Edison replied by moving his little finger and saying, "Explain to me why my finger moves in obedience to the will of my brain, and I will believe what you have just said."

The new, spiritual life begotten in the human heart by the divine Spirit when the will is surrendered to God, is no more mysterious than the giving of life to inanimate clay in the beginning of earth's history. We do not know, possibly we shall never know, how God could speak matter into existence; how He could give life to lifeless things; how He formed man of the dust of the ground and then breathed into his nostrils the breath of life, and man became a living soul. We know that we exist. Reason tells us that back of us there must be a Creator. Revelation tells us that there was and is a Creator.

That revelation fills a real want in our natures. It satisfies a longing in the human soul. It tells us also of a Saviour from sin, of a means of freedom from the galling, degrading bondage of Satan. The soul bound in sin cries out for liberty; God gives that liberty through Jesus Christ. The need is just as imperative, and the supply just as real, as is the demand for physical nourishment, and the provision to meet that demand which God has placed within our reach. We appropriate and are nourished by the one; why not appropriate and be saved by the other?

The truth is that we are in a world, yea, in a universe, of mystery. So far as the ultimate is concerned, we know nothing, except what God has revealed; but this we may know by experience, that there is power in the Lord Jesus Christ to save, not only from sin, but from sinning. And this is "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26, 27.

C. P. B.

GENERAL ARTICLES



The Vine and the Branches

BY G. W. WELLS

PERUSAL of the New Testament will reveal that the land known by our Lord was a land of shepherds and vineyards. Pastoral references run all the way through the New Testament, from the night when shepherds heard the angels sing, to the day when the seer of Patmos caught his vision of the Lamb. There are references to the vineyard, also. Wonderful are the truths and spiritual lessons drawn by the Master Teacher who lived in Galilee. He often drew His illustrations from the things of nature. Whether He spoke of the shepherd in the valley or of the fruit-bearing vineyard on the mountainside, His lessons were always made attractive by their simplicity, beauty, and truth.

Jesus declared, as recorded in the tenth chapter of John, "I am the Good Shepherd;" and He adds, I "know My sheep, and am known of Mine." "My sheep hear My voice, and I know them, and they follow Me." "As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep;" "therefore doth My Father love Me." How wonderful is the Father's love: Jesus would have us to understand that the Father not only loves us, but loves Him more for giving His life to redeem us. Every heathen religion offers some means of redemption other than Christ. It seeks to turn the hearts of men away from the love of the Father by filling them with slavish fear of the One who loves them with infinite love. It is the love of God manifested in His Son that stirs the heart and fills the soul with holy joy and blessed hope.

Christ, the true shepherd, is a guide, a guard, a watchman, He is a never-failing helper, He is indeed a Saviour. Christ loves the sheep, and declares, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:29. Then that we might more fully understand the certainty of the divine plan and the unity of the Godhead, He declares His eternal Sonship with the Father by saying: "My Father, which gave them Me, is greater than all; and no man can pluck them out of My Father's hand. I and My Father are one." Verses 29, 30.

Christ makes it clear that we are the gift of His Father to Him, the reward of His work. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. O, we are loved and blessed by the Father and by the Son. Heaven itself can bestow nothing better. We are "reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

Another beautiful lesson, full of spiritual significance and helpfulness, is given in the fifteenth chapter of John. It likewise reveals the vital connection between the Father and the Son; also, the unity and fellowship of Christ with His believing children. The chapter opens with the assertion: "I am the true vine, and My

Father is the husbandman." Christ is the true vine—true in contrast to the false; true also in that what He claims of Himself is true. He is the true vine, in that He is the very Christ, "the only begotten of the Father," the Redeemer of God's children.

"I am the true vine, and My Father is the husbandman." Here is asserted the unity and coordination in the work of the Father and the Son. Our heavenly Father planted this goodly Vine among men. He, as the husbandman, never lost sight of His Plant. He has a watchful care over His own. Christ in His humanity was dependent upon divine power. He said: "I can of Mine own self do nothing." John 5:30. "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." John 12:49.

The great and mighty God, the infinite Father, would give to His children a clearer revelation of His majesty and personality than anything that nature could portray. He would have them more fully comprehend the glory and character of Himself, the invisible God. Therefore, He sent His "only-begotten Son" to this earth, veiled in the garb of humanity. He came as a visible revelation of the character of God. In Him the life and attributes of the eternal Father were revealed. Christ, who was the outshining of His Father's glory, and the "express image of His person" (Heb. 1:3), veiled His glory with humanity. He was not only "the true vine," but also "the light of the world." John 8:12.

Who can conceive of a closer and more intimate relationship to Christ than is set forth in His own words, "I am the vine, ye are the branches"? Here He clearly reveals the unity and fellowship of the Redeemer and the redeemed. The fingers are separate, but in combination they form the hand; the limbs are separate, but they are part of the body and derive their life and strength from the body. When the finger or limb is detached, it perishes. So likewise, whenever the followers of Christ—the branches—are detached from the Christ-vine, they perish.

We are ever to keep in mind that Christ is the vine and His followers are the branches. Without Him there would be no Christianity. Without the Christ-vine, there would be no church, or fruit-bearing branches. Only as believers are attached to the vine from which they derive continuous life through faith, can they bear "much fruit." But in order to be healthy and fruitful, the branches of the vine require considerable pruning. The dead and diseased branches must be cut away, lest the disease spread and destroy the fruitfulness of all. From every follower of Christ there must be eliminated all that is ugly, ignoble, and mean. The vicious or unchristian habits, which stifle the spiritual impulses and growth, must be given up, or they will poison the springs of life.

The Master urges men to abide in Him and to main-

tain their connection with the Vine, to the end that they may bear much fruit. It appears from the lesson given that one of the fruits of abiding in Christ will be constant prayer. "If ye abide in Me, . . . ye shall ask what ye will, and it shall be done unto you." John 15:7. A consciousness of Christ's great love for His followers is one of the fruits of continuous attachment to the Vine. "As the Father hath loved Me, so have I loved you: continue ye in My love." Verse 9. The love of believers for one another will be an additional fruit of abiding in Christ, for Christ says: "This is My commandment, That ye love one another." Verse 12. He who abides in the Vine, will be happy, cheerful, and joyful in God. Reverence for spiritual and eternal things will possess his heart. Music, joyful music, will echo from his lips. His daily actions will

be governed by loving obedience. Thus God will be glorified by the Christian's life. "Herein is My Father glorified," said Christ, "that ye bear much fruit." Finally, the fruitage of unbroken attachment to the Vine will be the supreme joy of the believer. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

He who knows and follows the Good Shepherd; he whose life has been engrafted into Christ, the true Vine, will not only be led in the highway of truth and righteousness, but his life will be filled with a holy fragrance, and he will have good thoughts toward others and will perform good deeds that bless and cheer. Union with Christ means strength and victory now, and eternal joys and everlasting life in the kingdom of glory.

In the Holy of Holies

BY MRS. E. G. WHITE

THE subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus, after the terrible night of their anguish and disappointment, were "glad when they saw the Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried, "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory."

Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to Him; for the hour of His judgment is come," pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the *event* to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.

Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place

of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"—not to the earth, but—"to the Ancient of days, and they brought Him near before Him." Dan. 7:13.

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Mal. 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him *there*. They expected Him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thess. 1:8.

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the

followers of Christ will be ready for His appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3:4. Then the church which our Lord at His coming is to receive to Himself will be "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. Then she will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Mal. 3:5. Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events.

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

In the summer and autumn of 1844, the proclamation, "Behold, the Bridegroom cometh," was given.

The two classes represented by the wise and foolish virgins were then developed,— one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear, and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." The coming of the Bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife." Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Rev. 19:9. If *guests*, they cannot be represented also as the *bride*. Christ, as stated by the prophet Daniel, will receive from the Ancient of days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Dan. 7:14; Rev. 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matt. 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.—*"The Great Controversy," pp. 423-427.*

(To be concluded)

Righteousness—No. 4

Our Obedience Required

BY E. K. SLADE

WHILE it is true that we may not be saved by our own obedience, it is also true that we may not hope to be saved without such obedience. Our commandment keeping is not to be considered unnecessary or unimportant. We cannot think that a justified man is permitted to be in a state of indifference about his conduct. He is not to think that Christ's righteousness can be his by imputation, while he deliberately chooses a life of disobedience. He must choose to walk with God. He must "hunger and thirst after righteousness," and have a genuine love for the law of God.

The sinner will live in sin and love it, while the child of God may lapse into sin and loathe it. He will hate sin. He will need to resist, though sometimes it be even "unto blood, striving against sin."

The motive prompting to obedience is highly important. Under the law, one can be actuated by selfishness in seeking to earn a reward and merit favor, while the obedience of a justified man is different. He is conscious of divine acceptance by his Lord, and his obedience will be prompted by a desire to do the will of his Lord. He will want to follow in his Master's steps, who one time said, in speaking of obeying His Father: "I do always those things that please Him."

This notion that salvation by faith, that is, the gift of righteousness in justification through faith, makes obedience to God's law on our part unimportant or unnecessary, is but a fabrication of the enemy of truth. The Galatian converts to Christianity had been deceived into believing that they could be justified by the law. Paul declared to them: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4.

Paul had appealed to them in these words not to return to the bondage of being under the law: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

A great blessing had come to those people. They had found freedom in Christ. The gospel of justification by faith had given them a new hope and a great joy. Under grace they were freed from the old-covenant bondage. Paul had set before them the great mistake they had made in turning from their freedom back to bondage. Note his words:

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman was born

after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:21-26.

Now, holding to the thought that justified men are to keep the law, let us note carefully these words: "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:12, 13.

Referring to the gospel liberty mentioned in the first verse referred to above, Paul now makes it clear that such liberty does not open the way for one to do evil and follow the inclinations of the flesh. We may hope for neither imputed nor imparted righteousness while permitting the flesh to lead. There is no plan by which righteousness can be restored to fallen man, while he ignores or sets aside the law of righteousness.

