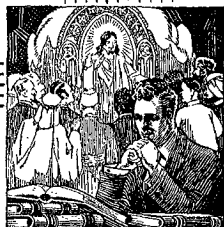


The Advent and Sabbath
Review Herald
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 115

Takoma Park, Washington, D.C., August 18, 1938

No. 33



THE CALL

By
J. BERGER
JOHNSON

THE Master is come, and
He calleth
To service in fields that are white.
The harvest is ripe for the garner;
Oh, haste then, before it is night.

Earth's millions are calling, yea, pleading,
They stretch out their hands for the light;
They yearn for the coming of God's men
Who'll open their eyes and give sight.

O ye, of God's church, will you answer
The urgent and solemn appeal?
Will you go to the place that's most needy,
To teach or to preach or to heal?

Not always will ease be your portion,
Home's comforts you'll oft be denied;
And the "glamour" of mission experience
You'll find has been greatly belied.

Realities stern and exacting
Will try you, and test as by fire
Your mettle, and Christian experience,
And oft of the task you will tire.

But He who has called will go with you,
His promise is Yea and Amen;
His biddings are always enablings;
His grace is sufficient; go then.

Yes, go, while the still voice yet speaketh,
Go labor for souls that are lost
In the midnight of heathendom's darkness;
Go! go without counting the cost!

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

LIBERALIZING INFLUENCES—PART II

Discrediting the Testimonies

THE enemy of all righteousness will leave no stone unturned to divert Seventh-day Adventists from their one great objective,—the giving of the gospel message to the world in this day and generation. If he cannot weaken faith in divine revelation, as brought to view in the word of God, he will weaken faith in the instruction which has come to us through the messenger of the Lord. In our experience, the seed of Modernism, of apostasy, may be planted in this avenue of approach. The final test to many Seventh-day Adventists in the days of crises before us may turn upon belief in the writings of the Spirit of prophecy and the manner in which the instruction is obeyed.

It is so easy to discredit this instruction, so easy to say, "I believe it," but by some slighting remark, a toss of the head, or a wave of the hand, plant the seeds of doubt in the minds of those with whom we associate. It is a natural thing to quote the Testimonies in favor of some campaign we are carrying forward in the church, and give little heed to the teaching regarding other features of church work or of Christian living, simply because that teaching does not comport with our personal views or plans. This is the way the Modernist regards and treats the Bible.

Should the writings of the Spirit of prophecy be regarded of higher value than the many commentaries on the Scriptures which have been written by scholarly Christian authors? This question was asked me by a student, a young woman, several years ago. She was concerned about the attitude of one of her teachers of whom she made this inquiry. In reply, he pointed to a number of books of reference which he had in his library, among them the writings of Ellen G. White, and said, "That is my estimate of her writings. I class them with the writings of other Bible commentators."

I am glad to say that this is not the estimate which the Seventh-day Adventist Church through the years has placed upon these writings. I recognize the valuable help that one may receive from some of the Bible commentators. I doubt not that the Lord led some of these men in their exposition of the Scriptures the same as He guides and leads in the preparation of gospel sermons. But I cannot conceive for a moment that the inspiration of these men is of the same degree or character as the inspiration attending the work of the prophet of the Lord.

Mrs. White was, as she claimed, a messenger of the Lord, and as the Lord's messenger, received divine revelations in visions and dreams, or she stands convicted as a base impostor. Her work must be accepted for what it purports to be, or be rejected altogether. No halfway position can be taken. The inspiration of her ministry is either from above or from beneath. It bears the credentials of heaven or the stamp of Satan. Regarding her work, she herself said:

"God is either teaching His church, reproofing their wrongs, and strengthening their faith, or He is not. This

work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil.'

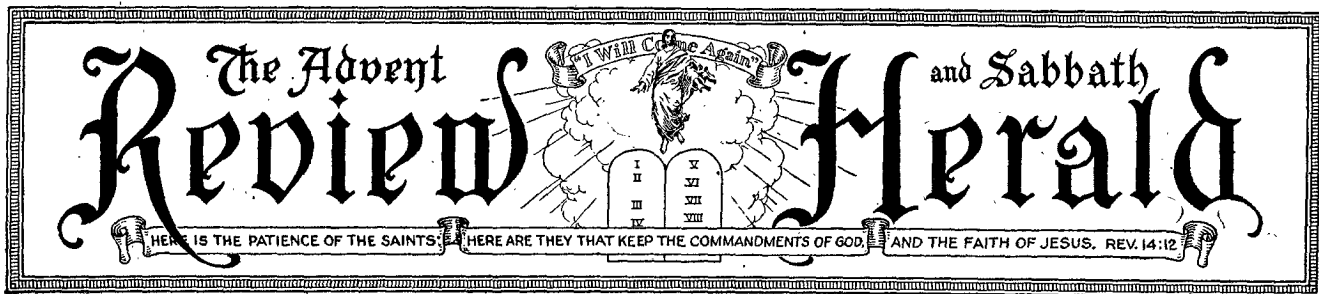
"As the Lord has manifested Himself through the Spirit of prophecy, 'past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath?'—*"Testimonies," Vol. V, pp. 671, 672.*

QUOTING THE "TESTIMONIES"

Is it inconsistent for our preachers to make liberal quotations from the writings of the Spirit of prophecy in their sermons? Is it an indication of mental laziness when they do this? A letter received from a distant part of the field tells us that one of our ministers is teaching this. Strange teaching, indeed, for a Seventh-day Adventist preacher.

I recognize, of course, that it would be mistaken judgment for a speaker to frequently employ a long series of quotations from some source in the presentation of his gospel message, and in my observation but few, if any, of our preachers do this. However, frequent and appropriate quotations from writings which we consider inspired are certainly in keeping with good taste and effective preaching. In my own observation, extending over a period of more than fifty years, I have observed that the most spiritual and successful workers in this movement have been men who were diligent Bible students, who employed the Testimonies in their Bible study, and who used freely both the Scriptures and the Testimonies in their preaching. Some of these men were prominent leaders, evangelists, or executives. And many of these men, instead of being dullards or persons who were mentally lazy, were giants in original thought, keen, alert, and aggressive. Better by far this sort of preaching than that of a lofty idealism, beautiful essays, subtle philosophy, and flowery declamations.

When the writings of the Spirit of prophecy are taken in their entirety the same as is the word of God, when they are judged, not by some phrase or by some isolated passage, but by the spirit that accompanies them, by their conformity to the teachings of the Bible and by the fruit they have borne, then there will be little occasion for doubting their divine source. The ministers and leaders in this movement, regardless of the position they may occupy, should faithfully study these writings for their own personal edification and should present to our own people the messages of instruction, warning, and exhortation which they contain.



Vol. 115, No. 33 Takoma Park, Washington, D.C., U.S.A., August 18, 1938 One Year, \$2.75

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

A Peaceful Experience in a Distracted World

BY A. R. BELL

WE are in a distracted world. Discontent is everywhere. Every move of every nation is eyed with suspicion. Fear is in every heart, and no one's word is trusted. And there is a reason. Down through the centuries man has fooled himself into believing that the way of man is in himself. Even Israel, the people of God, the church, so far forgot that she, too, fell under this sophistry of Satan, and believed that the way of man was in himself.

Men have walked in the light of the sparks of their own kindling in spite of all the facts of history which testify to the foolishness of such a course. And they still believe that the way of man is in himself. And they have so walked until today the whole world is lost in a fog. Today God is practically dropped out of the affairs of men.

D'Aubigné, in his "History of the Reformation," says of a certain phase of the Reformation, "Having abandoned what constituted its life, it could find nought but death." And today there is no light ahead. Darkness covers the world, and gross darkness the people.

God is the life of men, but the world has turned its back on God, and abandoned its life. There is nothing but death ahead. The slogan of the world today is, "The greatest study of mankind is man." As a result, the contemplation of God is dropped out of the life, and the world flounders in the quagmires of its own inventions, hopelessly lost.

How true are the words of the prophet, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

There is great danger, too, that God's people will today, like Israel of old, forget this counsel. Were this not so, the message of Revelation 3:14-22 would never have been given for us. Of old, it was written of the church, "Surely I am become rich, I have found me wealth: in all my labors they shall find in me no iniquity that were sin." Hosea 12:8. Self-satisfied, working out the theory that the way of man is in himself, the church anciently continued on until it was written, "Israel is an empty vine, he bringeth forth fruit unto himself." They dropped God out of their lives. Said the prophet, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

Messiah meant nothing to them, only as they could make Him fit into their idea of things. And when

Messiah came, He likened them to the fig tree that bore no fruit. They were cumberers of the ground. When, in His parable of the vineyard, He asked them the question, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" they replied, unwittingly condemning themselves, "He will miserably destroy those wicked men." And that self-satisfied people, that people who were represented by the Pharisee of the parable, who prayed, "God, I thank Thee, that I am not as the rest of men, . . . or even as this poor publican,"—that people, the professed church of God, had so put God out of their lives, that they put to death the Son of God, for whom they professed to be looking.

We come to our day—the day again of a great profession. And everywhere we find that God is being left out of religious living. Because science (so called) cannot harmonize God and His precious word with its speculations and theories, the scientist is enthroned as the very acme of erudition, and God and the Bible are the subjects of insolent and contemptuous treatment. Again we witness the folly of that course planned by Satan under the slogan that the way of man is in himself.

And what of the church? What of the remnant people? Only the cross of Calvary, in our constant contemplation of it, will keep us from this fatal error that it is in us to direct our steps. This constant contemplation of the cross of Calvary will mellow the heart; it will take all the pride and self-satisfaction out of the life; it will cause us to distrust self. In a distracted and doomed world, it will cause us to place our hand in the nail-scarred hand of the Christ of God, and lead us, in childlike confidence and trust, to accept the leadership of the Lamb of Calvary. This will mean quiet and restfulness in a world of trouble.

"A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might."—"Steps to Christ," p. 75.

Shall we not give heed to the prayer of God's prophet: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." And may we, like Jeremiah, plead in all humility of heart, "O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing." Jer. 10:23, 24.

The Bible Record Versus Evolution

BY M. L. ANDREASEN

THE making of this world and the events of the first six days of time are indissolubly bound up with the week of seven days. The week is not an astronomical measure or unit of time as the month or the year. There is nothing, as has already been stated, that accounts for the unique period of seven days, except the command of God. Accept it, and all is clear. Reject it, and the origin both of the week and of the Sabbath remains a mystery.

The Bible knows nothing of evolution. What it has to say of how things came to be is summed up in these words: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Having blessed and hallowed the Sabbath, God commands: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Verses 8-10. In these verses are summed up all we know of how the week and the Sabbath came to be. They both originated in God's example and command. God worked six days and rested the seventh. We are commanded to do likewise. Let it be repeated: God's example and command are the only reasons for either the week or the Sabbath.

We suspect that the enemy of God had in mind more than one thing when he invented the hypothesis of organic evolution. The theory was not propounded first by churchmen and devout Christians, but rather by skeptics and atheists. While it is not our purpose to discuss the theory of evolution here, it may be well to sum up some of the evils for which it is responsible. The list, while not long, is formidable.

Evil Results of False Teaching

The consistent evolutionist cannot in any real way believe in the first chapter of Genesis. If he tries to adjust the six days there mentioned to six long periods of time, he must of necessity do the same to the seventh period. But in doing so he does violence to so many accepted facts, that it seems much more consistent to reject entirely any notion of establishing any harmony between the account in Genesis and the theory of evolution. The attempt at establishing such a harmony originated with those who would like to believe both in evolution and in the Bible. But such a position is untenable. A man cannot believe in evolution and also in Genesis. He must give up one or the other. There is no middle ground.

The consistent evolutionist not only cannot believe in Genesis; he cannot believe in the Bible as in any way inspired above that of other masterpieces of literature. No one denies that Homer's "Odyssey" is one of the master epics of antiquity. No one denies that it ranks far above the common poems of the time. On some such basis the evolutionist may place the Bible,—and many do,—but he cannot accept it as a divinely inspired book far above any other work in the possession of mankind. The reason for this will become clear as we proceed.

The consistent evolutionist finds no use for a Sav-

our. He cannot accept Jesus Christ as the one mediator between God and man, through whose name we shall be saved. The true evolutionist cannot accept a "fall." It finds no place in his program. Man did not "fall," in the Genesis meaning of the term. Man is on the upgrade. He began very low and is constantly climbing. So far from "falling" is he, that many declare that if man ever "fell," he fell upward. No, the evolutionists cannot believe in a "fall." They believe in the exact opposite. The very notion that man fell, that in many respects he is growing worse and worse, is entirely inconsistent with their doctrine. They could believe in it only as they give up their belief in evolution. The two do not harmonize. Evolution does not provide for a "fall."

Some have tried to harmonize evolution and this phase of the Bible by saying that in any progress there are periods when for a short time there may be retrogression, and that evolution, therefore, may include some such thing as a fall, though only as a passing phase and of short duration. But the fall of Genesis is not so small a matter. It is all-important, and that about which the whole scheme of salvation centers. And the important thing about the fall is that if there is no fall, there is no need of a Saviour. This is consistent. Therefore, the consistent evolutionist has no need of a Saviour. Evolution does away with Christ.

