

The Advent and Sabbath
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No. 26

Our Work in Spain

BY A. V. OLSON

BECAUSE of the civil war which has been raging in Spain for nearly two years, our work in that beautiful land has been well-nigh paralyzed. The foreign workers had to leave the country, and most of the Spanish workers have been drafted into other lines of service. Our mission office, the publishing house, and nearly all of our meeting halls have been closed.

We are happy to say that as far as we have been able to learn, no worker has yet lost his life, but we are sorry to have to report that several of our dear members have been killed in the terrible bombardments that have caused so much destruction, suffering, and death.

From letters and from personal contacts, we know that our dear workers and people in the different parts of Spain have tried, with the help of God, to be a light and a blessing to the people about them. One of the workers writes:

"Last Sabbath, May 21, I preached in the church about the prodigal son. Then I made a call for those who wished to be baptized next month. Ten stood up. Among them were the husband of one of our sisters, and the mother of a young man whom I baptized not long ago, and who was recently killed by a bomb. There are two others who have the same desire who were not present. One woman, whom we dropped from the church before the war, begged with weeping to be admitted again into the fold. Two backsliders stood, asking to be forgiven. I was touched. The Lord blessed that hour the results of which, I expect, will endure until eternity."

In the midst of the terror and confusion of war, the Spirit of the Lord is at work upon human hearts, leading them to a full surrender to Him who soon will gather His own into that better land where war and death, sin and suffering, will be no more.

Our people in Spain find much comfort and encouragement in the assurance that their brethren and sisters the world around are praying for them.

THE POET'S PAGE

The Blessed Hope

BY J. B. THAYER

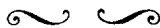
If we had no hope of a better life,
O what would this life be?
If we had no hope to end all strife,
What pleasure could one see?

If we knew not how to trust the Lord
And lean upon His arm,
If we did not know the Living Word,
Nor how He saves from harm,

Then what would we poor mortals do
When storms are raging high,
If we the promise did not have
That Christ was standing by?

I pity those who know not God, ✠
Nor how to trust His word,
Nor what is meant by the chastening rod
That leads us to the Lord.

That blessed hope, O how it cheers,
And comforts on our way;
It drives away our doubts and fears,
And victory gives each day.



Love Required

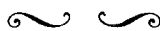
LETTA STERLING-LEWIS

My lot was hard. It was indeed!
None cared. None sensed my direful need.
They dealt me avarice and greed.

So ardently I prayed:
"Lord, ope their eyes, that they may see
The injury they're doing me,"
With eyes astreaming urged my plea.
On bended knee I stayed
Long, long. But ne'er an answer came
To satisfy my heart aflame
With deeds committed in His name.

So finally I prayed:
"Lord, if Thou wilt not break this goad,
Please grant me grace to bear the load;
Fill me with love like that which flowed
Adown from Calvary."
Ah, flash! there came into my soul
Unmeasured, overwhelming dole
Of love for each offending soul
From hill of Calvary!
O, miracle of marvels then!
They came to me, those sons of men,
Confessing and requiting ten
To one of injury.

Dear God! I thanked Him o'er and o'er
That He ne'er answered me before;
And that my love grows more and more
For those who injure me.



Our City's Sermon

BY LOUISE C. KLEUSER

LORD, as we view our tow'ring heights,
Whose chasms mark the work of man,
Whose shadows almost hide the sun,
Whose aims defeat Thy noble plan,
Help us to build for Thee!

Our valleys hot, these dusty streets
Hold panting mobs, lives bruised by sin.
Here scoffers voice in flagrant tones
Their doubts, above our city's din,
For, Lord, they know not Thee!

In towers of steel men think and toil;
They barter, buy, they seek their gold;
Their ev'ry plan must mount the sky
If to their neighbor it be sold;
Would they might rise to Thee!

And as they shuttle with the crowds,
From caged abode to office, shop,
Call to their bustling, cramped souls
Above our noise, so they will stop
To lift their thoughts to Thee!

We see the lighted way of vice
With all its glamour and display;
Here fools on pleasure bent all night,
Add to their folly of the day,
Because they know not Thee!

We dock the ships of commerce far,
Majestic vessels of great seas,
With wealth of cargo, trav'lers famed,
Adventuresome, and oft at ease;
Would they might sail for Thee!

Lord, help our city man to sense
The futile efforts of his aim;
Help him to check his busy course,
To call upon Thy mighty name—
Because he so needs Thee!



We Journey On!

BY WILLARD DESSAIN

THOUGH life should send us sunless days and sorrows,
Steep though the path may be that leads us home;
Blinding the storm, we wait a bright tomorrow,
Flecked with white clouds in heaven's wide blue dome.

Footsore, we travel t'ward the pearly city,
O'er the steep hillside, down the mountain gorge;
Nor ask largess or alms or gentle pity,
As ever onward still and on we forge.

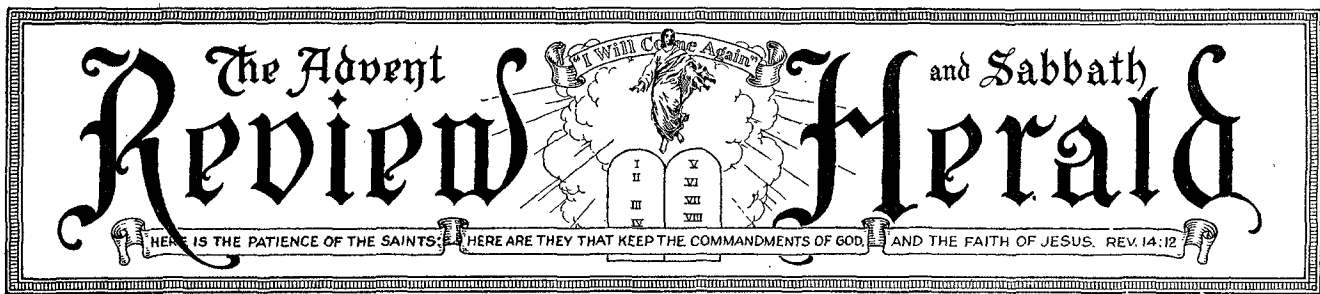
Pilgrims are we who journey through life mortal,
Until we reach the river on that shore,
Past heaven's gate, beyond the shining portal,
Where pain and want shall flee forevermore.

Though jaded oft and disappointed, weary,
And long and rough the road that leads to God,
Yet sing we songs that stir the faint and dreary,
Eager our hands to help them onward plod.

Our task to lift the fallen and the drooping,
Our prayer that God shall make our weakness might;
Nor pause we yet for gold or station stooping—
We walk by faith each day and not by sight.

Soon will our King return with clouds and glory,
In triumph with the shining angel throng;
Soon will have closed redemption's thrilling story,
Ended the warfare betwixt right and wrong.

So, with our faces set toward Zion's mountain,
We journey on, frail pilgrims of the earth;
Soon shall our thirst be slaked at heaven's fountain,
Our weary hearts leap with celestial mirth.



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The Sabbath Still Stands

THE subject of the Sabbath is one that never downs. First we pick up a journal ridiculing Adventists for insistence on the definite seventh day, and attempting to show how unreasonable such a position is. Then later we pick up another religious journal from the varied assortment that comes to our desk, and find a solemn editorial declaring the great importance of the first day of the week, how definite the day is in the command of God, and how sinful it is to do one's own pleasure on that day. A little later we pick up a third magazine, this time a secular one, that gives in its religious department, an interesting news note about a Methodist preacher who decided that the opening day of trout season was the day he ought to start fishing, even though it was Sunday, and of how he provided a supply pastor to preach to his church while he went down by the river to fish. The news note relates that he was successful in his fishing expedition and was satisfied that he had spent a Christian Sunday. The result of this rather unusual exploit was a meeting of the trustees of his church to decide whether he should be censured or not. It is reported that the trustees voted 37 to 1 in his favor, and that the congregation cheered.

Now let us work backward on these three news items, taking the last first. We could not take issue with this Methodist minister over his statement that he felt he had spent a Christian Sunday fishing down by the river, any more than we could take issue with him if he had gone fishing the next day and come home with the conviction that he had spent a Christian Monday down by the river. We don't know on what grounds the one vote was cast against this minister in the trustees' meeting, but that lone voter would have to have a different Bible from ours to find therein any command against doing one's own pleasure—and that describes fishing—on Sunday.

Those who take a liberal attitude toward Sunday, who believe that it should be a day for relaxation, for engaging in activities that have no necessary relation to religious matters, can withstand any attack by religious critics who attempt to base such an attack on Scriptural grounds. It is this very fact that has gradually resulted in the breaking down of Sunday as a religious institution.

The very tempo of the times is secular, the very trend is toward pleasure and away from things religious. With such a force in motion it takes something more than merely long-established practice to hold the average individual steady. Unless there is a

Thus saith the Lord ringing in his ears, he is likely to respond to the insistent pleas on every side that he capitalize the hours of Sunday for purposes far removed from the church. It is our modern day, with its materialistic trend, that has placed Sunday advocates on the defensive. In earlier days they could count on faithful attendance at church simply because attending church on Sunday had long been the custom. If the fathers had followed the practice, the children would follow in their steps; but not so today.

Moving now to the second of the references to a weekly rest day, the one which endeavors to base Sundaykeeping on the ten commandments, we refer to a short editorial that appeared in the *Presbyterian* recently. It is so pertinent that we quote it in full:

"The one commandment most distasteful and obnoxious to men of all the ten commandments promulgated on Mt. Sinai by the Almighty through Moses, the man of God, was, and is, the one that provides for the Sabbath as a holy day. It has been, and is, most rabidly and most frequently broken of all the ten.

"The division of the year into weeks of seven days each, and the specification of one of the days of each week as holy to the Lord, as sacred time, has been attacked by the worldly and the ungodly as peculiarly displeasing. Yet it is divinely emphasized as essentially important to human welfare and constantly demanded as involving the glory of God.

"Our Shorter Catechism has a question, 'Which day of the seven has God appointed to be the weekly Sabbath?' to which it gives the answer: 'From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.'

"The Sabbath is, then, a fixed institution, which we have no right to tamper with, and if it is done, it is at the peril of direct disobedience to the 'Lord thy God.' It devolves upon us to keep holy the day which commemorates Christ rising from the dead."—*The Presbyterian*, April 28, 1938.

The Presbyterians are in the spiritual line of succession of those who sought to undergird Sunday with a Thus saith the Lord. In the Westminster Catechism is found the piece of reasoning quoted in their editorial. This is a classic exhibit in Protestantism of an attempt to place the ten commandments underneath Sundaykeeping. If we agree with the premise, we must agree with the conclusion, that God thundered forth from Mt. Sinai a command which, beginning with the Christian Era, marks out Sunday, the first day of the week, as the holy Sabbath day. If this reasoning is true, then Protestantism is provided with a Thus saith the Lord to challenge the fidelity of its followers to a faithful keeping of the first day.

This editorial which quotes the Shorter Catechism, says nothing about lost time or heathen calendars nor anything akin. That kind of reasoning would be alien to the whole argument; indeed, devastating to it, for there could be no sacred, definite first day of the week, according to the logic of the catechism, unless it was preceded by a definite seventh day of the week that had come down unchanged to the Christian Era. It cannot be too frequently stated that the logic of this catechism is the only one on which Protestantism can base any sort of an argument for a Thus saith the Lord for Sundaykeeping. If that logic fails, the whole argument collapses.

It is not our purpose here to discuss the fallacy in this reasoning, nor is it necessary, in writing to Seventh-day Adventist readers. We need only mention in passing that the Sabbath command knows only one sacred day, "the seventh day." Whoever attempts to read into it a changing of days at the crossroads of the centuries is doing violence to the text. The record declares that when God spoke the ten commandments, He added no more. We can go through to the end of the book of Revelation, and fail to find anything added to Holy Writ that justifies the declaration of this Shorter Catechism, that the first day of the week was intended by the fourth commandment to be the holy Sabbath day from the time of Christ onward.

Comments on Baptist Editorial

We come now to the first of the series of comments on the Sabbath, found in an editorial in the *Watchman-Examiner*, the leading Baptist paper. This editorial is more lengthy than the one we have quoted, and mentions Seventh-day Adventists by name. It remarks that some of the readers of the *Watchman-Examiner* are disturbed by Seventh-day Adventist accusations that "Christians do not observe the fourth commandment because they observe as a holy day Sunday, the first day of the week." The editorial employs the usual line of argument against Adventists. It first declares that no one can tell that the Sabbath in Moses' time was the chronological continuance of the seventh day on which God rested at creation, that time was probably lost, and that while the Lord Himself, with His disciples, observed "the Jewish Sabbath," nevertheless immediately after the resurrection all the disciples from that time onward began to keep Sunday, and that "Gentile Christians never observed the seventh day."

Then as if to strike a final devastating blow, the editorial declares, "The claim that to obey the fourth commandment one must observe the seventh day of the week in a calendar established by a heathen emperor, is pure assumption. It goes beyond the word of Scripture. It assumes a chronological succession that cannot be proved."

The contrast between this editorial and the one we just quoted from the *Presbyterian*, is sharp; in fact, one position is contradictory of the other. Yet both editorials are found in the journals of Sundaykeeping denominations and have as their ultimate objective the elevating of Sunday in the minds of their readers as the great Christian day of worship. Here is a singular situation, to say the least. Yet this situation will always confront Sunday advocates, because they are troubled on two different fronts. On the one hand, they are troubled by their own membership who seek to do everything except attend church on Sunday. They must make their membership feel that Sunday

is indeed a holy day, that God commanded it, that it has come down unbroken through all the centuries, that the voice of God on Mt. Sinai thunders forth a command for it.

On the other side, they are confronted by Seventh-day Adventists, who, as we all know, attack the Sunday doctrine as a violation of the ten commandments. To meet such an attack, Sunday advocates have generally resorted to the line of reasoning found in this Baptist editorial. In their discussions with Adventists, they long ago abandoned any attempt to prove from the Scriptures that God had changed the day of worship, and that the holy command in the decalogue can rightly be applied to Sunday. And so they have talked about lost time, and disparagingly remarked about "the Jewish Sabbath" and about the calendars of heathen emperors, all of which, if it proves anything at all, proves that no definite day of any kind has come down through history, and that there is no Thus saith the Lord behind a definite day. Here is the dilemma of Sunday advocates.

Lost Time a Phantom

It may be proper to offer just a word in answer to charges made in this Baptist editorial. As to lost time, there is no such thing. This has been proved time and time again, and when those who were seeking to bring in the new calendar with its blank day went to the astronomers for support, they found the astronomers raising as one of their main objections to the new calendar the fact that it would break the cycle of the week which has come down to us uninterrupted from all past time. Anyhow, what if time had been lost between creation and the time of Moses? A lot of other things had been lost also, moral standards, yea, even a knowledge of God on the part of many, but it was possible even at that late date to bring again to men a knowledge of the true God, and of true morality. Even so with the true Sabbath. So the argument proves nothing even if we grant the argument.

The claim that "all the special meetings of the early Christians were on the first day of the week" is simply an unfounded statement, as is also the declaration that the Gentile Christians never observed the seventh day. Christian charity requires us to believe that such statements are made out of an ignorance of church history. There is abundant evidence that far into the second and third centuries the seventh-day Sabbath was kept, though it is true that first-day observance was rapidly gaining the ascendancy, but the same church histories inform us that there were many other things also gaining the ascendancy, things which Peter and Paul and all of the other apostles would have been amazed at. The whole history of the church from very early times, even from the days when Paul said that "the mystery of iniquity doth already work," is a record of the inroads of new practices and teachings, which, if they were not inimical to the faith, were at least alien to it.

It is a matter of record that many of the early Christians fasted a half day on Wednesday and Friday. That is probably one of the earliest practices that developed. Yet the antiquity of it or the fact that it was intended to commemorate events of our Lord's passion, has never been used by any Sundaykeeping minister as a reason why Christians today should fast on Wednesdays and Fridays. Such ministers would

probably say that that is not commanded in the book of God. Correct. And that what is not commanded is not obligatory. Also correct. By the same logic Sunday is ruled out. It is not commanded; it is therefore not obligatory. The fact that Christians early began to give a certain credence to Sunday means nothing more for us today than the rest of the record as to what Christians early began to do.