The Spirit must lead. We cannot follow the flesh and hope for either justification or sanctification. The following verses should have careful study:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:1-5.

We are to let God be our leader, and recognize His law as our only rule of action. The purpose of the plan of salvation is to restore man to obedience rather than to release him from commandment keeping. It is designed that we shall be established in obeying the law, rather than be excused from it.

What Prayer Will Accomplish

BY THOMAS E. HIRST

PRAYER is one of life's priceless privileges. It is the lever which moves mountains of difficulties. Prayer calms the troubled seas of life's perplexities. It is like the balm of Gilead to the weary pilgrim who travels over the rocky pathway to heaven.

Prayer has sustained the children of the Lord in the strife and struggles of the agelong battle between righteousness and sin, and gives assurance of final victory.

Take away every vestige of financial strength from a man; isolate him from all earthly friendships; afflict him with pain and leave to him only the barest necessities of life for a meager existence; deprive him of books and shut away the light of heaven from his physical eyes; let his only music be the mournful wailing of his own soul; and all these things will be counted as nothing to the man who knows the solace of prayer and who has learned to talk with God as to a friend.

Prayer is the brokenhearted speech of the repentant sinner to his God, and the triumphant praise of the overcoming saint.

The tidal waves of life's fierce storms may sweep away home and loved ones, but prayer anchors the trusting soul to the Rock of Ages and holds him there until the peace of heaven descends upon him in benediction.

Poverty may compass a life with all its bitter tragedy, but as long as the prayer life is maintained, there is a richness and glory which illuminates the inner life with celestial light and with the fragrant sweetness of the Paradise of all our holy dreams.

No life is too small to be helped by prayer; no life is so great that it has no need of it. Prayer will water the thirsty soul and quench the burning passions of life. It refines the crude ores of earthly treasures and purifies the aspirations of heavenly longings.

Prayer exalts the soul of the downtrodden, and lifts the darkened mind to the glorious vision of eternal

glory. It takes the captive exile from a lonely Patmos and carries him before the throne of the Infinite One, where king and commoner meet in one common bond through its grace and power.

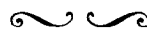
Prayer will turn hate into love and cruelty into kindness; prayer will turn the night of sorrow into a day of gladness; it will change tears into laughter, and will hasten the coming of the Lord of glory and prepare us to meet Him in peace.

Prayer will do all this and more—and yet we pray so little.

The Value of Prayer

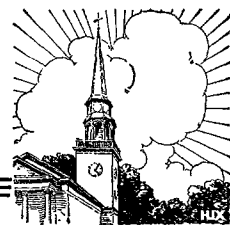
(Continued from page 2)

Lord will forgive him. And so the afflicted should seek from the Lord, not alone a physical blessing, but even a greater spiritual blessing. Nothing will contribute so much to the desired blessing both physically and spiritually as will the spirit of complete surrender and resignation to the divine will. As the afflicted commit their cases to the hands of God, believing that He knows best and that as their loving and merciful Friend He will do for them what He sees to be for their good, there will come peace of mind and joy of heart even in the midst of pain. And this spirit of submission we need to exercise in every experience of life. Having done the best we know, and failed, we may be saved from sorrow and disappointment by believing that in all our affairs God has overruled for the best. In the exercise of this faith we may have the joy and peace which are the fruits of God's indwelling Spirit.



JESTING, joking, and worldly conversation belong to the world.—"Gospel Workers," p. 129.

The Preacher I Plan to Be



It is with great anticipation that I look forward to this field of endeavor, because this is the highest duty ever committed to mankind. In this hour of peril and uncertainty the harvest surely is great, and the call comes for more earnest and consecrated youth to become sentinels on the walls of Zion.

I am listing here nine main principles that I plan to follow, and which a young minister should practice in his work. These principles will not cover the entire thought that I have in mind, but because of lack of space, I have noted only the following:

1. *I shall take Christ as an example.* I could not study any better evangelist than the lowly Galilean, who proclaimed His immortal truths to His hearers in old Palestine. He charmed His hearers with sermons that were never forgotten. His results were far reaching. Therefore, I want to study, not only His life, but also His methods, and allow Him to be my supreme Example.

2. *I shall be a student.* I do not believe that because I am graduating from college in a few weeks, I am to cease being a student; I believe that I am to continue my studies, and to keep learning. Research work should be done by every minister, not only in the Bible, but also in the Spirit of prophecy, history, and other subjects. It is very advantageous for a minister to become a prolific reader, keeping abreast of the times, and watching with keen interest the changing events of our world.

3. *I shall be broad-minded.* By this I mean that I shall not claim to know everything, or that I shall have no need for counsel or advice. I recognize that a good minister will be a learner. He will not think that his viewpoint or method is the only way, but will be quick to learn from others, and to glory in their successes.

4. *I shall be a worker.* Not every one can work on the eight-hour-day plan. Christ, in His ministry, arose a great while before day, and often labored far into the night. I do not look forward to the ministry as easy work, with little to do except to preach once a week. I believe that the success of a minister will be in direct proportion to the amount of enthusiasm and perseverance he puts into his everyday work.

5. *I shall be original.* I want to do my own thinking. This means that I will not mimic others in my preaching, or use their sermons. I will not allow my individuality to be submerged by that of my coworker or some other influential personality. I feel that one should not be satisfied with another man's ideas, or the manner in which he presents them. He should strive to do things in his own way.

6. *I shall be a companion to my wife.* I have seen some ministers who work so hard that they have no time to be companions to their wives. I intend to enjoy a happy home. To do this, I must take an interest in my home, and help in various ways. I must be a companion to my wife, and give her attention. At the same time I must interest her in my work as a

minister, let her share my joys and sorrows, victories and defeats. I believe she would appreciate it if I would confide in her.

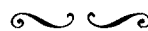
7. *I shall be cheerful.* I think a minister, as well as others, should be happy and enjoy life. He should be able to see the humorous side of life, and not be afraid to laugh and smile. I believe that bringing souls to Christ is a solemn work, yet I do not feel that it calls for a gloomy and melancholy spirit.

8. *I shall have a large vision.* I am about to face the field "white unto harvest," and I want to do so with a broad vision. I want to see the possibilities of great things. I think that if anything will hamper the success of a minister, a restricted vision, and having to look through a spyglass to see the magnitude of the work, will.

9. *I shall be true to the calling.* There is nothing that so saddens my heart as to see a minister who does not practice what he preaches. By the grace of God, I want my life to speak more loudly than my sermons. I want to be the same out of the pulpit as I am in it. I want to be conscious of the high calling which I have received, and with dignity and decorum present to the world the principles of the gospel.

I realize that in this article I have laid down principles and ideals which are more easily written than carried out. I know, too, that in order to come up to these ideals, I must have the help of Christ. Therefore, the most important principle I lay down is to have an experimental knowledge of Jesus Christ; I must make Him my closest companion, and depend upon Him as my source of power. Then as I go about my task, I may do so with the full assurance and confidence that I am fully prepared to take up my high calling.

MERLE MILLS.



"FOLLOW Me, and I will make you fishers of men." These words of Jesus constitute the call to the gospel ministry today, as well as when they were first uttered, and our success as spiritual fishermen depends upon following the Master fully. His pathway leads us to those whom we may gather into nets for His kingdom.

Since I hope to enter the ministry in the near future, it is my desire to respond unreservedly to this call of the Saviour. In this quest for souls, I must lay aside worldly aims, just as the disciples forsook their nets and boats to follow Jesus. One is not worthy to be termed a disciple, unless he is willing to forsake all and bear the cross.

Successful fishing for souls does not come without purposeful effort and training. Therefore, the Saviour has promised to *make* us fishers of men; and as we follow Him, we learn the divine methods which He employed. By example, Jesus revealed how necessary it is to mingle with men in order to catch them; and just as the type of bait varies according to the fish to be caught, so must the presentation of truth be adapted to the interests, experience, and occupation of those

whom one seeks to win. This principle is well illustrated in the many parables taught by Christ. In my ministry, I desire to draw practical lessons from nature, as did Jesus, and to bring forth new beauty from that which we very often look upon as commonplace. I must avoid any tendency to confining my efforts to pulpit ministry, thereby neglecting the more effective means of touching hearts by personal ministry. The Saviour of men has set the example:

"He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sin-sick soul, bringing healing and strength.

"The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word."—*"Ministry of Healing," pp. 23, 24.*



I Follow Still

BY EDWARD J. URQUHART

AMID the calls that come to youth,
In truths that made my being thrill,
I heard the whisper of His voice,
And followed, and I follow still.

Those happy scenes of long ago,
With youth and youthfulness, are gone;
And yet today I hear His voice,
And now, as then, I follow on.

As in my youth, I follow Him,
And I will follow till at last
I overtake Him, see His face,
With doubts and fear forever past.

And as the seasons come and go,
The world holds less and less to please,
And so I follow Him who leads
To fairer, brighter shores than these.

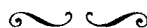
My choice is this: From day to day
To hear His voice, to do His will.
Thus, as in youth and all the way,
I follow Him, I follow still.

Manila, P.I.

What greater ambition can a young minister cherish than to emulate the Master in His unselfish labor in seeking the lost? No one is truly great who does not thus relate himself to the needs of humanity. We regard those who have died for others as heroes, but there is often more heroism in living for others.

I pray that my ministry may be characterized by a complete sacrifice of self in the work of bringing souls to Christ. Otherwise I shall bring dishonor upon the sacred office to which I aspire.

WILLIAM J. KEITH.



REALIZING that there is no work more blessed of God than that of the gospel minister, and recognizing God's definite call to His sacred work, I can only reply, "Lord, here am I; send me!" I appreciate the high destiny to which I am called, and am determined to do God's bidding unreservedly, whatever He may ask, wherever He may send.

