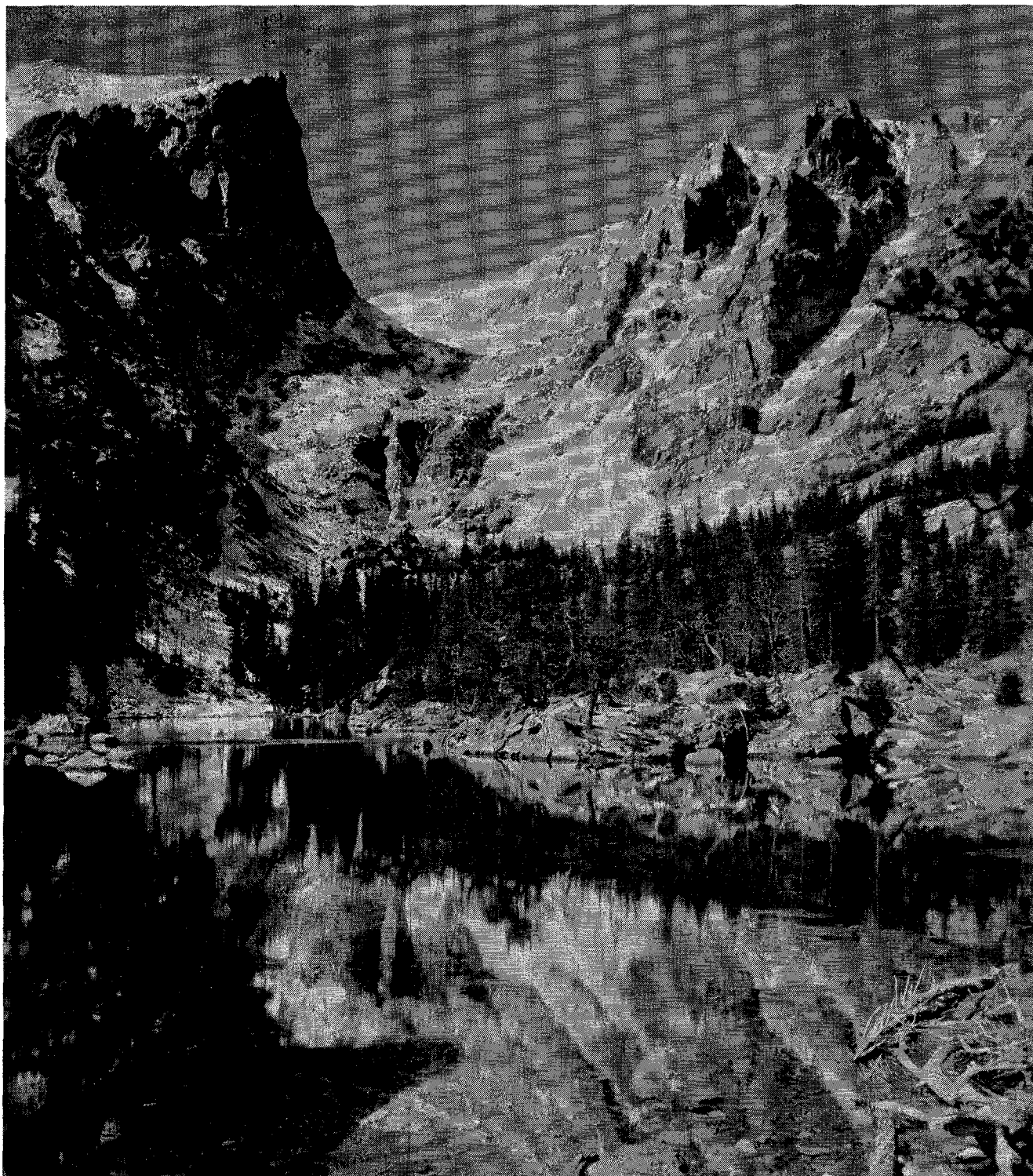


The Advent and Sabbath
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HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

THE CHRISTIAN'S HOPE

Is Dwight L. Moody still living? D. L. Moody was an earnest man of God, a successful evangelist. I have profited by reading his writings, and before he passed away I felt my heart stirred by the messages which I heard him bear.

We had supposed that like many of the saints of God through the centuries he died in the Lord and was quietly resting in the grave until the morning of the resurrection. Now there comes the word that "he did not really die. He only moved from his home at East Northfield to his spiritual home, 'not made with hands, eternal in the heavens.' That was almost forty years ago, but moving was not dying. Moody is still living and preaching his gospel. No, Dwight L. Moody is not dead. There is no death. 'What seems so is transition.'"

This is a statement by one of the editors of a religious journal which comes weekly to our desk. We are utterly unable to understand how the writer of these words can make these statements harmonize with the plain declaration of Scripture. Is there no death? Read this statement by the apostle Paul:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The apostle Paul spoke by inspiration. The Spirit of God prompted his utterances. Whose testimony shall we believe, his or that of the writer to whom we have referred?

The patriarch Job in his sore affliction naturally contemplated the day of his demise. He contemplated the end of mankind. "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" He answers his question: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Then he expresses the desire that God would hide him in the grave, would appoint a set time, and then remember him. And this time to which he looked forward is the latter day when the Redeemer will stand upon the earth. Though worms might destroy his body, yet Job looked forward to the day when in his flesh he would see God; and that would be the morning of his resurrection.

Peter declares that in his day David had not yet ascended into heaven. "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29. "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." Verses 34, 35.

Did David die a disappointed man because he did not immediately enter upon his reward? Read this expression of his hope: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.

And this faith of Job's and of David's was the faith of the apostle Paul. Read the hope that buoyed him up in his labors and afflictions as he neared the end of life's journey:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

We cannot believe that Mr. Moody was given preference over these saints of the past. And we must take the word of divine revelation rather than this word relative to the death of this man of God.

CONSISTENT OPPOSITION

WE received, some time ago, a report from a good brother, and one in whom we have the utmost confidence, who spoke critically of the opposition he had received from the pastor of a certain church because some of the members of that church were attending the meetings of this brother and were seriously contemplating uniting with the Seventh-day Adventists. Why should we think it strange or unchristian for the pastor of a Methodist or a Baptist church, or any other church for that matter, to oppose members of his congregation uniting with the Seventh-day Adventists?