A Serious Dilemma

The writer well remembers a series of lectures given in a certain university, dealing with evolution. The lectures were extracurricular, and attendance was optional. Many students attended, and a great interest was manifested. The lecturer was a learned scientist, one of the professors, and there is no reason to believe, that he was not what the world considers a good man. Questions were in order, and many were handed in, and some were propounded from the floor. Toward the close of the series a question was asked from the floor that evidently perplexed the lecturer much. It was the question here discussed, namely, if the theory of evolution accepts a fall such as is described in the book of Genesis. The lecturer paused, leaned on the desk, placed his hands over his eyes and remained silent for a considerable portion of time. When he spoke, he stated that he was perplexed in regard to the answer, as he did not wish to disturb the faith of any. However, as the question had been asked, apparently in good faith, he could answer it honestly only in the way it appeared to him. He then went into a somewhat lengthy answer, the substance of which was that evolution cannot admit of a fall.

As he finished, another student arose and asked if there would be any need of a Saviour if there were no fall. The lecturer then admitted that this was the real question he had feared, and that he had hoped no one would ask it, though he knew that it would logically follow from the preceding one. He then stated that he was a Christian, that he held office in the church, and that he believed in Jesus Christ as his Saviour. However, he would have to admit that from the viewpoint of the consistent evolutionist there could be no need of a Saviour.

We believe this position to be consistent. If man

is subject to nature; if there is a steady progress from mollusk to man; if all nature moves forward, and man with it; if he is prey to forces beyond his control, then of course all men, good and bad, are on the same road to the same destination, and there is no need of any Saviour to rescue those that cry for help. *All* will be "saved," none more than any other. *None* will be "saved," for no salvation is needed. All, bivalve and bishop, are on the road and will arrive. No repentance, no conversion, no sorrow for sin, is needed. Inevitably and irresistibly all are carried along. None can resist or exercise choice.

Such teaching is, of course, destructive of faith, of religion, of belief in a personal God. The Bible becomes meaningless, its promises mirages, heaven a false hope. The Holy Spirit ceases to be the third person of the Godhead, the Son is no longer a Saviour, the Father is an absentee landlord. Prayer is a hollow mockery, answer to it a delusion, study of the Scriptures a waste of time, holiness a striving against fate. Virtue becomes no better than vice, and cessation of sin of no value.

We can thank God that evolution has not as yet borne its ultimate fruit. We can thank God that there are inconsistent evolutionists who have not as yet gone the whole way and who may yet be brought to see their error. But all these evils are inherent in the teaching, and Christians should know it and take warning. There are few errors fraught with greater harm to Christianity than the popular teaching of evolution. Christians should shun it.

Present-day Behavior

It cannot be said that the world morally is in a good condition. From the Christian viewpoint at least, conditions are deplorable. We cannot escape the conclusion that the teaching of the theory of evolution is responsible to some extent at least, and perhaps even to a large extent, for conditions as they are. There are differences of opinion as to what constitutes morality and what is socially accepted custom. Many of the "moderns" claim that the changes which have come over the world the last few years are for the better. To this we cannot agree. But though there may be

differences of opinion as to the desirability or undesirability of modern behavior, there is no difference of opinion in regard to the fact that a change of some kind has come about, and that standards and conventions have materially changed.

To the Christian this appears definitely to be for the worse. While sin and immorality always have flourished, it does not appear possible that a time could ever have been when immorality and crime in general were more widespread or more generally condoned. Statistics vary, but it seems to be an accepted fact that young and old have lost the horror which a decade or more ago was associated with certain social sins. It is not only that behavior has changed, but men's thinking has changed. That which was once considered sin is not considered so any more. This we consider vital and important.

For these conditions we believe that the teaching of the theory of evolution is to a great degree responsible. Men cannot be taught for decades and generations that they have descended from animal ancestry, that the whole world is on the upgrade and that all will come out well, that sin is only a passing phase which men will outgrow, without such teaching influencing both their thinking and their behavior. What can be more natural than to think that if we have descended from the brutes, we are not entirely responsible for our animal behavior? When such thinking becomes common, it is apt to result in a lighter estimate of sin. This again will affect behavior, and thus a vicious circle is begun of which we today see the partial but not complete results. The world is apparently doomed to witness a complete demonstration of what men will do without God and in defiance of His word.

The antidote to these conditions is a firm belief in the God of Genesis I, the God who in the beginning made the world and all that is therein. This, God in the beginning created in six days, and rested the seventh day. This explains both the origin of the week and the origin of the Sabbath. The third angel's message is a protest against the prevalent destructive theory of evolution with the concomitant deterioration of thinking and behavior and the eventual rejection of God.

The Love of Money

BY G. A. ROBERTS

"The love of money is the root of all evil." 1 Tim. 6:10.

"Having food and raiment let us be therewith content." 1 Tim. 6:8.

"Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, . . . that they do good, that they be rich in good works, ready to distribute, . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

"The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another."—*"Patriarchs and Prophets,"* p. 534.

The above scriptures and the statement from the Spirit of prophecy unmistakably teach that escape from

evil and laying hold on eternal life can be accomplished only after the love of money, in whatever degree it may exist in the heart, has been fully overcome. These same scriptures point the way of escape from the love of money. "These drafts were made by God upon the people for their own good, as well as to sustain His service."—*"Testimonies,"* Vol. IV, p. 468.

"Our Redeemer, who knew man's danger in regard to covetousness, has provided a safeguard against this dreadful evil. He has arranged the plan of salvation so that it begins and ends in benevolence. Christ offered Himself, an infinite sacrifice. This, in and of itself, bears directly against covetousness and exalts benevolence.

"Constant, self-denying benevolence is God's remedy for the cankered sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death."—*Id.*, Vol. III, p. 548.

There can be but one purpose in God's financial plans for us, and that is that money, the love of which is the root of all evil, may become a medium by which to express our true love to God.

To pay an honest tithe is to walk with God. The payment of back tithe redeems the years that the cankerworm hath eaten, and converts the past into a walk with God.

The love of money is diametrically opposed to every principle of the gospel; therefore, it must be wholly eradicated before the gospel can do its office work in the human heart. This being so, the question of our attitude toward money becomes one of deepest spiritual import, and ceases to be of a commercial or merely financial nature.

"Among church members 'in good and regular standing,' there are, alas! many Achans. Many a man comes stately to church, and sits at the table of the Lord, while among his possessions are hidden unlawful gains, the things that God has cursed. . . .

"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon His people."—"Patriarchs and Prophets," p. 497.

What we do with our money has a bearing on our lives. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom," indicates man's reaction to our liberalities. "Bring ye all the tithes" and "I will . . . pour you out a blessing," indicates God's response to proper use of money by us. The final experience of Ananias and Sapphira indicates the fruitage of the love of money. The lesson of Elijah's servant who ran after the man and took

goods, the soldiers at the cross, Judas, the perverted judgment of scribes, priests, prophets, and kings, the bartering of our Lord Himself for thirty pieces of silver, show what the love of money will do for one. "Judas knew how anxious they were to obtain Jesus, and offered to betray Him to the chief priests and elders for a few pieces of silver. His love of money led him to agree to betray his Lord into the hands of His bitterest enemies."—"Early Writings," p. 166.

The rich man whose barns could not hold the blessing, the money-changers who made of the temple a den of thieves, Felix who hoped that money would have been given him of Paul, the daughters of Zion who turned harlots for money; and many others whose cases might be cited, show clearly that every species of evil under the sun, in every stratum of society, has been committed for the love of money. "The love of riches makes men selfish, exacting, and overbearing. Wealth is power; and frequently the love of it depraves and paralyzes all that is noble and Godlike in man."—"Testimonies," Vol. II, p. 682.

On the other hand, on the occasion of deep movings of the Spirit of God on human hearts, it seems the fruitage is a response of sacrificial giving on the part of those who are so blessed. The Old and New Testaments are replete with instances of this. The building of the temple and the day of Pentecost are examples.

Man's attitude toward the use of money or property values, is what makes the real difference in the sight of God. If men love money, they have within themselves the root of all evil; if they dedicate it to God, it becomes holy and sacredly uncommon.

What shall be our attitude toward this tremendously important subject! Shall it be one of indifference and consequent ignorance, or shall it be one of heart searching resulting in intelligent spiritual growth?

The Place of Safety

BY ERNEST LLOYD

We hear a great deal today about safety measures for the welfare of young and old. As far back as history goes we have the story of how men have endeavored to safeguard themselves. Their means of protection range from coats of mail to dugouts deep in the ground covered with many feet of concrete and steel.

When the Covenanters of Scotland were driven from their homes into the mountain fastnesses, one small company seeking safety from the dragoons found refuge in a cave far up a ravine among the mountains. They accepted this retreat as the best protection to be found, and although they knew that they were not altogether safe even here, their confidence was not in the earthly rock, but in the Rock of Ages, in whom they had always trusted, and who had never failed them. They remembered the promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He is my refuge and my fortress."

Making themselves as comfortable as possible, they ate their cold supper and lay down in their cloaks to get such rest as they could under the circumstances. As they slept, a spider dropped from the top of the mouth of the cave to the ground below and made the first strand of a web across the opening. Back and

forth it ran, then round and round, weaving a silken fabric so fragile that a stroke of a finger would destroy it; yet this web furnished a better protection to the sleeping wanderers than a wall of solid stone.

Morning broke, and as the light appeared, a company of soldiers with their guns and sabers crept stealthily up the mountainside among the trees and rocks, searching for the fugitives who had been asleep in the cave and who were now shut in by the spider's slender web.

They came to the mouth of the cave and, thinking they had perhaps found the retreat of those they sought, were about to enter. Suddenly the leader stopped, and the quiet watchers within heard him say to his companions: "There is no use taking time to search here. The mouth of the cave is covered with a spider's web. They would surely have broken it down if they had entered." So they passed on, leaving those who dwelt in the secret place of the Most High abiding in safety under the shadow of the Almighty's wing. Great rocks would have been rolled away; walls would have been scaled or broken down; but a spider's web was a perfect protection to those who were in the keeping of God.

Safety measures are sensible. It is well to take

all precaution against disease and danger. It is well to choose right ways and to guard ourselves from sinful things. But it is most important first of all to put ourselves in the hands of God; for then,

though every contrivance that we can conceive has failed, we can still have peace because we have made the Lord our refuge, even the Most High our daily habitation.

Christian Unity

BY I. C. POUND

FROM the wonderful prayer of Christ recorded in the seventeenth chapter of John, we may learn how to estimate rightly the value of unity among the members of the church. Jesus knew of the soul anguish and of the physical torture through which He must soon pass, for He had spoken to His disciples concerning this. If ever our Saviour could have justly given thought to His own need, He could have at that time. But the need of His followers, even in that crisis hour, was the compelling burden of His petition. His urgent appeal was, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17:21. In view of the circumstances under which this earnest plea was made, we are led to believe that oneness of faith and action on the part of the members of the church was regarded by the Master as being of first importance. By the example we give of being of one accord and of one mind, will the unbelieving world be convinced of the power that is in the gospel of Christ.

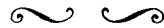
It is evident that Christian unity is impossible except there be agreement among believers as to the doctrines of the word of God. Recognizing this, the apostle Paul has admonished, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, . . . that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Those who belong to the remnant of the church have abundant reason for thanksgiving in the fact that there exists among this people a unity of faith and teaching not present among any other religious body. The prayer of Jesus is to meet its fulfillment through the proclamation of the message of Revelation 14. From all the nations and tongues of earth, the Lord is calling out a people who will "keep the commandments of God, and the faith of Jesus." The greatest practical demonstration of Christian unity that the world has ever witnessed is reserved for this closing generation, when men of every clime and nationality will be one in Christ Jesus.

But Christian unity involves more than being in agreement with our fellow members in belief and teaching. It includes harmony of action as well. We have reason to believe that when the children of Israel first drew near to Canaan, there existed among them agreement in the matter of doctrine. All had received thorough instruction in the law of God, and all had promised obedience to its requirements, but in action and service they were divided. Some said, "Let us go up at once, and possess it; for we are well able to overcome it." Others said, "We be not able to go up against the people; for they are stronger than we." Num. 13:30, 31. There were those who desired to move forward, while others were as fully determined to go in the opposite direction.

In such a divided state, they were unable to possess the land. They were put through a period of forty

years' training to eliminate this fault. Many and varied were the experiences through which the Lord sought to make them one in service. At the conclusion of this wilderness training, came the day of examination. In the overthrow of Jericho God provided a rigid test to see if the children of Israel had learned the necessary lesson,—unity in service. *All* the men of war were to march around the city once a day for six days: on the seventh day of this strange attack they were to march around the city seven times. Not one word was to be spoken during all this period of marching. Not until they had completed the seventh march around the city, on the seventh day of this procedure, were they to shout. Then at the signal of the trumpets, *all* were to shout together. The Israelites had learned their lesson. They all followed the instruction divinely given. The hindering wall fell down; they possessed the Promised Land, but not until they became united in service as they were in belief.

The experience of Israel has its counterpart in the work of the church today. We are told, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—"Gospel Workers," p. 352. From statistics such as we gather in our Ingathering, and other missionary endeavor, it is evident that as a people we have not yet entered fully into the experience of united service such as was required of Israel, nor have we yet entered into the full possession of our promised heritage. There are Jerichos in every conference about which the walls will remain until all our forces are united in the purpose of extending the work of God. When we become fully united in service, the message will be quickly finished in all the earth.