Finally, one word about the charge that we would make people "observe the seventh day of the week in a calendar established by a heathen emperor." Surely, it ought to be common knowledge in this day and age, and after years of discussion of revision of the calendar, that the week has nothing at all to do with the calendars established either by heathen em-

perors or by Catholic popes or by any one. The week is a unique measure of time, and it bears no relationship to any other measure of time. It has come down through the centuries independent of all other time cycles. It is indeed so unusual that there is no general agreement as to the origin of the weekly cycle, except as we find the explanation in the book of Genesis.

We may still continue to preach the seventh-day Sabbath, based on the ten commandments. We have for our preaching a Thus saith the Lord, and we do not have to change our line of reasoning, no matter who approaches us from one side or the other. That is the great advantage of basing one's belief and one's reasoning on the explicit declaration of God's Book.

F. D. N.

Christ's Coming

Looking for and Hastening Unto the Coming of the Day of God

As never before in all history, world conditions testify that the coming of the Lord is near. Said the Saviour:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:32-34.

Evidently "this generation" of verse 34 was not the generation living when our Lord uttered those words. That generation did not see "all these things;" but the generation now living does see all the signs foretold by our Saviour. Our Lord's prophecy covered many generations, beginning with the generation then living and covering the entire time down to and including Christ's second coming, the resurrection of the righteous dead, and their being taken to heaven, as described in 1 Thessalonians 4:15-17.

The generation living when our Lord uttered the solemn words of His prophecy, saw the destruction of Jerusalem and the scattering abroad of those of its people who were not put to death by the victorious Romans. Subsequent signs have been seen adown the centuries as they have occurred; and today we, of the present generation, see them all in the light of prophecy and history, and as we now read current history we can see clearly the closing scenes so graphically described by our Lord nineteen centuries ago.

We are all familiar with the story of the dark day, Friday, May 19, 1780. Concerning that day the poet Whittier wrote:

"Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

Our Lord also said, "The moon shall not give her light." The night following the dark day was one of intense darkness; though the moon was at the full, no ray of light reached the earth. Horses refused to move, as they could not see even the ground upon which they stood. Never before nor since has there been a night of such intense darkness, in the time of a full moon.

Our Lord said also, "The stars shall fall from heaven." This sign was seen on November 13, 1833: Commenting upon Matthew 24:29, as long ago as 1697, Dr. Thomas Burnet, fellow of Christ's College, Cambridge, England, said: "No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars." And that is what occurred on the early morning of November 13, 1833.

Today we are seeing signs that bring us still closer to the end of all things earthly. Not only are such signs foretold in the scriptures already cited, but in Luke still more significant signs are mentioned:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

In Revelation 11:18 we have mention of another last-day sign, namely, the anger of the nations. The whole text reads thus:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth."

Yea, the nations are angry, and the world stands in awe as men everywhere contemplate with fearful dread the possibilities, or rather the strong probabilities, of the near future when the "dogs of war" shall be unleashed, as described in Jeremiah 25:31-33 in these words:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

But before the Lord comes to destroy those who "destroy the earth," the judgment will have decided who are worthy of eternal life, and who of the living and of the dead shall eventually suffer the second death. The judgment that decides the destiny of all who have

ever lived or who shall yet live to see the end of this present evil world, is described in Daniel 7:9, 10, in these words:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

The several phases of the judgment are described in other texts of Scripture, as, for instance, Matthew 25:31-46; 1 Thessalonians 4:13-17; Revelation 20:11-15. These, and other texts that might be cited, refer to one great general judgment in its several phases, including the investigative judgment mentioned in Daniel 7:9, 10, and the judgment in both its investigative and executive phases as described in the twentieth chapter of Revelation.

Oh, that we might all realize that we are now in the first phase of the judgment, and that as that judgment leaves us, so will the final announcement by the Judge of all the earth overtake us.

C. P. B.

How Greek Catholics Found the Sabbath in the Book

OVER in Transylvania, a part of Rumania, the Orthodox Greek people have a little tract that contains a traditional dream of the virgin Mary. Whoever reads and circulates it, they say, merits the forgiveness of sin. One of our workers, J. Reit, tells how a search for one of these tracts led an elderly woman to find the Bible. And this Bible brought forth a company of Sabbathkeepers, whom he had organized into a flourishing Sabbath school. He wrote:

"An old woman in a certain village longed greatly for the forgiveness of her sins. So she set off to the nearest town in search of one of these treasured booklets containing Mary's dream. One bookseller professed her instead a Bible.

"Is that a holy book?" she inquired.

"Yes, it is the most holy Book of all," replied the bookseller.

"With great joy in her heart, she took the 'Book' home.

"Arriving back in her village, she went to the priest. Had she told him that she had bought the 'Book' from a colporteur, he would have condemned it at once. But when she said that she had bought it in an Orthodox bookshop, he fervently gave her his blessing, saying, 'Blessed are they who read the "Book," and do everything that is written therein.'

"The woman went to her home, and told the story to her daughter-in-law, showing her the precious 'Book.' They called in their neighbors, and in the evenings they would all read the Bible together. It interested them greatly. Every evening until far into the night, they would read in the 'Book.' One day, when looking it through, they found the ten commandments, with the Sabbath commandment included. They were greatly troubled, and could not understand why they were keeping Sunday. Then a very old woman who was meeting with them told them that it must be right to keep the Sabbath, because she remembered that when she was still a very little girl an old priest lived in the village who used to hold a Sabbath service all alone in the church every Sab-

bath; and he said that the Sabbath was a holy day, but that people had turned away from the true faith. So this group decided that they would keep the Sabbath.

"Later it became known in all the village that some of the people were reading in a 'Book,' and were keeping the Sabbath. At that time a man came from another village, and visited these people, deriding and insulting them, saying that they were 'Pocaits.' (The literal translation of this word is "converted." It is used in Rumania when speaking of the Adventists.) They said, 'Why, no, we have had nothing to do with the "Pocaits." We have read all this in the "Book."' The man replied, 'Well, you are doing just what these "Pocaits" are doing.' They then decided that they would try to find the 'Pocaits,' and learn what they really were doing. So on a certain Sabbath they went over the mountain to another village to visit the 'Pocaits.' When they arrived, they saw that our members had 'Books' exactly like the one the woman had showed them; and they stayed the whole day while our members explained the truth to them."

Soon after, J. Reit visited these new believers. He later reported a baptism, and the organization of a church.

W. A. S.

Found Holding to the Sabbath All Alone

ONE of our colporteur evangelists in Canada, Miss Millie Fisher, found a young servant girl, who had begun to keep the Sabbath in Europe, and had held fast to the truth, although she supposed herself all alone in her faith.

It was in 1930 that our worker called at a home in Canada. After some talk about our message, the woman of the house said: "I have a hired girl, a Slovakian, who is very much like you Seventh-day Adventists."

The woman called the girl and said to her, "Marie, you are an Adventist, are you not?"

"Oh, no, no," Marie exclaimed in broken English, "I no Adventist. I keep Sabbath like Jews."

Our worker drew out from her the story. She was born in Europe, her father was a Catholic, her mother a Lutheran. Marie read her mother's Bible, and became so convinced that the seventh day was the Sabbath that she began to keep it. It brought her into trial, all round; and on this account she migrated to Canada, looking for a place of greater liberty.

"I will not work on Sabbath," she told our colporteur sister. "They can take my heart out, but I will not keep Sunday."

"How did you learn that?" she was asked. "Did you attend Adventist meetings in Europe? or have Adventist neighbors?"

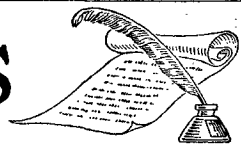
"I tell you truly," she answered, "I never had one person tell me. The Bible only is what I read. I just studied and prayed. Sometimes all was dark, and then after I had studied a long time the Holy Spirit would give me light."

She rejoiced greatly when told that there were thousands of others keeping the Sabbath, as she did. "Sister," she said, "you don't know how happy you have made my heart. God surely sent you to me."

Who knows how many others, all over the earth, have been stirred up by the Spirit in the search for truth, and are now waiting only for contact with some teacher of the full message?

W. A. S.

GENERAL ARTICLES



These Tremendous Times Their Challenge to Youth

BY ARTHUR S. MAXWELL

My message to our youth is wrapped up in those words of Caleb on the eve of the conquest of Canaan: "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30.

You will recall that the spies had brought back the report that the land was full of giants and castles, and that circumstances were forbidding. A great national depression had set in. "There we saw the giants," cried some of the spies, "and we were in our own sight as grasshoppers." Verse 33. Then upon that scene of despair came Caleb and Joshua, the courageous, forward-looking, independent thinkers of their time, crying, "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord. . . . The Lord is with us: fear them not." Num. 14:8, 9.

Today our youth stand on the threshold of a great, new experience. Life, like the Promised Land, lies just across the border. As never before it flows with the milk and honey of glorious new opportunities; and as never before it is filled with ugly giants, frowning castles, and strange, fearsome things that strike terror into the strongest hearts. Never, in fact, were there young people so greatly in need of the courage of Caleb and Joshua as are those going forth into the world at such a time as this.

It has fallen to my lot these last twenty years and more to keep my hand, in a special sense, upon the pulse of the world, and to study the signs of the times. I have written at length on the issues of this mighty hour, and I am convinced that these tremendous times are the most solemn and terrible in all the history of mankind.

Said Anthony Eden, Great Britain's famous foreign secretary:

"It is surely clear to all that the carefree days after the war, when we thought we could rest on our laurels and return to the old ways of life with the old security, are gone for our generation. There are periods of history when man seems to have stood still. There are other periods when he has rushed forward at a pace which could not be checked or controlled. We are destined, for good or for ill,—we do not know the end yet,—to live in such a period.

"One thing, therefore, is certain. We in this country cannot stand still. We shall be caught in the onward surge. It is utterly futile to imagine that we are involved in a European crisis that may pass as it has come. We are involved in a crisis of humanity all the world over.

"We are living in one of those great periods of history which are awe-inspiring in their responsibilities and in their consequences. Stupendous forces are loose, hurricane forces."

Significant of this time is the way in which the great men of the world are vying with one another in their use of the most dramatic language in which to describe this great hour.

In New York recently I heard Harry Emerson Fosdick speak of "these terrific days." At Chicago, in February, I heard the president of the Methodist Episcopal Church say that we are facing the worst catastrophe in human history. Neville Chamberlain, prime minister of Great Britain, has referred to an avalanche of evil poised over all our heads. J. L. Garvin, world-famous editor, has said, "We live in a thunderstorm of crises. A new world is waiting to be born."

Gazing for a moment into the future, we see the peril of war hanging like a black shadow over all. Already two wars are going on. Others are threatening. The earth trembles to the tramp of marching men. More and more young people are being conscripted into the armies of the world. Militarism once again is rising to supremacy.

Before us also appears the terror of returning tyranny. Freedom is fast perishing from the earth.

Then there is the tragedy of unemployment. Thirteen million people in the United States have no work and no prospect of work; seven million of these are between sixteen and twenty-five years of age. It would take three months for this number, marching in ordinary military formation, to pass a given point. Seven million young people with nothing to do, with no constructive work to which they can set their hearts and hands, surely makes an appalling situation.

Nor should we be deaf to the ominous creakings of the whole fabric of civilization, resulting from the conditions we have mentioned. Said Bruce Hutchinson in the *Victoria Daily Times* only a few days ago:

"If any one imagines that there is no vast, inarticulate underground tide of protest in the United States and Canada, a tide which is welling up day by day and will someday reach the surface, he must be a complete fool. If any one imagines that we are going backward into the old ways, let him enjoy his complacency while he may. Something big is coming out of this; tremendous changes in our society."

I do not wish to alarm you unduly, or to paint for you a picture of unrelieved gloom and pessimism; but I should be recreant to my trust if I did not present the facts before you in the plainest terms. Those who would depict the future for us in roscate colors are rendering youth a gross disservice. Far better indeed that we recognize the true trend of events, and adjust ourselves and our plans to meet the situation.

Obviously, going out into a world such as this,—so distraught, so filled with possibilities of disaster, and withal so desperately in need of inspiring leadership and all the help that the Christian gospel claims to provide,—our youth will need special qualities of character to enable them to play their God-appointed part, and to stand unmoved in the coming storm. They will need courage, faith, and fortitude; strong conviction, and unwavering loyalty.

Viewing the whole world situation as it is today, we sense that these tremendous times challenge us as has no other period in world history:

1. *To take fresh hold on the strength of God.* Do not dare go out into this seething maelstrom of earth's crowning crisis without Him. Whatever your line of service,—whether you be a preacher, a doctor, a teacher, or a mechanic,—you will need His strength to endure opposition, discouragement, criticism, suffering, and to work on gallantly to the end. Only by taking a strong personal hold of God can you hope to have the courage of Joshua. Note, if you will, the background of his experience. In Joshua 14:7, 8, he says:

"Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. . . . I wholly followed the Lord my God."

Joshua's courage in the moment of crisis sprang from a prolonged personal experience with the Lord. For years he had said, "God's will shall be my will."

We shall need this courage if there is to be no turning back in our experience. As the poet says:

"My hand is on the plow,—my faltering hand,—
But all in front of me is untilled land,
The wilderness and the solitary place,
The lonely desert and its interspace.
What harvest have I but this paltry grain?
These dwindling husks? A handful of dry corn?
This poor lean stalk? My courage is outworn.
The handles of my plow with tears are wet,
The shares with rust are spoiled; and yet, and yet,
My God, my God! keep me from turning back."

These times demand strong, brave men.

"Men of vision,
Men of skill,
Men of purpose,
Men of will,
Men of valor,
Men of steel,
Men to serve
The public weal.

"Men of honor,
Men of power,
Men of faith
Who never cower,
Men of ardor,
Men of light,
Men to battle
For the right."

2. *To seek the wisdom of God.* Only so can we have His vision and His understanding to perceive life's opportunities; to guide our judgment; to enable us to make wise decisions to meet all the strange philosophies that surround us; to penetrate all the wiles of

the devil; and to help us to serve God in sincerity.

I would like to emphasize that last thought. I am impressed that it becomes more necessary day by day that we examine our motives in our service for God, so that we serve Him not for show, not for money, not for position, but with a full understanding of all that is involved, having weighed everything in the balances, because we love Him.

3. *To absorb more and more of the love of God.* How we need His love in our hearts! To make us more kind, more sympathetic, more tolerant; to keep our souls at peace in the midst of strife and confusion; to keep us good-natured and sweet under all circumstances; to help us to get along with impossible people; to increase our fragrance even when bruised and crushed. Only the love of God absorbed in its fullness can give true nobility in service.

I read this delightful statement the other day: . . .

"You may not always be prizetakers, and some may always sit at the bottom of the form,—for other reasons than their own modesty,—but know, in all circumstances, what it is to be honorable and upright. Scorn a lie, and be prepared at all times to sacrifice yourself for the good of your fellows. . . . 'Ring true,' whether here or in the future, that you may be known to be not only as good as your word, but a little better, absolutely reliable, magnanimous, unselfish, and truthful. Whether you secure prizes does not much matter, if you have the greatest prize of all,—the unspeakable satisfaction of being a Christian gentleman."

Which brings us to the last and greatest challenge:

4. *To renew our consecration to God,* and to every good and noble enterprise; to dedicate ourselves afresh to champion truth, righteousness, freedom, and the cause of the weak, the needy, and the downtrodden.

These tremendous times demand that we who profess to be the followers of the Lord Jesus Christ shall be greathearted, strong-minded, power-filled men and women of God. Dark though the prospect may be, let us ride forth into this evil and adulterous generation like knights in shining armor, with hearts ablaze with zeal for our Master, our flaming swords pointing upward to the skies. There are great deeds to be done, great causes to espouse, great victories to achieve in the name of the Lord; and with His strength and grace and wisdom we shall not fail. Those who have consecrated their lives to God's service will be moved, by the very solemnity of the hour, to deeds of heroism and self-sacrifice without equal in the annals of time. The tenseness of the final struggle will beget earth's noblest sons.