Of course, we recognize that he might employ very unchristian methods in attaining his purpose. To do that would be wrong, of course. But from his viewpoint, believing that his own church stands for gospel principles, why would it not be entirely consistent for him to urge his members to remain true to their former church fellowship? It seems to us that he would be recreant to his duty as a Christian minister if he did not do this; and instead of feeling unkindly toward him for such opposition, we should consider that he is only doing what we ourselves would do under similar circumstances.

Surely for a Seventh-day Adventist pastor to see the members of his congregation being led away into what he considers error, and not endeavor to warn them against it, would classify him as unfaithful to his charge. We believe this viewpoint would lead to a more kindly attitude toward those who sometimes oppose our efforts to promote what we believe to be the truth of the word of God.

We are to stand stiffly for the truth. We are to contend rigidly for the faith once delivered to the saints, but we are to do this kindly and courteously. We are to show the same loving spirit that Christ manifested. And this is the only spirit that will win in the end. It is not enough that we meet opposition by an appeal alone to the intellect of our listeners. We need to make this appeal to the heart as well, and in the spirit of love. And this spirit many times will win the hearts of even those who oppose us.



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"Who Shall Be Able to Stand?"

TIME is hastening on to earth's closing scenes. The stage of life is being set for the final act. Prophecy is meeting fulfillment in many dramatic ways. Signs of the end are being multiplied "in divers places." World events unfold with startling rapidity, and we know not what a day will bring forth.

The messenger of the Lord has told us, "Great changes are soon to take place in our world, and the final movements will be rapid ones."—*"Testimonies,"* Vol. IX, p. 11.

A Feeling of Bewilderment

Not long ago there appeared in the *Washington Star* an article entitled, "Bewildered." It quoted "one of the wisest men in this country" as saying, "I am a somewhat bewildered man in these fast-moving days. I have lived a long life, and now so many things are discovered to be just the opposite of what they used to be, that I do not understand."—*Evening Star* (Washington, D.C.), July 17, 1938.

The author of this article, commenting on the lament thus uttered, said:

"To witness changed and changing standards and customs, to note the departure from old and tested principles designed to govern life and conduct, and all this without a satisfactory explanation of the aim and purpose of the changes is, to say the least, confusing and bewildering. Look where we will, to the home, to society, to State and national practices, to international agreements and understandings, everything seems to be in a state of flux, and the old rules that once governed human relations are set aside as without force or consistency."—*Idem*.

This sense of bewilderment can be shaken off only as we understand the prophetic word and the purpose of God in the world. Thank God for that word! We need not walk in darkness! The broad outlines of coming events have been revealed. As we see the word of God fulfilled, our confidence in all that has been said should be strengthened and our faith should grow stronger.

Many, no doubt, have wondered how some prophecies could be fulfilled in a world where certain principles were being generally recognized as the foundation of government and all human relations. While men have never fully reached these high ideals, yet they have looked to them as great objectives.

Rapid Changes

But something has happened in recent years which is of startling significance. Power is being concentrated in the hands of a few. Authority and obedience is the watchword. We now read that "the command of leadership must be obeyed even if wrong, because the pres-

ervation of order is more important than the prevention of wrong."—*Quoted in New York Times Magazine, Sept. 4, 1938.*

This changed emphasis has been developed as a result of the emergency following the World War. The complexion of the world is rapidly changing. There have been no long years of transition. The new philosophy of authority has sprung into full bloom in this our day. Surely the movements in this direction have been rapid ones, so rapid, in fact, that it is bewildering to those who have had no lamp to guide them.

The emergency issue which seems to be prolonged and the tremendous problems it has developed are causing men to surrender many cherished rights in the name of security and peace. Every nation is feeling the impact of urgent necessity. The emphasis is more and more being placed on that which is for the good of the whole, no matter how it may affect any component parts whether large or small. Thus are events shaping themselves so that sudden moves can be made. We may awaken any day to find that the final acts of prophecy are taking place.

Change in Religious Thinking

The same rapid changes are now taking place in the religious world. These, too, are coming as the result of an emergency. Disillusionment has followed in the wake of an age of uncertainty and skepticism in religious matters. Science has not proved to be the bulwark of life and religion it had professed to be. Church leaders who once believed science to be the right arm of the church and thought it would surely help to solve many problems, now feel that salvation for man must come from another source.

Note the following from an editorial in the *Christian Advocate*:

"Men and women must have made a tremendous intellectual journey during the last ten years, to go all the way from humanism's shallow contempt for belief, which is interested only in conduct, to the position announced by Doctor Hutton, that the cause worth fighting for is that of faith; of basic ideas; yet *nothing less than this complete reversal is the distance we modern men have traveled.*"—*Aug. 18, 1938.*

A new trend is appearing among the churches. Two issues are outstanding. One is the issue of skepticism. Faith must be exalted above mere conduct. Religious authority must again take its seat in the consciences of men. The second is the issue of disunion. The church realizes that if it is to survive and be a power in the world, it must find some basis of union. That union must be found in a few universal Christian axioms, and

in cooperation in carrying out Christian objectives. The call now is not for "organic union," but "co-operative union."

Progress is being made on both these issues. The denominational journals are emphasizing the fact that social regeneration to be effective can come only through religious teaching, and that that teaching should have the ring of certainty. So far as church union is concerned, this new emphasis on "cooperative union" is gaining widespread favor. Denominations jealous of their particular beliefs are finding here a possible basis of union.

Reviving Sunday Sanctity

In the face of some great emergency, this union can very possibly grow strong. Many are beginning to feel that the religious elements in society must take more active interest in the affairs of men. As they see morals slipping, a great cry for moral rearmament is going up. Something must be done to stay the tide of evil that is most surely inundating the world.

How easy it would be for men to feel the need of reviving the old "Christian Sabbath" as an instrument for social regeneration. How quickly these federations of interest and power could promulgate a far-reaching Sunday law. Many Christian leaders are beginning to feel that the present moral collapse throughout Christendom can most quickly be remedied by urging men to observe Sunday as a day of religious contemplation.