The kind of preacher I plan to be is one after God's own heart. By His grace I will be of an earnest, sober mind, always ready for action in His noble work. I purpose to weigh well every responsibility, taking advantage of every opportunity and possibility to further God's cause. With God's help I will keep my heart uncorrupted, pure, strong, and brave, and I will fight manfully in the struggle before me, to the end that I may glorify God and bless humanity. Because I plan to be a man of prayer, making God my dependence and counselor, I hope to be a man of power.

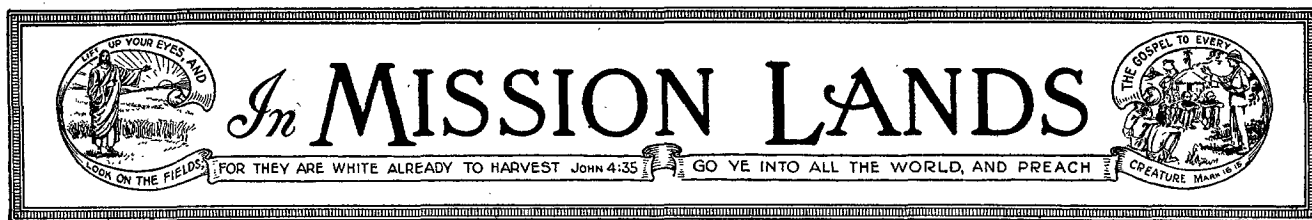
Even though some of God's trusted undershepherds are blind and asleep, I am determined to be faithful in the care and feeding of His sheep and lambs. I desire to have the tenderness, and patience, and perseverance necessary to minister to the children, the youth, and those who are young in the faith. I shall open the Scriptures to them, and educate them for usefulness in Christ's service. By securing the blessing of God, I am sure to have the essential qualification, the love of Christ in my heart. I hope to be an example to the flock, leading them to the pure springs, to God's fountain—His word. I will visit the sick, pray for the erring, minister to the orphan and the widow, presenting their need to Christ, the Giver of all good things.

The souls that have gone astray from God are the most helpless of all creatures. They must be sought for, since they cannot find their way to God. I shall lead them to the foot of the cross; I shall be a soul winner for God. I will seek for lost souls with compassion, and sorrow, and perseverance, willing to endure self-denial, hardship, and privation. I shall endeavor to lose sight of self, that I may work the works of God. I trust my life will be a pattern to those who shall afterward believe in Christ to life everlasting.

"In the work of many ministers there is too much sermonizing and too little real heart-to-heart work." I plan to do personal work as well as to speak in the pulpit. By this personal ministry in the homes of the people I shall learn their needs, their sorrows, their trials, and in cooperation with Jesus, win their hearts to God. The eight-hour system will find no place in the program of my ministry. I will hold myself in readiness for service at any hour.

Only by the grace of God can I ever expect to reach the standards here set forth, and be all things to all men.

STEPHEN PAULLY.



My First Visit to Guiana

BY A. R. OGDEN

IN company with Gorden Oss, president of the South Caribbean Conference, and C. A. Edwards, our union field missionary secretary, it was my privilege to go to British Guiana for a workers and church officers' convention over the last week end in February. Brother Oss gave valuable and appreciated help in these special meetings. We believe that an occasional exchange of workers in local fields is helpful, not only to the work, but also to the worker.

The writer and Brother Edwards remained two weeks longer, Brother Edwards assisting Brother Greaves, the local field secretary, in a colporteur institute in which more than twenty colporteurs joined for service in the literature ministry. It is hoped that the colporteur work may be opened soon in both the Dutch and the French Guianas, as well as continued in a strong way in British Guiana.

It was the writer's privilege not only to assist in the special meetings in Georgetown (Demerara), but also, with Pastor Gardiner, the conference president, to spend one week end in the Berbice district. We visited two churches, New Amsterdam and Rose Hall in Berbice, and also the newly organized church at Plaisance, only a few miles from Georgetown.

As is the case everywhere, we find our workers and people in the Guiana Conference earnest, loyal, and devoted. A real spirit of missionary service is evident, and there is a most earnest desire on the part of all to see the message speedily carried on to completion.

It was a real pleasure to meet and greet our dear Philip Giddings and his wife, who have labored so long and so faithfully in the cause and work of God. Pastor Giddings was the first to accept the message in Guiana half a century ago. He gave up a government position to keep the Sabbath, and soon found himself engaged in the work, pioneering the way with the new-found light, bringing the message to others, and raising up churches—laying indeed the foundation for the growth and development of the work in British Guiana, as well as in the islands of Martinique and Guadeloupe. There he also pioneered the way by walking from place to place distributing literature and holding meetings. This resulted in the firm establishment of the work in these islands, and in his native land. For the last ten years, Pastor Giddings and Sister Giddings have labored in Haiti, his work being principally with the Haitien Seminary, as Bible teacher. Because of his advancing years and recent surgery, he has retired from active service, and has returned to spend his latter days at Georgetown, British Guiana, doing what he can in a more quiet and retired way to help advance the work to which he has so faithfully devoted his life from young manhood.

It was a special pleasure and privilege for the writer to join with the local Guiana Conference committee

in their annual meeting for two or three days, during which time plans were laid for a larger advance in the future, though the membership of the conference has about doubled during the last six years. At the present time there are about 1,500 members. With the blessing of God upon the workers and people, we believe the year 1938 will mark a new advance in all branches of work in the Guiana Conference. I was especially glad to meet the local members of the committee; namely, J. T. Carrington, H. Beck, and Brethren Manoram, Greaves, and Brooks, who, with the conference officers, L. H. Gardiner, president, and C. M. Crawford, secretary-treasurer, are very desirous of making 1938 a year of large ingathering of souls.

Plans for the finishing of at least three or four church buildings during the present year, preparatory for dedication at least by early next year, were earnestly studied. The committee voted a little assistance from funds on hand, to encourage certain churches to press on in the work of construction and completion of their church buildings for dedication, that the Guiana Conference may not be behind other fields in the matter of dedicated church buildings. The Georgetown (Demerara) building will, when completed, be a real credit to our cause and work. It is quite a large building, with a seating capacity of five or six hundred. It was more than filled to capacity several times during the special meetings.

No other factor does more to give character and permanency to our work than does the erection of church buildings. To properly represent the work, they should be completed and dedicated; so we are glad for this advance step in the Guiana Conference.

Another very interesting feature of our short stay in Guiana was the unusually liberal publicity given our work in the two daily newspapers, the *Chronicle* and the *Argosy*. Upwards of 300 inches of space were given us during the time of our visit. This publicity will undoubtedly have a far-reaching influence throughout British Guiana in bringing the message prominently before thousands of people who might not otherwise hear of our work.

Other items of interest could be mentioned, but time and space forbid. Personally, I greatly enjoyed this, my first short visit to Guiana. May the Lord greatly bless our dear people in that field as they, with the workers, press on in the advancement of the work in the Guiana Conference.



THINK how many are the comforts with which we are every day surrounded, for all of which we are indebted to the bounty of Divine Providence. All we eat and drink is mercy; every step we take, and every breath we draw, is mercy.—*Matthew Henry*.

Surat, West India

BY GEORGE NELSON, M.D.

SURAT is a city of 99,000. The surgical needs in this community cannot be exaggerated. We are located north of Bombay four hours by train, on the beautiful Tapti River, which empties into the sea eight miles farther downstream. Surat is the port at which the British first entered, and the building in which they had their offices is still in existence. The old fort on the river is now occupied by government offices.

We are in rented quarters, and are able to accommodate thirty-two inpatients. We have as many as seventy-two outpatients daily.

We have a very fine class of people to deal with, and the best part of it all is that we have been able to make expenses from the start. Not only have we made expenses, but we have been able to buy quite a large amount of equipment for our work from our income.

Our great need is for buildings of our own. We need money to buy some property. We feel that then we will be able to construct our buildings from funds solicited in the presidency. We have a promise of quite a substantial sum already; so as soon as we are able to procure land, we will be able to start building.

We have had some very interesting surgical cases of late. About ten days ago I operated on a Jain priest in his own monastery. He is the leading priest in this community. The Jain priests are sworn to celibacy; so he was afraid to have the operation in our hospital, because he could not permit a woman to touch him. We took a small portable operating table to the monastery, and, with the help of our boys, were able to perform the operation successfully.

These priests wander from place to place, always on foot. This one will be leaving Surat in about two months' time. He is going to Ahmedabad from here, and plans to take one month for the journey. They walk eight or ten miles a day and carry no money or provisions, but depend on their followers for support. They neither wear shoes nor bathe.

We have put in a call to the General Conference for an assistant physician, and I have been told that Dr. Irwin S. Walker of the class of '37 has been appointed to the post. We also have a call for a surgical nurse to assist the nurse whom we now have. This added help is greatly needed, and we are looking forward with great anticipation to the arrival of these workers.

Japan

BY A. N. NELSON

JAPAN is the oldest field in the Far Eastern Division. For forty years the third angel's message has been preached in this island field. While progress has not been rapid, we are glad that we now have 1,100 members. Since the Adventist spirit is world wide, and because Japan is before the eyes of the world, I know you are interested in our work. At present this emergency in China brings new trials and perplexities of various kinds to our believers here. There are, however, many things for which we are thankful.

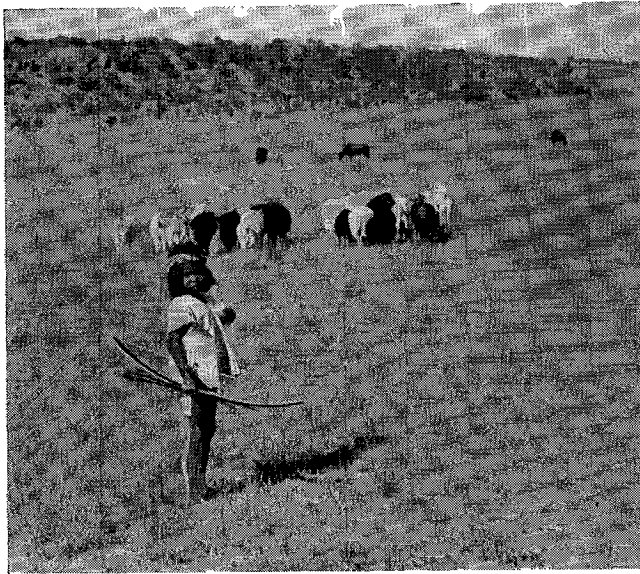
One hundred twenty-six persons were baptized during the twelve months of 1937. These baptisms were scattered over wide stretches,—from the forested, northern island of Sakhalin, where winter lasts so long that in July we sit around a roaring fire giving Bible readings, to the hot, tropical islands of Formosa and Palau.