God is with us. Let us go up and possess the land, "for we are able to overcome it."

What Christ's Coming Should Mean to Seventh-day Adventist Homes

BY CARLYLE B. HAYNES

SEVENTH-DAY ADVENTISTS *teach* that Jesus Christ, the Son of God, the Saviour of the world, is about to return to this earth. They *teach* this everywhere. They contribute their money freely to have this teaching carried to the ends of the world. They *profess* that they have been called into existence as a people for the sole purpose of bearing this teaching as a special message of truth for this time to the whole population of the globe.

That is what they *teach*. That is what they *claim* to believe. They would have all men credit them with being sincere in making this claim. The question I raise is, Does such a claim require any peculiar kind of life to back it up?

It is impossible for any person who really believes such a stupendous truth as Seventh-day Adventists claim they believe, and who actually expects Jesus to return in his lifetime, to remain the same kind of

person he was before he came to believe it. Such a belief is bound to make a change, a difference, in the believer's life. His life will become such as to provide the most positive and convincing testimony to the genuineness of his belief.

He will live, and dress, and speak, and eat, and drink, and act, among men, at home and abroad, at play and at work, everywhere, in all he does, as though what he believes is actually true, and Jesus is really coming to judge the world.

Just *looking* at such a person, just *living* with him, just *working* alongside him, just *hearing* what he says, just *observing* how he conducts himself and relates himself to every circumstance of life, will be sufficient to convince any person whether he is sincere or insincere in his claim to believe that the Lord is coming. If he really believes what he claims to believe, his whole life will be a message, the message of the Lord's return.

That is what faith in the coming of Christ should mean to every Seventh-day Adventist home. It should make homes lighthouses of truth for this time, radio stations broadcasting God's message for today, patterns of the whole threefold gospel message, signposts pointing the way to the kingdom, exhibitions for all to see of the way, the truth, and the life.

The striking admonition which has come to us is, "Live and act wholly in reference to the coming of the Son of man."—*Early Writings*, p. 58.

The Character of the Home

Living and acting wholly with reference to the coming of Christ will make our homes different from all other homes. The atmosphere of such a home, its daily program of life and conduct, its furnishings, its spirit, its standards, its practices, the influence that goes out from it, its order, its neatness, will all testify, "Jesus is coming, and coming soon."

From earliest infancy children in such a home will be taught lessons of purity and holiness. And these lessons will be taught by example, not merely by precept. Everything about the house will be kept clean and pure. All the arrangements of the house will be neat and orderly. Everything will be kept in its place. No place will be given to the devil and his work. Books, reading, hours, habits, pictures, plans, recreation, training,—all these will be carefully safeguarded. The radio will not be permitted to become a snare of Satan, an agency for breaking down all right standards.

The constant query of the parents in such a home will be:

"Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we not a solemn account to settle with God because we have permitted our children to use their talents, their time and influence, in working against the truth, against Christ? Have we not neglected our duty as parents, and increased the number of the subjects of Satan's kingdom?"—*Testimonies*, Vol. VI, p. 430.

Living faith in the return of our Lord will mean, in Adventist homes, the maintenance of discipline, and the steady, unremitting development of the finest character. Parents who are looking for the Lord to appear will remember the following:

"There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that

affects families, communities, and governments."—*Patriarchs and Prophets*, p. 579.

A Symbol of Heaven

Parents in such a home will also have in mind that "the home on earth is to be a symbol of and a preparation for the home in heaven. Life is a training school, from which parents and children are to be graduated to the higher school in the mansions of God."—*Ministry of Healing*, p. 363.

Such a home is constantly connected with heaven. Its affairs are run, its discipline is maintained, its well-ordered life is carried forward, with reference to the will of God. That will is sought day by day. Family worship is a vital part of the daily life of the home. The children hear their parents bring their little names and doings before the God of the universe, they hear God's will and purpose read and explained, they come by such a process to be conscious of the existence of an unseen world which becomes increasingly real to them.

The thought of the Lord's return will be uppermost in the minds of the inmates of such a home. Bible truth will be studied and learned. Familiarity with the things of God, His purpose in the world, His plan to make all things new, the last things of human destiny, will develop from deep searching into the meaning of the truths of the Bible.

"Everything is now clothed with a solemnity that all who believe the truth for this time should realize. They should act in reference to the day of God. The judgments of God are about to fall upon the world, and we need to be preparing for that great day. Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God."—*Testimonies*, Vol. VI, p. 407.

In such a home, "looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness."—*Id.*, p. 406. There will be less concern about material furnishings and more about the things of the Spirit. "An expensive dwelling, elaborate furnishings, display, luxury, and ease, do not furnish the conditions essential to a happy, useful life."—*Ministry of Healing*, p. 365.

The style and the standards in genuine Adventist homes will not be set by the neighbors, but by the great truth of the coming of the Lord. There will be no attempt to live up to the worldly standard, but rather to live up to the truth. We have been told:

"Our artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. Elaborate and expensive furnishings are a waste not only of money, but of that which is a thousandfold more precious. They bring into the home a heavy burden of care and labor and perplexity.

"What are the conditions in many homes, even where resources are limited, and the work of the household rests chiefly on the mother? The best rooms are furnished in a style beyond the means of the occupants, and unsuited to their convenience and enjoyment. There are expensive carpets, elaborately carved and daintily upholstered furniture, and delicate drapery. Tables, mantels, and every other available space are crowded with ornaments, and the walls are covered with pictures, until the sight becomes wearying. And what an amount of work is required to keep all these in order and free from dust! This work, and the other artificial habits of the family in its conformity to fashion, demand of the housewife unending toil."—*Id.*, p. 367.

The Ideal Home

The ideal home is set before us in a description given of the conditions chosen by the infinite Father for the rearing and training and development of His own Son.

"A secluded home in the Galilean hills; a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, glad service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study of creation and providence; and the soul's communion with God,—these were the conditions and opportunities of the early life of Jesus."—*Id.*, pp. 365, 366.

The spirit and atmosphere of a truly Adventist home, where everything is dealt with with reference to the soon coming of the Lord, will be that of kindness and courtesy.

"It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights."—*Testimonies*, Vol. III, p. 539.

The spirit of genuine courtesy and kindly consideration will characterize those who really believe they are soon to meet their Lord.

"We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another."—*Ibid.*

The conversation in these homes will be uplifting and spiritual. It will not be engaged with low things. It will dwell much on the things of God, and especially the great expectation of the hearts which dwell there. "The Lord is soon coming. Talk it, pray it, believe it. Make it a part of the life."—*Id.*, Vol. VII, p. 237.

"Do we believe with all the heart that Christ is soon coming, and that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to those around us that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, who shall change these vile bodies and fashion them like unto His glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Saviour."—*Early Writings*, p. 111.

Holiness of life and purity of character will mark the experience, and influence the whole spirit of such homes: Union and communion with Christ will elevate the minds of His people. The nearness of His coming will create an atmosphere of devotion which will mark all that is done. And this will constitute, in turn, the truest preparation to meet the Lord:

"Blessed are the pure in heart; for they shall see God." For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city,—the first from among men to enter there."—*Testimonies*, Vol. VIII, p. 331.

Sabbathkeeping

Homes in which believers in the Lord's coming dwell will be models of true Sabbathkeeping. They will be conducted with reference to the Sabbath in the way set forth in the instruction given us.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the

baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things.

"There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss. It means eternal salvation to keep the Sabbath holy unto the Lord. God says, 'Them that honor Me I will honor.' 1 Sam. 2:30."—*Id.*, Vol. VI, pp. 354-356.

The Home a Fortress

Adventist homes will be fortresses of God stationed in revolted provinces. They will be kept intact from the inroads of the enemy. No entrance will be given influences of the evil one. The periodicals and papers and books which are allowed inside these homes will pass careful scrutiny, and have applied to them the closest tests, to determine whether they should be admitted, whether their influence is on the side of God or Satan. All reading matter that tends downward, even that which is doubtful, will be excluded.

This same care will be exercised with reference to another source of entry into such a home, the radio. This will be turned off altogether on God's day. There is no message which the radio can transmit from the world that should have any place in the sacred hours of the Sabbath. And upon all other days there is need of the most painstaking care as to what programs should be permitted entrance into the home of a believer in the coming of the Lord. Everything of this nature must be judged in the light of the Lord's return, and of what Adventists are in the world to do, and the effect any program will have upon our communion with heaven. There is to be no poisoning of the home atmosphere by the insidious influences of satanic music or speech, no lowering of standards given by God by the common, vulgar, theatricals.

In every Adventist home there should be manifested the most fervent spirit of neighborliness, a spirit which will reach out in heartfelt earnestness for the salvation of those coming within our sphere of influence. This will lead to devoted efforts to bring the truth, both by word of mouth and Bible study as well as by literature distribution, to all those living about us. The Lord is coming. We believe this. And we would have all believe it. We are charged with the duty of warning the world. Especially are we responsible for warning our neighbors. Our lives will testify to our faith. And our works will be directed toward this same goal, of bringing the knowledge of saving truth to those about us who are perishing in sin and darkness.

“Dress Reform” Counsels of 1865—No. 2

BY W. A. SPICER

At the first Dress-Reform Congress, in Boston in 1874, Dr. Mary Stafford-Blake, a woman physician, in a lecture declared that in the good time coming, which they could see already appearing, “nothing will astonish and grieve us more than to reflect upon the life and energy we have squandered in clinging to that worst form of barbarism in our dress—the trailing skirts.” She added that women blinded by this custom of dress were “converted into city, town, and country scavengers.”

We would not dare use such language now, but these women were turning their scorn upon a universally prescribed custom that had taken health and strength and self-respect out of the lives of many. In the revolt against it, many women had gone to extremes. The instruction that came to the sisters of our church by Mrs. White in 1865 warned against any approach to imitation of men’s dress, such as was seen in the “American costume.” She wrote:

“Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. . . . They could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.”—*How to Live,* No. 6, chap. 6 (1865).

The group of sisters in the Battle Creek church then worked out a design which they felt represented the conservative costume called for. One early critic of the Spirit of prophecy, I recall, represented this design as forced upon the sisters. But in the little tract of that period, “The Dress Reform,” written by Mrs. White, describing the mode and the reasons for reform, she said at the close: “We recommend the reform dress to all. We urge it upon none.”

Not a Test Question

Those who lived in that time and later know that many wore the recommended dress, and many did not. It was a matter for individual conviction, but, as might be expected, some made quite a trial out of the recommendation.

Mrs. White wrote regarding this:

“With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. . . . To those who put it on reluctantly, from a sense of duty, it became a grievous yoke. Still others, who were apparently the most zealous reformers, manifested a sad lack of order and neatness in their dress.”—*Testimonies,* Vol. IV, pp. 636, 637.

Perhaps the most regrettable feature was the attempt by some “to control others’ conscience by their own. . . . They forgot that none were to be compelled to wear the reform dress.”—*Id.*, p. 636.

It can be seen from the foregoing that although a better way was pointed out, and our sisters were counseled to dress in a manner which would be beneficial to health rather than a detriment, not all accepted the counsel aright. There was the tendency with some to turn counsels regarding better physical habits into ironclad rules and prohibitions. Again, it was written:

“Some were greatly troubled because I did not make the dress a test question, and still others because I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use.”—*Id.* p. 637.

These conditions led to the discontinuance of the agitation regarding “reform dress.” Writing of this experience in 1883, Elder G. I. Butler commented:

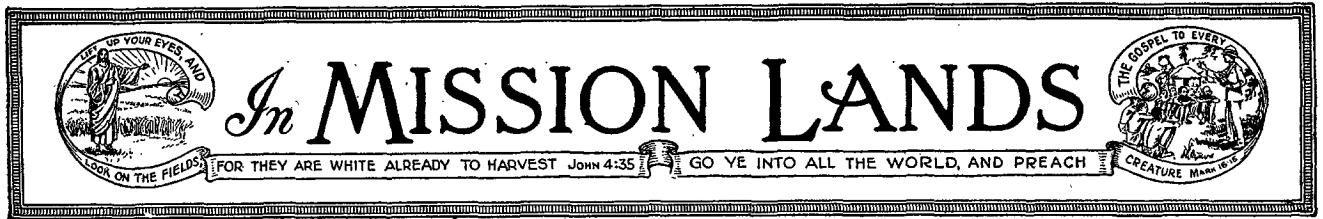
“A point was reached where it became evident that the short dress, which was designed to be a blessing to our people, became an actual hindrance to the cause, because of the unreasonable course of many among us concerning it. Sister White ceased to speak in its behalf, and did not wear it herself, and it soon ceased to be generally worn.”—*Supplement to Review and Herald,* Aug. 14, 1883.

The reform dress gradually disappeared from among our sisters, but they did not return to garments so conspicuous for their objectionable features as those originally condemned. A change in general styles had begun with the early seventies. I am old enough to remember it well. Although improvement was not as rapid as might have been desired, a modest, healthful style developed.

In her original counsel of 1865 (pamphlet, “How to Live,” No. 6), Mrs. White suggested that if the world adopted a reasonable style of dress, our sisters would in no wise be doing wrong if they, too, accepted it. One of the most reasonable and balanced statements I have ever seen on dress is this paragraph from the instruction that appeared in this pamphlet:

“Christians should not take pains to make themselves gazingstocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God, or to the world, to adopt such a style of dress. Christians should follow Christ, and conform their dress to God’s word. They should shun extremes.”—*How to Live,* No. 6, chap. 6.

We rejoice with the women of the present on the better day that has come, when common, everyday usage prescribes a costume that is the neatest, most artistic, and most healthful in our generation. But we must not forget the battle that earlier women fought against what Elizabeth Cady-Stanton called “tyrant custom.” Our own sisters of the sixties and seventies had their part in preparing the way for the better modes that came about, led as they were by instructions through a gift that always pointed the path to a better way. This instruction never magnified the matter into great prominence. “The dress reform was among the minor things that were to make up the great reform in health,” wrote Mrs. White, in the REVIEW of October 8, 1867. It did contribute its part, of course, in bringing about the better day that came. The critic who heaps ridicule upon our sisters of that time and upon the gift that gave such well-balanced and sensible instruction to them has missed the heart of the story.



Faithful in Service

BY W. H. WILLIAMS

THERE have come to hand two letters from Milton Lee and his wife, who are laboring in southwest China. Pastor Lee is the son of Frederick Lee; and Helen, his wife, is the daughter of M. C. Warren.

These young people were both born while their parents were in service in China. In recent years they returned to America, and on finishing their training at Pacific Union College were married and accepted a call to return to China. On their arrival they were assigned a station far out in the southwestern province of Yunnan, and settled at Mokiang, a city ten days' travel to the southwest of Yunnanfu. They are the only Americans in that section of the country. They had been there but a short time when all their money and other valuables were stolen.

Their letters breathe forth courage and a faith which we believe God will reward. The first is part of a letter from Helen Lee to her mother:

"We, of course, are pretty hard up for money just now. Why? On our third Sabbath morning here we missed the safe. Some one just wanted that. I guess they knew we had put all our money, besides Pastor Miller's, and our watches and documents in it. We felt sick! So far the police haven't been able to help us find any trace of it.

"However, we can be thankful that I have the medical work, in which I can charge ten cents a patient. During these days of need we have had enough coming in from that source to enable us to purchase a few vegetables every day while waiting for an advance from Yunnanfu, ten days away. Some money has come from Yunnanfu which Milton had ordered before this happened, but that is now gone, every cent of it. However, we have taken in enough this afternoon to buy tomorrow's vegetables."

The second letter was written to Doctor Miller about ten days later.

"Milton believes we will have 1,000 members here in

a few years. We are willing to spend our lives out here.

"Yesterday afternoon a tall, husky tribal boy came to see us. He had been in town and heard of some missionary living here. I found him in the kitchen asking our little cook boy about our religion. The cook didn't know much about us, except that we kept a different day of the week, but had given the impression that it was every six days.

"When I entered, he wanted to know if we worshiped every six days. I told him no, we kept every seventh day, as the Bible teaches. Before he would give me a chance to say or ask more, he wanted to make sure whether we believed both the Old and the New Testament, worshiped God, and believed in Jesus.