The Pearl of Great Price

BY DONALD F. HAYNES

CHRIST is the pearl of great price. The Lord Jesus is a gift to the human race. In exchange for this gift we are required to give up nothing that is of any value. When He is received into the heart, only our sinful nature need be given up. He says, "My son, give Me thine heart." And there is nothing of any value in the human heart. While Jesus was given freely for sinners, He is received at the cost of self.

So in exchange for that which is worthless and sinful He gives purity, righteousness, all the treasures of wisdom and knowledge, and in the end, eternal life. Jesus died in our place that we might live in His place.

To hold out against receiving this matchless gift is to deny oneself the greatest treasure in God's universe.

THE WOMAN'S PAGE

EDITORIAL NOTE.—Two weeks ago we published on page two of the REVIEW an appeal to the womanhood of the church. This appeal was directed particularly to the wives of our ministers and church elders, to the teachers in our colleges, academies, and church schools, and to the wives and mothers in the home. A great responsibility is thrown upon those occupying these positions. It is for them to exemplify in their daily lives and teaching the principles of this message. They are looked upon as examples as relates to dress and personal adornment. What they do in their own homes in the way of social entertainment is copied by the younger members of the church.

From sisters occupying responsible positions have come to us several letters which we hope to publish on this page.

The first letter which comes to us is from the wife of a college president.

DEAR EDITOR OF THE REVIEW:

I want to let you know how timely and helpful was your recent Heart-to-Heart talk in which you made an appeal to the womanhood of the church in regard to worldliness in dress and pleasure seeking. It certainly has aroused me to "stop, look, and listen," as it were, and to take an inventory of myself. It is so easy for worldly ways to creep in almost imperceptibly, and for us to take on the color of the world around us. I do want to keep pure and unspotted from the world, and since reading this article, I have resolved to guard with more diligence, to be sure that in dress and deportment, I, as a wife of an underleader, may be exemplary before the young people with whom we are working, and as a mother may always put in practice what I endeavor to teach my children, that I may not be a stumbling block to them.

From experience, I know that our young people are strongly influenced by our leading sisters in their dress and in whatever they do. I have known them to refer to a certain minister's wife in order to excuse themselves for purchasing some extreme style in dress. And I have heard them point out that a leader's daughter was allowed to dress in an extreme style, also to take part in questionable amusements. These things are embarrassing to meet, but we must not make excuses. If we do, then the standards are at once lowered.

The rapidly increasing number of church members using make-up,—rouge, lipstick, eyebrow pencil,—plucking the eyebrows, or dressing the hair in extreme modes, is deplorable. Make-up is artificial, unreal, and in many cases disgusting, and it is farthest from the treatment that will perfect the image of God in the countenance. To my mind, the true beauty treatment is from the inside, in two ways, namely, healthful living, and a heart that is in tune and in companionship with God. How much more attractive is a natural face that expresses the sweet contentment of a life hidden with God than the artificial effect of make-up!

One day, not very long ago, one of my children

came in and said, "Mother, Miss Blank is not an Adventist any more." Upon being questioned as to why such a conclusion had been reached, the answer was, "Well, I know she has left the truth, because she has her eyebrows plucked, and she's using rouge and lipstick." I knew that this former teacher was still a church member, at least I was quite sure that she was; so I explained that while I felt her course was wrong, as did others, yet there were some who seemed to see nothing wrong in it. The child seemed to be quite disappointed to think that people doing these things could still be good Adventists. How I wished I could have said, "No Seventh-day Adventist uses make-up, or plucks the eyebrows." I do believe that if we are purified among the remnant people, we will have to turn aside from all these things.

Speaking of dress, a few months ago I saw a young Adventist girl, in front of an Adventist audience, wearing a formal dress which so completely clung to, and revealed, the form, that I blushed for shame every time she made herself conspicuous. I am sure that if mothers and daughters realized that Satan is the instigator of these costumes, to promote and increase immorality in his last great drive, especially among believers, they would never choose these extreme styles. I really think there is a wide variety of dresses from which to choose,—simple and modest, which because of their simplicity are in reality much more beautiful.

Now I see that I have rambled on and made this note more lengthy than I ever intended it to be when I sat down to write. While I have mentioned only one phase of your article, it is not because I do not feel that every word of it is just what we need at this time. I want you to know that I for one respond most heartily to it all. May God grant that it may be the means of awakening us all, as mothers in Israel, as wives of leaders, or teachers, or whatever we be, to rise up and take a decided stand against these inroads, and stand as one to defeat Satan's purpose.

Very sincerely,

* * *

"God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, and if they would put to a right use the talents they already have, their efficiency would be greatly increased. If the time they now spend in needless work were devoted to searching the word of God and explaining it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. . . .

"Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned to be worthy of notice; but He who gave them to His disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver."—*Testimonies*, Vol. IV, pp. 630, 631.



Lessons From the Life of Wesley

THE name of John Wesley is one of the best known in modern religious history. This year Methodists everywhere are celebrating the bicentenary of the experience in Wesley's life that is generally considered as marking the turning point in his career. This is known as the Aldersgate Street experience. It occurred in May, 1738. Previous to this Wesley had engaged for some time in preaching, but according to his own testimony in the diary he kept, he failed to enjoy that measure of spiritual power and satisfaction to which he felt that the Christian was entitled according to the Bible.

The story of the Aldersgate Street experience is very brief and very simple. In his diary he tells us that he attended a prayer meeting on the night of May 24, and that the minister read from Luther's commentary on the book of Romans concerning faith and confidence in God's grace. In the midst of this reading, said Wesley, "while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ alone for salvation; and an assurance was given me, that He had taken away my sins, even mine, and had saved me from the law of sin and death."

One Small Incident Affects Whole Life

It was from this point that Wesley dated his fervent evangelical program that never abated until his death. As one thinks of the mighty work accomplished by Wesley, one is impressed that certain lessons ought to be drawn from his life. Of all the remarkable things about this unusual man, nothing is more impressive than this, that one seemingly small incident in his life could have meant so much to him in all future years. And that leads us to further closely related thoughts. It was not at some great impressive gathering, with an eloquent and nationally known minister preaching, that Wesley received the mysterious experience that was to affect all his afterlife. Instead, it was at a prayer meeting where the minister presiding was not even sufficiently well known to have his name come down to us in the record. Nor was this unknown preacher engaging in a burst of eloquence that would sweep the hearer off his feet. Instead he was simply reading from the writings of another. Yet God used a humble prayer meeting as the setting in which to bring to Wesley's heart that experience that was to prepare him for a long and powerful ministry.

Encouragement for Local Elders

All this should bring strength and encouragement to that army of faithful local church elders who are oftentimes with fear and trembling seeking to fulfill the responsibilities that are theirs in leading out a company of believers in religious worship. Perhaps they may feel altogether unqualified. They have had little technical training. They know nothing of the gift of oratory, perhaps. Indeed, they may have to

resort to reading from the works of others when conducting a religious service. If you, as a local church officer, have been confronted with such an experience, and are tempted to discouragement, remember the mighty experience of Wesley at the Aldersgate Street prayer meeting.

It is not possible to read of this experience of Wesley's without being impressed anew with the mysterious way in which God's Spirit works on human hearts. Previous to Aldersgate, Wesley might very properly have been described as a good Christian. But there was this difference between him and many others who might thus have been described—he was not content with his Christian experience. He sought to know the will of God more perfectly. He was ardent and earnest in his study of the book of God. On that very morning of May 24, he had arisen at five to study his Bible. Thus while there is truly a great mystery in the workings of God's Spirit at unexpected moments in men's lives, there is often to be found in the habits of an individual a partial explanation. The man who is not content with his present Christian experience, who is constantly calling upon God for more light, and who rises in the early morning hours to ponder the words of Scripture, is surely preparing his heart for the workings of God's Spirit in a larger way than is possible with most of our poor hearts.

An Arresting Question

The arresting question for us in reading such an experience is this: If God was willing to give to Wesley a double portion of His blessing, would He not be willing to give the same to us today? The answer of course is evident, not simply because God is no respecter of persons, but because we do see from time to time in the life of some fellow Christian the evidence of a deeper experience. The Scripture applies here as in other connections, that if we seek, we shall find; that if we ask, it shall be given unto us. But our seeking must not be of a passive, apathetic nature, a mere willingness, for example, to listen to the regular church service, or simply to study the assigned Sabbath school lesson, most proper as these are. There must be an active, diligent, unceasing seeking out after God, both in Bible study and in prayer. There must be more time spent in thinking on the things of God than on the things of this world. We doubt if Wesley had much time to indulge in the secular literature of the day.

A Great Work by One Man

As we look beyond Aldersgate to the mighty work accomplished by Wesley, we are amazed that one man could do so much. As with the Aldersgate experience, so with the results of his long life of ministry, there is an element of mystery. We cannot altogether explain the results by natural means, nor should we of course even attempt to. Wesley's activities were in the field of the supernatural and had to do altogether

with spiritual rather than material things. However, there is a human side to it. While it is true that no genuine advance can be made in behalf of God's kingdom except as the power of God works through men's lives, it does not follow therefore that we may take our ease, complacently looking to the Lord to work miracles of transformation on other men's lives. There is a certain combining of the human with the divine. We are to be workers together with God. These words of Paul's are no mere figure of speech, as he proved in his own long, arduous life. Even so with Wesley. It is said that he traveled two hundred and forty-five thousand miles and preached over fifty thousand sermons. To a friend he wrote: "I love a comfortable room, a soft cushion; but where is my zeal if I do not trample these underfoot to save one

soul? Leisure and I have taken leave of each other; I propose to be busy as long as I live."

A man who has had his heart "strangely warmed" and who has added to that experience a life of ardent, unremitting endeavor for God, can indeed expect to see some very real and substantial results at the end of life's journey. We often bemoan the fact that some energetic workers lack a deep spiritual experience, and well we may bemoan it. But there is something equally tragic, and that is the kind of person who testifies fervently of the deeper experience that he has received, but who fails to go forth as a flaming, untiring evangel of God to bring that experience to others. We need the combination of experience and labor. Then will our own experience be strengthened and others be blessed as a result.

F. D. N.

"By What Authority"—Part II

Implementing a World Work

We are living in the most remarkable century of all history. Life has taken on a new impetus. In the short space of a few years we live many lifetimes. New knowledge, new vistas, new opportunities, have been opened before the people of this generation.

We can now explore earth's remotest regions with apparent ease. We can delve into the glories of the heavens, and plumb the depths of the sea, and learn far more of the wonders of God's creation than the ancients ever knew.

Man spans the earth with his voice in a fraction of a second, and whirls round the world in less than four days. The leviathans of the sea take us in comfort across the oceans. The mighty eagles of the air carry us swiftly from place to place.

More of nature's secrets have been unlocked in this generation than in all the generations previous to this. Man has harnessed the lightning and the waterfall, making them obey his will.

What a mighty, throbbing, restless age this is! The hurrying crowds rush on, seeking pleasure, abundance, and security, but finding no complete assurance and satisfaction. Never was there a time such as this. But what does it all mean?—these mighty changes taking place, this intense activity.

Work to Be Finished Quickly

We can find no satisfactory answer outside the book of God. The day of last things has come. God has waited long to finish the work of redemption. He has declared that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

To the prophet Daniel were revealed scenes leading up to the last days. To him God said, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

That which we now see in fulfillment of these words is an evidence that we have come to that time when God is to do a quick work in the earth. He is now preparing the implements with which to do this work.

The change which has been brought about in our age through the fulfillment of this prophecy is most significant. It is no happenstance. It represents de-

liberate planning on the part of One who can control the minds and wills of men.

How can one explain the fact that many of the fundamental laws of nature were known to men previous to this generation, but were not fully put into use by man until this our day? Men of other days were as bold and as intelligent as any today. Every generation has had its mighty minds. It seems, however, that to the men of this time has been given added light. Barriers have been broken down. The curtain between the world of man and nature has been turned aside by some mysterious hand.

An Age of Great Progress

From the year 1000 A.D. to 1700 A.D., seven centuries, only 861 important scientific discoveries were made. By the close of the eighteenth century 1,034 more important discoveries had been made. But we find the inspired minds of men in the nineteenth century making 4,937 important scientific discoveries!

In the matter of mechanical and technical inventions we find that from the year 1000 A.D. to 1700 A.D. only 383 inventions were made. In the eighteenth century alone 519 inventions were developed. But note! In the nineteenth century the keen minds of this quickened age brought forth 3,477 inventions! (See "Social and Cultural Dynamics," by Sorokin, pp. 204, 205.)

How mightily God has intervened to implement a work that must be done in haste and must include the whole world. How could men have hastened with a message of warning from nation to nation and from city to city when it took months to span the oceans, and when days and weeks were spent going from town to town?

Still another change of remarkable importance has taken place. Not only has the knowledge of material things been increased, but God has stirred up the minds of men in regard to spiritual things. The Bible which for centuries was a chained book has in one generation become the best known and the most widely read book in the world.

The story of the translation and circulation of the Bible reveals the wonder-working hand of God, preparing another implement for the use of His messengers. George W. Brown of the American Bible

Society, speaking to the students of the Theological Seminary a few weeks ago, rehearsed this story in his most illuminating and interesting lecture, "And Now in a Thousand Tongues."