Our sanitarium in Tokyo has had a truly wonderful year, and is entirely self-supporting. A few more weeks will see the opening of another, though smaller, sanitarium in the city of Kobe. These self-supporting institutions follow the example of the Master in healing the sick, and give character to our work, attracting people to the truth we hold so dear.

Our publishing house has had a good year. Sales are the best in our history, which means that truth-laden pages of literature are being scattered in wider and wider circles. The subscriptions to our *Life and Health* increased from 8,000 last April to 14,000 in February of this year. Increasing orders are coming in from foreign countries—America, Hawaii,



A Japanese Garden

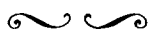


Tarahumare Indian (Cliff Dweller) Shepherd Boy

the Philippines, Korea, Manchukuo, and North China. Our publishing-house sales amounted to over 73,000 yen last year. May the Lord bless these books and magazines and tracts that are being distributed.

Another thing that is a constant cheer to my heart is the realization of the magnitude of the work that still lies before us in Japan. This is an empire of 100,000,000 people, who are primarily interested in this world. The workers and laity in the Japan and Chosen Unions face the task of interesting these millions in the eternal world and bringing to them the message of sure salvation. The reason this mammoth task cheers my heart as I labor from day to day with God's people here is this: I know that when the work is finished in the other countries of the world, it will be finished here; and that, therefore, while the work has gone slowly for forty years, it must now be just about turning the bend in the road. I know that you all believe this, and that you are praying and sacrificing with us to make possible the finishing of the work and the winning of thousands of these talented Japanese to the Seventh-day Adventist Church. At present the proportion of Adventists to the population is as it is in India—only one to about 70,000. An awakening interest in the truths of the Bible now marks our work in the Southern Asia Division, and we believe that the time is coming when the millions up here will begin to seek for the pearl of great price.

We are happy that the second quarter thirteenth Sabbath overflow is allotted to our division. We appreciate what has been done for Japan on previous thirteenth Sabbaths, and again we are looking to you for assistance. We are especially in need of funds for the better equipping of our training school,—the Japan Junior College for boys and girls. We need both industrial and teaching equipment, as well as funds for the enlarging of school homes and classroom buildings, that the youth may be speedily trained to answer the present calls, and also to make possible the enlargement of the work, so that the unwarned millions may quickly hear the gospel invitation. May God bless His faithful people the world over, that June 25 may witness a remarkable thirteenth Sabbath overflow.



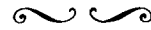
"When you give, think of yourself as the needy at the ends of the earth."

The Cliff Dwellers in Mexico

BY C. E. MOON

THE Tarahumare Indians (cliff dwellers) are the most wonderful runners in the world. We sent a man with some letters to run over 100 miles, and he made that distance in a little over a day. Of course he lost some time at home and stopped for the night at some place. In Terry's "Guide of Mexico" the statement is made that these Indian's will pursue a deer for days and outwind it, killing it or taking it alive.

The ranchers use these men to run down horses. They have a game, in which they run over a 200-kilometer course and kick a wooden ball before them. I was on horseback once and ran out with one of them, but found that the horse soon tired, but the Tarahumare Indian went on, swiftly kicking with bare feet the hardwood ball, which is about the size of a baseball. He seemed to pick the ball up with a swift movement and sent it flying over the field or through the woods. On he went all day and at night. The Indians race at night with "pine torches." Naked savages running with lighted torches present a grotesque appearance.



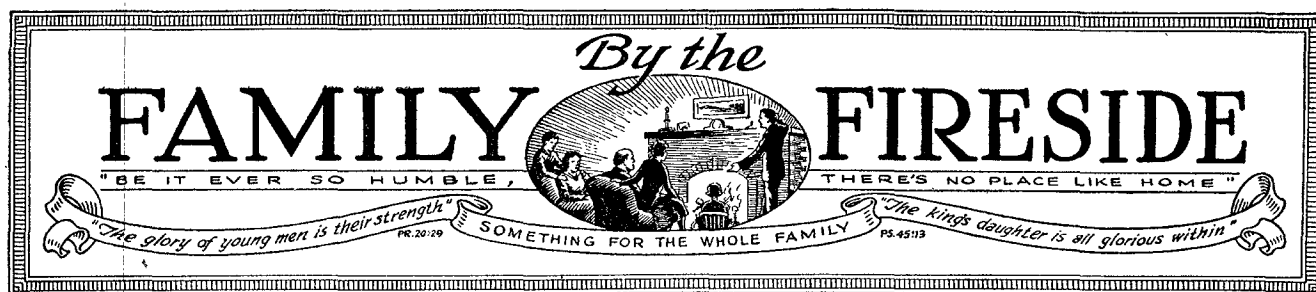
An Expression of Appreciation

BY N. C. WILSON

It greatly cheers the heart of our missionaries in the field, and also of every lover of advent missions in the homelands, to find an expression of appreciation such as the one which appeared recently in one of North India's leading daily newspapers. A worker had placed in the hands of the newspaper editor a Harvest Ingathering magazine and had been successful in obtaining a substantial gift. A few days later the following statement appeared on the editorial page of this newspaper, which has a very extensive circulation:

"One reads with relief the report of the Seventh-day Adventist Mission. We must give credit to the work they have done for India, and in which, so far as can be judged from the report, they seem to be actuated by the one powerful impulse of Christ—love. They run their schools without any aid from the government for the simple reason that they do not follow the curriculum laid down by the directors of public instruction. They are engaged in making men, not clerks; and so they teach their students handicrafts and agriculture, tailoring, gardening, poultry raising, farming. Many an Indian family in remote villages owes peaceful life and contented livelihood to the Seventh-day Adventist Mission's work in training its children. It is a great work and endears India to Christ."

Such a statement from a newspaper editor and a man of affairs cheers our hearts. Our mission program in Southern Asia, throughout the years, has brought physical blessing to thousands of people. But even of greater value have been the spiritual blessings, as shown by the groups in all parts of Southern Asia who today rejoice in the advent message. Southern Asia's hour has come, and her doors are open. We face the opportunity for which we have long waited. The workers and believers in the field dedicate themselves to the great task of quickly finishing God's work in Southern Asia.



Danger in Making Threats

BY EDITH LOCHRIDGE REID

BILLY did not come in until dark, one evening.

"Billy, the next time you stay out after dark, you shall spend the following evening in bed," threatened his mother.

It was not long before Billy did stay out after dark. He had become so interested in a game of cricket on the vacant lot a few blocks away from home that he had forgotten the time.

"Tomorrow night," his mother said, "you will go to bed as soon as you have finished your supper. Now remember."

So the next evening, when Billy was being served his dessert, his mother reminded him that as soon as he had finished, he was to go to bed. He objected and coaxed, but mother was holding out firmly when some friends from another town drove up. There was a boy just Billy's age. These friends had often entertained Billy in their home, and it would never do to put him to bed and leave his visiting chum to pass the evening alone.

Consequently Billy was allowed to stay up, and not only that, but he went over to the cricket ground again, and stayed even later than on the previous evening. And was anything done about it? Not a thing. The parents were having a good time, and the children were forgotten until they reappeared.

It is apparent, then, that the next time Billy is threatened, he will be quite unmoved, for he will hope that something will turn up to rescue him from the penalty.

Gertrude was noted for her carelessness in losing her handkerchiefs, mittens, pencils, and other belongings that are easily misplaced by an active child. The truth was that her mother complained about these losses without doing anything to help Gertrude correct the habit. The child had no pockets in her dresses. Her coat pocket was too shallow for mittens; so these should have been fastened together in some way by snappers or tape in order that she could care for them at school. Her pencil could have been tied to her notebook.

However, no such helpful devices were prepared for her, and Gertrude continued to be unfortunate in losing things. Her mother finally said that the next time she lost anything, she couldn't play with her dolly for a whole month.

Now it can readily be seen that this punishment, aside from being out of proportion and unsuited to the offense, was a threat that showed the mother's lack of understanding. In her impatience to cure her child of carelessness, she unwisely threatened her little daughter with what she felt was a real penalty that ought to bring quick results.

Within a few days Gertrude lost her new pencil. In her anxiety not to let mother know and not to have teacher's disapproval when classtime came, Gertrude took a pencil from another girl's desk. To add to the difficulty, she denied that the pencil was stolen.

It was a pitiable situation. Controlled by fear, the child had been driven from mere carelessness to stealing and lying. Her mother might easily have said, "Now, let's see if you can't go a whole day without losing your things." Then this time could have been extended to three days or a week, always with the sympathy of mother displayed at each report. Gertrude would then have felt safe in confessing when she did make a mistake or experience a loss. But as it was, mother's effort—a threat—was the rock upon which she was wrecked.

To Billy the threat had proved unreliable, to Gertrude it had proved tragic. In neither case was any constructive result obtained, nor will a threat ever solve a problem of discipline satisfactorily. Threats nearly always result in complications rather than in character building.



DEAR MOTHER NAOMI:

I have been interested in your column for some time, and I feel that perhaps you can help me.

I am a professional girl. After my work is over, I go out for dinner, and return only to shut myself in my room until another day dawns.

I have read books until I feel I never want to see one again. I am also enrolled in a course which takes one evening each week. I have no friends in the town, because I am a stranger. My family, who are not Adventists, live in another State. My business associates are not the type with whom I could associate. Also, there are no Adventist young people in the church I attend.