"When I assured him we did, he seemed to think then that we were worth talking with. Though he is not affiliated with any denomination, he is an earnest Christian who knows his Bible. He is a preacher, has built himself a chapel, and preaches to from 300 to 400 people every Sunday. He has asked other missionaries to come over and help them, but they have never come, and after he had talked with us on religion enough so that he trusted us, he asked us to come over and help them.

"Then we invited him to attend the Bible institute that we plan to conduct here during the month of July. That Bible school is to be attended by promising young men who can read Chinese, who can return and act as leaders in the different villages from which they come. This young man said he would come and bring four or five with him from outlying villages. His own congregation comes from a radius of half a day's journey.

"Doesn't that sound like a real opening? Before he left last evening he had apparently accepted the Sabbath, which question we studied with him. A week from Sabbath our evangelist will be over there on Sabbath and Sunday to preach to them."

The Magellan Mission

BY WILLIAM F. MILLER

THE Magellan Mission comprises all the southern portion of the continent of South America, including the adjacent islands, and the Falklands, which lie in the South Atlantic about 500 miles to the east of the Strait of Magellan. This mission forms a part of, and is under the direction of, the Austral Union Conference with headquarters at Buenos Aires. Punta Arenas is the local headquarters. The population, according to the latest census figures, is as follows: in Chile, 43,000; in Argentina, approximately 70,000; and in the Falkland Islands, not more than 3,000, we are told,—a scarce 116,000 total population.

Sheep raising is by far the most important industry of all this vast territory. In recent years the oil fields in the Chubut Territory, Argentina, have developed into a great source of wealth to the nation, and farming is growing more important year by year.

In late years the Austral Union, together with the workers of the local mission, has directed its efforts toward the dissemination of the message by means of our literature. It is no small problem to reach over 100,000 people scattered over so vast a territory, under the conditions which exist. We are happy, however, to report that within the last five years our good books

and papers have gone not only to the numerous small ports of the Pacific and the Atlantic and the populated islands, but also to the vast interior Andean highlands. The large islands, Tierra del Fuego and East and West Falklands, have also been thoroughly worked with our books. On these latter islands no Seventh-day Adventist books had been sold for a period of more than forty years. Even to the whalers of the South Georgia Island some books were consigned a few years ago.

The Lord has raised up workers from time to time who have gladly taken up the literature ministry, and as a result of their devoted service, God's last message has reached out to the extreme south, near Cape Horn. Located near here is Ushuaia, the southernmost town in the world, the place of Argentina's large federal prison. We were happy when we could place our literature rather liberally in and around that southern outpost and even in the hands of some of the prisoners.

From one of the British-owned sheep farms on Tierra del Fuego came a young Englishman, who dedicated his life to the gospel literature ministry, traversing that island by horse and on foot with the printed page. From a government office came another man with public experience, who devoted his life to the canvassing work in our cities. Another young man from a telegraph office entered the ranks as a colporteur. By the hand of these faithful colporteurs, the sheep farms, large and small, of Tierra del Fuego have been visited, and the Falkland Islands, and nearly all of Patagonia, into the far interior Andean highlands.

One brother has given the message by radio in more than a score of lectures on health, education, and doctrine. He used as his texts, "Steps to Christ" and "Ministry of Healing," the books that meant so much to him in the early days of his Christian experience.

The results of this work have been more visible and gratifying from year to year. Sabbath schools have sprung up here and there, even where we might believe that nothing religious had ever prospered. Here are a score who gather and form a humble Sabbath school, there a dozen, forty in another place, just a family or an individual in still other places; but all these little companies are memorizing verses and Bible lessons, learning to sing hymns, starting the children out in

better ways and ideals of living. Now and then through the years young people have set out for our training schools,—nearly a score, in a decade or so, some of whom were graduated, and are active Christians.

Thank the Lord, these dear believers are as loyal and active when there is no mission director as when there is a leader before them; recent letters testify abundantly to this fact. They tell us of their goals and of their earnest endeavors to keep up all lines of work in the church. They tell us of the large number of subscriptions to the *Atalaya*, in addition to the number the previous year. They mention new interests and contacts with people, who must now be ready to be garnered into Christ's fold. Our hearts are touched as we read their pleas to us for help. It is hard for us who have had a Protestant background to realize from what superstition and ignorance these dear souls have come. They have found as complete a liberty and restoration as we who find ourselves surrounded by everything helpful and convenient, and by persons with a generation of example and training behind them.

Just a few converts have been baptized from year to year in our mission, but thank the Lord, there are better prospects for greater increase in the near future. Statistics show good increases in offerings for the last several years. We missionaries do not glory except in what the Lord has done. Our best efforts seemed to avail distressingly little. What we aimed to foster, what we worked, hoped, and prayed for, did not succeed as we had fondly hoped. We had worked and planned for a larger building to promote the evangelistic work, the church school, and a little place for some medical work. The years have passed and this work is still held up. Although definite plans have been laid by the union, they have not been able to carry them out.

O, how their call appeals to us! While we are home on furlough we see how God has blessed His people with many special favors. We long to share these with our dear brethren in the far south. We trust and earnestly pray every day that the Magellan Mission shall yet receive a special measure of God's favor, and shall be built up for the final work yet before us.

De Chin Wang Mu, a Tibetan Princess

BY ELEANOR WENTWORTH JOHNSON

A TIBETAN friend of ours came in one day and said the Tibetan princess from Kantse wished to call on us. We were very happy to entertain a princess, of course. She was accompanied on the streets by forty or fifty retainers, and I wondered where they could sit in our small house. Chairs were no problem, for they all like the floor much better. But even floor space cannot be stretched; so I asked if she could bring only her chief men.

That afternoon as I looked from the window I saw the procession coming across the compound. The princess, rather slight and boyish looking, led the way, clad in a red brocaded-satin gown, warmly lined with fur, and a fur-lined hat, somewhat too small. Behind and on either side were her guards—big, husky fellows from the grasslands, their heavy, fur-lined garments making them look even bigger. Big knives were tucked in their belts crosswise in the front, a smaller one at the side; and other more modern but

less deadly arms were hidden in the immense bags made by blousing their long garments above their belts. Some of the loveliest red-fox skins I have seen adorned their heads. The feet are tied behind, and the fluffy tails hang down at one side. Several of them had the best of



De Chin Wang Mu, Tibetan Princess Who Is Interested in the Gospel

three furs made into hats. Jade, turquoise, and coral, set in silver or gold, ornamented hands, necks, and ears. The men wear only one earring—but such a large one! While I was admiring one particularly beautiful blue turquoise earring, the wearer caught what I was saying. He seemed pleased, and there was much laughing among them.

Their care and devotion to their princess was marked. She looked very small and childish beside these big men; yet they were her servants and protectors. She is only nineteen, but she holds the respect of all her people. She is the last of a noble line of Tibetan rulers.

De Chin Wang Mu cast sly glances at our clothes and took a great fancy to the baby's rubber doll. Our bed, stove, and the water running in from a tank outside,—all seemed very wonderful to her and her guards.

A few months later my husband was in Kantse, the last outpost foreigners have been able to get permission to visit during the last ten or twenty years. He had brought books and tracts for the princess, but was

himself unable to visit her. Malaria, which must have been dormant in his blood for months, chose this time to manifest itself away out there on the high grasslands where no mosquitoes live! He left with a prayer that the truth-filled pages might do the work he could not do.

A few weeks ago the secretary of the princess called and said she had sent him the ten days' journey by horse for more "Bible doctrines" books and Bibles. Our hearts thrilled as we realized the interest this girl must have in our message. She is well educated, and her uncle is the living Buddha of the large monastery at Kantse. Half of her guards are priests.

Kantse is the largest trading center to which we now have access, and is one of the largest and most important to be found, even in Tibet proper. Surely we must not let the light thus feebly started flicker and go out. They are now calling for us to start work there. We need one more foreign family for this place. We find a quicker response to the foreign worker among the Tibetans. After years of waiting for such calls, how are we going to answer De Chin Wang Mu?

Preparing the Way

BY C. E. MOON

"HERE she comes." The great transcontinental thundered by, as the foreman motioned for his men to clear the tracks.

It was an everyday occurrence,—the shriek of the whistle, the pounding of the rails, as tons of steel, in motion, bearing its human burden, tore on toward the Far West. The trackmen, left in a cloud of dust, and rubbing their eyes, resumed their work. On this particular day, Gabriel Ponce, a Mexican workman, glanced up to the windows in time to see some one appear and throw out a handful of tracts. The men gathered them up and gave them to the foreman, who pronounced them "no good." He saw at once that they were tracts on the Sabbath question, and not agreeing with their teaching, threw them aside.

Gabriel, watching his chance, picked them up and took them to his humble abode to read. As a result he accepted the truth that the seventh day is the day which God set apart for man. He left the United States and came back to his home town, Valle Zaragoza, to tell the wonderful truths which he had found in the Bible. But the proverb, that a prophet is not without honor save in his own country, proved true. Every one called him crazy, and paid no attention to him. Finally, an old man listened to Brother Ponce and believed what he was teaching. These two men united to keep the Sabbath.

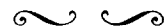
Many years ago a girl, Delfina Sancida, was reared on a large ranch near this town. She was reared, as most girls are in Mexico, in the Catholic religion. But this girl, at fifteen years of age, began to think for herself in reference to certain practices that were common to the ancient church. Finally, through the kindness of some relatives, she obtained a Bible, and was delighted to study God's will. But her mother, being a devoted Catholic, was not in harmony with Delfina's new-found faith, and at the first opportunity she found this Bible and tore it to bits. Delfina suffered many things on account of her faith, and what little truth she could gather from some tracts she had

to keep hidden away in the rafters of the house. Therefore, she could read only by night, by the uncertain light of the charcoal fire.

She finally determined to leave home. She had heard that in the States, every one had the liberty to believe as he chose. She left in the darkness of night, slept in the woods, despite the danger of wild animals, and was willing to make any sacrifice in order to obtain what she most sought,—a knowledge of God's word. Finally, continuing her journey, she saw that she was lost, and went to a farm for direction. After many miles of walking, she was led to the farm of an aunt who believed in the Bible.

And now, after years, this same Delfina, now a married woman, begins to study the advent message, and accepts it as she had accepted the Protestant faith before. Her great desire was to return to her home town, Valle Zaragoza, and tell all of her friends and relatives of the glorious message of the soon-coming Saviour. Soon the local Protestant congregation had accepted the third angel's message one hundred per cent. And now Brother Gabriel Ponce and Sister Delfina Portillo, nee Sancida, are overjoyed at seeing the local church full of Sabbathkeepers each Sabbath day.

So God leads His people and prepares the way, for many years. He sees the end from the beginning, and has a thousand ways to work out His will of which we are ignorant. We have several congregations waiting to be instructed in this message. Our great problem is the scarcity of workers. Should we not all pray the Lord of the harvest to send laborers into His harvest field?



SMALL kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishment.—*Kelty*.



How Many Have You Won?

BY A. V. BENTZ

"WALK quietly," whispered Henry to Alfred as they made their way down the hall of the boys' dormitory. It was about fifteen minutes before the time for the rising bell. Clair and Joseph were waiting in their room near the entrance for the usual tapping on their door, the signal for morning prayer band. This period of devotion and prayer, "down over the hill" in a quiet retreat walled in by bending vine maples and balmy evergreens, had become a part of the daily program for the four youthful Christians.

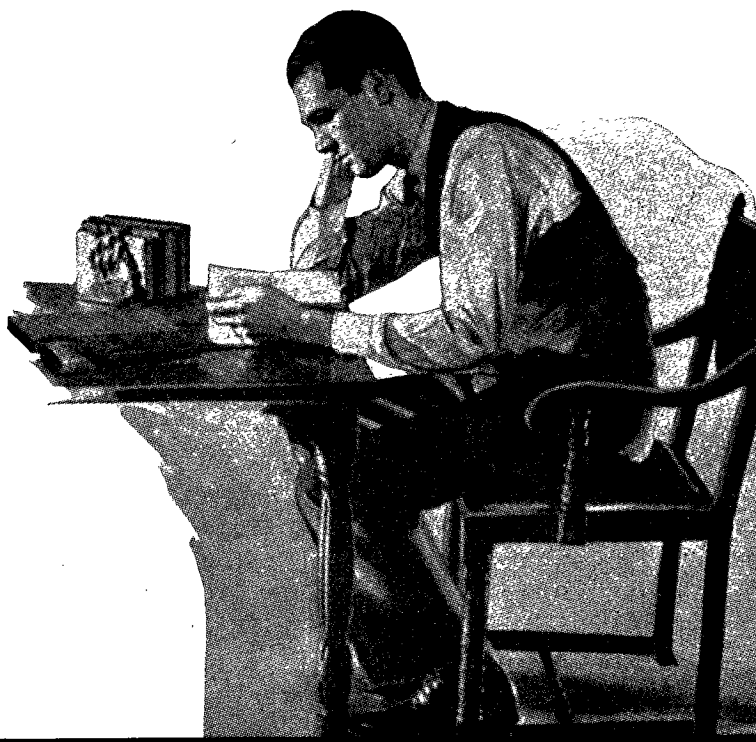
Cleber Jones, a large, ambitious young man, was different. For him, religious things held no attraction. His name had long been heading the prayer list. One by one other non-Christian youth had been converted. After each conversion the name was removed from the list and the unconverted were made the subject of prayer. Cleber's name had remained! They had given him personal attention. They had shown him kindness in every possible way, always returning good for evil. Were their efforts to be in vain? Had they not read a few mornings before from the volume they had chosen for that week's devotional thoughts, that "when we labor diligently for the salvation of our fellow men, God will prosper our every effort"? Yet they could not see that this hardened youth had responded in the slightest degree. He had repeatedly told the "praying boys," as he called them, that he neither cared to be a Christian nor to have others pray for him.

That morning as the four young Christians formed their usual circle at the appointed place, the leader began to read from "Testimonies," Volume IX, page 140: "God calls for live men; men who are filled with the vivifying influence of His Spirit, men who see God as the Supreme Ruler, and receive from Him abundant proof of the fulfillment of His promises, men who are not lukewarm, but hot and fervent with His love." Then he continued by reading on pages 138, 139, "God will work for those of His people who will submit themselves to the working of the Holy Spirit." All four then repeated Matthew 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." There seemed to be a hallowed presence overshadowing the praying group, as they clung to the promises of God and again brought the name of their rebellious friend into the prayer circle.

When they arose from prayer, the sound of hurried footsteps attracted their attention. Looking up the path, all eyes fastened upon the approaching figure. It was the subject of their prayers! Cleber Jones, of his own accord, had come to the prayer band! With trembling lips he drew near. "Boys," he said, "you

remember how many times each of you has spoken to me about becoming a Christian. Well, I just laughed at the idea, and as you know, made fun of you for asking me. I knew you were praying for me, but I thought there was no value in prayer. This morning I awoke with the thought that it is unmanly to continue in the course I have been taking. I have broken many of the rules of the school, and have treated you Christian boys shamefully. My evil deeds accumulated until they seemed unbearable, and I decided I couldn't go on in the old way. I have turned over a new leaf. I knew you had prayer band every morning before the rising bell; so I came down here to tell you. I want to become a Christian, and I ask you to forgive me for all the shameful things I have said and done against you and against this Christian school."

The boys stood spellbound. Joy filled their hearts. They could hardly believe their eyes and ears. Had one of the most defiant young men in the school actually been converted? Had their efforts been instrumental in winning him? Yes! This was true without a question. Slowly the leader placed his arm around Cleber's shoulder, and with the other hand gripped the outstretched hand of the boy next to him, forming a circle around the new convert. "Yes, Cleber," responded the leader, "we forgive you freely. We are so happy that God has heard and answered our prayers. This is a day we shall long remember. Nothing but the sweet influence of the Spirit of God could turn the human heart so completely to the right." As he ceased speaking, the rising bell began to ring, and five



happy young men—now all Christians—followed the winding path up to the dormitory.