Quoting Wesley's song,

"O for a thousand tongues, to sing . . .
The glories of my God and King,"

Doctor Brown stated that in 1937 the one thousandth language was added to the rapidly growing list of languages and dialects into which the Bible or portions of it have been translated.

A Thousand Tongues

The Bible had been translated into less than twenty languages before the invention of printing in the middle of the fifteenth century. That invention, however, gave little stimulus to the translation and circulation of the Bible. By 1800 the Bible had appeared in only seventy-one new languages and dialects. But, now note, in the next thirty years the Bible was translated into eighty-six new languages, sixty-six of which were outside of Europe. It was in this period that the great Bible Societies were organized.

Thus we see that up until the beginning of the nineteenth century the Bible had been translated into less than 100 languages and dialects. Since that time the Bible as a whole or some portion of it has been given to peoples speaking an additional 900 languages and dialects.

Doctor Brown made two significant statements. One was, "The Bible is not by the will of man, but by the will of God." The other was, "Christianity has discovered that the Bible is necessary for the whole world."

True indeed are these words. The God of the Book has had His eye on a people who would carry the Book in the fullness of its teaching to the whole world. The hand which sheltered the Book through

the Dark Ages and through the revolutionary period which followed was suddenly lifted in the nineteenth century. The two witnesses which had prophesied "clothed in sackcloth" then stood upon their feet, and began to run through the earth as mighty messengers for God.

Thus were the people who were given a world task equipped for the work. Today in a thousand tongues God is speaking to hearts. The way has been prepared for the messengers of the Lord.

Highways for God's Messengers

Isaiah saw this day when he declared, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40:3-5.

How wonderful to live in a time of fulfilled prophecy, and to be among the people through whom the glory of the Lord is to be revealed, so that all flesh shall see it together.

Mountains are literally being leveled, the rough places are being made plain, and highways are being laid out in the desert, that the way of God's messengers might be prepared.

The marvelous engineering feats of these days, the miraculous inventions for rapid travel, communication, and printing, have not come to pass in order that men might be enriched thereby, but to implement a people for a world task.

The day of the Lord is at hand. The facilities for a quick work have been developed. A hand of authority is thus seen ordering affairs in preparation for giving the advent message. Let us next note how mightily God has worked to make way for the message to be given in all lands.

F. L.

A Precious Promise

THERE are many, very many precious promises in the Bible, and practically all of them are for every one who by living faith makes them his own, yielding gladly to all the conditions, expressed or implied.

There are in the Scriptures no unconditional promises. For example, in Revelation 22:17 we read: "Whosoever will, let him take the water of life freely." Observe that there must be the sincere desire.

In 2 Corinthians 8:12, we read these words: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." It seems that in this case the apostle was speaking of gifts of material things, or the yielding up of the human will to the divine. There must in either case be "first a willing mind," that is, a fixed purpose to yield continuously the heart, the mind, the will, to God.

In the gift of His Son, God gave all that man might be saved. In return He asks that you and I, dear reader, may in deed and in truth become the beneficiaries of that salvation. This is expressed very clearly in the words of the gospel commission, which our Lord gave to His disciples, and to us through them:

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

These words of precious promise should be most dear to every Christian heart. True, Christ spoke to His disciples, but His words are as truly addressed to you and to me, if we are truly His.

Observe what is bound up in the promise, "Lo, I am with you . . . even unto the end of the world." How could this be? Surely not literally, bodily, for, having been made flesh, having taken upon Him humanity, having become truly a member of the human family, Christ could be in only one place at any given time. How then could He be with them and at the same time be with the Father in heaven? The answer is not far to seek. The Saviour, while bodily with the Father in heaven, is by the Holy Spirit with every true believer upon the earth. That this is true is made very clear in John 16:7-14:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I

depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

To question these words is to cut ourselves off from that personal communion with our bodily absent but spiritually present Lord that is essential to personal, everyday, everyhour victory in our warfare against sin.

The gospel commission, quoted from Matthew 28: 18-20 in the beginning of this study, comes to every one who accepts the gospel. The word of the Master to each believer is, "Go work today in My vineyard." That was the Master's word when bodily here upon this sin-cursed earth, and today in the very closing words of the Revelation there come to every one of us these words from the Master Himself:

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:16-20.

O that every one who now reads these words might from the heart respond to this solemn warning and entreaty, in the very words of the beloved apostle himself, "Amen. Even so, come, Lord Jesus."

The sands of probationary time are running low in God's great hourglass. We are living in the time of the investigative judgment. When will your name, dear reader, and mine, be called? Are we ready? How true the words that we sometimes sing, "There's danger in delay." Knowing the truth is not sufficient: we must live the truth, exemplifying it in our daily lives, being sanctified by it, and by godly lives—lives of service, winning other souls to Christ. The Lord of the harvest expects us all to come, "bringing our sheaves with us."

C. P. B.

Incidents From Brazil—the Sabbath Found by Bible Alone

FROM A. C. Harder, of Brazil, South America, came the following report of the way in which one company of believers came to the faith along the far inland frontier of Brazil's southernmost state:

"Some years ago, in one of the frontier towns of Rio Grande do Sul, Brazil, a man became sick, and during his illness desired a good book to read. Having none of his own, he inquired of friends who visited him for some good book. One of them told him of an old book that had been left in his house a few years before by a family that had moved out. The book was brought to him, and behold it was a Bible, the word of the living God!

"This poor man read the Bible and found Jesus Christ and His message for this time. He began to observe the Sabbath, not knowing that there was any one else in all the world doing so, until last year, when one of our colporteurs canvassed his town and visited his home. He was overjoyed when he learned that there were many thousands in the world who were living in harmony with the teachings of the Bible. Today he has a company observing the Sabbath."

Yet, again, and in still more remote regions of inland Brazil, J. Meier found a group who began to keep the Sabbath through reading the Bible alone. Of the journey through the jungles to reach these people, our brother said: "It is interesting to talk about lions and tigers, and other wild beasts, but when one has to sleep in places where they prowl, one wishes they were a long way off. At the end of the fourth day we were glad to find the new Sabbathkeepers—three families who through reading the Bible two years ago, were convinced of the Sabbath truth. They were very happy to have us visit them and instruct them more fully in the points of our faith. They decided immediately to obey the truth, and are now awaiting with earnest longing the day when they can be baptized."

These experiences show how the Lord is searching out honest hearts far beyond the frontiers of our work. God alone can tell how near the gospel message even now is to reaching "the uttermost part of the earth."

W. A. S.

Behold, the Bridegroom Cometh!

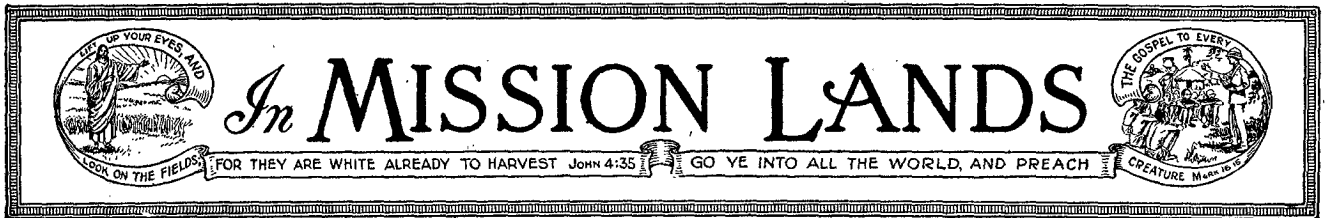
BY B. M. GRANDY

WHEN Jesus sweat cold drops of blood
In dark Gethsemane,
We read that His disciples slept,
And wonder—could it be
That men should sleep at such an hour,
While prayed their Lord, and wept,
While God in heaven bowed His head,
And angels vigil kept?

The midnight cry rang loud and clear,
"Behold the Bridegroom bright!"
Ten sleeping, drowsy virgins rose
To trim their feeble lights.
The oil was low, five had enough,
But not a drop to spare;
The Bridegroom tarried, five dim lamps
Went out in sad despair.

Again the watchman calls aloud,
"Eternal day is near!"
And millions, locked in slumber deep,
Heed not, with joy or fear.
Alas! how sad that men should sleep
Mid danger dark and rife,
Arouse, O sleeper, heed the cry!
Awake to endless life!

The time is ripe when men who know
The times in which they live
Should rouse from slumber, trim their lamps,
And God's last message give.
The final judgment hastens on,
The summons soon will ring
When those who heed the cry to wake
Will enter with their King.



Antillian West Indies

BY FRED I. MOHR

God has truly wrought a wonderful work among the peoples of the Greater Antilles and the Bahama Islands. As one travels from island to island and meets with our people in the different churches year after year, he always sees new faces. These people are faithful Adventists and carefully guard the seventh-day Sabbath. It seems to me that the people of God in the West Indies are much more careful regarding Christian living than many in the homeland. Those of us who go out to the mission field cannot help noticing this difference. The angels of God certainly take note of every act—good or bad. How careful we should be every day, that when these heavenly messengers set down in their books our words and acts, they may make up a good report!

Our union consists of the following fields: Bahama Islands, Cuba, Haiti, Jamaica with its dependent colonies, Dominican Republic, and Puerto Rico. There are three major institutions: the West Indian Training College in Jamaica; Colegio Adventista in Cuba; and College Verticres near Port au Prince, Haiti. We have a ten-grade school in Santurce, Puerto Rico. Besides, each field supports a number of church schools. However, we do not have a single medical unit. How much we need a sanitarium in this large union!

Our general meeting held recently in Nassau, Bahamas, was well attended by our people from most of the islands in that scattered group. The Lord came very near during these meetings. The stories these good people brought from Nassau and the outlying islands were indeed thrilling. Paul Ward has labored in the outlying islands with wonderful results. His determination is to preach the gospel of Jesus Christ as long as God will give him health and strength. David B. Reid, ordained a few months ago, is doing

splendid work on Cat Island. He has a good interest there and the people are taking their stand for the truth. L. L. Dunn, the superintendent, is at this time visiting the eastern part of the field. San Salvador, the island Columbus discovered, is in the path of his visit. Our church is only a stone's throw from the tree where Columbus is said to have tied his boats. This field is in need of more preachers and colporteurs.

The baptized believers in the union total nearly 13,400; the Sabbath-school membership, nearly 24,000. In our union was born the idea of the branch Sabbath schools. Twenty years ago, under the leadership of G. A. Roberts this plan was started in Jamaica, then about five years ago, under the leadership of Elder and Sister R. G. Jones of Santo Domingo, this idea was promoted there in a more pronounced way. This excellent plan is being carried out by the people of Jamaica in a very wholehearted manner. The church membership in Jamaica is now over 6,000.

Our French church membership in Haiti, under the leadership of A. G. Roth, is nearly 3,000. Puerto Rico, one of our oldest fields, has about 1,000 members. The Cuba field has nearly 2,500 church members, and the Santo Domingo Mission about 1,025. The Bahamas Mission has over 500. We expect a great gain in membership for 1938. Our baptisms each year average well over 1,500. At one time they reached a total of 1,700. We thank God for this wonderful showing. We pray that He will sustain His workers and give them health for the great work before us in this large union territory with its 11,500,000 inhabitants. We pray that the beacon lights at home may burn brighter and brighter as the months roll by. We ask our people in the homeland to remember us in their prayers.

Our Work in Borneo

BY J. H. MC EACHERN

PASTOR and Mrs. R. M. Milne and the writer recently itinerated in the interior of Borneo, in company with G. B. Youngberg, spending about two weeks on this journey. Along the coast are a few thriving towns, among which are Kuching, Meri, Jesselton, and Sandakan. As elsewhere in the Orient, the business and commerce of these cities is carried on largely by the Chinese.

Good roads have been built to the prosperous rubber plantations, and pepper farming is also quite an important industry along the highways of Sarawak. Indeed, there is an air of well-planned, progressive activity that speaks well for the thrift and organization of

the many lines of business one sees in operation in that great land of opportunity.

Yet all that I might tell of jungles, or mountains, and of material prosperity, is as chaff to the wheat in comparison with the things I saw in connection with our work in Borneo, on this last visit. And the outstanding report which I bring back with me is that God is transforming heathen men, women, and children, and by the power of the gospel is changing them into noble, earnest Christians.

Some villages are already entirely Seventh-day Adventist, and this is largely a result of the home missionary work done by laymen. How can I tell in so

short a space, of the marvelous growth of the work in Borneo! I had not been in this section of the field since 1931. At that time the work for the Dyaks was only on the Tatau River; and the work for the Dusuns, in North Borneo. The work was scarcely begun. Now the work has grown until in Borneo we have two fully organized mission fields. Churches have sprung up right in the midst of darkest heathenism. Schools have been established for the training of native workers. The light is also spreading from valley to valley as the laymen traverse the mountains, heralding the good news and raising up new churches in the most unexpected places.

Away back, some six hours' travel from our stopping place, Pastor Youngberg introduced us to the Kalisunan church. Here we saw tangible evidence of three distinct manifestations of divine interposition. Pastor Milne took pictures of the two children, and of the man of whom I shall tell you.

A little girl, the daughter of one of our faithful native believers, strayed away from her home into the jungle, and was lost for several hours. Finally night came on, and still she could not be found. The whole village was out searching for her; but she was finally given up as lost, and was believed to have been devoured by the cruel denizens of the jungle. However, some time later, this little girl was brought back to the home of her weeping parents by an unknown person whom no one in the village knew, or ever had seen before. The parents believe that it was an angel from heaven who tenderly cared for their little daughter, and brought her safely back to her home. Thus their prayers were heard and answered, and their faith is strengthened in the promises of God.