I feel that at least once a year I should have some kind of pleasure in which I could forget books and studies for a while. I know very well all the things an Adventist "can't" do, but nothing they "can" do. Can you suggest some pleasures I can enjoy?

I shall greatly appreciate any suggestions you may have to offer.

MY DEAR GIRL:

I see in your letter an experience of conversion, of conviction of sin, a time of decision, a breaking off

of home ties, of old associations, and a beginning of a new way of living because of your decision. Probably this experience ran over months—perhaps years. And now you tell me you are wretched—cut off from home folk through your own decision for Christ, surrounded by uncongenial associates in business, without friends, without outside interests in life! Oh, my dear, yours is the saddest letter that has come to me in a long time! I am so glad you have written to me.

First of all, I want to ask you if you are well, physically. How long has it been since you had a thorough physical checkup? What are your food habits? Are you eating what is best for you? I mean for *you*, individually. Other things in your letter make me wonder if you are getting any regular and suitable exercise. And what about your habits of sleep? When do you retire, and how many hours do you sleep? Are you suffering from faulty elimination? So many people do, you know. Do you drink enough water? Have you bad teeth?

Now, you are asking me what all this has to do with happiness. Well, it has a great deal to do with it. Everything looks gloomy, and the world seems peopled with impossibly disappointing men and women, if we are suffering from some physical handicap. The first thing is for you to get rid of any such handicap that you may have. You are young, and if you have found some physical ailment, it is probably not deep-seated and can be cleared away.

If on examination you find yourself in good health, sit down and examine your mental hygiene. You are sure there is nothing wrong with God, aren't you? Your blessed Saviour for whom you gladly left home and loved ones—there is nothing wrong in Him, is there? He is the "Chiefest among ten thousand" and the One "altogether lovely." And His Book is a joy and comfort past all telling, isn't it? In all ages children and youth and the aged have found it all-sufficient; so that is all right. Then the trouble must be with self. The evil one is making your life miserable, my dear. What are you going to do about it? It is all in your hands. You are not beaten. You are only baffled for a moment. But there is victory, joyous victory for every child of God, and that victory is yours for the taking.

First of all, Rejoice! And then rejoice again! If you will take your concordance, as I did just now, you will be amazed at all the things you can rejoice over. The first reference I have found is, "Ye shall rejoice in all that ye put your hand into, ye and your households." Deut. 12:7. So there, dear, you have a promise that you are to be able to rejoice in the treadmill of everyday business!

You say you have no friends, because you are a stranger. But you need not remain a stranger. "A man that hath friends must show himself friendly." Are you doing this? Or have you got into the habit of going around feeling abused? Do you carry a "chip on your shoulder"? Do you expect people to be short and unfriendly to you, and so you treat them in that same way? I know that one often meets uncongenial people in business, but it is hard to believe that there is not one in your office who would be glad to be a friend. "Not the type you can associate with?" Oh, my dear, I believe we do a stupid thing when we try to divide people into types! Most people are, as the old Scotch auntie said, "juist plain fouk, ilka one wi' his ain temptation, an' all sair trochled wi' many cares o' this world." We all need a word of good cheer and

the assurance that somebody is near by, carrying much the same load as we. And, too, you see, many of these people with whom you work may have no other opportunity of knowing your Jesus except as they see Him through you. What sort of a Jesus are they seeing?

Once there was a woman who was not a very pleasant person, and she knew it. One day while wandering through a very old cemetery, and reading the epitaphs on the tombstones, she read one which said, "She was good to live with!" She went home conscience-stricken, knowing that no one could ever say that of her. And she made up her mind that with God's help, she would let the Holy Spirit change her life, for she knew she could not do it alone.

I would like to suggest that you read "Everybody's Lonesome," by Clara Laughlin. (Fleming H. Revell Company, New York.) But then, I remember that you are sick of books and feel you never want to see one again! Only I can't help wondering if one of the books you read could have been the one of Henry Van Dyke's which has the passage—

"This is the gospel of labor;
Ring it! ye bells of the kirk!
The Lord of love came down from above
To live with the men who work!

"This is the rose that He planted,
Here in the thorn-curst soil:
Heaven is blest with perfect rest,
But the blessing of Earth is toil."

And what about this family of yours away off in another State? Is there no little sister there who would be thrilled for weeks if her big faraway sister should buy a pattern and material and make her a new dress and send it to her, all ready to wear—except perhaps for the hem which mother would have to stitch in, since little girls grow so fast! Is there no little grandmother or mother who would appreciate a new kind of wool for her knitting from the big city? No brother to whom a real New York cravat would be a pride? Nor a father to whom a fortnightly letter, with bits of information as to affairs in another locality would



There Is Pure Joy in Friendship

be a stimulant? Would not such gestures of thoughtfulness make these dear ones feel that they had not entirely lost their strong-minded daughter in this strange faith she has espoused? At least they would be brought round to thinking that her beliefs had not made her less loving and loyal to them.

You see, dear, sometimes my heart goes out to these unbelieving families of ours. I think we should pray every day that we may exemplify a living, loving Christ to them. They might so easily feel that our religion had made us hard and uncommunicative.

You say there are no Adventist young people in your church. My heart aches for you about that, dear. I can understand your loneliness in that matter; but I wonder if your statement is quite accurate. There may be, here or there, one just as lonely as you, who would welcome your company as a godsend. I know this loneliness for other young people of your faith is a real tragedy. There is only one solution—seek out some one lonelier than yourself and forget your own condition in your concern for others.

My greatest distress is that you seem to find no joy in your Lord, or in Christian living! Oh, my dear, forgive me if I tell you there must be something wrong! I do want to help you get right, but you may hold against me what I must say to you! I believe you are in earnest, but you cannot have given yourself wholly to your merciful Saviour. Either you have not been truly born again, or else, by failure to communicate with Him through prayer and His word, the contact has been lost and no message can get through from Him to you or from you to Him! But you know you can find Him again. He has promised to be found of us when we search for Him in truth. Jer. 29:14.

What if you do not find congenial people about you. Look at the opportunity it gives you to shine for the Lord! Create an atmosphere about you that will change every life that comes near you. What if others are rude? Are we in life to have things go our way? Your Lord desires more than everything else your complete happiness. He would not permit you to suffer in this way if it were not to teach you something. Let self die out in you, and whenever you meet with coldness or a rebuff, rejoice that Jesus has promised to make a fountain of living water grow up in your life. John 7:38.

I wish you would lose yourself in the will of God, and leave the outcome of every hour to Him. Constantly tell your heavenly Father to have His way in all matters. Do this, and I am sure happiness will come.

Now you may say I have not been specific enough. There are several suggestions I could make. You do not speak of music; yet I am sure your city affords opportunities for enjoyment of, and better, for participation in, music. I have mentioned exercise. There are several forms of exercise that would provide you with recreation and companionship.

I wonder if there is no missionary work done by your church. If you are the only young person in your church, what a demand there must be for your youth and vitality in their missionary band.

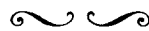
I mentioned sewing before. I wonder if you make your own wash dresses, gowns, etc. There is a real relaxation in such creative work after a day of office routine. In a city such as yours there must be night classes in handicrafts where you could find hours of stimulation and recreation.

But all these things are beside the point. If you want to be a magnet, have God with you, and you will

find that as you love with the love that comes from God, you can love every one. Your desires will so change that you will want only that which God wants for your life. You need only one plan, my child, and that is to get close to your Father. All the troubles will disappear when you feel the grip of your Father's hand. You have been feeding on the husks, when you were meant to enjoy "the finest of the wheat"! There is a full, abundant life in Jesus for you. May you find it speedily!

Yours with Christian love,

MOTHER NAOMI.



THE rainbow of promise encircling the throne on high is an everlasting testimony that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It testifies to the universe that God will never forsake His people in their struggle with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure.—*"The Desire of Ages,"* p. 493.



The Wonderful Secret

ONCE upon a time there was a king who had a little boy whom he loved very much. So he took a great deal of pains to make him happy. He gave him beautiful rooms to live in, and pictures, and toys, and books without number. He gave him a graceful, gentle pony, that he might ride when he pleased, and a row-boat on a lovely lake, and servants to wait on him wherever he went. He also provided teachers, who were to give him a knowledge of things that would make him good and great.

But for all this, the young prince was not happy. He wore a frown wherever he went, and was always wishing for something that he did not have.

At length, one day a wise man came to the court. He saw the scowl on the boy's face, and he said to the king:

"I can make your son happy, and turn his frowns into smiles. But you must pay me a great price for telling him the secret."

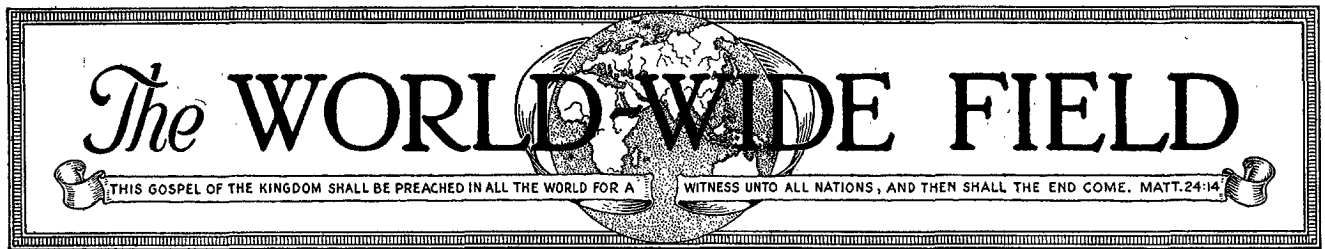
"All right," said the king; "whatever you ask I will give."

So the price was agreed upon and paid, and then the wise man took the boy into a private room. He wrote something with a white substance upon a piece of white paper. Next, he gave the boy a candle, and told him to light it and hold it under the paper, and then to read what he saw. Then he went away.

The boy did as he had been told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and so became the happiest boy in the realm.—*The Myrtle.*



Finishing the Task

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This good old Adventist text sets forth the great program of God in giving the gospel of His Son to a lost and dying race. It is not a localized message, one to be given only within the confines of North America. No, it is to be given to the entire world.