For each of the boys who had been at that early morning meeting the day seemed different. Their duties seemed lighter. Their joys seemed unbounded. They had witnessed the sacred blessings promised by the great I AM, as they worked and prayed for their fellow students. The once-stubborn Cleber, his face now beaming with gratitude for the Master's forgiveness and for the influence of Christians, marveled that he could have scorned such privileges for so long a time. The "praying four" were now his dearest friends.

What a change! The very atmosphere about him seemed changed! At vesper service his testimony electrified the hearers and thrilled the hearts of the young soul winners beyond expression! He began: "Once I was blind, but now I see. Words fail me to express my gratitude to my dear Master for His continued long-suffering and mercy, and for the prayers

and influence of kind Christian friends who have at last led me to yield my life to God." Few faces were dry among teachers and students as he continued, "Now I must learn how to give to others this great hope which has been implanted within my heart."

The next day Clair and Joseph stood in the counsel room with a group of persons who were to take part in the young people's meeting. The topic for the service was "How Many Have You Won?" A peculiarly touching effect was felt by the two boys who had so recently helped to win Cleber. Clair thoughtfully said, "No wonder 'there is joy in the presence of the angels of God over one sinner that repenteth,' when it gives such a thrilling joy to us poor, faulty mortals! I must never forget that soul winning is to be the chief purpose of my life." Joseph added, "And now I can understand why Acts 15:3 says that 'great joy unto all the brethren' was caused by the conversion of their fellow men. We have tasted that joy with which no pleasure of earth compares!"

"Seek Ye First the Kingdom of God"

BY MRS. MARION E. CADY

"THAT our daughters may be as cornerstones, polished after the similitude of a palace," is a part of the last inspired prayer recorded in the Bible of the "sweet singer of Israel." How much of encouragement this holds for us who live in these days when we see such a lack of refinement and culture among our children and youth, and even older ones. This has ever been the sincere desire and prayer of every true mother in every generation, whether she lived in a prince's palace or a peasant's cottage. Far more is embraced in this short, simple prayer of David for our children than we may at first think. Inspiration for study is given in the blessed results that come from such study, for the chapter closes with this promise, twice repeated: "Happy is that people, that is in such a case [condition]: yea, happy is that people, whose God is the Lord." Ps. 144:15.

And what people would not be happy, what home would not be happy, that numbered in its family circle daughters who were cornerstones, polished like a palace, firm and dependable in character, cultured and polished in manner? Whenever we find such excellent daughters (and we do, occasionally), we invariably find that they grew up in homes presided over by excellent mothers. "Like produces like." This is a law of nature and of nature's God.

The mother with eyes turned toward the world, following step by step its fads and fashions, however unhealthful they may be physically and morally, need not be surprised to see her young daughters following with rapid strides the same worldly fashions, ever growing more blasé, more immoral, more corrupt, as an ever-deepening darkness settles over the minds of the people of the world.

Surely the true Christian mother with eyes fixed on Christ will see nothing desirable for herself or her daughters in the ever-changing fashions and manners and morals of a people living without the knowledge of Christ the Lord.

Attributes of True Womanhood

God has not left us in ignorance of the attributes of the true mother, one whose daughters, looking back on the influence of home and mother, will "rise up and call her blessed." In Proverbs 31 we find the attributes of beautiful, efficient womanhood. We have space briefly to consider but one or two points in this excellent chapter which should be familiar reading in every Christian home. The perfect woman therein shown us has a proper regard for the body, and sees in it the masterpiece of God's creation. "She girdeth her loins with strength, and strengtheneth her arms." Verse 17. "She is not afraid of the snow for her household: for all her household are clothed with double garments. . . . Her clothing is silk and purple." Verses 21, 22, margin. In other words, all her family are *appropriately clothed*, for health, for strength, and for beauty. There *are* such mothers.

Margaret Sangster says in one of her books for girls: "I have had reason all my life to be grateful for the independence and wisdom of a very sensible mother, who thought it a duty of her daughters to be well, not merely a privilege—a positive, religious duty."

In the brief account of the origin of clothing given in the third chapter of Genesis, we read that after Adam and Eve had sinned and were under the control of the enemy of all right doing, they made the first garment that was ever worn by mankind. The inspired record tells us that when "they knew that they were naked, . . . they sewed fig leaves together, and made themselves things to gird about." (Margin.) These were doubtless quite like the girdles of grasses and leaves worn by raw heathen to this day.

"Converted" Clothing

We read that when God placed enmity in the hearts of our first parents against Satan and his evil machinations, they discarded that first inappropriate garment and were clothed in garments designed by their Maker, who knew their needs under the changed conditions

of sin and the curse. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Gen. 3:21.

The garment of fine, soft fur that God provided, clothed the body which sin had robbed of its covering of beautiful soft light—the light of God—that enshrouded the holy pair of Eden. This garment clothed the body, and was a protection from the inclemency of the weather which resulted from sin. And, more important, it was a safeguard to them after they had forfeited their robe of heavenly innocence and purity, and still is a safeguard for both sexes.

We may well reflect on the following significant excerpt taken from "Lectures on Social Hygiene for Nurses," written by a United States Army physician, and published by the United States Public Health Service, under the direction of the Surgeon General:

"Dress is the universal language with which men talk about themselves to women and women talk about themselves to men. When a woman is a long way off, a man can only hear her clothing say, 'I am a woman.' But near at hand, each costume speaks its own words plainly. Dress speaks of the refinement or coarseness of the wearer, of good taste or bad taste, and otherwise reveals character."

Speaking of objectionable types of dresses worn, the same author makes this comment: "The women who wear dresses of this sort,—*extremely thin, conspicuous, or suggestive garments*,—often have not the slightest idea of what their clothes are saying to men. . . . But clothes, like parrots, speak what they are taught, and the fashion designers are their teachers. . . . A woman dressed so that her body is strikingly apparent finds numerous masculine eyes turned in her direction. She often estimates this attention as true admiration, whereas it more frequently means simply sensuality, derision, astonishment, or disgust. The fashion makers have been very bold, but they have not failed so far to secure the acceptance of every fashion they have brought forward."

This is from a physician who is emphasizing the principles of modesty and decency in dress. Shall the Christian have a lower standard?

The full meaning of the following incident should carry a lesson to every Christian woman. At one time, when I was living in a large coast city, a portion of the United States fleet visited the port. A part of the welcome arranged for the entertainment of the visitors was a public dance given in the great auditorium. Much consternation, as well as some criticism, was caused in society circles by the announcement of the gruff old admiral in charge of the fleet that no *evening dress or transparent waists* would be permitted at the ball. I wonder whether the dress of any woman reading this would have barred her from that public dance.

Needless Exposure

In vain do the mandates of fashion urge the healthful results of exposing the naked body to sun and air. Doubtless there are beneficial results from this practice, *rightly used*, but the fact remains that in spite of the nearly nude exhibition of this cult of health seekers constantly seen on public beaches, public recreation grounds, and public streets from babyhood to adulthood, a young girl with nature's coloring in her cheeks is a rarity indeed. And never was a rosy-faced child so seldom seen as today, and never was there a time when the lower limbs were left so completely unclothed as at the present time. Health and modesty

are given little or no consideration when fashion makes demands. Never was the beauty shop so patronized by the church and the world alike for a substitute for nature's attractive coloring. So we are forced to choose between two alternatives. Either there is a mistake about the healthfulness of the sun-bath habit, or else there is something about the custom, *as practiced*, inimical to moral health and consequently to physical health. In the light of the instruction God has given as to the clothing of the body, must we not decide that the latter is the true conclusion?

Not only do some appear in public partially unclothed, in total disregard of God's express command, but some also seek to improve on His perfect handiwork,—to "gild the lily," as it were. Take for example the present fad of enameling the fingernails, which was practiced by heathen Egypt four thousand years ago. Why is not the soft, pearly luster of the natural nail, artistically blending with the flesh of the hand, more to be desired by the refined Christian woman than the bright, hard glitter of the lacquered nail? And what about the dimes and dollars spent for artificial decoration of the person? Shall we ever have to give an account to Him of the means entrusted to us? Shall we selfishly and in vanity spend money for that which is not needful or even artistically becoming?

Are not these fads so eagerly sought after because the *principles* underlying Christian dress are not taught in the home? They should be taught as diligently as the truths of the Sabbath. Indeed, the origin of the institution of the home is recorded in close connection with the Sabbath institution. The ever-changing fads and fashions would find fewer followers in our homes *if these principles were taught*.

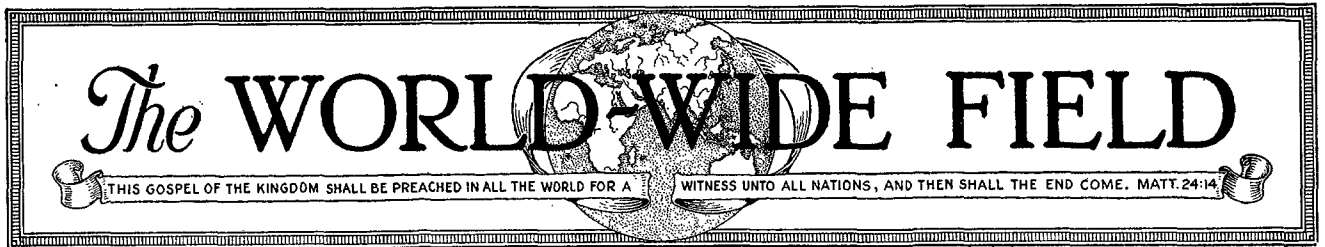
Again and again God has given commands to His people relative to dress. In Deuteronomy 22:5 we read: "The woman shall not wear that which pertaineth unto a man, . . . for all that do so are abomination unto the Lord thy God." What unlovely and unbecoming fashions in dress would be eliminated from some of our homes if these principles were taught and observed!

"These are God's commands, not man's. They are the declarations of Infinite Wisdom, and those who disobey them do so at their own peril and loss."

Is it not true that some of our finest young women, matrons, and even mothers in Israel, are gradually losing sight of the Bible standards of righteousness in dress upheld by this denomination since its birth, and are following the fads and fashions of the world? Professed children of God who walk hand in hand with the world, cannot be distinguished from the children of the world. Alas! "How is the gold become dim! how is the most fine gold changed!" Lam. 4:1.

We are living in a world in its death throes. The end is near. We are a part of the last church—the remnant church. Its distinguishing characteristic, its outstanding sin, is pride, of which we are told: "There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons*, p. 154.

Let us turn from the world and its ways, and with our heart's affections fixed on the wedding garment woven in the loom of heaven, which has in it "not one thread of human devising," let us take our stand on the plain Thus saith the Lord. Let us diligently teach by precept and example these saving principles given in love.



A Witnessed Transformation

It was my first Sabbath in the city in which I was to make my home. I went early to Sabbath school that I might acquaint myself with new surroundings, and meet some of the Sabbath school people. When we took our place in the church a few minutes early, we were entertained by a little freckle-faced, skinned-nosed boy of seven or eight years, whose antics were keeping all present wondering what next.

The superintendent, with others, was late that morning. When she (this superintendent happened to be a sister; but let me say that some of the best-regulated and most interesting Sabbath schools I have ever attended were conducted by our sisters) arrived and took her place at the table in front, breathing rapidly from walking fast to get there, she began to fumble through the leaves of a song-book, and then looked up and asked if any one had a selection to sing. But all had been so interested in her hurried way of getting the Sabbath school going, and her panting for breath, that we were taken by surprise, so that no one had a song in mind. She kept running through the leaves of the book, and happened to stop at the song, "There's a Wideness in God's Mercy." We all drew a sigh of relief.

After we had sung, she looked over the congregation for several seconds—which seemed much longer—and asked a good brother to lead the school in prayer. We knelt. The brother had not been spoken to before, and evidently his mind was a bit confused; so his prayer was long and there was a rustling over the church, for the worshipers were cramped and tired before the "amen" was pronounced.

The secretary read her report in a muffled, singsong voice, calling attention to the amount in offerings the school had given in the twelve Sabbaths that were past, as this happened to be the thirteenth Sabbath of the quarter. No program had been planned for the day, and there was not much order in the school.

The superintendent stated that when we reached the chorus of the next song, the children would go to their respective places. They did; the little freckle-faced fellow beat them all.

So the Sabbath school progressed, and not much interest was shown by any one. A listless Sabbath school it was—people straggling in late, children noisy, and many indifferent. The offerings were meager.

A new superintendent was chosen for the next term, and it was my lot to see a marked change. Though the very same people were attending, there was new life in the school. The teachers were more alert, and there was enthusiasm and earnestness in the classes. The secretary's report told of some perfect-record classes, and of offerings that were doubling as the Sabbaths passed.

The little freckle-faced boy became very attentive, for a teacher who had learned to hold the attention of the children had been put in charge of the class; and instead of those children holding out all, or a part, of their Sabbath school donations, they were eager to save for the next Thirteenth Sabbath Offering.

I had made it a point to give the little freckle-faced boy a penny now and then for little services or attentions, and at first he would invariably rush off to a near-by candy store and come back with a lollipop, or some other confection. Eventually I took a room at the home of this boy. After being out in the conference visiting churches for some time, I came home one day, and found the little boy was there.

I wanted to make a fire in my room, so went to the basement for coal and kindling. The little fellow went along; and when I would split off a piece of kindling, he would grab it up in his arm, and when the coal was in the

scuttle, he had to help carry it to the room. He was more helpful than ever before. So I said, "Clinton, what is the idea of your helpfulness today?"

He said, "I'll tell you, Elder Piper, we've got a new Sabbath school teacher, and she gave every one in the class an envelope in which we are to save our pennies for the Thirteenth Sabbath Offering." And then he rushed off and brought back, for me to see, his envelope, which was just bulging with the pennies he had saved.

I remarked, "How is it you have saved so much?"

"Oh," he said, "my teacher said she wanted to see how well we could do by the next thirteenth Sabbath, and I'm saving all my money now, and I've got more than any of the other children, and *whatever you give me for helping you, I'm going to put that in my envelope, too.*"

The school under the leadership of the new superintendent was quiet and orderly, and the teachers all seemed to have the attention of their classes. As for the children, when the time came for them to go to their divisions, the teachers would quietly and in an orderly way lead them out without confusion.

For the next thirteenth Sabbath, the superintendent had planned a short program in which children, youth, and adults took some part. She had arranged the name "INDIA"—as that was the field to receive the thirteenth Sabbath overflow—in large blue letters, fastening them with black thread, and stretching them across the church. They looked as though they were suspended there in space without support, for one could not discern the thread that held them. The program was not long, but it was well prepared. The secretary's report revealed that the offering was more than three times as much as had been given by the same Sabbath school during the previous quarter.

Make the Sabbath school interesting, and it will grow and prosper.

J. F. PIPER.

A Remarkable Experience

BROTHER JOHNSON, a veteran of the literature ministry in the Northwest, recently sent in a remarkable experience. Brother Johnson uses neither auto nor bicycle nor horse. He goes on foot, excepting as he is picked up by fellow travelers. Here is one of his most recent experiences:

"When leaving home Monday I was forced to travel through a very heavy and chilly fog that hung over the Rogue River valley. It was so thick I could not see the cars until they whizzed past me. I bowed my head for help. Soon a nice new car stopped; the man was driving from Portland to Klamath Falls. He brought me quickly out of the fog bank into the sunshine. He was an intelligent man of high position. Our conversation was profitable, and soon drifted to the cherished subject of the signs of the times.

"The man asked me questions on world conditions, including war in China and Spain. I told him it did not matter what I thought; it is what God's word says. The Bible has stood the test as the Rock of Gibraltar. Almost before I knew it we were back in Klamath Falls. The man invited me to come up to his room in the evening and finish the conversation. He also said, 'Bring your books; I may buy some!' I brought a whole gripful, and made a display on his bed and dresser. He selected a full set of 'Bible Pictures and Stories' for his little girl, and 'The Cigarette as a Physician Sees It.' He said both he and his wife smoked. He also ordered 'Home Physician,' in keratol binding, for spring delivery.

"The check for \$8, representing the cash sale, I cashed in the hotel lobby on my way home. The week end he returned to Portland I went with him to my home, thus completing a comfortable round trip. I sold over \$16 worth

of books, one half for cash, stirred this man with the message, and sent him home with some of our papers. He said he was impressed to stop for me. To God goes the credit for this good experience."