There is another story of a little girl, about ten or twelve years of age, who in her infancy and early childhood was dumb, never having spoken a word. When her parents heard and accepted this glorious message, and turned from devil worship to the truth of the living God, the child was healed, in that her tongue was loosed, and she joined in conversation with her family. She is a faithful member of the Sabbath school and a mighty witness to the people around her of the goodness and power of God. Furthermore, every one who knows her is a witness to this miracle; and many are convinced that the God of heaven, who only has power to transform the lives of men, has indeed

wrought this great change in the life of the child who was bound by the power of Satan.

As we were on our way to the Ayer Manis school, which is the new training seminar for Dyak workers, I had the privilege of meeting a family who are earnestly studying the truth, and who are bringing their neighbors with them to the Sabbath school. J. M. Nerness told me that until recently the head of this family had been a Buddhist. He had formerly paid no attention to Christianity, as he thought that the religion of his forefathers was the only true religion. One night after returning from his heathen worship, he had a very impressive dream, in which there appeared to him a messenger from the sky. He was commanded to turn from his idols and worship the Creator of heaven and earth.

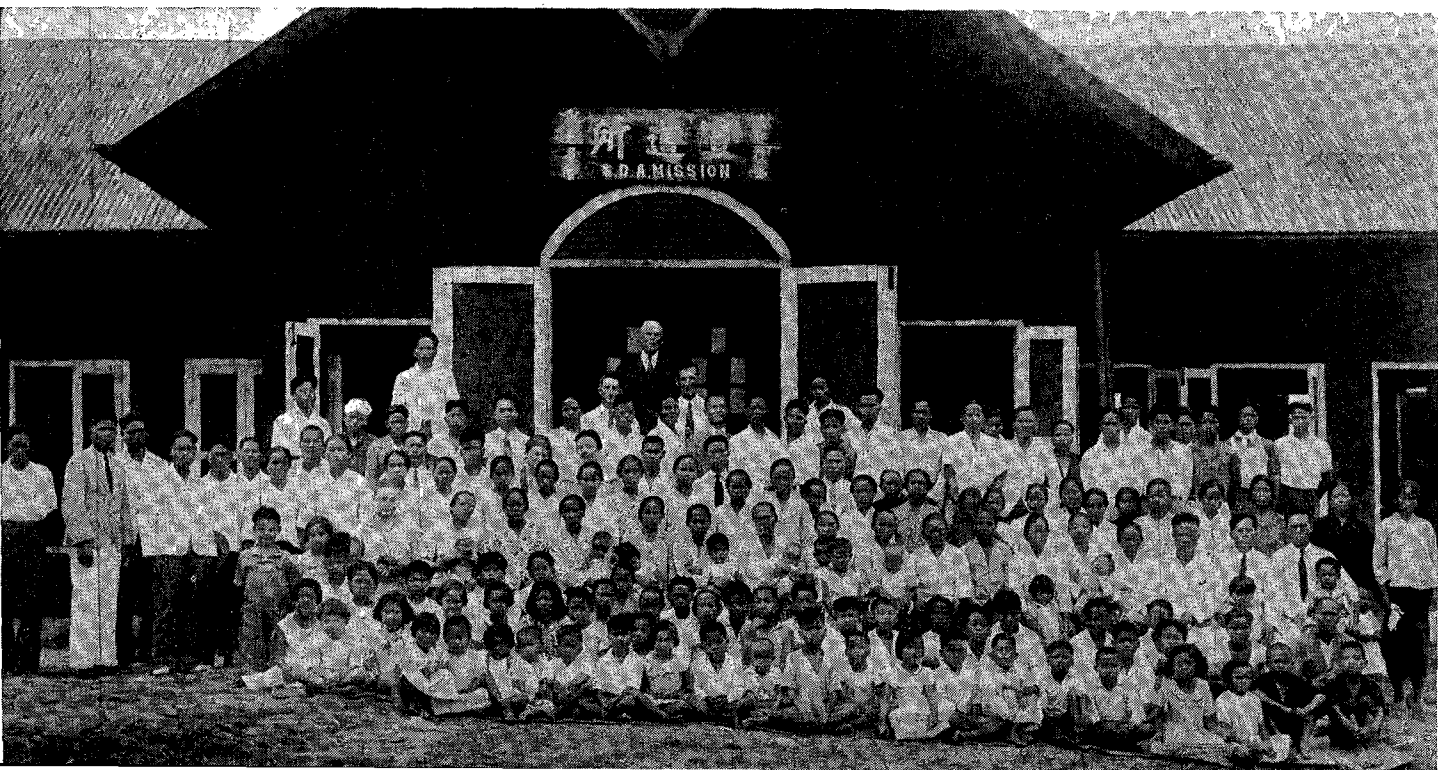
He was greatly startled by the dream, and related it to his family, and also to his neighbors. One day the story of his dream reached the ears of the farm manager of our little school, who had a burden to do missionary work. Although this Buddhist's home was a number of miles distant, our brother went to visit him, and found him still searching for light, even as the apostle Peter found Cornelius of old in search of heavenly guidance.

This Buddhist gentleman has now given up his evil ways, and is joyfully studying the truth, that he and his family may be prepared for baptism. During my recent visit in Borneo we had prayer in this little home. Then, as Pastor Nerness had brought the man a Bible in his own language, his face fairly beamed with joy and thankfulness as he took the holy word of God into his hands and pressed it as a precious treasure to his heart.

Pray for the work in this part of the Lord's vineyard. The prayers and offerings and sacrifices of God's people have been greatly appreciated in our work over here, and many will be gathered into the kingdom of heaven because of the faithfulness of the brethren in the homeland. We rejoice to have a part in the work of God, in these last days, when the Spirit of the Lord is performing a quick work upon the honest hearts in many of earth's neglected places.

Singapore, June 3, 1938.

Annual Conference and General Meeting of the North Borneo Mission, Jesselton, April 27 to May 3, 1938



Work in Cosmopolitan Bombay

BY ROBERT H. PIERSON

BOMBAY is one of the great cosmopolitan ports of the East. Practically all the principal steamship lines from the Occident to the Orient, from both the east and the west, break journey in this great city of over a million and a half inhabitants. Numbered among this vast population, crowded on an island approximately fifteen miles long and in some places less than half a mile wide, are representatives from scores of different countries of the world. Government officials from England; businessmen from America, Australia, Japan, and all of the European countries; traders, shopkeepers, and hawkers from Africa, China, all the countries of Asia Minor, and such countries as Afghanistan, Tibet, Nepal, and Baluchistan lying to the north of India, mix their dress, their languages, and their customs with natives from all corners of the Indian Empire.

It is estimated that over one hundred different languages and dialects are spoken within the corporate limits of Bombay. To such a heterogeneous population must the message of a soon-coming Saviour be brought.

Work began here over a quarter of a century ago, but the task has not always been an easy one. Those who have responded to the preaching of the third angel's message have come largely from migratory stock employed in positions often subject to transfer. At times a thriving little company has been raised up, only to dwindle away in a few years as the members have moved away into the hinterland. This does not mean that faithful labor has been lost, but rather that new beacon lights have sprung up in other sections.

As in all large cities, the work in Bombay has gone slowly. Satan has battled tenaciously to retain his stronghold in this citadel of heathenism; yet today we rejoice as we behold evidence of a breaking away from time-honored traditions. We believe we are beginning to see the working of the hand of God in gathering out some of those "chosen ones" held "in reserve" in this great Indian city.

We have the blessed privilege of reaping today the fruits of long years of faithful service by our brethren and sisters who have gone before us. Many who are taking their stand in these days are persons who heard the message years ago—some in far-off lands.

One sister from Iraq only recently came to us for baptism. She had heard the truth preached and had received Bible studies in both Calcutta and London, and now we enter into the labors of our brethren in those two great cities.

A young woman came recently from Shanghai, where she was for some time connected with our sanitarium. She has asked for studies preparatory to baptism.

Another sister, now nearly seventy years of age, who heard the truth preached by Brother Montgomery over in the Malay States twenty-two years ago, is to be baptized this month.

A gentleman who had frequently attended Adventist services in Singapore, dropped into our tent meeting the other evening, happy to renew his connections with our people and eager to know more of the truth which he first heard several thousands of miles away from here.

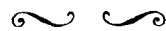
And thus it goes. People from the East, people from the West, stopping here in this great crossroads of the nations, come in to hear the truth, some to accept it, and stay with us, others to be off to distant lands, where perhaps, God grant it, other workers may enter into our feeble labors.

On our church books and in our baptismal classes today, nine different nationalities are to be found, and probably twice this many languages are represented. To cope with this problem, which is not an unusual one in our Indian cities, we have but two churches, one English-speaking congregation of about thirty-five members, and a Marathi church with a membership of about fifteen. However, we have at this writing quite a number awaiting baptism. We expect between twenty and twenty-five to follow their Lord into the watery grave within the next two or three months. More are studying, and our attendance at a current tent effort in one of the suburbs is most encouraging.

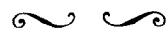
We are most thankful for our faithful members in the homeland who have remembered the missionaries in their prayers, and who through their sacrificial offerings have made possible a gift from the General Conference sufficient to erect our own house of worship here in Bombay.

This has long been one of the outstanding needs in this great metropolis. Our services have been conducted in rented halls, often located in noisy, unsuitable sections of the city. Frequently these halls have been on the third or even the fourth story of a building in which satisfactory elevator service was not available, thereby making it inconvenient and at times impossible for old or infirm church members or truth seekers to attend the services. In English countries a church building is one of the necessities which must be provided before effective work can be done. Now that we have money with which to purchase a plot of Bombay's precious island ground, and enough more to erect a modest but representative monument to the permanency of this movement in this city, we hope that ere 1938 slips into eternity, India's gateway city will have a church building to welcome her brethren and sisters from all over the world as they pass through or tarry with us in Bombay.

We feel certain that the erection of this edifice will add new impetus to the work, and will help greatly in plucking brands from this burning hotbed of heathen sin and vice and in preparing them to meet their soon-coming Saviour.



HUSBANDMEN are much delighted to see the success of their labors; it comforts them over all their hard pains and many weary days, to see a good increase. Much more is God delighted in beholding the flourishing graces of His people; it pleases Him to see His plants laden with fruit and His valleys sing with corn.
—*John Flavel.*



If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us.—“*Steps to Christ,*” p. 126.



The Christian Choice of Life's Companion

BY H. T. ELLIOTT

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. A united religious experience on the part of husband and wife is essential to a successful home. Religion is fundamental. Some may think it possible to have a happy marriage and ignore the need of unity on the part of husband and wife in their religious belief and attitude. But the highest and holiest ideals of our lives are wrapped up in our religious attitudes and faith. The Saviour Himself made it plain that the love for God should supersede the natural claims and human relationship. He placed the love of God as the first great commandment. He also made this principle very clear in the statement found in Luke 14:26, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

Human experience finds it difficult to consistently love one who refuses to ally himself with our highest and holiest ideals of life. In every home where there is a division of religious belief there will arise an insurmountable barrier, of which both husband and wife are conscious, which will effectually block their companionship and imperil their happiness. And in most cases it results in anguish and suffering.

There is a natural religious reaction in courtship. A young man is always pleased to discover that the girl of his choice has religious principles. And without fully understanding his own experience, he will often make promises that the wife will have full liberty in her religion, but the young man does not know himself. After the ardor of courtship is over and marriage settles down to its steady course, his judgment reasserts itself, and his attitude will be that of one who either lacks religious experience or is of an opposing religious attitude. One girl was promised by her fiancé that she need have no fear; she would have full liberty in her religion. But you can imagine her feelings when, on the night of their marriage when they were first alone with each other, she heard him saying, "Now, we will get along very well if I never hear any more concerning your religion."

A young man promises his fiancée every cooperation, and yet later in life when he wants to go to the ball game, the dance, or the theater, and his wife, because of her religious convictions, does not feel free to accompany him, he may be tempted—and some husbands are—to challenge his wife's experience with such a remark as, "If you will not go with me, I'll find somebody who will."

Perhaps a child is ill. The natural tendency of the one whose experience is religious is to suggest that they bow and pray to the Lord for His care over the

child. But the suggestion dare not be made because of the barrier that has arisen. It would serve as a rebuke to the heart of the one who has not yielded to Christ. And so in anguish of soul the Christian parent slips away to his or her solitude to pray alone.

The ominous warning of the servant of the Lord found in "Testimonies," Volume II, page 248, cannot lightly be disregarded: "He [Satan] is busily engaged in influencing those who are wholly unsuited to each other, to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction."

The emphasis in the public press and magazine is on the failure of marriage. The theme of the theater and the movie is built around the infidelities of courtship and married life. Divorce is pictured as the easy way out of all difficulties. But divorce is unchristian and is tolerated by the Saviour only because of the hardness of men's hearts. And these influences lead many to lowered ideals of association and of married life.

The influence which association has upon human destiny is well stated in the book, "Counsels to Teachers," page 220, in the following words: "God's word places great stress upon the influence of association, even on men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future destiny."