"It is God's purpose that the truth for this time shall be made known to every kindred, and nation, and tongue, and people."—*Testimonies*, Vol. IX, p. 24.

"God Himself . . . formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

When God talked to Moses, He said; "As truly as I live, all the earth shall be filled with the glory of God." Num. 14:21. But as we look over the earth today, it would appear that there is anything but glory to God in the sin and misery that exists. But God did make man the crowning glory of creation back in the beginning. It was His purpose that man should fill the earth with glorious fruit, a race of people perfect and without sin. Through these created beings the earth was to be peopled until the whole earth would be subdued and become a series of gardens like unto Eden. The story of the fall of man is a tragic one. God's creatures failed in the test given them. Immortality was removed from their grasp, and the race was doomed to die. Through the natural birth none could ever hope to obtain a place in the new earth, which was promised after the fall. It became necessary for God to inaugurate a new plan, a new birth. "Except a man be born again, he cannot see the kingdom of God." John 3:3. So said Jesus to Nicodemus, and thus He set forth the conditions whereby life might continue and the whole earth be subdued and occupied by a glorious people.

In view of this, God sends forth His ambassadors to call men and women to repentance and acceptance of the gospel message which will prepare them for this experience. In setting forth His plans Jesus left the following immortal words as a charge to His people, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. 'It is a call to every individual who professes to accept Christ as his Saviour. Heed the counsel given:

"The words, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15), are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them."—*Id.*, Vol. VIII, p. 16.

In Revelation, chapter fourteen, we have the message for this time set forth. It is stirring in its appeal and warning. It contains the fullness of the gospel of the Lord Jesus Christ. It is His message given to this people, through His prophet John, and it is to do its work in helping men and women prepare to meet the Lord. In writing of this message, the servant of the Lord says:

"The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days.

"Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation."—*Id.*, p. 27.

We need not go to the heathen fields in order to find heathen people; they are all around us. Some time ago I ran across a startling statement which I shall quote in part:

"A statistician has recently published these appalling facts: 'Only 8 per cent of the people of our nation attend church services on Sunday morning, and but 2 per cent on Sunday evening. About 40 per cent of the American people are on

church registers, but only 29 per cent ever attend church.'"

From the same source we quote these facts:

"There are 10,000 villages in America without churches, 30,000 without resident pastors, and 30,400,000 children under twelve years of age who are receiving no religious instruction. Ten years ago the late Thomas E. Stevens of the Great Commission Prayer League of Chicago said that the United States was rapidly becoming one great missionary field.

"The paganism of indifference is rapidly spreading over America. Last year [1936] 60,000 churches in our country did not have a single convert; and 9,000 churches had to close their doors."—*Christian Victory*, November, 1937.

The smoke from a thousand villages where Christ is not known is not confined to the dark places of Africa alone. We are surrounded by paganism on every side. And as if to arouse us to a new conception of the task that confronts us, the servant of the Lord has left the following counsel:

"The salvation of the heathen has long been deemed a matter that should engage the interest of Christians; and it is not more than justice to bring the light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very doors. Idolatrous ignorance is within the very shadow of our homes."—*Testimonies*, Vol. VIII, p. 60.

The message of Revelation 14 applies to our day. It applies to this nation on whom the light of truth broke back in the days of 1844. Increasing darkness has stealthily smothered out the light of the gospel in the churches that were to carry it. Paganism rears its head in many forms, and to this people the commission applies in a larger measure than ever before.

But we lack power; we cry out for more means with which to employ more workers. God is just as willing now to give power to His people as He was at Pentecost. "All power is given unto Me in heaven and in earth. Go ye therefore," He says. He stands in our midst today, and the words, "Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be witnesses" (Acts 1:8, margin), come from His lips. We are told: "The Spirit awaits our demand and reception."—*Christ Object Lessons*, p. 121. But why do we not receive it, when God has said: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field?" Zech. 10:1.

Here is the answer:

"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit, God works in His people to will and to do of His good pleasure. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift."—*The Desire of Ages*, p. 672.

How earnestly Israel ought to pray today for a cleansing of heart and life. How zealous we should be for the welfare of the church. We should guard carefully the every approach to the soul temple, so that Satan may find no abiding place there. It is time to seek the Lord, so that He may rain righteousness upon us, and use us in the finishing of the tremendous task that confronts us. A great work is to be done, and God will use His people to the extent of their surrender to be collaborators with Him. The following words paint a wonderful picture in which we may all have a part. For this experience my heart yearns.

"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be re-

peated with even greater power than on that occasion. John says: 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongues will be unloosed and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him, that they may be partakers of the latter rain when it shall be poured out."—Mrs. E. G. White, in *Review and Herald*, July 20, 1886.

No, this work will not finish up in obscurity, but with a great blaze of glory when God manifests Himself through His chosen people. May we be faithful unto death and uphold the light that has been given to us, going forth conquering and to conquer in the name of Christ Jesus.

"Help me win some soul, I pray,
Show me, Lord, just what to say;
Friends of mine are lost in sin
And cannot find their way.
Earth's short day is soon to end
And few there are who pray.
Stir my heart and guide my steps,
Give me one more soul, I pray."

WESLEY AMUNDSEN.

Early Seventh-day Adventist Publications Needed

It was early in the work of Seventh-day Adventists that instruction came to this people that they must publish the message. In response to this, it was not many months until the *Present Truth*, the first regular periodical issued by Sabbathkeeping Adventists, was started. The initial number carried the date line, "Middletown, Conn., July 1849." Since this small beginning, our publishing work has grown steadily for nearly ninety years.

Ample copies of the early publications were printed to fill the needs at the time of their issuance, and most of the copies were sent out in the effort to spread the message. As a people looking for the near return of our Lord, and entrusted with that important message for a perishing world, our faces are turned forward, and at times but little thought has been given to the maintenance of files of our denominational literature as it has come from our presses.

During the first twenty-five years of our publishing work, we had only one office, with the natural result that but limited files of materials were kept. Some losses of valuable files have occurred also through disastrous fires in our institutions. Consequently, today, as our work has expanded and we have a number of important centers from which our work is administered, we find that we do not have available files of our important publications sufficient to serve the libraries of these vital centers. We do have in these centers some materials, but there is a very great need of many important volumes of the *REVIEW AND HERALD*, *Youth's Instructor*, *Signs of the Times*, *Health Reformer*, and other of our early periodicals.

It is very fortunate that many of our early families, recognizing the value of these materials as they came from the press, have kept copies, and as an effort is now being made to gather together these materials to fill out the reference libraries in our leading publishing houses and in certain of our division offices located in key positions, and in colleges, we believe that those of our people who have in their libraries some of these valuable early publications, will count it a privilege to extend the usefulness of these documents to the larger branches of the Lord's work.

There is also need of "Spiritual Gifts," "Spirit of Prophecy," and other very early books from the pen of Ellen G. White. Early books from other Seventh-day Adventist authors are desired as well.

Will not those who have any of these materials which they would be pleased to see placed under the direction of the General Conference Committee, so as to serve the cause in

general to the greatest advantage, correspond at once with the special committee in Washington appointed to give study to this matter? Communications may be addressed to Arthur L. White, Secretary of Committee on Early Publications, General Conference, Takoma Park, D.C.

W. H. BRANSON, *Chairman*.
ARTHUR L. WHITE, *Secretary*.

A Ten-Dollar Bill

SOME years ago there lived in South Lancaster, Massachusetts, a dear old brother who was truly one of God's saints, and whose only purpose in life was to do his share in carrying out the commission given in Matthew 28:19, 20. Oscar Davis has long been awaiting the call of the Life-giver, but those who knew him still bear witness to his godly life and conversation. Uncle Oscar never missed prayer meeting when it was possible for him to get there, and was much concerned over the neglect or carelessness of many. One stormy night when the attendance was unusually small, he arose and said:

"I have been wondering, as I have sat here and looked at the many empty seats, if there would have been a larger attendance tonight if I, or perhaps some one better able to afford it, had offered a ten-dollar bill to every one who came out. Do you think, brethren, that there might have been more here? Do you suppose that by any chance this house might have been packed? I dislike to think that a ten-dollar bill means more to any of my brethren or sisters than does their God; that they would have exerted themselves more, would have striven harder to have been here, for a small sum of money; but somehow I cannot shake off the impression that there might have been a larger congregation here tonight had that offer or a still larger one been announced when this appointment was made last Sabbath."

Uncle Oscar's words have not passed from my mind. Often when a stormy night has tempted me to stay at home, I have asked myself the question he propounded that night long ago, and I have had to admit that if a man owed me a hundred dollars, or even Uncle Oscar's "ten-dollar bill," and I knew that he was going away and I must collect it that night or lose it, the storm would not keep me home. I also had to admit that if I did not go that night, there was no surety that I would ever attend another prayer meeting. Not so long ago a very dear brother, the elder of our church, stood pleading for our young people to give heed to their eternal salvation. In less than twelve hours he lay dead under a train, struck down as he was on his way to work. It might happen to me—to you. What would our records disclose as to our faithfulness, our evaluation of our own souls?

Let us scan our lives through these glasses: "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching;" or this from "Testimonies," Volume IV, page 461: "When the Spirit of God shall work upon the heart, cleansing the soul temple of its defilement of worldliness and pleasure loving, all will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefit they can gain. The faithful worker for the Master will improve every opportunity to place himself directly under the rays of light from the throne of God; and this light will be reflected upon others;" or this from "Steps to Christ," page 102: "Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive rays of light from heaven."

Do we see "that day approaching"? Can we read the daily news, or the utterances of the world's statesmen, without realizing that we are indeed in the last, expiring throes of this old world? Is it not time for us to lift up our heads, because our redemption draweth nigh? Has our example led others to the prayer meeting? Or has it given them a possible excuse for remaining away? Have we invited them to come, or made any effort to increase the attendance, or have we taken no notice of the absences?