The colporteur says, "I bowed my head for help." The man of influence with the "nice new car" said he "was impressed to stop." As of old, God is still bringing those with a message in touch with those who need the message, and who want to know what world conditions mean. Our colporteurs are having daily experiences similar to the one related by Brother Johnson. Many new chapters in the book of Acts are being written in the experiences of the men and women who carry the message right to the homes of the people. Surely there should be scores where there is now one engaged in this work which is today bringing the light of truth to so many who are looking for help.

C. E. WEAKS.

College-Made Products

THE accompanying picture will give you a little idea of the industrial work at Philippine Union College. In the past the expansion program of the mission has served to offer some work to students in the way of building. The college buildings were erected by student labor. The college shop has turned out much of the furniture for the missionaries who have come to this field. However, the above-mentioned sources of work are not only diminishing, but will not supply even a fraction of what is needed now to give worthy young men an opportunity to attend a Christian school and prepare for a part in the Lord's vineyard.

A little more than a year ago we began on a new program, that of manufacturing folding chairs and selling them to the public. We met with success from the first. Several young men have maintained themselves by selling, and about twenty-four young men and one young woman have met a large part of their expenses in school by the manufacture of the chairs and the sewing of the canvases. The industrial program was responsible for quite an increase in the college enrollment for the present year. We have added to the floor space, and have purchased several new pieces of machinery, which now seems to be inadequate for the future. We are now working on the parts for more than five thousand chairs which will be sent in knock-down condition to Auburn Academy, near Seattle, Washington, where they will be assembled and finished by the students there. This arrangement has been made possible through

The Philippine Union College Woodworking Shop, and Boys, Clifford L. Witzel in Charge

the good work of Reginald DeVice, who is making it possible for many young men in the State of Washington to be in a Christian school.

The Lord has richly blessed the industrial work at Philippine Union College. We know there is a greater work to be done here in this line to help supply the great demand for workers in the Philippines.

C. L. WITZEL.

Schools of the South, and a Prize Winner

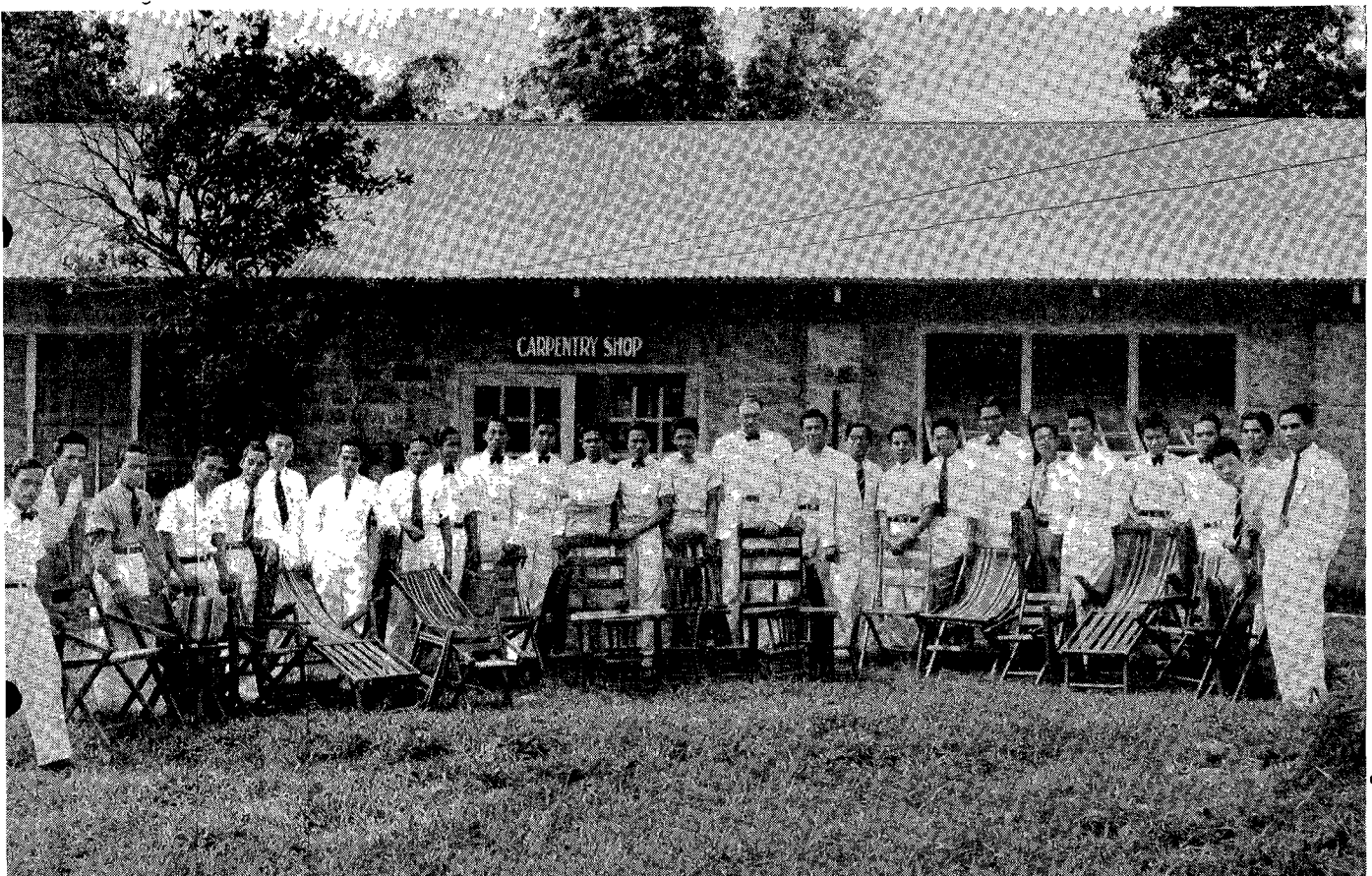
RECENTLY I spent two pleasant days on the campus of Forest Lake Academy in Florida. This school is situated among the lakes that lie in and all about Orlando. In attendance are young people whose accents are distinctly Southern. The students are deeply interested in school life and in the problems that all of them must face today. The members of this school spend many hours in the laundry and the dairy in an effort to meet their expenses. They find that life is not a bed of roses, even in Florida—the land of flowers.

It was my privilege to speak to this large group of students during their Friday evening vesper hour and again at the regular eleven o'clock Sabbath service. A fine spirit of consecration and devotion was evident. J. E. Whelpley, who has been acting as principal since February, has done good service there. The faculty and students deserve commendation for the quality of their work this year.

On the return to Washington a stop at Asheville, North Carolina, gave me the privilege of visiting the two privately operated academies, linked, in each case, to a sanitarium. The verdant, low mountains of this part of North Carolina provide a beautiful setting for these gems of service for the Lord.

The Pisgah Industrial Institute is seven miles west of Asheville. E. C. Waller has been the leader of this unit for many years, but his enthusiasm for the work among the youth of the Southern highlands has not abated. A well-planned, substantially built administration building and dormitory combined, is well on the way toward completion. A loyalty to the principles of the gospel and a devotion to the work founded by our pioneers, were manifest here. Plans are on foot for the erection of other parts of this valuable plant.

Fifteen miles on the opposite side of Asheville, and still among the hills, is the Asheville Agricultural School. A hum of industry is heard, and an aggressive improvement is ap-



parent everywhere. A recent substantial addition has been made to the hospital here on one end of the campus. At the other end, and nestled in a wooded niche, stands a brick chapel and classroom building, all beautifully designed. It was here that I sat for an hour listening to a musical program by the students of this mountain school. One young woman of about seventeen years read three musical monologues during the program. She was dressed in a gown of her own designing, whose entire cost was reported to be \$1.50. It showed the touch of her own deft fingers.

At the close of the program the principal, Mrs. Marguerite M. Jaspersen, presented me to the audience for a short speech, and disappeared. She had been called to the telephone, and when I saw her a half hour later, she did not need to tell me that good news had come. The campus was jubilant about something. In the essay contest of the National Air Mail Week a student at the school had won the prize for the State of North Carolina. The telephone call had been from the postmaster at Fletcher, announcing it. The girl of the simple dress and the monologues, Marie Louise Baart, was the winner.

The suggestion by the principal of trying for the prize came late. In Marie's usual quiet manner she accepted the challenge as though receiving an assignment for another English lesson. Inward thought and determination marshaled forces for the attack, and the next morning the essay was laid on the principal's desk, and entered in the contest. It was all but forgotten until the telephone call announced that she was to board the plane at Charlotte, North Carolina, for a five hours' ride by air to the city of Washington. There she was to join the winners from the other States in a visit to points of pride and interest in the national city. Later, dressed in the simple gown of her own fabrication, she sat down with them at a banquet in the fine Mayflower Hotel.

This experience is but a sample of the transforming influence of the Christian school in the South, as elsewhere. A child born in a modest home in some mountain valley, catches an inspiration to go to school, receives help and courage to face others who may have had greater advantages, measures ideas with them, and wins. From the quiet, unpretentious points of the South have come more than one mind and spirit to enrich the life of the nation and the church.

From the depths of thought and feeling an individual produces something the seeker for praise and self-promotion may never know or appreciate. With silent dispatch and self-reliance many a person has carved out for himself a career of far-reaching service. With their strong arms and forceful spirits many persons in the new South have snatched from neglect and a wilderness about them many a fruitful acre, and made it blossom in agricultural beauty and produce food for the undernourished.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—"Education," p. 262.

Here is the prize-winning essay written by Marie Louise Baart:

"Wings Across America

"'Oh, East is East, and West is West, and never the twain shall meet,' said Kipling; but that was years ago. Today there is stretched across this vast country in all directions a system which unites both East and West, and North and South—Air Mail, the wings of the postal system.

"Tennyson was more farsighted than Kipling. He wrote:

"For I dipt into the future. . . .

Saw the heavens fill with commerce, argosies of magic sails,

Pilots of the purple twilight, dropping down with costly bales.'

"In this matter-of-fact world of ours, we are inclined to take this service more or less for granted, never stopping to think what is behind it. We know that air mail is the safest, fastest, and most convenient form of communication, but we seldom realize what makes it so.

"Through storms and fair weather, day and night, the mail goes on, piloted by steady-nerved, conscientious men, real heroes, whose first thought is always of the important freight they are taking to its destination. A letter dropped into a mail box today is hundreds of miles away tomorrow, and the fact that it has traveled by air identifies it as something for immediate consideration.

"Intelligent America respects and uses this, the most convenient of any system that has ever been offered to mankind, at a price that even the poorest can afford. Thinking Americans are discovering and using the wings of the postal system."

W. HOMER TEESDALE.

Medical Work in East Africa

"THE efficiency of the medical work of the Seventh-day Adventists is beyond all question." This statement appears in a work recently published on general progress and development in the colony of Kenya, East Africa.

At Kendu, among the Kavirondo people living on the southern shores of the Kavirondo Gulf, Lake Victoria, we have established a fine mission hospital, under the care of Dr. G. A. S. Madgwick, of England, assisted by three Scandinavian nursing sisters and several trained African dressers and helpers. With little financial help, aside from our own mission funds and earnings, this hospital has grown until it now occupies a leading place in the large Kavirondo district. Doctor Madgwick and his wife have given seventeen years of service in Kavirondo, and both are loved by the African people and highly respected by the white officials and residents of the district.

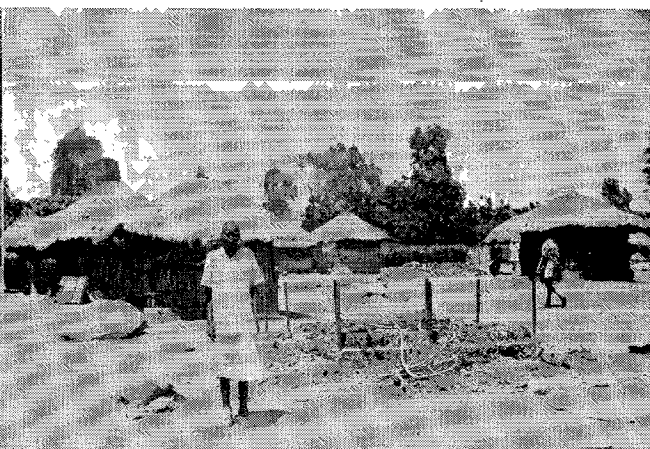
Valuable work is being accomplished by the European sisters who have also given a number of years of most helpful service both in nursing and village visitation, and in holding meetings in which instruction is given to the women. These combined efforts have done much to improve the health of the community served by the hospital, and the comparison in general health and hygiene between the Adventist believers and others helped by our medical workers, and the heathen, is frequently commented upon by

Left: Kendu Hospital, Kenya, East Africa
Right: Lepers Being Treated in the Kendu Hospital





Hospital Staff, Kendu Hospital, Kenya, East Africa



Leper Buildings, Kendu Hospital, Kenya, East Africa

British officials. In a land where 80 per cent of the children die at two years of age or under, it is very gratifying to find Adventist families with from six to ten children rejoicing in the fact that they have had no deaths. These healthy, unbroken families are a constant testimony to the efficiency of the service rendered and the instruction given by our hospital staff.

In the Kendu Hospital there is accommodation for forty-three patients, and an additional ward is now under construction. In 1937, forty thousand patients were treated. Seven thousand of these had never previously visited the hospital. A small leper colony has been opened near the hospital, and about twenty lepers, men and women, are regularly receiving treatment for their disease. A great many lepers are found around Lake Victoria, and at the present time the government is seriously considering doing something of an extensive nature to meet the needs of these poor folk. In any plan that they may develop the government officials have indicated that Adventist medical direction will be favored.

Dispensers are being trained by Doctor Madgwick and his staff, and two field units have been opened up by young men from the Kendu Hospital. Other units are being planned for. These young men live with the people, and not only minister to their physical needs, but also act as spiritual leaders, and God is blessing them.

Our medical work in Kenya has proved to be an agency of great value, and in the district around the hospital we find a large number of East African believers, many won to the Lord as the result of physical ministry. This is but another demonstration of the great value of the instruction that has come to us as a people through the gift of prophecy, directing us to engage in medical missionary work. In this connection we read the following encouraging statement:

"O what a field of usefulness is open before the medical missionary! Jesus Christ was in every sense of the word a missionary of the highest type, and combined with His missionary work that of the Great Physician, healing all manner of diseases. . . . The great Physician in Chief is at the side of every true, earnest, God-fearing practitioner who works with his acquired knowledge to relieve the sufferings of the human body. . . . What a treasure he [the physician] possesses in his knowledge of the treatment of the diseases of the body, and also the knowledge of the plan of salvation. Resting in Jesus as his personal Saviour, he can lead others to hopefulness, to saving faith, to rest and peace, and a new life in Jesus Christ."—*Counsels on Health*, pp. 535-537.

We thank God for our noble medical workers, and for what in His name they are accomplishing in the great needy fields of the earth.

W. G. TURNER.

Notes of Travel

"ALL ashore who are going ashore," was the signal to give the last handclasp, to say the last farewell to the more than two hundred members of the First Baltimore church and our own families who had come to see us off on the long trip to South Africa.

We were glad to sail from Baltimore, the city in which for more than a year the Lord had richly blessed our labor for souls and for the interests of the loyal First church of Seventh-day Adventists. These last few days of preparation have been busy ones indeed, filled with selling, packing, crating, and making many last calls and visits while closing up our church work here, and preparing the people for the last baptism we were to hold here. This last day seemed to be more filled with duties than any other, and the boat sailed at 4 P.M. sharp.

A pleasant surprise was ours at the noon hour, when about fifty workers and friends, including our families and Elders McElhany and Branson, with their families, met at the Chesapeake Conference grounds for a farewell luncheon under the beautiful trees. The large gathering of members and friends at the boat, who had come to say "Bon voyage, and God bless you," did bring courage, and heartened us for the long voyage. We shall never forget those earnest good-bys, those hundreds of hands waving us farewell as the boat widened the distance between us.