Every association with those of the opposite sex should be approached with the carefulness of a Christian. Says the servant of the Lord: "Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. *Modesty, simplicity, sincerity, morality, and religion* will characterize every step toward an alliance in marriage."—"Messages to Young People," p. 459. (Italics mine.)

The five words emphasized in the last sentence of this quotation ought to be carefully weighed and considered. How often they are neglected and attitudes which are unchristian take their place. And as a result shadows and sadness envelop the married life. "Modesty, simplicity, sincerity, morality, and re-

ligion,"—what a safeguard these Christian virtues are in courtship.

When the high and holy character of the religious relationship is recognized, marriage will prove a blessing and bring happiness, but it needs to be entered into with the utmost care, and every step in courtship must be taken by the Christian with much prayer. Seek the counsel of God-fearing parents, weigh carefully every evidence of character of your friend. Some feel that all they need to consult is their feelings. But if ever there is a time in life when young people need to be guided by fixed principle, it is during the time of their approaching marriage.

One young woman disregarded the advice of her Christian parents and married one who was not a Seventh-day Adventist. They left their home in the East to establish themselves on a ranch in one of the Western States. Drouth followed year after year, and they became shorter and shorter of funds. To drown his troubles the man took to drinking. Whenever there was a lack of money he accused his young wife of having surreptitiously taken what they had, to give to the church. Things went from bad to worse until one day the distracted young wife found herself alone, deserted on the Western prairie with no food and no

money to care for the children. With aid from neighbors she contacted her parents, and upon receiving money, went back to them to live the rest of her days in the shadow of a broken home.

Another young woman in one of our large cities married a young man whose mother was a Seventh-day Adventist. The young man himself had an understanding of her religion, but had never followed it. For ten years they lived a life of separate interest—almost as separate as though they were a thousand miles apart. During the summertime when the evangelistic efforts would be in progress, they would start down the street on a Sunday evening, he to go to the theater, she to go to the evangelistic meeting, each wishing the other would accompany him. And then through an accident and sickness, their only child was taken away. Through this experience the man found his way to Christ. But what a wretched ten years!

Some young people, not realizing the importance of a united religious experience in the home, have entered upon engagements. Others have entered upon conditional engagements, letting it be known that if the young men would take their stand, they would marry them. Such engagements are always fraught with great danger, for they are likely to blind the eyes of the unconverted. A young man in full sincerity



Alice

BY HERBERT BASHFORD

*Of deepest blue of summer skies
Is wrought the heaven of her eyes.*

*Of that fine gold the autumns wear
Is wrought the glory of her hair.*

*Of rose leaves fashioned in the South
Is shaped the marvel of her mouth.*

*And from the honeyed lips of bliss
Is drawn the sweetness of her kiss.*

*'Mid twilight thrushes that rejoice
Is found the cadence of her voice.*

*Of winds that wave the Western fir
Is made the velvet touch of her.*

*Of all earth's songs God took the half
To make the ripple of her laugh.*

*I hear you ask, "Pray who is she?"—
This maid that is so dear to me.*

*"A reigning queen in Fashion's whirl?"
Nay, nay! She is my baby girl.*

may accept the religion of his fiancée under the influence of courtship, but when the enthusiasm of courtship is past, he reverts again to his former attitude and abandons his religion.

The servant of the Lord has left for our guidance some very helpful instruction regarding the nature and claims of an engagement. In "Testimonies," Volume V, page 365, occur the statements: "You may say, 'But I have given my promise, and shall I now retract it?' I answer, If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the infatuation that led you to make so rash a pledge. Far better take back such a promise, in fear of God, than keep it, and thereby dishonor your Maker."

And in "Messages to Young People," we read on pages 449 and 450 the words, "Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it

increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.

"But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as so many do."

It cannot be too strongly emphasized that there is no assurance of continued happiness in a home divided religiously. Sorrow and perplexity fill the lives of those who disregard the plain instruction of God's word, "Be ye not unequally yoked together with unbelievers."

Businesslike Orderliness

BY CHARLOTTE YOUNG

ALAN was three and a half, and a "big man" just like his father. His parents were very orderly; so Alan had learned quite early to put his things away. "What his playmates said" was the only influence that rivaled his father's example. One of the neighbor boys, whose mother was always worn out because she had to "pick up" after the whole family, told Alan that only sissies put their things away. From that time on, he systematically avoided putting anything where it belonged. His mother soon discovered what had caused this transformation, and talked it over with her husband. However, they did not let Alan know that they had noticed any change.

Now because Alan's father was a businessman with a big office, his mind naturally formulated the plan given below. Had he been a farmer, a storekeeper, or a carpenter, either he or his wife might have thought out some other plan that would have been equally effective. Happy indeed is the little boy or girl who, needing this lesson, has a parent who will think up a suitable play plan of orderliness.

One day, Alan and his mother went in to the city to have lunch with his father when he finished work at noon. To Alan's surprise, they did not wait in the downstairs reception room, but went right on up to his office. Father and the other people in the office were busy closing things up for the week end. Alan sat quietly with his mother and watched the file clerks putting things away in the files. He saw his father clean off his desk and put everything in its proper place in the drawers. He saw another man putting scraps of paper into his wastebasket. Finally his father looked in a book and said, "Everything's cleaned up for this week. We can go now."

This was an entirely new experience for Alan, so he could think and talk of nothing but father's office. He was delighted when, after his nap, it was suggested that they play office. Very soon, Alan's room was transformed into a real office—at least in Alan's eyes. Little label cards were tied on the handles of the bureau drawers. On one was printed "Play Suits," and a picture of a play suit cut from an advertisement was pasted on. All of the hooks in the closet were

labeled with both words and pictures, as also were the pegs on the shoe rack hanging inside the closet door. Then father taught Alan how to file his clothes, what things to put into the wastebasket, and how to keep his office in good shape generally.

But the greatest thrill of all for Alan was the ledger father had bought at the ten-cent store for him. On each page he had listed Alan's *office duties*. For instance: "Clothes put away," "Toys in their proper places." Of course, Alan couldn't read, but he soon came to know exactly what each entry was. There were pictures there to help, and every evening after supper, father would go to Alan's office to see whether his book "balanced." When everything was in order, father signed the book "O.K.—D. J. B." with his black ink. But when something had been overlooked, he checked the neglected item with red and drew a red line at the bottom of the page. Alan has discovered that every good businessman tries to keep out of the red. And nobody could possibly call a big businessman with a real office a "sissy."—*National Kindergarten Association.*

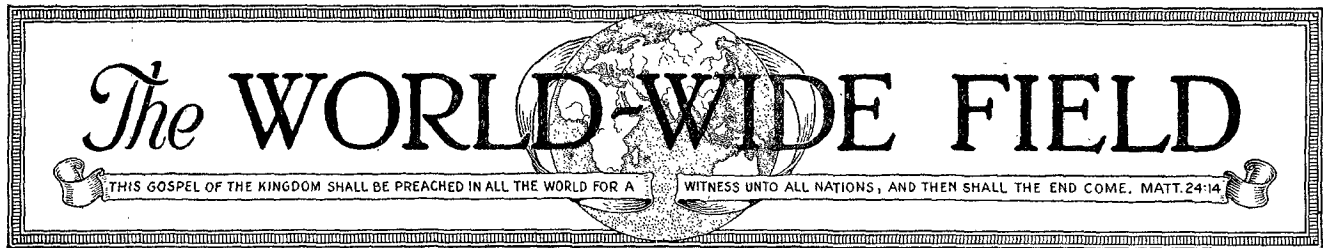
Tommy's Tithe

TOMMY, the little five-year-old grandson of Mrs. Brooks, was apparently engrossed in his play one afternoon while Mrs. Collins was giving a Bible study to his grandmother. In the course of the study, she told about a box in which she kept her tithe money.

That evening when Tommy's daddy came home from work, the little fellow ran to him and said, "Daddy, I want you to make me a box."

"What sort of box do you want, son?" asked daddy. "I'll show you, daddy," came the solemn reply.

When the box was finished, he asked for his bank, and took out all his pennies. He couldn't count to one hundred, but he could count to ten; so he put all his pennies in piles of ten. Then he took the top penny from each pile and put it in the box his daddy had made for him. The box had a tight cover on it, and Tommy had his daddy write on that cover, "This is Jesus' money; do not steal."—*Author Unknown.*



Our First Class of Dental Surgeons

THE record of "first things" is always of interest and of importance.

This year marked the graduation of the first class of Seventh-day Adventist dental students at the Atlanta-Southern Dental College. It was my privilege to be present during the exercises. The occasion was one which gave me the deepest satisfaction. I write of it because I am convinced that it will cause our people everywhere to rejoice.

The Atlanta-Southern Dental College is one of the oldest dental colleges in America. During the time of the graduating exercises its fiftieth anniversary was celebrated.

For many years the Atlanta-Southern Dental College has had a loyal, devoted Seventh-day Adventist on its faculty. This is Dr. J. Russell Mitchell, professor of economics, ethics, and jurisprudence, who this year has been elected to a place on the board of trustees of the college. During more recent years, two other Seventh-day Adventist dentists have been placed on the faculty. These are Dr. Gerald Mitchell, professor of mouth hygiene and oral prophylaxis, a brother of Dr. J. Russell Mitchell; and Dr. Roy Mitchell, professor of orthodontia, a cousin of the other two Mitchells.

This denomination, in the providence of God, has its own medical college. There are many of our young people, however, who are drawn to the dental profession rather than to the medical. Many have had the desire to prepare themselves for this line of service, but there have been many obstacles in the way.

Dental colleges operate six days a week for thirty-two consecutive weeks. To take a dental course under such conditions raises very real difficulties regarding Sabbath observance. Regular classwork on the Sabbath has prevented loyal Seventh-day Adventists from taking the dental course.

The General Conference, in seeking to solve this problem and to open the way for our young people to obtain a dental training without violating the Sabbath, asked Dr. J. Russell Mitchell whether there was a possibility of mak-

ing a working agreement with the Atlanta-Southern Dental College in Atlanta, Georgia, whereby our young men and young women might obtain a dental education.

Doctor Mitchell brought this problem before the board and faculty of his college, explaining in detail the factors involved. Officers of the General Conference met with members of the dental college board, and found them interested, considerate, and helpful. As a result, a definite program of procedure has been agreed to. This can be described in brief, as follows:

Any young person who is a genuine Seventh-day Adventist and who is desirous of studying dentistry, may write the Educational Department of the General Conference, presenting the evidence of his membership and standing in a Seventh-day Adventist church. When the General Conference Educational Department has satisfied itself regarding the young person's loyalty (for only real Adventists are wanted as student dentists under this arrangement), the prospective student is then at liberty to write the Atlanta-Southern Dental College. The college will matriculate any members of the Seventh-day Adventist faith who have been approved by the Educational Department, and will grant them the exemptions and concessions agreed to under the arrangements they have entered into with the General Conference.

This agreement began to operate in 1934-35. It has been in operation for four years. Twenty-two Seventh-day Adventist young men have enrolled for the dental course. The first class to graduate, five in number, finished their course this year. It was their graduation I attended, and in which I greatly rejoiced.

A part of the graduation exercises was a short address by Dr. J. Russell Mitchell, in which he took occasion to relate something of the history and operation of the agreement between the denomination and the college. He said:

"This institution which has been so kind and generous is one of the ranking dental colleges of the United States. It has had a long and honorable career. It was founded more than fifty years ago. We are celebrating, beginning tomorrow, three days of intensive lectures and clinics commemorating the fiftieth anniversary of the first graduating



Standing, Left to Right—Seventh-day Adventist Members of the 1938 Graduating Class: Ralph Steinman, North Carolina; James C. Trivett, Tennessee; Ralph Halversen, California; Arthur Guenther, New York; Ross Stromberg, Florida
Seated, Left to Right: R. I. Keate, President Georgia-Cumberland Conference; Dr. Roy D. Mitchell, Faculty Member Atlanta-Southern Dental College; Dr. J. Russell Mitchell, Faculty Member Atlanta-Southern Dental College; Carlyle B. Haynes, President Michigan Conference (Baccalaureate Speaker); Dr. Gerald Mitchell, Faculty Member Atlanta-Southern Dental College; S. M. Schleiffer, Pastor Atlanta Church

class. Nearly 4,000 dentists are practicing throughout the world who have received their training in this institution. I have had the pleasure and privilege of being associated with the faculty for many years, and I know them to be men of strong character and intellectual attainment. I do not think that we have a dental faculty in the United States with men more true or with men who love God and their fellow men more sincerely and who believe in the Christian religion and strive to hold true to its fundamental principles. I am glad that our boys can come to this school. We feel very grateful to the Atlanta-Southern Dental College, and we desire to express at this time to the membership of the faculty who are here within this church tonight our appreciation of their kindness to and interest shown in these young men. We want our graduates to go out reflecting honor upon those who have been their guardians, upon the great cause they represent, and upon their alma mater. And so, in behalf of this conference and this denomination, we extend to this faculty and to this group assembled here, a very happy greeting and our best wishes that this meeting together tonight shall be an inspiration to us all."

There were sixty-five graduates in the 1938 dental class. Five of these were Seventh-day Adventists. For these five the General Conference arranged a special baccalaureate service in the Atlanta Seventh-day Adventist church. To this the faculty of the college was invited, and many accepted. The baccalaureate speaker was, of course, one of our own preachers. Of special interest, however, was the fact that the baccalaureate speaker at this special Seventh-day Adventist service was invited by the college board to be the commencement speaker for the entire graduating class of sixty-five several nights later when the degrees were conferred. This invitation was accepted.