Let us recall the words of Malachi: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was

written before Him for them that feared the Lord, and that thought upon His name." Will your name and mine be inscribed there? If so, then may we realize the fulfillment of the promise, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

Let us sit down with ourselves and settle that eternal question propounded by the Saviour: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" May we answer it as did the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

MELVIN O. BRADFORD.

Our Theological Seminary

Its Position in Our Educational System

SEVENTH-DAY ADVENTIST schools have greatly assisted in preserving the principles of faith upon which this movement was founded. They have strengthened our doctrinal position, and unified our practice. Through their services a continuous stream of trained workers has gone forth to carry the message around the globe, and a strong base of sound, steadfast laymen has been developed in each home field.

These schools exert a constant influence for truth. In our church and mission schools there is added to the "three R's" a fourth—Religion. In our schools, science is discovered as the manifested wisdom of the great Designer, and history is seen as the outworking, through all the play and counterplay of human forces, of the redemption plan of God. Those seeking a true philosophy of life are shown Jesus, who is Himself the way and the life. In all the striving

after truth, He, who is *the truth*, is made the focal point. Thus God, the source of all life and knowledge, becomes a vital power in the lives of our youth, and His way is recognized as the only way for man to choose.

The products of these schools are young men and young women who have *ideals* that are balanced and strong, who *understand* this old world and the great controversy that explains its mysteries, and who *know* why they are here and where they are going. Some of them take their places in life as God's laymen. Such are well prepared for leadership in their home churches. Others become workers in secretarial, educational, medical, institutional, or other departmentalized branches of the church, and many enter different lines of evangelistic work.

The Problem of Graduate Work

It has been possible for some of these professional workers who have moved cautiously, and who have carefully selected their instructors and courses of study, to keep up with the demand for increased training and efficiency by taking graduate work in their special fields. But those who become laborers in the direct field of religion,—our evangelists, missionaries, pastors, editors, and Bible teachers,—have had until very recently no such opportunity for advanced training. In the fields of education, social and political history, and in the physical and natural sciences, many of our experienced workers who have iron-welded the framework of truth into their very constitutions by unvarying loyalty to God, who have not underestimated the cunning of the adversary and the power of his delusions, and who have not run ahead of the guiding hand of God, have been able by His grace to distinguish facts from theories, and through their advanced study have obtained much which has helped them to prepare our young people to meet the problems of the modern world. But in the field of religion, truth has been so perverted, and error and skepticism so widespread in the institutions of the world, that but few have attempted to do further schoolwork in this field; and even among these few the spiritual mortality rate has been high. The result is that though we are a religious organization, operating a system of religious education, we are in constant need of more qualified teachers of religion.

The Capstone of Our System of Schools

There can be only one satisfactory solution to this problem,—that we as a religious organization operate our own graduate school of religion. The recently instituted Seventh-day Adventist Theological Seminary is just such a school. The grave responsibility of operating such an institution cannot belong to any subordinate part of the organization. No one conference, field, or college board could rightly assume it. From its very nature, it is obvious that such a school of theology must be vitally connected with and under the control of the appointed leadership of the whole movement,—the General Conference Committee. This committee is now carrying that responsibility, and is earnestly seeking to discharge it with the approbation of God.

All honor is due the faithful Bible teachers, evangelists, and editors who, without any organized denominational research facilities, have striven by every means of self-development to uphold the standards of sound Biblical exegesis. But the time has now come when all our teachers of religion should be furnished the very best opportunities for study and research.

Our workers continually face new problems. The general public every year becomes more highly educated. Questions once raised only by university professors are now frequently presented by the average man. This means that the messengers of the everlasting gospel need to have a better opportunity for Biblical and historical research than they had thirty years ago. It means that our younger men, who must meet the ruthless opposition of a world educated against true religion, must be fortified for the crisis. They need an opportunity to talk over their problems together, to think them through with well-qualified instructors, and to study the new evidences brought to us in the providence of God. They need the privilege of laying aside their responsibilities and nourishing their own souls by sustained personal research in the Sacred Writings. Such are the privileges afforded by the Seventh-day Adventist Theological Seminary, the capstone of our educational system.

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To this new institution may come those who are the spiritual leaders of our movement, those who are preaching and publishing the message to the world, or those who are instructing our youth and our church members in the word of God, here to have the privileges for which they have so long felt the need. The seminary is not just another college. Its classes are different from our college classes. Every student has had some experience in soul-winning work and has come for definite help in meeting his problems. There is freedom of discussion, and a constant exchange of ideas between students, as well as between teacher and student. The teacher, in the earlier classes of a course of study, may lecture and lay down guiding principles, or give the results of his own research. Later in the course the students present the results of their individual research upon selected topics, each presentation being followed by a general discussion of the facts discovered, or the ideas presented. In this way problems are approached from all sides, weak reasoning is supplanted by a solid basis of belief supported by sound evidence, and pride of opinion, so easily retained when we work alone, is brushed aside.

We have long known that in our age, above all others, there would arise false religious teachers, subtle heresies, to deceive all but the very elect. How necessary then that the watchmen on guard be able to distinguish the subtle insinuation of error from the underlying truths with which it usually comes linked, but which we must never repudiate. Our only safeguard is in a thoughtful, earnest, prayerful study of the great principles and the hidden treasures of the Scriptures.

Years ago Mrs. E. G. White warned us that "as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion."—*Testimonies*, Vol. V, pp. 706, 707.

As a people we doubtless have fallen short of our privileges in Bible study. But let us continue under the very best surroundings obtainable the earnest, prayerful searching of the Scriptures which was done by the pioneers in our movement. Let us by all means avoid the lukewarm satisfaction with present attainment which the servant of the Lord has described.

The Spirit of prophecy has warned us that if every other means failed, God would allow heresies to come into the church to "set men to searching the Bible for themselves, to make sure that they have the truth."—*Id.*, p. 707.

Listen to these solemn words:

"When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness."—*Ibid.*

"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. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Id.*, p. 708.

So let us put forth the same effort to advance in an understanding of the mysteries of God as we have already put forth in our program of mission extension, departmental activities, and in the advancement of educational standards. The seminary has opened its doors not a moment too soon. Many times in the three sessions I have now attended have I heard my fellow students bring up problems for discussion which have arisen from the subtle teachings that are being spread abroad. And together we have earnestly searched the Scriptures and the Spirit of prophecy, to find a sound basis of belief which would square up with all the truth we know, and give no foundation for the arguments of those who are propagating these false teachings.

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themselves. And it has amply fulfilled the promise of an increment of spiritual light and power. Those whose blessed privilege it will be in future months or years to meet together in this way to seek the knowledge that God delights to reveal, have many precious hours before them. It will be a wonderful blessing and strength to this movement if our ministers are permitted to widen and deepen the channels of their thought by a period spent in release from their duties, for the sole purpose of searching into the mysteries of that divine plan of which they are the ministers. I believe that the seminary is appointed of God for just such a purpose. It is a place where many of our preachers, teachers, editors, and others, under the guidance of men qualified by training, experience, and a deep loyalty to the responsibility placed upon them, can have fellowship one with another, and enjoy the spiritual delight of drawing from the inexhaustible treasures of divine wisdom the truths they need, with which to make the last great advance in the cause of God upon earth.

E. W. MARTER.

Appointments and Notices

PRAYER FOR HEALING

A CALIFORNIA sister desires prayer for healing.

A sister in Kansas requests prayer for the healing of bodily ailments.

A sister in California requests prayer that her eyesight may be restored to her.

A sister in Alberta desires prayer that she may be healed of her many ailments.

An urgent request for prayer comes from Oregon for a sister in very poor health.



HULDA JOST

UNFATHOMABLE are the thoughts of God and inexplicable His ways. One thing the children of God know which is the comfort and anchor of their soul: God has thoughts of peace for us, and not of sorrow. Our God is not only our Lord, but also our Father, and as such He can have only the best in mind for His children.

This assurance comforts us in the great sorrow which has befallen us through the death of our beloved Sister Hulda Jost. Even though she had been ailing for some time, and had been seriously ill for the last few months, we had cherished the hope, along with her, that she would soon be well again. God willed it differently.

During the night of March 9-10, our dear sister gently went to sleep while at the Skodsborg Sanitarium. The attending doctor wrote us that during the days of her illness, Sister Jost desired nothing else than to be permitted to labor many more years for the work of the Lord. But God has given His servant "rest" after a life of usefulness and blessing.

Hulda Jost was born March 28, 1887, in Altenessen, Rhineland. In her childhood, she was inspired by a God-fearing mother, to desire to serve as a good Samaritan. At the tender age of ten she accompanied the church nurse on her daily trips to the sick, and made herself as useful as she could. She continued in this until she was fourteen. At the age of sixteen she entered the deaconess institution in Kaiserwerth. After completing her training she entered the Health Service of the Navy in Wilhelmshaven, where she found a many-sided field of activity. She was there during the World War, and this gave her ample opportunity to prove her love for her neighbors. After the war, she devoted herself, with great ability and much love, to the social care of the district of Aachen. During the occupation of the Ruhr district, she served as welfare worker in the government mines in Bladbeck, Westphalia.

In 1926, Hulda Jost became a member of our denomination, to which she gave her strength and ability in the year of 1926 for the development of the Welfare work. After a short time of labor in the West German Union, she was elected as leader and organizer of the Advent-Welfare work of the Central European Division, in which capacity she remained, and labored with love, devotion, and wisdom, until the end came. With far-sightedness and a devoted heart supported by her sunny disposition, she knew how to further the welfare work and win many friends for it among our people, as well as among those not of our faith. Sister Hulda Jost was able to exercise her influence far beyond the boundaries of Germany.

Hulda Jost's work is ended. Her hands rest from diligent work. "Her works follow her." "She has done what she was able to do."

On March 14, she was laid to rest in Düsseldorf-Rath, in the grave of

her mother. Great was the sympathy of those who knew Hulda Jost and valued her and loved her as a coworker. Almost every one acknowledges either by writing or by mouth, that this exemplary woman had accomplished great things in welfare work because of her wonderful personality.