As our boat pushes out rapidly into the bay, we see the American flag waving in the breeze from Fort McHenry, just as it waved on that memorable morning 124 years ago when Francis Scott Key wrote the poem which was destined to become the national anthem. But the waving hands on the fast-fading shore seem to us more beautiful than many flags, and strengthen our faith and determination to be true to their trust and to the message we love so dearly. We know that across the seas there are many other loyal hands of fellow believers welcoming us to labors among them, and so we turn our faces toward the needs of other lands with confidence that ere long the battle will be over, and we shall meet on the eternal shore of the glory land, where partings shall be no more.

The trip down the Chesapeake Bay is an interesting one. The bay is from five to fifteen miles wide. In its upper reaches the government has deepened the channel so that large ocean-going ships can enter the harbor in Baltimore. It is a busy waterway, and Baltimore has become the second harbor for shipping on the Atlantic coast. We pass historic Annapolis on the west shore. It is the capital of Maryland, and here is also located the great naval academy, where the future officers of the Navy are trained. We pass many towns and villages on the Eastern Shore, where in 1629 the grant given to Lord Baltimore was taken up by the first settlers, who were largely of the Catholic faith. We are glad to know that we have many believers and churches in this part of the State, who for years have been upholding the light of Sabbath reform.

This first evening aboard ship we have reserved for letter reading, and the opening of packages from many friends, sent aboard just before sailing. How much lighter we may make the load for fellow travelers, by a word, a letter, or even a smile of confidence. We thank the Lord for good friends and fellow believers, and take courage.

MRS. CASTLE and I have had access to the good old REVIEW ever since we have been able to read. We were both reared in homes where our parents were Seventh-day Adventists, and since we have had a home of our own, its timely counsel has been appreciated from week to week. Its instruction and inspiration are beyond any monetary value.

BURTON CASTLE.

In the early morning our ship entered the wide harbor of Hampton Roads, and moved on to the great docks at Norfolk. During the day thousands of tons of food and merchandise were stored on our ship for transportation to European ports. Also we noted many tons of tobacco being loaded on board; a rather sorry contribution to the already overwrought nerves of those across the sea. By four o'clock, with nine thousand tons of freight aboard, we were ready to sail out into the blue Atlantic, and start our course toward London, 3,570 miles distant. The sea was good to us for two days, there being very little movement of the waves, although this gradually changed to a very rough sea for the rest of the trip. This good start seemed to prepare us, and most of the other passengers, to resist seasickness. For this we have been grateful to God, whose hand rules both land and sea.

All that we have heard or read about the mighty ocean, we try to recall. We remember with gratitude the psalmist's statement: "Thy throne is established of old: Thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Ps. 93:2-4.

The waves truly have a great voice, but to the child of God they bear a message of peace as he remembers that other promise: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

That precious promise, "Thou wilt cast all their sins into the depths of the sea," has a deeper and greater meaning as one looks down day after day into the blue waters of the ocean.

This is the last day on shipboard before reaching London. Already we have passed Bishop Rock Light and Land's End. What a tragic night was last night,—one we shall never forget. At about 7:30, after we had finished dinner, and had come up on deck, we saw a great commotion among the crew. After a few minutes we learned that the mess boy had stabbed the second cook, and then had jumped overboard. The captain immediately ordered the number one lifeboat, with a crew of thirteen, and the second officer in command, to seek a rescue. The boat was lowered to the water. By some failure one end of the boat was let loose too quickly, and just then a large wave hit the ship, and all these men were dumped into the sea. They had no life belts with them. Many of us ran to our staterooms and threw them our life belts, and some of them caught a life belt; however, the others had only oars or nothing at all. The water was icy cold. We shall never forget those cries for help as the ship drifted closer to them after about an hour, and then we could see some going down for the last time.

Two lifeboats were finally launched, and ten men were rescued by them. Our ship circled about the spot for most of the night, hoping against hope that some others might be saved; but at last we started on our course, leaving a death toll of at least five, and others very critically ill from the great exposure in the cold water. Very few were able to sleep during the night, and a terrible pall has been cast over the nearly two hundred on board. Men of years' experience on the sea could only weep as they looked upon the terrible scene. Everything came so rapidly, and with such fearful results. As a minister I sought out the dying cook, but he was in the last moments of life. To some of the rescued I have talked about their souls, and we have in our cabin offered earnest prayers for their lives. God must have a lesson in it for both us and all on board, and we trust that through this terrible experience some may find their Lord and Saviour.

ELDER AND MRS. E. L. CARDEY.

An Interesting Letter

FROM a minister of the gospel in another denomination, who is now in his eighty-fourth year, there comes a word of appreciation of our work. He says:

"I am delighted with your unequaled missionary zeal, even if I have never agreed with you in teaching. Off and on I have taken your *Signs of the Times*, the *REVIEW* and *HERALD*, and your *Year Books*. I have watched you grow from 20,000, in 1883, to now past 400,000. What I am most proud of in your people is that instead of recalling workers from foreign fields during depression, you have added to your number."

Progress in Southern Minnesota

DURING the two and one-half years that Mrs. Bietz and I have worked in southern Minnesota, we have had the joy of seeing 165 persons baptized into this truth. Our evangelistic work has been carried on in connection with our work of caring for a district of churches. During this time a beautiful new church has been built in the city of Albert Lea. This church is indeed a memorial to the message in that city. Evangelism has been carried on in the following cities of southern Minnesota: Rochester, Austin, Albert Lea, Mankato, Good Thunder, and Morgan.

For a year and a half radio messages have been given every Sunday morning for one-half hour. Our first contract was with Station KROC in Rochester, and at present we are on Station KATE, Austin and Albert Lea. Much of this radio work has been self-supporting. We feel that as a result of the radio work and intensive evangelism in the cities mentioned, much has been done in southern Minnesota.

A. L. BIETZ.

The Seed Sown Bears Fruit

It is a source of great encouragement to learn from time to time of persons who are accepting the message through the ministry of the printed page. We pass on to the readers of the *REVIEW* two very interesting experiences which have recently come in to us from Arva Nickless, the field missionary secretary of the Kentucky-Tennessee Conference. He writes:

"One of my colporteurs found a man very much interested in this message. When I visited the colporteur, he asked me to go with him to visit the man. I went, and heard a very interesting story.

"Several years ago this man came home one evening and found eight Leaves of Autumn tracts on his porch. He picked them up and took them in the house, but did not read them. One day he told his wife to burn them; then he decided to read them first. He found they were too good to burn; so he laid them up, but thought no more about them.

"The next summer his wife went to visit her relatives at Covington, Kentucky, and while she was there some one gave her a Harvest Ingathering paper. She took it home, but did not look at it. One day her husband told her to burn it, for it was a Seventh-day Adventist product; but he decided to read it before she put it in the fire. After reading it, he thought it good enough to keep; so he put it with the Leaves of Autumn tracts.

"A few months later a colporteur came to his house and found the interest. She sold him a book and gave him the address of the publishing house. He was so much interested that he secured a catalogue and began to buy books. Among other books were twenty-three of our large books, twenty-five small books of the World's Crisis Series, and a large stack of *Present Truth*. He told me of others of our large books that he will order soon, and is waiting for a worker to instruct him fully and baptize him and his wife and six children."

"At another place where I was working, the people kept telling me about an elderly lady whom I would eventually meet. Every one told of what a wonderful Christian character this lady possessed.

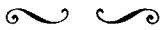
"Finally I came to her house and started canvassing her, but she would interrupt me at every point I would make in the canvass, telling me she had just such a wonderful book. When I had finished the canvass and began to ask for the order, she arose and showed me her book. As she handed it to me, only the signatures, or the inside of the book, remained. She said, "This book is worth ten thousand dollars to any man or woman who wants to enter the portals of heaven." It was 'Bible Footlights,' totally worn to pieces. When I went back to secure her picture with the book, she had taken a blue ribbon and tied the signatures together. She is seventy-five years old, but loves her book and reads it every day."

From another field secretary, J. D. Leslie, of the South-eastern California Conference, we have this word: "We have one colporteur in San Diego who has led six persons to the observance of the Sabbath, while ten are taking studies, and about the same number have asked for litera-

ture on the signs of the times. He has set his goal to win twenty-five souls in 1938, and it looks as if he will reach it."

Our literature is winning souls, and these experiences add to the long list of illustrations demonstrating the efficacy of the printed page in soul winning.

E. E. FRANKLIN.



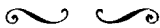
A School of Opportunity and Blessing

In the book, "The Great Controversy," we are told that in the solemn period of these last days the Scriptures are to be our safeguard; that it is absolutely essential to our salvation that we become thoroughly educated in the Bible truths, especially the message for these closing days. It is most evident that Satan is using every endeavor to divert the minds of God's remnant children so that they shall become engrossed in worldly cares, in business, or in pleasure. The devil is crowding harmful literature in the form of daily newspapers, magazines, and books upon young and old, and scarcely anything is so deceptive and destructive and soul destroying. Like the frogs of Egypt, these vile and fictional books and magazines are creeping into many homes.

If ever there has been a time when Seventh-day Adventists should respond to God's invitation and urgent plea to make the study of God's word their safeguard, that time is now. This should be done not only in the home, but in the Sabbath school, for the Sabbath school is the "church at study." One of the greatest of the responsibilities that rest upon us as fathers and mothers in Israel, is to help save our children—as well as ourselves. Satan has come down with great wrath, and in his diabolical power, he is endeavoring to lead souls astray. In such a time God's word is our only safeguard. The Sabbath school is one of God's great means of meeting the enemy victoriously.

We should become keen students of the Bible, and the Sabbath school is a most helpful means of stimulating a systematic study of God's great Book. Through this excellent organization we have the incentive of thousands of other Sabbath school members studying the same lessons we are studying. The messenger of the Lord said long ago: "The Sabbath school affords to parents and children a precious opportunity for the study of God's word." No Seventh-day Adventist can afford not to embrace the opportunity of regular attendance at the Sabbath school. It is a school of opportunity, privilege, and untold blessings.

GLENN CALKINS.



Evangelistic Efforts of the Philippine Union College

OUR schools and colleges are primarily training schools for our young people. It is here that they receive the inspiration for service, and here, too, that they get practical training in the art of soul winning. Every year for several years now, the theological department of the Philippine Union College has conducted several efforts in the vicinity of the college. These efforts run from six weeks to three months, with excellent results.

We find that nothing builds up the spirituality of the college more than a plan to lead the students in definite lines of soul-winning endeavor. Here is manifested a real Seventh-day Adventist college spirit. The schools of the world foster and maintain their school spirit by contests or competitive games, but we maintain and build ours by leading our students to do active missionary work.

The first effort that we conducted was quite unique in many ways. We were located in that part of the city in which the gangsters abound. We did not know anything about this until we had pitched our tent. Had we known it before, we doubtless would have selected a different site. But what else could we do but go ahead and rely heavily upon the arm of God, who promises to be with us even unto the end? From the first night to the close of the meet-

ings we felt that the Lord specially protected us from the works of evil men. And what is more, He has called several of these gangsters, with notorious police records, to accept our message. One of them is our Sabbath school superintendent. A mighty transformation has taken place in this section of the city.

We baptized nineteen from this first effort. The call was so urgent from these new believers not to leave them in their spiritual infancy, that we decided to hold another effort three or four blocks away. At the close of the series of meetings we baptized seventeen more precious souls. It was indeed a great event in the college when we brought these seventeen converts from the second effort to our college baptistry and baptized them, together with the twenty-one candidates that the college had prepared for baptism.

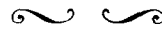
The influence of this ordinance was such that we feel our student body, more than ever before, were impressed by the importance and sacredness of the gospel ministry. We believe that many will enroll in the college next year, to prepare definitely for the ministry. God wants our colleges to be training centers for service. We fully believe that the Philippine Union College is filling very nobly its place in the Philippine Union Mission, and incidentally, throughout the Far Eastern Division, as the "School That Trains for Service."

R. S. SENSON.

Appointments and Notices

PRAYER FOR HEALING

A SISTER in Nova Scotia asks the prayers of God's people that she may be healed and strengthened.
A North Carolina brother, suffering from lung and stomach trouble, desires the prayers of the REVIEW AND HERALD family for complete healing.



Camp Meetings for 1938

ATLANTIC UNION

Southern New England June 24-July 3
New York July 1-10
Northern New England July 7-10

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

Kansas
Kansas City (Colored) Aug. 25-28
Enterprise Aug. 19-27
Nebraska, Lincoln Aug. 19-27
Missouri, Columbia Aug. 26-Sept. 3

COLUMBIA UNION

New Jersey, Trenton June 30-July 10
E. Pennsylvania, Wescosville, Allentown July 7-17
West Virginia, Parkersburg Aug. 4-14
W. Pennsylvania, Saltsburg Aug. 12-21
Ohio, Mt. Vernon Aug. 18-28

LAKE UNION

Wisconsin June 23-July 3
Michigan Aug. 23-Sept. 4

NORTHERN UNION

Iowa, Cedar Falls Aug. 26-Sept. 3

NORTH PACIFIC UNION

Montana, Bozeman June 28-July 3
Oregon, Gladstone July 21-31
Washington, Auburn July 28-Aug. 7

PACIFIC UNION

Central California
Santa Cruz July 29-Aug. 7
Arroyo Grande Aug. 16-21
Southern California, Lynwood Aug. 4-14
Nevada-Utah

SOUTHWESTERN UNION

Arkansas-Louisiana July 28-Aug. 6
Texico Aug. 5-13
Oklahoma Aug. 11-20
Texas Aug. 19-27



ELDER L. F. STARR

LOUIS F. STARR was born in Washington County, Iowa, May 31, 1868, and died in Los Angeles, California, May 16, 1938, after years of illness. For twenty-five years Elder Starr was active in the ministry of the Seventh-day Adventist Church, bearing heavy responsibilities, including the superintendency of the Manitoa Mission field, and the presidency of the Iowa and Chesapeake Conferences. In 1891 he married Elizabeth Black, who survives him. To this union were born seven children, of whom the following survive: Judson Harold, Louis Haven, Neva, Harvey Wendell, and Wilmer, the last three being doctors from our medical college. Elder Starr fell asleep with bright hope of resurrection with the people of God. In the Little Church of the Flowers in Forest Lawn Cemetery, Los Angeles, the writer, assisted by Dr. B. E. Nicola and Elder William Guthrie, conducted the services. The text of comfort was Revelation 14:13. H. M. J. RICHARDS.

THOMAS SYDNEY WHITELOCK

THOMAS SYDNEY WHITELOCK was born in Newark, Missouri, March 30, 1863; and died at La Jolla, California, May 25, 1938. When he was three years of age, his parents moved to Minnesota, settling in the town of Hutchinson, about sixty miles from Minneapolis, where he grew to young manhood.

In 1891, Doctor Whitelock and his friend, now Elder W. A. Sweaney, accepted the Seventh-day Adventist message. They began at once to teach the truth to their neighbors. In the summer of 1892, the doctor and his friend entered upon regular ministerial work together.

In the summer of 1895, Dr. David Paulson visited Minnesota for the purpose of interesting young people in preparing themselves for medical missionary work. Doctor Whitelock was impressed to respond to this call, and in the fall of 1895, in company with his wife, the former Miss Grace Spicer, he went to Battle Creek, and entered the denominational medical school at that place. After taking three years of his medical course there, because of his wife's failing health, on the advice of their physician he took her to Denver, Colorado, where he completed his medical course in the University of Colorado Medical School. For a time immediately following his graduation, Doctor Whitelock was connected with the Boulder-Colorado Sanitarium. Leaving Colorado in December, 1900, he and his wife moved to California, and four months later, Mrs. Whitelock succumbed to her long-continued illness.

In 1902, Doctor Whitelock was united in marriage with Miss Anna Huff, who, as a faithful companion, has stood by his side during all the succeeding years.

Doctor Whitelock, after opening office and treatment rooms privately, felt deeply impressed with the necessity of establishing a sanitarium in Southern California. Accordingly, he and his wife spent many days seeking a suitable building and location for such an institution. The present Paradise Valley Sanitarium was finally chosen, and purchased with money furnished by Mrs. E. G. White and other friends. Doctor Whitelock was the first medical superintendent of this institution, and was actively engaged in that position for two years. He then returned to San Diego, where he continued in medical practice for thirty-six years.