A series of articles on "The Lord's Day" has been appearing in the editorial department of the *Christian Advocate*. From one of these we glean this statement:

"If I believed in political autocracy, and wanted to restore the world to stability with the greatest possible speed, I would rebuild the Christian observance of the Lord's day. . . . If we could stop the rush of life; if we could still the clamor of excitement, if we could get men to know that Christ is a fact, and that eternity is more sure than tomorrow morning; if we could get them to lay hold of these values, intellectually, morally, personally,—if we could do these things, we would have saved civilization. . . . The open doorway into all these things is the Christian observance of the Lord's day. If I were a Christian statesman, I would be more interested in a Christian observance of the Lord's day than in battleships."—Id., Aug. 25, 1938.

The Day of Christ's Coming

Little more need be said to emphasize the fact that we live in the most momentous time of all history. Seventh-day Adventists have had abundant instruction regarding the final movements among men and nations just before Christ comes. As we see these movements now definitely taking shape, what should be our re-

sponse? Shall we wait until the very mountains tremble with the tread of the armies of heaven as they assemble to hail Christ as Lord and Master of heaven and earth? Shall we be among those who, seeing the coming of Christ in the clouds of heaven, will from the agony of a stricken conscience cry out, "The great day of His wrath is come; and who shall be able to stand?"

This question is not one of inquiry, for those who cry aloud in such desperation know who shall be able to stand. They know it is those who have cherished the truth they have rejected; it is those who have kept their lamps trimmed and burning while they themselves have slumbered and slept as the Bridegroom delayed His coming.

We have, indeed, entered upon serious times. How serious we do not really know. If God's word is true, if the instruction received through the Spirit of prophecy is true, then the admonitions delivered by God through His inspired prophets in regard to the last days are exceedingly urgent at this time. Shall God's people, too, be taken unawares, and find themselves so entangled in this world's affairs, its round of pleasure, its incessant planning for material gain, that that day of which they have preached shall come and find them unprepared?

That this will be true of many is a fact too sad to restate. The cry, "Who shall be able to stand?" will come from the hearts of many who have kept the Sabbath, but who have never been sanctified by its spiritual blessings. It will be uttered by many who have been a part of the remnant church, but whose names have not been retained in the Lamb's book of life because they did not endure unto the end.

How bitter the anguish of those who have hoped and expected to go through the pearly gates, but who find themselves shut out! And how bitter the final revelation to those who argue with themselves, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" when the Master shall say to them, "I never knew you!"

Let us remember that only a personal, present experience in the things of God will assure us of a place of safety when the day of wrath shall come.

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober."—*"Testimonies," Vol. IX, p. 135.*

F. L.

Not Round in a Circle, but Forward

It is not often that an advertisement carries a stirring message for Seventh-day Adventists, even though it be an advertisement of religious books by some famous book publisher. But a short time ago there appeared in the *Christian Century* an eight-page advertisement of the eleven books published in connection with the Oxford Conference held in the summer of 1937. As we have stated before in these columns, the Oxford Conference, and the Edinburgh Conference, which was held a short time afterward, constituted a landmark in Protestant history, because they brought together such a wide representation of all bodies, excepting Roman Catholics. Furthermore, those repre-

sentatives came together to study a way toward unity—a unity urged upon them in large degree by the hostile, anti-Christian forces now in opposition to all religion over the world.

This Oxford Conference reflected the general religious attitudes of the present day, a mixture of the liberal and the conservative. According to the Adventist definition, the majority would be described as liberal. The *Christian Century* that carried the advertisement to which we refer, has been for years a leading representative of the liberal view in religion. Without question this extended advertisement reflects the views of the editors of that journal. The group

of eleven Oxford Conference books advertised are published by the same publishing house that prints the *Christian Century*.

A Startling Quotation

The opening paragraphs read thus:

"Mankind's present desperate plight confronts the Christian church with an unprecedented opportunity, and lays upon it a unique, urgent, and fateful responsibility. 'We move,' Will Durant said several years ago, 'into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ.' Can any one who is even half alive to what is happening in our world doubt that this age has now fully come? Never was the world so devoid of faith and direction, so hopelessly confused. Yesterday our fathers hailed the approach of an Age of Enlightenment; today we quail before the prospect of a new Dark Ages. Desperate, affrighted, baffled, modern man cries an old cry, but with a new note of terror: '*What must I do to be saved?*' And he is asking that question of the church.

"For, one by one, other 'saviors' have failed him. Science, once hailed as a house of refuge for man, has turned out to be a broken reed. Education, once regarded as the sure and swift means to a noble world order, has been proved the slave of the propagandist and the fashioner of mass deceits. Politics, by which an elder generation had sought liberty and a tranquil order, is now found herding millions to destruction. Commerce and industry, to which man once looked for security and comfort, have failed to provide even a sustenance for many, and have drawn all dependent upon them into a never-ending warfare."

Prophecy Becomes Current History

In a day when it is possible for us to find on every hand startling statements about world conditions, it is difficult to become startled anew. But here is a portrayal of the state of men's hearts that ought to stir every Seventh-day Adventist. If we cannot be aroused by such a portrayal, the only explanation is that we no longer believe in the most elementary truths and prophetic teachings for which this movement stands. Here is a picture of conditions such as the pioneers of this movement declared would be developing in the near future, a situation which we, even a short generation ago, had to describe largely in terms of prophecy. We could see it with the prophetic eye, but only in faint outline with the natural eye.

We find in this quotation a reference to "a new Dark Ages." This sort of forecast concerning our world seems to an increasing number of writers to be the most accurate one that they can offer. They see not light and glory and a happy millennium ahead, but clouds and thick darkness and a new Dark Age. With a different meaning we have preached a new Dark Age, an era of a thousand years of darkness in this world before God creates a new heaven and a new earth wherein dwelleth righteousness.

We have called attention to the text, "When the Son of man cometh, shall He find faith in the earth?" Now a liberal religious journal declares, "Never was the world so devoid of faith and direction, so hopelessly confused."