At the commencement exercises the dean of the college, Dr. Ralph R. Byrnes, explained that it was the custom for the Omicron Kappa Upsilon Dental Honorary Fraternity to confer special honor, in the form of insignia keys, on 12 per cent of the membership of the graduating class, or those making the highest scholastic record for the entire four-year course. Of this 12 per cent, or eight students, to be so honored, four were Seventh-day Adventists. The student with the highest honors of the entire class was also a Seventh-day Adventist.

Speaking to me privately, Doctor Byrnes, the dean, said: "Our whole faculty has noticed with pride the record your Seventh-day Adventist students are making. We were discussing it the other day in our faculty meeting, and it was agreed that the reason for this is that your boys come to us with a serious purpose. They keep their eye on that purpose. They do not smoke, or drink, or keep late hours. They concentrate their energies on their studies. They are making exceptional records. We hope you are proud of them, for we certainly are."

Special arrangements are made by the college whereby Seventh-day Adventist students are released from all Sabbath classes. Special dormitory arrangements are provided by the General Conference, and these are governed by the same standards and rules as prevail in our own colleges.

It seems clear that it is the providence of God which has worked out this helpful arrangement in behalf of our youth who desire to study dentistry.

Certainly the arrangement is working most satisfactorily. I would strongly encourage every young person looking toward dentistry as a profession to write the General Conference Educational Department at once.

CARLYLE B. HAYNES.

Appreciation of "Review"

I VERY much appreciate the subscription for the REVIEW AND HERALD that was sent to me. I felt that I could not do without it, and I did not think that I should, but I did not know how I could get it this time. I always encouraged those who did not get it not to do without it, and we noticed that those who had it always were of better courage.

My time must be spent in bed, and often I can read only a short time. But what good news we always get in the REVIEW! May the good Lord bless and encourage His people, especially those who remember the needy and lonesome.

Mrs. C. M. NEIL.

The Wisconsin Camp Meeting

THE Wisconsin Conference session and camp meeting met on the conference property at Portage, Wisconsin, June 24 to July 3. Owing to inclement weather immediately prior to the camp's opening, the large canvas pavilion was demolished, and a smaller one had to be improvised. During the camp meeting considerable rain fell, which made things somewhat unpleasant, but the delegates and visitors were all of good heart and received much blessing. It takes much more than bad weather to discourage Adventist believers.

Between five and six hundred campers resided on the grounds. These folk were most faithful in attending the regular meetings. At each week end the attendance was more than doubled.

The report of the president, W. H. Holden, showed a substantial increase in tithe for 1937 as compared with the preceding year. The mission offerings also were higher.

Few changes were made in the staff. Theodore E. Lucas was called from Indiana as the educational superintendent and Missionary Volunteer secretary, and H. K. Halladay was elected to be Sabbath school and home missionary secretary, other officers continuing in office. A. H. Parker, formerly of the Central Union, and now principal of Bethel Academy, was busily engaged in enrolling students for the coming year, as were representatives from Emmanuel Missionary College.

A well-arranged and heavily stocked book pavilion attracted many buyers, and sales were excellent.

Meetings were regularly conducted for our German believers. These were strongly led by G. W. Schubert of the General Conference, who recently came to America from the Central European Division.

Each day was a very full one, and many gained definite victory over sin as a result of the Spirit's bringing conviction and help. Various plans were laid to advance the work throughout the field, and an offering was given toward meeting the cost of a much-needed pavilion for the accommodation of the campers at these annual conventions.

W. G. TURNER.

Maintains the First Deep Love

WE become members of the Seventh-day Adventist Church because of a deep conviction of present truth. This conviction is the result of serious consideration of the fundamental teachings of God's word. Serious and prayerful consideration leads to definite decisions, to wholehearted and gladsome obedience to God's message. These important steps bring us into the household of faith. What a joy to be newborn creatures associated with others in this new-found faith, looking for and hastening the coming of the glorious day of the Lord's return.

The first deep love can be maintained only by a constant recognition of our personal need of being kept by the power of God. This keeping is certain as we continue in well-doing by the grace of God. When one possesses this happiness, he will find joy in fellowship with the saints in the church and in having a part in all the functions of the church. The church is organized for service—service in behalf of those who are out of the way of salvation. Salvation of souls is the most important of the remnant church goals.

The Sabbath school is a department of the church of Christ in which the word of God is studied and taught for the twofold purpose of keeping our souls in the love of God and of winning others to similar joy and obedience. Very important is it that each individual avail himself of the opportunity and blessing afforded him as a member of the Sabbath school. Much personal loss is the result, if Sabbath school participation and fellowship are neglected. Neglect in these days of distress and uncertainty is dangerous. We need daily help. There is help for us in daily Bible study. We get help for our own hearts, and get help to help others. Hundreds of thousands throughout all lands could testify to the value of careful, prayerful participation in all the functions of Sabbath school activities and associations.

To those in the territory of the Lake Union who know themselves to be neglecting their opportunities in these matters, we appeal for your thoughtful consideration, cooperation, and Sabbath school fellowship. We should have

thirty thousand Sabbath school members in this union who are daily blessed in Bible study. Weekly these thirty thousand should not forsake the assembling of themselves together. On these Sabbath days thirty thousand of us should not only have heaven's blessing in this hearty obedience, but we should think of untold millions in distant lands who await our ministry of giving and sending.

JAY J. NETHERY.

A Helpful Gathering

THE Indiana camp meeting convened June 9-19 in the Methodist camp at Battleground near Lafayette, a beautiful location on the historic Tippecanoe battlefield of 1809. The attendance was large, not only during the week ends but throughout the week. Living in cottages has some advantages, though a camp without tents lacks a certain old-time camp meeting atmosphere that many miss. It was a great joy once again to see our believers in Indiana. They remind us always of the Adventists in England—solid, godly, mission-minded.

At the election, S. E. Wight and his associates were re-elected with only a few changes. The advent cause is growing in Indiana. Our membership there has increased some seven hundred the last three and a half years, and the conference debt has been reduced \$24,000. In Indianapolis a good substantial property has recently been secured as headquarters. The report from the Cicero Academy was most cheering. Plans were laid at this meeting for a strong advance in soulsaving. A large map of the State was up near the pulpit all through the meeting. On this map were marked the unentered counties, those in which as yet there are no Adventists. In two or three years, if plans are carried out, every county will have representatives of this message.

It was a great joy at the camp to meet W. B. White, who has given so many years of hard work to the advent movement at home and abroad.

C. S. Longacre preached two excellent sermons on religious liberty, which because of the present world stress has now come into a new time of peril in North America. W. R. Elliott's daily morning devotional studies gave us the spiritual key to the meetings. The union workers rendered steady help, and several men from the outside assisted. God be praised for His signal blessings on Indiana.

L. H. CHRISTIAN.

The Power of the Newspaper Press

As a layman in this greatest of all movements for the uplifting of humanity, I feel that every possible advantage should be utilized to bring before the public at large, the principles of our message. The newspapers afford the best medium for the large-scale distribution of these important principles.

My home town is very typical of hundreds of county-seat towns all over the United States, with a population of about 4,500. There are two weekly newspapers here, with circulations covering the entire county.

Since accepting this faith I have felt a keen desire to bring to the people of my community a clearer conception of the purposes and methods of the advent people. As the only person in my home town belonging to the Seventh-day Adventist faith, I felt that the responsibility of presenting the message was rather staggering. There are many whole counties in my State without a single believer in this message.

I sensed the importance of the press as a potent factor in spreading information throughout the county to many people I could not possibly reach personally. When the opportunity presented itself, I was happy to take advantage of the invitation to write a guest column in one of our local papers. I chose as my topic the substantiation of the authenticity of the Bible as revealed in the abundance of archeological evidence that has been brought to light in recent years.

The column was printed on the front page, and before long I was asked to write another column. This time my subject was the importance of healthful living. This article also appeared on the front page.

In a few months I was made happy to learn of the selection of my home town as the site for our local conference camp meeting. I determined that the entire county should learn more about just who Adventists are and what they are doing.

The president of the conference, having seen the previous material in our local paper, asked me to be responsible for the camp-meeting publicity. With the co-operation of an accommodating stenographer, I prepared quite a volume of material, reporting the many meetings and quoting the various speakers. Practically every bit of this material was printed by both local papers and a portion of it found its way into the large daily papers of a near-by city. Our local papers gave this material prominent headlines on the front pages, and the people of my community had opportunity to learn that Adventists were a people of vital action and much worth-while accomplishment.

After the camp-meeting experience my State was faced with the issue of whether to remain "dry" or to repeal our State liquor laws. Our leading local paper opened its columns to me to fight the repeal of these laws. I used the temperance material supplied in our books and papers as a basis for my articles. When the issue came to a vote, our county voted five to one to remain dry.

Another experience in press publicity that demonstrated to me that the doings of Adventists are real news, occurred in connection with my association with Brother Harold Shultz, our missionary to Tibet. I felt sure that his experience was rare enough to merit newspaper publicity. When something concerning Brother Shultz's experience was presented to the city editor of the leading daily paper in the capital of the State, he immediately arranged to have the picture of Brother Shultz and his wife, clothed in their native Tibetan costumes, appear on the front page of his paper. As a result of this contact, a special reporter was sent out to get a more detailed story of Brother Shultz's experiences. This resulted in a full-page story in the magazine section of the Sunday edition of this paper, entitled "Hobnobbing with the Prince of Choni." Following this, Brother Shultz was invited to address the faculty club of one of the largest universities in the South at a meeting called especially for the occasion by the chancellor of the university. The officials of the faculty club reported that they considered his talk the most interesting and unusual one they had ever had.

ELLUS T. WILLIAMS.

You have been very kind indeed to send me the REVIEW though my remittance was so long overdue. I am enclosing \$1, and in a little while I hope to send you the rest; so will you please keep sending it. I have not been an Adventist very long, but I have learned to watch for the coming of the REVIEW. Were I to miss it, I would think I had lost a friend.

GRACE MORGAN.

Appointments and Notices

PRAYER FOR HEALING

A MOTHER and her daughter in Pennsylvania request prayer that they may be healed of various ailments.

MINNIE MAITEN, P.O. Box 39, Cochise, Arizona, desires to get a copy of the hymnbook "Songs of Freedom," which is now out of print.

ADDRESS WANTED

ELTON A. JONES, Box 101, La Sierra Station, Arlington, California, desires to learn the name and address of any of our brethren who are publishers of a daily or weekly newspaper.

MICHIGAN CONFERENCE

NOTICE is hereby given that the fourth biennial session of the Michigan Conference will be held in connection with the camp meeting at Grand Ledge, Michigan, August 23 to September 4, 1938. The first meeting of the Conference session will convene at 9:15 A.M., Wednesday, August 24, 1938. The biennial election of officers will take place at this session together with all other business which is to be transacted.

Each church in the Michigan Conference is entitled to one delegate for its organization and one additional delegate for every twenty members or major fraction thereof.

CARLYLE B. HAYNES, *President*.
E. L. GREENE, *Secretary*.

MICHIGAN CONFERENCE ASSOCIATION

NOTICE is hereby given of the biennial session of the Michigan Conference Association. This meeting will be held in connection with the camp meeting at Grand Ledge, Michigan, August 23 to September 4. The first meeting of the Association will convene at 2:30 p.m. Wednesday, August 24, 1938. The trustees of the Association are to be elected at this meeting. The delegates from the churches at the regular conference session comprise the constituency of the Association.

CARLYLE B. HAYNES, *President.*
E. L. GREENE, *Treasurer.*

Camp Meetings for 1938

CANADIAN UNION	
Maritime	Aug. 18-28
Newfoundland	Aug. 31-Sept. 6
CENTRAL UNION	
Nebraska, Lincoln	Aug. 19-27
Kansas, Kansas City (Colored)	Aug. 25-28
Kansas, Enterprise	Aug. 26-Sept. 4
Missouri, Columbia	Aug. 26-Sept. 4
Colorado, Grand Junction	Sept. 16-18
COLUMBIA UNION	
W. Pennsylvania, Saltsburg	Aug. 12-21
Ohio, Mount Vernon	Aug. 18-28
LAKE UNION	
Michigan	Aug. 23-Sept. 4
NORTHERN UNION	
Iowa, Cedar Falls	Aug. 26-Sept. 3
PACIFIC UNION	
Central California, Arroyo Grande	Aug. 16-21
SOUTHWESTERN UNION	
Oklahoma, Guthrie	Aug. 11-20
Texas	Aug. 19-27



ARTHUR E. KING

ARTHUR E. KING was born May 8, 1883, in Auburn, Pennsylvania, and died July 18, 1938, at his home in Trenton, New Jersey. He was married to Miss Sybil Billington at Moosic, Pennsylvania, March 20, 1906. For several years they were members of the Methodist Church. In 1908 he united with the Seventh-day Adventist Church, to which he was faithfully devoted until the time of his death.

Brother King was graduated from the commercial course at Mount Vernon College, and was business manager of that school for eleven years. After this he was secretary-treasurer of the Ohio Conference for nine years. He served in the same capacity for the East Pennsylvania Conference for six years; and at the time of his death occupied this same position in the New Jersey Conference, which position he held for only two months.