While serving on various conference committees, Doctor Whitelock participated in the establishment of several other denominational institutions, namely, the Glendale Sanitarium, the Loma Linda Sanitarium, the College of Medical Evangelists, and also the Southern California Junior College.

Doctor Whitelock was a true medical evangelist. In his office, by the bedside of his patients, or in the operating room, his constant solicitude was to bring his patients into intimate contact with the healing touch of the Great Physician. While he never lost sight of the value of rational scientific therapy, he ever kept in mind the inestimable worth of keeping in close cooperation with the Healer Divine. By prayer and supplication, Doctor Whitelock ever made known his requests unto God, with whom, he realized, nothing is impossible.

Doctor Whitelock is survived by his widow; a son, Dr. Thomas Sydney Whitelock, Jr.; two brothers, and a great number of nieces and nephews and other relatives, all of whom deeply sorrow, but not as those who have no hope.

Funeral services were conducted by the undersigned on Sabbath afternoon, May 28, 1938, in the Broadway Seventh-day Adventist church, San Diego, and at the graveside in Memorial Park. H. CAMDEN LAGBY.

ELDER STEMPLE WHITE

STEMPLE WHITE, youngest son of Mr. and Mrs. John Sidwell White, was born in Brighton, Iowa, September 29, 1875, and died in Oskaloosa, Iowa, May 7, 1938. Although Elder White had not been in the best of health for several years, his decline was more rapid during the last few months. During his illness he manifested the same characteristic patience that had been so outstanding in his ministry.

He was baptized and joined the Seventh-day Adventist Church at the age of eighteen years. On December 12, 1906, he was united in marriage with Miss Stella Gowey, of Brighton, Iowa, who still survives him. Besides, a brother, Martin J. White, of Washington, Iowa; three sisters, Mrs. Bertha Nicola of Nevada, Iowa, Mrs. Adra Madden of Boulder, Colorado, and Mrs. Mattie La Grille of Davenport, Iowa; two stepsisters, Mrs. Anna Strouse of Des Moines, Iowa, and Mrs. Fanny Reid of Oskaloosa, Iowa, also survive him.

Elder White spent more than twenty-five years in pastoral and evangelistic work. Among other places, he served in Minneapolis, St. Paul, and Duluth, Minnesota; in Winnipeg, Manitoba, Canada; in Chicago, Illinois; in Louisville, Kentucky; and in Dallas, Texas. At the time he was stricken with his last illness, he had supervision of Iowa's southeastern district.

Elder White composed and published a number of gospel songs. Some of these compositions are in the denominational songbooks. His faith in God never wavered. During his illness he often quoted Romans 8:28.

His work is finished; he is at rest. We expect that at Christ's return, he will happily greet the scores he has been instrumental in bringing to the foot of the cross.

Services were held at Oskaloosa and Brighton. Nearly all the workers of the Iowa Conference were in attendance. Elder A. J. Gordon brought words of comfort at Oskaloosa, and the writer spoke at Brighton. DE WITT S. OSGOOD.

Appreciation of the "Review"

I ENJOY the REVIEW, and it seems to grow better and better as the end draws near. I have been a reader of the REVIEW AND HERALD for more than forty years. I look forward to its weekly visits as a letter from my most appreciated friend. F. H. HENDERSON.

I SHOULD like to give my testimony to the value of the REVIEW AND HERALD, which I have taken for nearly forty years and for which I have just sent in my renewal for another year. It has indeed been a friend to me. M. J. CARDEN.

UNDER date of May 10, Miss Evelyn L. Long writes of the death of her mother, Mrs. Mary A. Long, who died October 25, 1937. Her mother, the wife of A. C. Long, was an earnest Christian woman, and died in the assurance of the blessed hope. In renewing the subscription to the REVIEW which has been going to her mother, Miss Long says:

"I desire to continue the subscription to the REVIEW, which we have taken in our home since my earliest remembrance, and which was taken by my grandfather Long during and even before the Civil War. May I express to you my appreciation of the REVIEW, which my mother and I in our close companionship enjoyed reading together for so many years."

A. W. PERRINE, of Kenosha, Wisconsin, writes: "I have a district here, and you can depend on it that we shall do our best to put the REVIEW in the homes of our people. We will soon have a list of new names for the REVIEW. This paper means much to our homes."

I AM so very glad you have given us a chance to get the good REVIEW AND HERALD for less than the regular price again. My daughter and I look forward to the coming of the REVIEW each week. We cannot get along without it. We greatly enjoy reading about the wonderful success our missionaries, with God's help, are having in both the home and the foreign fields. We are helped in every way by reading the good articles our ministers have written.

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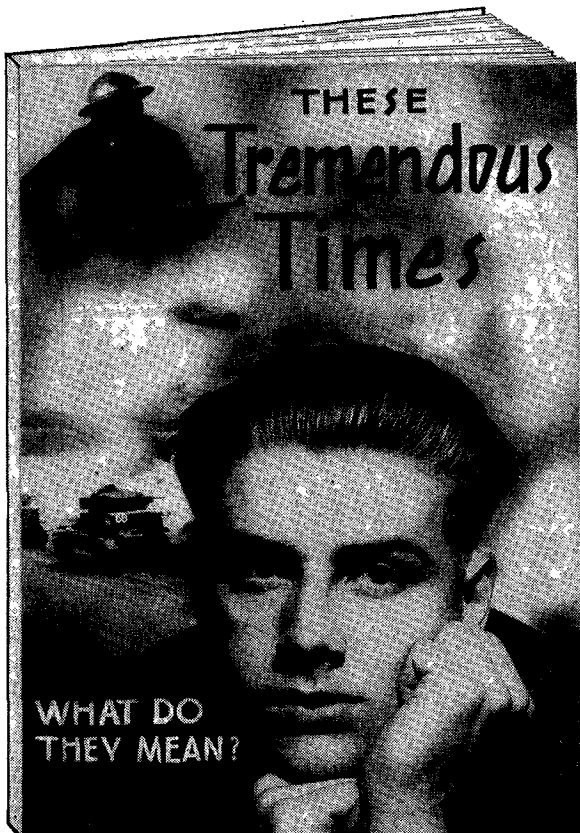
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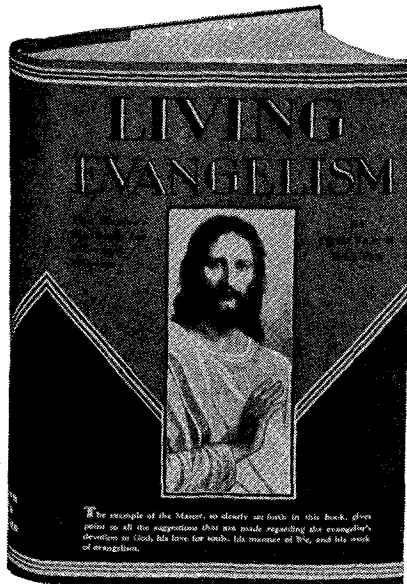
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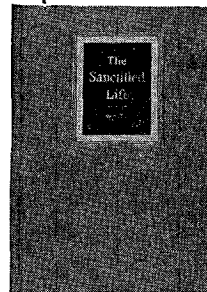
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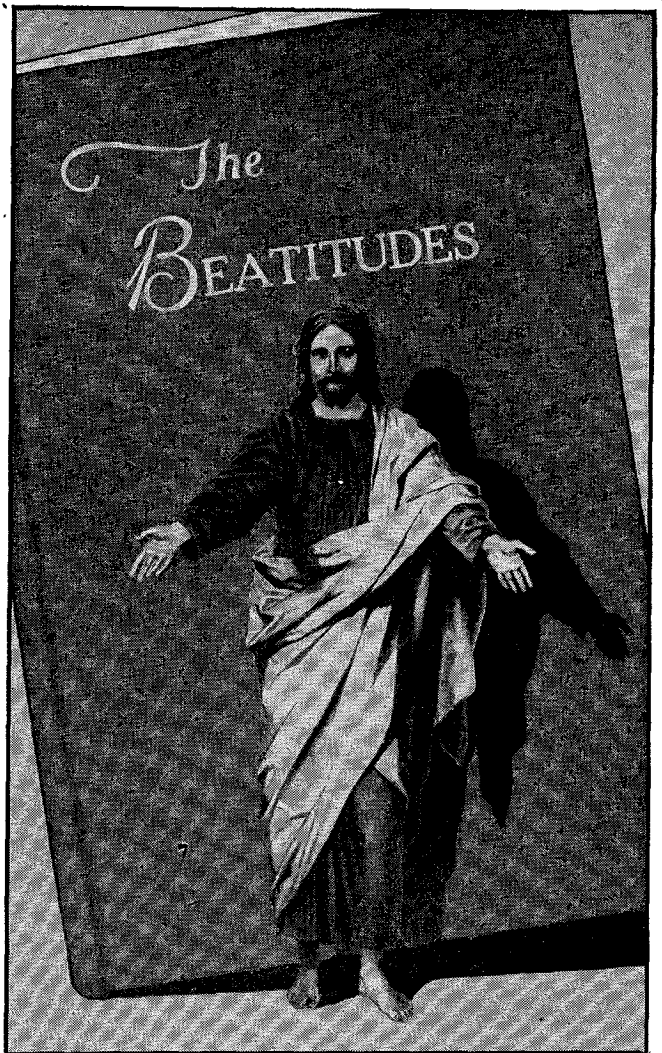
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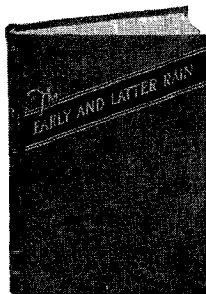


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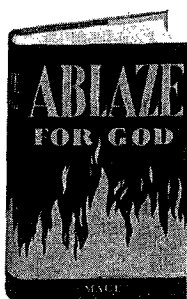
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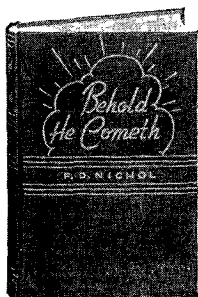
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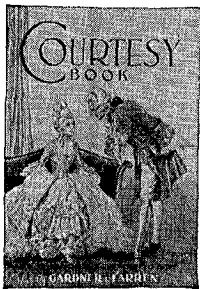
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OF SPECIAL INTEREST

SENDING a report of the work in his field, J. F. Wright, of the Southern African Division, says:

"I am glad to tell you that our work is moving along nicely, and we have much to encourage us. We believe that 1938 is going to prove an excellent year for us in all lines of work. I am very happy to report that the brethren are of good courage, and are working earnestly everywhere in the division."

"God's cause is advancing," writes Frederick Griggs, of the China Division, under date of May 23, "and our courage is good. The losses are so heavy and the difficulties so great that it would be very hard to have this courage were it not for the cheering reports which come to us of the progress of the message in the face of these great obstacles. I believe we shall have the average number of baptisms this year."

Missionary Sailings

THE S.S. "President Coolidge," sailing from San Francisco, June 3, had aboard three missionary families: Mr. and Mrs. C. A. Boykin and their three children, Joyce Lee, Billy, and Virginia; Elder and Mrs. D. S. Kime and their little son, Graham; and Elder and Mrs. F. A. Pratt and their two children, Robert and Ruth Elizabeth. These families are all returning to their fields from furlough,—to India, the Federated Malay States, and the Philippines.

Elder and Mrs. Roger A. Wilcox, of New Jersey, sailed from New York on the S.S. "Benedict," June 9. Brother Wilcox has been appointed superintendent of the North Coast Mission, in Brazil, South America.

E. D. DICK.

Strengthening Our Editorial Staff

WE are pleased to announce that Elder Frederick Lee has connected with the Review and Herald Publishing Association. His name appears in this number of the REVIEW as one of the associate editors of this paper.

With his companion he went out to China in 1909. They spent more than twenty-five years in that great mission field. His work, as necessity required, was administrative, evangelistic, and editorial. He brings to us therefore a rich and varied experience in general denominational work. In addition to his work in connection with our church paper, he will do other editorial work as circumstances may warrant, and from time to time will represent the work of the Review and Herald Publishing Association in general meetings, conventions, etc.

We know that our great REVIEW family will welcome him as a member of our editorial staff.

F. M. W.

In Yucatan

RECENTLY our workers in Yucatan met a wealthy farmer who offered to pay their transportation to his ranch by airplane, if they would go and teach his workmen the truth. Vicente Rodriguez responded to the call, and learned how this man had become interested in the study of the Bible.

About ten years ago Adelaido Sulveran, one of our colporteurs, sold the book, "Our Day in the Light of Prophecy," in the Spanish language, to a man who could not read. After some time this man sold the book to José Mena, who, after reading a few pages, said to the man from whom he had bought it:

"This book is worth more than all your money."

Then the first purchaser desired to cancel the sale, and merely lend the book.

José Mena soon began to keep the Sabbath, and to tell his workmen and neighbors of the truth that he had found. He became so zealous in his missionary work that he had a

friend copy with the typewriter the portions of the book that he considered important. He requested permission from his workmen and neighbors to tack these extracts on the doors of their houses. As the result of this missionary work, a Sabbath school of thirty-five members has been organized.

This zealous missionary worker desired to be baptized, and not knowing that the ceremony should be performed by an ordained elder, requested a man in the district to baptize him.

He has given a sum of money with which to erect a church building for his workmen, and has purchased 40 pesos' worth of literature to distribute as he continues his missionary work. Two of his sons have accepted the truth. One has been a Spiritualist and the other an atheist. The building in this place that had been used as a place of meeting by the Spiritualists is now filled with Sabbath-keepers.

C. E. Wood.

Influence of a Christian

WHAT an influence a good, consistent Christian may have in his community! Paul Mboya, the chief at Gendia, Kenya, is a good Seventh-day Adventist. With his earnest wife and their large family of clean, bright children, Paul exercises a strong influence over his district, both as an Adventist Christian and as a chief directing the thousands of Kavirondo people under his care. While in conversation recently with a British official in charge of South Kavirondo, this official voluntarily told me that in his opinion Paul was the best chief in the whole of Kenya. That means much, for Kenya is a large colony divided into scores of districts, each of which is under the care of a chief.

While I was later visiting Paul in his home, he showed me a letter he had just received from a higher British official, in which he sent him a special note expressing his great satisfaction for the way that Paul is administering the district under his supervision. This official said that in all the large area under his jurisdiction, conditions were best in the territory over which Paul had oversight, and in that in which the Adventists were found. He further said that great credit should be given the chief and the people for the way in which they live in harmony with the laws of the colony.

That was a good testimony. It should be said of our believers everywhere. Men can be good Christians and good administrators in their offices, finding favor with men and being blessed of God.

W. G. TURNER.

Saved From Head-Hunters

A RECENT letter from V. T. Armstrong, of the Far Eastern Division, gives us this record of a marked answer to prayer in the experience of one of our native workers:

"Word has just come to us this morning that the head-hunters are very actively at work at the present time in the very sections where our work is located; and the wife of our native worker, who was alone for some time while her husband was out on a trip into the field, was awakened one night by the sound of voices. She greatly feared that the head-hunters were coming to their little home, and prayed most earnestly that the Lord would send them away. As she listened to their conversation, she heard them remark that they could not find the people that they were looking for, and that they wondered where all the people had gone. In just a little while the head-hunters left. Evidently the Lord's hand was over His people, and the other people of the village, and kept the head-hunters from finding them."

It is most encouraging and reassuring, in these days of testing, to learn how God delivers His children in some of the dangerous sections of our mission fields. Elder Armstrong adds this word regarding our church paper:

"We very greatly appreciate the REVIEW out here in the mission fields, and I am sure that none of our workers can afford to be without it. As you know, we have arranged that our native workers who can read English shall have access to the REVIEW AND HERALD. Those who are too poor to pay the full price will get it at a nominal figure, and we will subsidize for the remainder of the cost."

This affords a fine example for every division field in the matter of supplying their English-reading native workers with our general church paper.