False Saviors Discredited

Through the past years we have had to preach our message of Christ's soon coming as the only hope of

the world, in opposition to a whole array of world solutions that the popular ministry were presenting. We heard much of what science was going to do, and education, and democracy, and the like. We even heard of how commerce would soon bind the nations together in such a fashion that there would no longer be war and all would have an abundance. Now we find a religious journal that formerly talked up the glories of these material aids to the millennium, declaring that these various "saviors" have failed man. Then the advertisement goes on to declare:

"As a final hope, man turns again to the church. 'Has the church,' he asks, 'the answer to man's desperate needs? Can the church diagnose our present ills? Can the church lay bare the roots of modern folly? Can the church deliver us from the war which threatens to destroy us and point the way to a just and permanent peace?' Such questions thoughtful men and women are today asking the world around.

"They are the most important questions ever asked the Christian church. They have been asked before, but never so widely, so insistently, or at a time of such tragic danger. No glib, superficial, offhand answers will do. Our world is in mortal peril; the time is past—if it was ever present—for pious maxims and vague moralizing. Unless the church knows or can discover what God is saying to our age, and unless it can speak forth that saving word in voice clear and strong and in terms vital and relevant, humanity faces disaster."

A Challenge to Us

If this is not a challenge to the advent movement, then, pray tell, what could be? Do we not believe that God put us in the world in these very days to give an answer to men, to provide a solution for their troubled hearts? The whole world is in turmoil at this very hour. The masses of people in all lands are ready to accept new and radical ideas in government and society for the solution of all their problems. Great movements are astir in the world, new forces are at work. The whole earth is in ferment. But is this not the very hour for which we have waited, the very hour that we have forecast?

With every other kind of movement stirring in the world, seeking to capture the hearts and minds and wills of men, is it not time for us to move forward in a much more aggressive and vigorous way than ever before to present what we solemnly and devoutly believe is God's solution to the problems of our day? The extent of our activity in advancing God's work in past days, cannot rightly be the measure of the extent of the activity that should characterize our churches at this present hour. The greater the times, the greater the action that is demanded. The new day demands new enthusiasm and new fervor. A world in ferment and on the march demands for its rescue a church in ferment with a great conviction, a church on the march to finish the work of God.

Not Talk, but Action Needed

Is it not high time that we were through with mere pious repetitions of such phrases as "finishing the work," "advancing the kingdom," "spreading the message"? It is time to give the fullest life and meaning and action to these properly meaningful phrases. Our going round in a cycle of church life and church duties year after year, with a cycle no larger than the year before, cannot meet the challenge of a world that is on the march toward a strange and unknown destina-

tion. Not round in a circle, but forward, ought to be the dominating conviction of every church member and every church officer and every church company today.

We are in the last of the last days. This truth impresses itself on our hearts with new force as we see the evidence in the world about us. Someday soon God is going to bring to an end a long tragedy that

is rapidly coming to a climax in every corner of the earth. That the day of the Lord will come we can be absolutely certain. That it will come very soon, we can also be certain. That God will finish His work is a declaration equally true. There is only one question left unanswered; that is, Will we personally have an aggressive and increasingly effective part in the finishing of that work?

F. D. N.

Roll Call in Our Largest School

WHEN the students of our largest school sit down to study, it requires a world map to mark their places.

Recently our General Conference departments supplied an outline of their history and work for a Census Bureau publication in Washington. In the sketch of the Home Study Institute, our General Conference correspondence school, there were some paragraphs dealing with the wide distribution of the students over the earth. M. E. Olsen, the president of this school, allows me to pass on this description:

"The geographic distribution of these students is impressive. Recitation papers come in from Alaska and Iceland in the North; from Egypt, Rhodesia, Nyasaland, and many other parts of Africa; from Peru, Ecuador, Brazil, Guatemala, Venezuela, Colombia, and Argentina; from Mexico, Panama, Puerto Rico, Cuba, Jamaica, San Salvador, British Honduras, Santo Domingo, Trinidad, Bermuda, the Azores, and Mauritius. Europe is represented by England, Ireland, Denmark, Norway, France, Spain, Latvia, Switzerland, Germany, and Italy; Asia by China, India, and Burma. In the Pacific Ocean papers come from Fiji, the Cook Islands, Tahiti, and Pitcairn. Somewhat recently enrollments have come in from Palestine, Albania, and Persia.

"Students often do their work under trying conditions. Missionaries laboring in native districts of Africa have to study without the help of public libraries, they suffer many interruptions, are often prostrate with fever, and most of them are working overtime. Nevertheless, these missionaries push steadily forward with such solid studies as European history, systematic theology, New Testament Greek, Hebrew, church history, and comparative religion. In remote parts of Africa the Home Study pupil sends his recitation paper to Washington, and then must wait nearly three months for its return with the instructor's corrections and suggestions. Students on Pitcairn Island must depend on a very irregular mail service.

"The Home Study Institute has students in remote parts of Alaska who scarcely see one of their countrymen all through the long, dark winter. Sometimes they are dependent on Eskimo dogs for the receiving of lessons and supplies. One student sent in a recitation paper written on the bark of a birch tree, because he had no paper. Another received in the last mail before an arctic winter set in, his full supply of lessons, which went by first-class mail. With the lessons came word from the postman that his parcel of textbooks to accompany the lessons had to be dropped on the way, because the load was too heavy for the dogs in bad weather. The books would be delivered, the student was told, in the following spring."

It is another testimony that the movement of the prophecy is bearing the fruitage foretold—an active people keeping the commandments of God and the

faith of Jesus, springing up in all the world. The movement was born in the spirit of study, like that movement in apostolic days, that helped a plain and homely people to carry the message of the crucified and risen Saviour into all the known world. "Study!" was the apostolic exhortation. "Study to show thyself approved unto God."

And from the days of 1844 onward the people called to bear the message of the crucified, risen, and now soon-coming Saviour, have been called to study. It is a fine picture that Professor Olsen presents of men and women all over the earth giving themselves to study, not to be approved and acclaimed by one another, but to be approved unto God, stronger workmen in handling the truths that Christ has revealed for the saving of men.