Brother King is survived by his wife, Mrs. A. E. King, three sisters, and two brothers. Besides these there are several other relatives and a host of friends.

Words of comfort were spoken by Elder H. J. Detwiler. The other officiating ministers were: Elders F. H. Robbins, W. M. Robbins, G. F. Eichman, G. S. Rapp.

ELDER A. E. BACON

ALFRED ELI BACON fell asleep in Christ on May 6, 1938, aged sixty years. Brother Bacon's parents were well known to our traveling brethren. His father was for many years the manager of our publishing house in London, and later, was transportation agent for the General Conference.

Alfred was sent to the South Lancaster Academy for his education, and then for a time worked with his father in the English publishing house. In 1903 he entered public work, laboring in several places, and was ordained in the year 1908 while working in Scotland. His diligence and faithfulness in every task committed to him marked him out for larger responsibilities, and from 1909 he served for twenty years as president in various parts of the British Union. The Lord blessed him in this service, and the work was steadily built up wherever he labored. During the last ten years of his ministry he served as pastor in various areas, devoting himself without reserve to the faithful discharge of every duty. Of late his health gradually failed, but he kept at work until the very day of his death. He was intending to preach the following morning, and was also planning to be present the following week at an institute of workers in the British Union. It was a painful shock to his colleagues as they gathered together to learn that their brother in the ministry was no more.

Brother Bacon leaves a wife and a daughter to mourn their loss, also five sisters and a brother, most of whom, like him, have given lifelong service to the cause of God.

W. T. BARTLETT.

PROFESSOR G. W. RINE

GEORGE W. RINE was born in Millersville, Pennsylvania, February 22, 1859, and peacefully went to his rest at his home in Mountain View, California, July 14, 1938.

He lost his mother when he was but three years of age, and his father at eight.

The App family took him in and gave him a real home, and as much of an education as was available in that community at that time. He was given a certificate to teach public school when he was but sixteen years of age, and began teaching in Pennsylvania at seventeen. In 1883 he was graduated from Lockhaven College.

In the meanwhile a sister had moved out west to Healdsburg, California, and there had become a Seventh-day Adventist. Professor Rine could not brook the thought of his sister's going so far astray in her church affiliations, and hence in June of 1885 he arrived in Healdsburg for the express purpose of showing his sister the error of her ways. But he was the one who was shown the error of his ways, and the next April he became an Adventist.

While living with his sister's family he had taught country public school near Healdsburg, but in September, 1886, five months after he joined the church, he was asked to teach in old Healdsburg College.

With the exception of one year, during which he served as pastor of the Laguna Street church in San Francisco, Professor Rine taught in Healdsburg College from 1886 to 1908, when the college closed. The very first day that Pacific Union College opened its doors on Howell Mountain in September, 1909, Professor Rine was there to take the chair of English, and public speaking. He taught there from 1909 to 1917, then went to Walla Walla College until 1922, and served another year at Pacific Union College, 1927-28.

Realizing that a teacher who devotes all his time to the classroom may lose touch with humanity, Professor Rine did much evangelistic and pastoral work betimes. He served as chaplain of the Portland Sanitarium from 1922 to 1927, and as pastor of the Berkeley church from 1928 to 1932.

Not only was he a teacher and a speaker, but he was also a writer. Hundreds of his articles have appeared in the *Signs of the Times* during the years, as well as in other of our periodicals. Always a deeply spiritual man, Professor Rine could write on devotional topics as few can, but even the doctrines he made to stand out in all the glory of the religion of Jesus Christ.

Professor Rine's first marriage was to Florence Butcher in 1890. To them were born five children, only one of whom, Zella, dean of women at Lodi Academy, survives the father.

A second marriage in 1915, to Grace O'Neil Robison, a teacher at Pacific Union College, was tragically terminated after four years, by her untimely death.

In 1921 Professor Rine was united in marriage to Mrs. E. W. Catlin, the widow of one of our onetime best-known ministers in the Pacific Northwest. For seventeen years they lived together in the fullness of love and happiness, six of these years having been spent in Mountain View following Professor Rine's retirement in 1932 after forty-six years of active service in the cause he loved so well.

Thousands of his students in all parts of the world revere his name. And thousands who heard him speak and have read his articles have had their feet set in the way of life.

Funeral services were conducted in the Mountain View church by one of his former pupils, Alonzo L. Baker, assisted by Elder A. O. Tait.

ALONZO L. BAKER.

WHY NOT JOIN THE FAMILY?

A LARGE and happy family consisting of children, young people, and some older ones with young hearts, are studying in their own homes these pleasant summer mornings and evenings. They don't have to do it, but they are enjoying the pleasure of reading some interesting books; and they are doing this reading under the guidance of a sympathetic teacher. That is what the Home Study plan means, and it is as pleasant in operation as it is valuable in pushing a person forward, and fitting him for the next higher job. Our catalogue is finding its way into new homes daily. If it is not in your home, sit down now and write your name and address on a postcard, and address it to—

THE HOME STUDY INSTITUTE
Takoma Park, Washington, D.C.



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

EDITOR		FRANCIS McLELLAN WILCOX	
ASSOCIATE EDITORS			
W. A. SPICER	F. D. NICHOL	FREDERICK LEE	C. P. BOLLMAN
SPECIAL CONTRIBUTORS			
J. L. McELHANY	C. H. WATSON	W. H. BRANSON	L. H. CHRISTIAN
W. G. TURNER	E. D. DICK	W. E. NELSON	A. V. OLSON
N. P. NEILSEN	F. GRIGGS	J. F. WRIGHT	A. MINCK
N. C. WILSON	M. N. CAMPBELL	W. E. READ	G. A. ROBERTS
V. T. ARMSTRONG			
CIRCULATION MANAGER		M. E. MUNGER	

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the *Editorial Department*, and all manuscripts submitted for publication, should be addressed to *Editor, REVIEW AND HERALD, Takoma Park, Washington, D.C.*

SUBSCRIPTION RATES

United States and Canada			
One Year	\$2.75	Three Years	\$7.75
Two Years	5.25	Six Months	1.50
Foreign Countries Where Extra Postage Is Required			
One Year	\$3.25	Three Years	\$9.25
Two Years	6.25	Six Months	1.75

Make all post-office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to *REVIEW AND HERALD, Takoma Park, Washington, D.C.* In changing address, do not fail to give both *old* and *new* address.

3 Months

OF PROFIT AND
PLEASURE

for only

SEPTEMBER TO NOVEMBER

25¢



In every issue of the

YOUTH'S INSTRUCTOR

Counsel Corner; The Stamp Corner;
Page for Juniors; Educational
Themes; The Listening Post; Inspi-
rational Articles; Sabbath School
Lesson; Thrilling Stories of Real
Life; "Let's Talk It Over," the
editor's page.

Your friends will enjoy these good things, too

An Ideal Gift

The YOUTH'S INSTRUCTOR is read and enjoyed by young and old.

"I think your paper is fine and that it is indispensable to us as young people. Its aim has become my aim, which I hope forever to uphold."

"For several years the YOUTH'S INSTRUCTOR has been a source of spiritual strength to me. It is one of the mediums that enabled me to remain firm in years gone by. May God bless you in the continuance of your good work."

"I am past threescore and ten, but have read the INSTRUCTOR ever since I could read, and I love it as well as ever."

Order the INSTRUCTOR for yourself, and send it to your friends for 13 weeks, for only 25 cents. For new subscribers only. (In countries requiring extra postage, add 15 cents for each three-month subscription.)

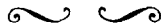


All subscriptions at this special rate will begin with the first issue of September and expire with the last issue of November.

ORDER NOW FROM YOUR BOOK AND BIBLE HOUSE

OF SPECIAL INTEREST

"THE work is advancing in spite of the troubles of war," writes Andrew N. Nelson, superintendent of the Japan Union Mission. "Restrictions are tightening every month, and the future is uncertain. I believe that the Lord is somehow going to use this war to enable us to reach the people with our message of eternal salvation. Our workers and missionaries are laboring hard, and I know that you are praying for us."



FOR several years some of our young men have been pursuing a dental course at the Atlanta-Southern Dental College, Atlanta, Georgia. Five of them completed their course this year and received the degree of D.D.S.

C. B. Haynes, president of the Michigan Conference, was asked to give the baccalaureate sermon. He presents in this number an interesting report of his visit to Atlanta and of his impressions of the opportunities which this dental school affords any of our young men who wish to take this course.



W. E. READ, of the Northern European Division, in a letter dated July 25, says:

"We have had some very excellent annual meetings this summer. The one in Wales closed last week end, and that is the nineteenth gathering. We have two more to follow. The Lord has richly blessed us. We feel very grateful for the inspiring ministry of Elder Spicer. He has brought good cheer and courage to the hearts of our believers. The meetings also have been more largely attended than any that have been held before, and most of these gatherings have been marked by a spirit of deep consecration to the Lord."

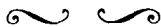


THIS encouraging note from Mokiang, Yunnan, dated June 15, comes from M. C. Warren:

"After I had turned over the work in Central China to Pastor Appel, who is acting superintendent of that union during my furlough, I was asked to assist in a summer Bible school here in southwest Yunnan before leaving for furlough.

"Before coming down here from Yunnanfu, I visited several of our Miao churches north of that city.

"This is a very interesting and promising work down here in this new section where work is being opened for other tribes than those found about the capital. It is but a little over a year ago that Milton Lee and his wife came down here to begin work, and already there are over one thousand tribespeople turning toward the truth for this time."



"THINGS generally are running very nicely for us throughout the field." This is the word that comes to us from J. F. Wright, of the Southern African Division. "The native people are responding heartily to our renewed call for self-support in the older territories; hence next year we shall be able to use more of our appropriations for work in new areas. Thus far the tithes and offerings in many parts of the division show quite a good increase, for which we are thankful.

"We also hope that this year will prove a fruitful one in soul winning. We are still stressing this phase of our work as strongly as we can. Of course our great difficulty is to know how to answer so many of the heart-rending calls which press upon us so constantly. Really our work is growing so rapidly that I do not know how we shall ever compass it. But the Lord must have some way, and we trust Him to show us the way, to keep us humble, and to give us larger showers of His Holy Spirit to multiply our small resources and make them mighty for good in this closing work."

Missionary Sailings

ELDER and Mrs. Otto H. Christensen and their two children, Bruce and Ilene, returning to China from furlough, sailed from San Francisco for Hong Kong, on the S.S. "President Coolidge," July 29.

The S.S. "Southern Cross," sailing from New York July 30, had aboard three missionary families bound for South America. Elder and Mrs. J. Berger Johnson are returning to South America from furlough, Brother Johnson to serve as manager of the Buenos Aires Publishing House. Their former field of service was in connection with the publishing house in Brazil. Mr. and Mrs. Cecil E. Lambeth, of the Arkansas-Louisiana Conference, have been appointed to the East Brazil Union Mission, Brother Lambeth to serve as field missionary secretary of the union. Mr. and Mrs. A. J. Reising, of the Nebraska Conference, are responding to a call for service in the South Brazil Union Conference.

A. W. CORMACK.



A Better World

IN sending his greetings to the World's Christian Endeavor Union in session in Melbourne, Australia, President F. D. Roosevelt uttered this fine sentiment:

"I have said, and I desire to reiterate it to this body of Christians gathered from many lands, that what this weary world most needs is a revival of the spirit of religion. Would that such a revival could sweep the nations today and stir the hearts of men and women of all faiths to a reassertion of their belief in the providence of God and the brotherhood of man.

"I doubt if there is in the world a single problem, whether social, political, or economic, which would not find ready solution if men and nations would rule their lives according to the plain teaching of the sermon on the mount.

"In sending my greetings to the Tenth World's Christian Endeavor Convention, may I express the hope that its deliberations will turn the hearts and minds of men and women everywhere toward this great but simple truth."

We do indeed need a revival of the spirit of religion. This revival can never come through human resolutions or political legislation. It will not come to the people as a mass. It will come only through individual experience. The world needs a great message of reform, the message of Christ's soon coming and of the truths associated with that message. This message, received in individual hearts, would work a great transformation in society, it would stabilize government. Unfortunately, however, we never can hope that this will be accomplished in this world. The reign of righteousness will be ushered in only when Christ wields the scepter of universal dominion, when sin is destroyed in the final conflagration, and the earth is inhabited by the pure and holy. For this glad day we all need to devoutly pray.



Seeking After God

SHE was only a poor old woman living in the southern part of the Belgian Congo. She could neither read nor write. She lived in a little mud hut with a grass roof. There were no windows to let the light and fresh air into the place. The little door that you had to get down on your hands and knees to crawl through let in very little light, and let out very little of the smoke from the fire that burned on the floor in the middle of the room.

No missionary had ever visited her village. She had never heard the old story that is so familiar to us all. She was living there in the midst of superstition and witchcraft.

However, "the true Light, which lighteth every man that cometh into the world," was shining into her darkened mind. The Spirit of God was pleading with her. Her soul was being drawn out after God.

She heard that a missionary was passing through the villages over the border in Northern Rhodesia. She left her home and started out to find the teacher. She found Brother Konigmacher in a village teaching the people. She listened to his message and then, kneeling down before him, she said, "I want to belong to your God. Will you show me the way?"

W. H. ANDERSON.