This recognition was also expressed in the numerous flowers and the great number of mourners at the funeral of the esteemed dead. A great many of our members of the Düsseldorf church and the surrounding churches paid Hulda Jost their last tribute.

Basing his remarks on John 11:5, 25-27, A. Minck, president of the Central European Division, was able to say words of high esteem and great recognition at the grave of the beloved fellow worker. The mourners received comfort, encouragement, and hope from the words of Jesus: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

A. MINCK.

[Translation by Mrs. Olivia Lockwood.]

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Southern New England	June 24-July 3
New York	July 1-10

CANADIAN UNION

Ontario-Quebec	July 1-10
Manitoba-Saskatchewan	July 11-17
Alberta	July 14-24
British Columbia	July 28-Aug. 7
Maritime	Aug. 18-28
Newfoundland	Aug. 31-Sept. 6

CENTRAL UNION

Colorado, Boulder	June 9-18
Wyoming, Casper	June 14-18
Kansas	
Kansas City	June 3-5
Kansas City (Colored)	Aug. 25-28
Nebraska, Hemingford	July 6-9
Missouri	Aug. 19-28

COLUMBIA UNION

Potomac	
Takoma Park, Md.	June 2-12
Washington, D.C. (Colored)	June 16-26
Chesapeake	June 16-26
New Jersey	June 30-July 10
E. Pennsylvania	July 7-17
West Virginia	Aug. 4-14
W. Pennsylvania	Aug. 12-21
Ohio	Aug. 18-28

LAKE UNION

Indiana	June 9-19
Michigan—Upper Peninsula	June 16-25
Illinois	June 16-25
Wisconsin	June 23-July 3
Michigan	Aug. 23-Sept. 4

NORTHERN UNION

North Dakota, Jamestown	June 10-18
South Dakota, Huron	June 10-18
Minnesota, Anoka	June 16-26
Iowa, Cedar Falls	Aug. 26-Sept. 3

NORTH PACIFIC UNION

Upper Columbia, College Place	June 10-18
Idaho, Caldwell	June 21-25
Montana, Bozeman	June 28-July 3
Oregon, Gladstone	July 21-31
Washington, Auburn	July 28-Aug. 7

PACIFIC UNION

Arizona, Phoenix	May 20-28
Central California, Fresno	May 27-June 5
Southeastern California, S.C.J.C., Arlington	June 2-12
Northern California	
Lodi	June 3-11
Santa Cruz	July 29-Aug. 7
Southern California	
Lynwood	Aug. 4-14
Arroyo Grande	Aug. 29-Sept. 7
Nevada-Utah	

SOUTHERN UNION

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Florida	
Orlando (Colored)	May 26-June 5
Forest Lake Academy, Maitland	May 27-June 5
Carolina, Lake Kanuga, North Carolina	May 27-June 4
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Kentucky-Tennessee	
Kavanaugh Campground, Crestwood, Kentucky	June 7-12
Nashville (Colored)	June 7-12

SOUTHWESTERN UNION

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Oklahoma	Aug. 11-20
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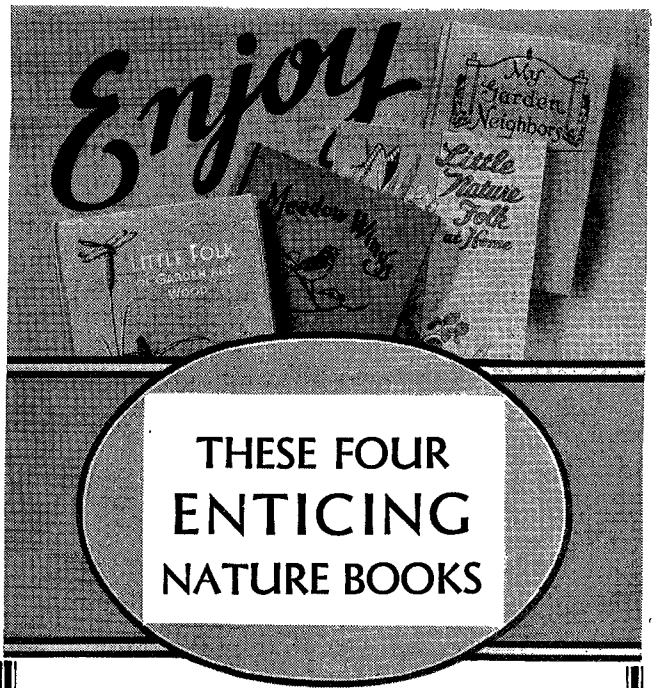
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OF SPECIAL INTEREST

T. H. FIELDING, of the Gold Coast, West Africa, writes this encouraging word, under date of March 23:

"The work is making good progress in this field. We are still baptizing souls into the love of the Lord and His glorious truth. There are many problems to face. We are facing a serious financial crisis this year, on account of a hold up in the buying and selling of cocoa. Our tithes and offerings are down considerably, and we have been forced to lay off native workers in order to balance the budget. But we are full of courage, and are confident that the power of God is greater than all the power of the evil one."

We have a new feature in this number of the REVIEW; namely, "The Preacher I Plan to Be," on pages 10 and 11. The young men who write—Stephen Paully, William J. Keith, and Merle Mills—complete this year the senior theological course at Washington Missionary College. They belong to a class of seven or eight who will be graduated from this department.

This class represents similar groups in our other schools. We pray that God may be with these various groups as they now enter the field of Christian service, and make them true to the principles and ideals expressed in the three statements in this number.

Adventist Churches Reopen in Rumania

We have just received by courtesy of the "Religious News Service" the following statement, dated, Bucharest, April 23, 1938:

"The minister of the interior has given instructions to subordinate throughout Rumania to permit Adventist churches and places of meeting which were closed in recent months to reopen. The circular order stated that it was sent as a consequence of a petition on the part of members of the Adventist communion, and that in closing Adventist churches, whose teachings are not against the higher interests of the Rumanian state, local authorities had misinterpreted a previous order.

"Representatives of both the Adventists and Baptists in Rumania are convinced that many of their difficulties are caused by a lack of understanding that one can be loyal to his country without being a member of the dominant church."

To Workers in Mission Lands

You who are far from the old home churches know that the believers here never let go of the ropes. But I wish you could see these brethren and sisters laying hold of the Big Week, or Missions Extension, plan just now. For instance, I have spent nine days in New Jersey. Doubtless it is the same story in all conferences. But at fourteen points in New Jersey the president and home missionary secretary (Elders Robbins and Cardey) met with representatives of practically every church. Every church has its home problems, of church building, or church school, or standing by local evangelistic work or radio broadcasting. There are four and a half million people within the borders of the conference. Nearly every field worker in this conference is engaged in evangelistic work, and shepherds two or three churches as well. But laymen and workers take on the money raising for these Big Week mission enterprises as earnestly as though it were their only task.

Would that the believers and missionaries in far lands could have seen these members, young and old, putting on the maps the stars that represented the two-dollar goal, the individual mark set in this plan, the purpose of which is

to establish publishing, medical, school, and other enterprises at twenty-six places over the earth. The believers are working at it now, to bring in that needed help by sacrifice and earnest effort.

One of the brightest signs of the soon coming of Christ is this spirit in the churches, that flames out whenever the call comes for a united world-wide undertaking. In the spirit of the believers all over New Jersey I have just seen cheering evidence that the Lord is finishing the work. And so it is in all the conferences.

W. A. S.

B. W. STEINWEG, of Belém (Para), Brazil, writes under date of April 4:

"Elder and Mrs. Halliwell left last Thursday on their annual Amazon River trip. They were of good courage, planning to do a strong work. Many calls have come in during the last months, indicating that people everywhere are waiting to hear the precious gospel of the soon-coming Saviour.

"The Lord willing, I shall make the trip to the Maués meetings this year, and thus get better acquainted with what the Lord is doing in the interior. We hope to have a good report for our people upon returning from there.

"The work here in the city is not easy, but the Lord is finding souls who are honest and who rejoice in preparing for His coming."

W. E. READ of the Northern European Division has just returned from a visit to the division mission fields in Africa. A report of his trip will be given later in the REVIEW. Of the work in general, he says, under date of April 17:

"We have just completed our statistical report for the year 1937, and are rejoicing in the fact that the Lord gave to us a really good year. There are increases in most lines of endeavor. Our tithes and offerings show a reasonably good increase over the previous year, but best of all, the number of baptisms is larger than for many years past. We have also a good net gain. We wish it were larger, but we thank God for what He has done.

"I found a good spirit of courage throughout our mission fields, and a stronger desire than ever before on the part of our men to press forward in giving the message and laying the emphasis where it ought to be laid,—on evangelistic endeavor."

The "Watchman Magazine"

In the forefront of our magazines that seek to present the advent truths to the world, is the *Watchman*, published for many years by the Southern Publishing Association, at Nashville, Tennessee. As it comes to our desk month by month, we are impressed by its forceful and timely portrayal of world events in relation to prophecy. We would like to reinforce the appeal of our Southern Publishing brethren that this magazine be placed, for example, in public libraries everywhere, and that it be sold from home to home and from office to office by magazine colporteurs. Our own people would receive much blessing themselves from the monthly visits of the *Watchman*.

The *Message Magazine*, started a few years ago by the Southern Publishing Association, is doing a related work for the colored race.

Dependable Advertising

ADVERTISEMENTS for every kind of merchandise strike the eye in magazines and newspapers, and on billboards. Some of the advertising is trustworthy and presents helpful information, but it is often difficult to distinguish the good from the bad. For some time *Life and Health* has been exploring the possibility of publishing certain dependable advertising as an added service to its readers. This enlarged program for the journal is now reflecting itself in a variety of quality advertisements, particularly for foods of interest to vegetarians. We believe that our people will find it to their advantage to develop the habit of consulting the advertising pages of *Life and Health*. It will mean less time spent poring over a variety of worldly magazines that are a mixture of good and evil.