The Home Study Institute is our largest school. This report for the Government says that recitation papers came in from 2,200 active students in 1937.

W. A. S.

THE CROSS

Blest they who seek
While in their youth,
With spirit meek,
The way of truth.

To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven.
And e'en on earth the child of God can trace
The glorious blessings of his Saviour's grace.

For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be our gain.
Then haste to choose
That better part,
Nor e'er refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.

Now look to Jesus, who on Calvary died,
And trust in Him who there was crucified.

—Author Unknown.

GENERAL ARTICLES



Christ and the Law

BY M. L. ANDREASEN

THERE is nothing clearer in the Bible than that God's law is eternal in its nature, and that it is easier for heaven and earth to pass than for one jot or one tittle of the law to fail. It is strange that in view of this testimony men and Christians should still believe that the law is temporary and can be broken without breaking fellowship with God.

Consider the law as the standard in the judgment. "We must all appear before the judgment seat of Christ; that every one may receive the things done in His body, according to that He hath done, whether it be good or bad." 2 Cor. 5:10. Not only men, but also "the angels which kept not their first estate" are reserved "unto the judgment of the great day." Jude 6. At that time "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

Presiding at the judgment "the Ancient of days did sit; . . . ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10. Christ, as man's advocate, came before the Father. "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan. 7:13. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

The books that are opened contain a record of each person's life. Clearly delineated is every sin, every wrong word and action. Those who have an advocate will survive and stand justified, but those who have no advocate will perish. "As many as have sinned without [a knowledge of] law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2:12. At that time "not the hearers of the law are just before God, but the doers of the law shall be justified." Verse 13.

It is, of course, sin that is dealt with in the judgment. It is because of sin that men perish. It is because they have been saved from sin that God will take them to Himself. Sin is what has caused and is causing all the misery that is in the world. Before there can be lasting peace or happiness in God's universe, sin must be exterminated, root and branch.

The Definition of Sin

But what is sin? Is there any infallible guide by which we may know what is sin and what is not? While there are many things that men agree on as being not right, there are also many things upon which they are not agreed. For this reason God has given a rule that is unerring, one that points out and defines sin in understandable language. That rule is the ten commandments.

Few Christians will claim to know more about religion than Paul. Yet he confessed that he "had not known sin, but by the law." Rom. 7:7. Very distinctly John says that "all unrighteousness is sin" and that "sin is the transgression of the law." 1 John 5:17; 3:4. When therefore Christ saves us from sin, He saves us from transgressing the law. When He dies for sin, He dies because we have transgressed the law. When He makes atonement, He makes atonement for a broken law. No wonder Paul exclaims, "Shall we continue in sin, that grace may abound? God forbid." Rom. 6:1. With the definition of sin which the Bible gives us, this text reads: "Shall we continue transgressing the law, that grace may abound? God forbid." Yet this very thing is what some religionists teach! Christ died because we had sinned. He gave His life because we had broken the law. He shed His blood on Calvary that we might be freed from sin. And yet in face of this, some teach that we need not now be careful of the law! Shall we continue to do the very thing that drove the nails through the Master's hands? Shall we continue in sin, that grace may abound? Shall we continue breaking the law, that we may be forgiven? God forbid! Such teaching is from beneath, not from above.

Why should any have aught against the law? Do they not "know that the law is spiritual," that "the law is holy, and the commandment holy, and just, and good"? Rom. 7:14, 12. Do they not know that the law is called "the perfect law of liberty," and that they should "fulfill the royal law according to the scripture;" that they should so speak "and so do, as they that shall be judged by the law of liberty"? James 1:25; 2:8, 12. Do they not know that Christ has the law in His heart, and that if they accept Christ, they must accept Him with the law or they will not have the right Christ? Ps. 40:8. Do they not know that as Christians they ought "to walk, even as He walked," and that He said, "I have kept My Father's commandments"? 1 John 2:6; John 15:10. Do they not know that if they follow His example, they will keep the Sabbath according to the commandment, and when the seventh day comes, they will go to church as He did? For, "as His custom was, He went into the synagogue on the Sabbath day." Luke 4:16. Do they not know that "the Son of man is Lord also of the Sabbath," and that if they accept Him in other things, they must "also" accept Him as the Lord of the Sabbath? Mark 2:28. Christ and the law are inseparable. He is its author, He made it, He proclaimed it. Because of its transgression He died. To Him it is very precious. It has cost Him much.

The Law and the Atonement

We have before referred to the fact that the law—and therefore the Sabbath as part of the law—was and is the ground of the atonement. For more than a thou-

sand years the two tables of stone were in the ark in the sanctuary on earth, and formed the center of the service on the great day of the year when the high priest went into the most holy to make atonement for Israel. This atonement was symbolic of a higher atonement to be made when the Lamb of God was to give Himself a ransom for us. Whatever was done, was done in view of that which was to come. We now ask a question. Was the atonement on earth a symbol of a higher atonement which Christ Himself was to accomplish? To this all will answer that it was. We ask again, Was the law in the sanctuary on earth a copy of the law in the sanctuary above, concerning which the real atonement was made; or did the copy say one thing, and the reality another? To be more specific, When the law in the sanctuary on earth said that the seventh day is the Sabbath, when atonement was made for such as might transgress this commandment, was this atonement ratified by the real atonement of Christ's death, or did Christ's atonement not cover violations of the fourth commandment? Did the atonement, which Israel believed covered the sin of Sabbath-breaking as well as other sins, have no basis in reality, so that when the time came for Christ to make the real atonement He suddenly changed the day, and that therefore there is not and never has been any atonement for one of the ten commandments?

If the ten commandments are a faithful copy of the law in heaven, we know exactly for what atonement was made. Did not God with His own voice proclaim these commandments? Did He not write them Himself with His own finger? Are we now to believe that God wrote one thing and provided atonement for an altogether different thing? Are we now to think that He made Israel believe that they would receive atonement when in reality there was none; and that just at the moment when the transgressions came to the test at Calvary, God substituted something else for that which He had written on the tables of stone, and that atonement is made for this new writing? Were not sin offerings for such as had "done somewhat *against any of the commandments* of the Lord concerning things which should not be done"? Lev. 4:13.

Take a specific case again. A man has transgressed the Sabbath, and repents. He brings his offering and it is accepted. Of him it is written: "The priest shall make an atonement for him as concerning his sin, and it shall be forgiven him." Lev. 4:26. Substantially the same is said in verses thirty-one and thirty-five. Does or does not this atonement find a reality in the atonement on Calvary? Did God promise Israel forgiveness and atonement, but change the commandment so that no real atonement was made corresponding to what Israel was made to believe would be done, and to which atonement they trusted when they by faith looked forward to Calvary? Thus to break faith with men would be mockery unworthy of God. Rather, let us believe that there was a definite correspondence between what was promised and what was done; that God is faithful and that He does not deceive His children; that when atonement was promised and made concerning the fourth commandment in the sanctuary, the actuality on Golgotha corresponded to the type, or rather, the type corresponded to the reality.

Previously in this discussion we stated that so far we had not found anything that indicates that God has changed the ten commandments. We have on the contrary found that God distinctly enforces them and says that it is easier for heaven and earth to pass than

for one jot or one tittle of the law to fail. But now the question arises: Is not the first day of the week mentioned in the New Testament? Most so-called Christians observe that day. There must surely be some justification for it.

To this question of whether the New Testament mentions the first day of the week, we answer cheerfully that it does. We not only admit it, we affirm it. There are eight texts in which the day is mentioned. We urge these texts upon the attention of the reader. No study of the Sabbath question would be complete without a discussion of these texts, for upon them hangs much. To this task we shall next address ourselves.



Beneficence

BY MRS. E. G. WHITE

"HONOR the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"The liberal deviseth liberal things; and by liberal things shall he stand."

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His coworker. By a chain of circumstances which would call forth his charities, He bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance His cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of Him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches.

The Glory of the Gospel

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all He had, and then gave Himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This,

carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is His mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they cannot imitate the character of the Great Exemplar.

The Blessings of Stewardship

In commissioning His disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, He calls upon others to answer His claims upon them for offerings with which to support His cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind.

Every good thing of earth was placed here by the bountiful hand of God, as an expression of His love to man. The poor are His, and the cause of religion is His. He has placed means in the hands of men, that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field.

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and He could rain them from heaven if He chose; but instead of this, He has made man His steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute His blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with Him of the eternal, glorious reward.

Meeting Around the Cross

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate His love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another.

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from

heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. —*Australian Signs of the Times*, Dec. 2, 1907.

The Angel Having Great Power

BY N. D. ANDERSON

"AFTER these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

The Scriptures themselves bear witness that this angel is to assist in the closing work of the three angels of Revelation 14. This fact is also clearly brought out and testified to by the Spirit of prophecy.

The actual earthly work of giving this last message of warning and mercy to a sin-infatuated world has been entrusted to man. The oversight of this work has always been heaven's prerogative, and will remain such to the end. I think there can be no question as to the truth of these two statements.

I like to think, therefore, of this powerful angel, seen in vision by the revelator nineteen centuries ago, as one of heaven's great field marshals, bringing up his human reserves for the final onslaught of light against the citadels of darkness.

I do not pretend to be able to list these reserves, but some of the mechanical and scientific devices used and to be used by them we surely behold in the fast-sailing liner, the speeding train and automobile, the eagle-swift airplane, the miraculous-winged radio, the whirling printing press with its superhuman capacity of output. (See Dan. 12:4.)

Our ministry, our colporteurs, our teachers and missionaries, and now our lay preachers all over the world, are doing a mighty and noble work in the promulgation of the third angel's message; and how greatly are they aided, as human agents, by these powerful mechanical and scientific forces sent by the Lord from the inexhaustible resources of heaven.

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

Satan is a diligent student of the Scriptures. He believes the written word (Matt. 8:29; James 2:19), and knows he has but a short time in which to finish his work of destruction. Rev. 12:12. That is why he and his followers are taking advantage of every device of speed and scientific knowledge in the world today. And we have but a short time in which to warn against him.

So, brethren and sisters, let speed aid us, and not confuse us. It is the bounden duty of us all to use to the utmost these heaven-sent facilities for the giving of our message.

The Upward Road

BY J. L. BROWN

THERE is a distinct difference between a church and an automobile, other than those obvious upon observation. The automobile is forced along its highway only by explosive power. The church makes its advance, "not by might, nor by power, but by My Spirit, saith the Lord of hosts." The automobile has its mountains to climb, to be sure, but then it goes coasting down into

the valley and again is pushed forward by force. The church must always climb the heights of Christian experience which are reached only by the narrow, uphill road.

This upward road is described by Jesus in the following words: "Broad is the way, that leadeth to destruction, and many there be which go [speeding] in thereat. . . . Narrow is the way, which leadeth unto life, and few there be that find it." The way to Mount Zion is a holy highway. We read: "An highway shall be there, and a way, and it shall be called The way of holiness." Jesus gave His disciples to understand that there is only one way by which to reach the Father's presence. He said: "I am the way," "follow Me."

Speaking of the city to which the Christ-way leads, the revelator says: "The gates of it shall not be shut at all by day; for there shall be no night there. . . . There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Since the Spirit is the only motive power that will carry the church on through to the pearly gates of the Holy City, we should all ask "of the Lord rain in the time of the latter rain." Yes, "ask of God, that giveth to all men liberally, and upbraideth not."

Many do not "ask in faith, nothing wavering," and therefore become weak-kneed along the upward way. But the apostle Paul recommended that the strong should "comfort the feeble-minded, support the weak, be patient toward all men," while the gospel prophet of the Old Testament declared: "They that wait upon the Lord shall renew their strength; they shall mount up [not down] with wings as eagles; they shall run [not stumble along], and not be weary; and they shall walk [not sit down], and not faint." Thus one and all will reach the journey's end.

So, brother, sister, as you tour onward and upward, and as you are tempted to speed on and pass by your fellow travelers, just remember that we are to "strengthen . . . weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." Thus no one will be left behind. "Then shall the lame man leap as a hart, . . . and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy . . . and gladness, and sorrow and sighing shall flee away."

Self-Seeking

BY D. H. KRESS, M.D.

POSSIBLY there is nothing that is more difficult to rid from our nature than self-seeking. Paul said to those who were associated with him, "Look not every man on his own things, but every man also on the things of others." To the one who was so closely associated with the prophet Jeremiah, who had the great privilege of writing out the communication which came from God through His servant, the words were addressed: "Thus saith the Lord, the God of Israel, unto thee, O Baruch: . . . Seekest thou great things for thyself? Seek them not."

The religion of the Pharisees was based upon this principle of self-exaltation. Whatever they did, they did to exalt themselves in the estimation of others. In speaking of prayer, Christ said of the Pharisees, "They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." The motives which prompted their giving of alms were

centered in self. Recognizing this same trait in His own associates and followers, Jesus said to them: "First of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." If hypocrisy is permitted to exist in the heart and is cherished, it permeates the character and the life. It works like leaven in meal.

We are told in "The Desire of Ages," pages 408, 409: "The hypocrisy of the Pharisees was the product of self-seeking. The glorification of themselves was the object of their lives. . . . This subtle evil even the disciples of Christ were in danger of cherishing." The disciples of Jesus, "though outwardly they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves. It was this spirit that prompted the strife as to who should be greatest. . . . As leaven, if left to complete its work, will cause corruption and decay, so does the self-seeking spirit, cherished, work the defilement and ruin of the soul."

Then follow these words, which we should take to heart: "Among the followers of our Lord today, as of old, how widespread is this subtle, deceptive sin. How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self. How ready the thought of self-gratulation, and the longing for human approval. It is the love of self, the desire for an easier way than God has appointed, that leads to the substitution of human theories and traditions for the divine precepts."—*Id.*, p. 409.

To His own disciples the warning words of Christ are spoken: "Take heed, and beware of the leaven of the Pharisees." Few there are who can truthfully say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." And yet to be a Christian is to be Christlike. In other words, it is to be like the One who came to this earth, seeking not His own will, but the will of His Father.

"The religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit, and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. 'Father, glorify Thy name,' was the keynote of Christ's life, and if we follow Him, this will be the keynote of our lives. He commands us to 'walk, even as He walked,' and 'hereby we do know that we know Him, if we keep His commandments.'"—*Ibid.*

We do not by nature possess the spirit of John the Baptist. On one occasion some of his disciples came to him and said: "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him. John answered and said, . . . This my joy therefore is fulfilled. He must increase, but I must decrease." To rejoice to see others promoted, to rejoice to see others prospered, to rejoice to see others exalted, while we are brushed to one side, this spirit we do not possess by nature; it is a plant of divine origin.

The words addressed to Nicodemus, a teacher in Israel, by Jesus, "Ye must be born again," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," are applicable to many teachers in Israel today; for none of us are entirely free of the spirit of self-seeking, which is ruinous to health and destructive in every way. "Create in me a clean heart, O God; and renew a right spirit within me," should be the prayer of us all at such a time as this.

THE POET'S PAGE

Everlasting Peace

THE Lord is coming, coming soon,
His own, His very own, to claim;
And He has bid me ready be,
So this shall be my constant aim—
To meet my Lord in peace.

And can it be that I may live
To see the coming of that day,
To see the cloud, the glory cloud,
And be caught up with Him to stay,
And ever be at peace?

Ah, yes, the sands of time run low;
The sun is sinking in the west;
Sin's story sad is well-nigh writ;
Christ comes to bring the promised rest,
The rest of everlasting peace.

Then hasten on, thou day of joy,
The cynosure of ages past,
Come, claim Thine own, Thou King of kings,
Of God's great realm the first, the last,
And to the universe bring peace.

C. P. B.

Shadowed Ways

BY MONICA WILLIAMS

DEAR Father, help us all to seek
To do Thy holy will;
Let not our many sorrows keep
Us blind to Thee, until
We cannot see Thy saving grace,
Behind Thy shadowed ways;
But may Thy joyousness erase
Our thoughts through doubtful days.

For rain and sunshine are but one
In Thy most wondrous plan,
But clouds that move across the sun
Do shield its rays from man.
The raindrops falling from the sky
Refresh the thirsty flowers,
And streams and brooks would e'er be dry
Were there no bounteous showers.

And so, dear Father, nought is ill
Though Thou be hid from sight,
But if in love we seek Thy will,
Dark days will lead to light.
For as Thy will we learn to do,
Through all Thy countless ways,
We shall find happiness anew,
And God eternally praise.

Confidence and Submission

BY EDITH JAMES

JESUS, I will humbly follow,
Take the cross Thou givest me;
All the path Thy feet did hallow,
Where Thou leadest, let me be.

Going forth, not knowing whither—
What of pain or joy or woe,
But with this assurance ever,
Blessed Master, Thou dost know.

Sweeter this, to trust Thy wisdom,
Leaving all I call my own;
Thou my Star, my Rose of Sharon,
In Thy heart I find my home.

The Song in the Shell

BY EDWARD J. URQUHART

WHEN life's ocean is crossed
To its farthestmost shore,
And the mariner turns
To his rest evermore,

Oh, what of the storms
Of his ocean-bound day
That lashed him and bruised him
So much of the way?

Will their memories bide
Over there in the soul,
An unending sorrow
While centuries roll?

Like the roar of the sea
In the shell from its shore,
Will they linger to sadden
His life evermore?

Ah, no, not the storm,
Where the wild surges roll,
Will linger forever
To dampen the soul;

But the songs of the way
And the victories won,
And the joys of the heart
And the light of the sun,

These are the things
He will bear on his way
Transplanted from earth
To the unending day.

Not sorrow and sadness,
But rapture and mirth,
Will he carry away
In the beautified earth.

And the tune in his heart,
Like the shell's lasting song,
Will lose the harsh notes,
While the ages prolong

Only mellowed and musical
Songs of the sea
To sweeten the days
Of eternity.

Glory

BY THOMAS E. HIRST

TRANSCENDENT love Thy word reveals,
And o'er my heart a rapture steals
As from Thy word I gladly view
The light of glory ever new.

No stellar sight, however strong,
No words, no music, or no song,
Can e'er reveal a grander sight
Than doth Thy word bring forth to light.

The measured span that planets make,
The course a universe may take,
Are in themselves of lesser worth
Than that sweet truth Thy word gives birth.

O could I sing the sweetest lays,
That even Thou, Ancient of days,
Would deign to hear my poor refrain;
Thy word would still be richer gain.

THE WOMAN'S PAGE

DEAR EDITOR:

WHEN I read your "Appeal to the Womanhood of the Church" in a recent issue, I momentarily experienced what perhaps many other conscientious women readers did, a feeling akin to panic. Born and brought up in a home where almost everything constituted an issue, I experienced the same uncertainty and bewilderment regarding my influence in dress and entertainment, as I have in many other problems all through the years; and I have greatly wished that there were some fine standard practical to this modern age by which we might measure.

At the present time there are as many opinions as to what constitutes "extreme styles" and "worldly entertainment" as there are individuals in widely scattered environments. In some communities a few inches on the length of a dress worn at some evening function is considered worldly and ungodly, while in other communities a dress of this length is as commonplace as a street or afternoon dress. By what, then, should we be governed, and what constitutes "extreme styles"?

As the mother of daughters of high-school age I have had to meet in a very real way for several years the dress question. Except for having to meet the issue of shorts, sun-back dresses, and rolled stockings, I have had little difficulty in dressing them simply and modestly. To my mind, never before has there been such a variety of styles to choose from as in recent years. Skirts have had sufficient length and width to be both comfortable and modest, sleeveless dresses have been out a long while, high necks are more fashionable than low, and nearly all clothing is hung from the shoulders. Semisheer rayon fabrics provide cool clothing for the hottest summer weather, and a plain foundation slip is sold with every ready-made dress that borders on the transparent.

It seems, then, that quite apart from that important religious aspect our primary need is to be educated in good taste. The wise man says that there is a time for everything under the sun. I believe every mother should learn the value of true culture and refinement in both dress and deportment, and should teach her children the importance of refined taste. A few days ago my older daughter said to me, "Mother, I have noticed both on the street and in pictures that the more educated and socially prominent people are the more simply and quietly dressed." Silently I breathed a prayer of thankfulness that she had observed and absorbed this truth. Dress is an indication of character. No one should wear ill-fitting, untidy, fussy clothes at any time.

It should also be remembered that the body is more than raiment. Some time and attention must of necessity be devoted to the clothing of our bodies, but the dress itself should enhance rather than detract from the wearer. A society woman who was noted for her personal beauty and simplicity of dress once gave this rule as her guide in determining whether her dress was in good taste: "If more than two persons comment on the loveliness of my dress, I lay it aside and do not

wear it again; I know it is detracting from my person." Overdressing never makes even the plainest person appear to greater advantage. There is beauty in simplicity. What is more chaste and simple than the lily? Yet Christ said the glory of Solomon's apparel was not to be compared with it.

Without doubt, entirely too much time and thought is given to fashion in our church today. In "Testimonies," Volume IV, page 647, the following statement is made: "Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God." Surely we cannot, in these last remaining days of probation, when it seems that the four angels are having difficulty in holding the winds of war, allow so inconsequential a thing as dress to separate us from the Source of eternal life and happiness.

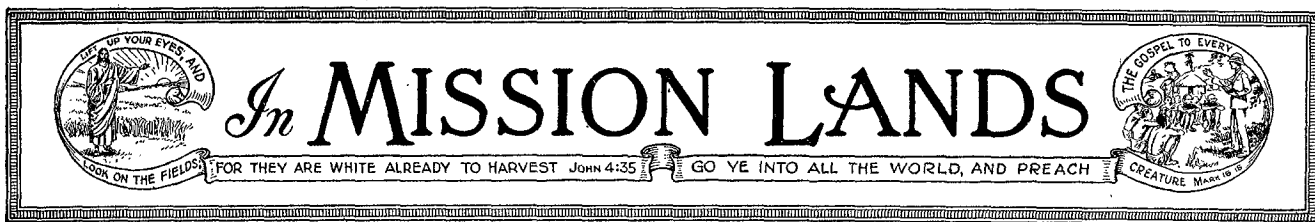
In this matter, as in the problem of entertaining our friends and children in a manner consistent with the principles of our faith, we are not left to ourselves to grope blindly or to be swept away by prevailing customs. To every honest, inquiring heart is the invitation given, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." There is all wisdom, if we will follow it, in the "more sure word of prophecy," which has so graciously been given unto us.

It is, nevertheless, not altogether easy to entertain a group of young people, so that at the close of the evening they can truthfully and spontaneously say, "We have had a delightful time!" It has been my experience during the last two years in entertaining in my home, that when I have invited, in the privacy of my own room, God's presence in our midst to subdue, refine, and sweeten our associations, there has been a definite and marked geniality and smoothness, and an absence of any unfortunate incident to mar the occasion.

To my mind it is more appropriate to have prayer at the close of the gathering. There is a time for everything, and to previously invite our divine Guest to help us plan the games, and to be present to bless with His benign influence, is far wiser than turning from prayer to some written or get-acquainted game, harmless, but certainly not of a sacred nature. A blessing may and should be asked without awkwardness or embarrassment when refreshments are served, at which time thanks may also be given for the pleasant evening together, and a prayer voiced that God's Spirit may be with each departing guest.

In our home we have felt, to some degree, the influence of the tremendous tide of excitement and pleasure that is sweeping the world today. In an effort to provide proper and suitable entertainment as a substitute for that which lures on every hand, our schools and young people's societies, especially in our large centers, are planning parties, picnics, and other forms of entertainment that somehow seem to keep the minds of our youth more centered on pleasure than on the real satisfying experiences that come from

(Continued on page 16)



North Brazil Union

BY J. L. BROWN

MANY years ago I read a little tract called "Petering," in which it was stated that some things start small and grow larger, while others start large and grow smaller. The North Brazil Union is in the first class—at least, it has started small. We hope that there will be no need of its growing smaller, except as traveling conveniences increase and bring the farther points of the union nearer its headquarters.

This union is ten days' long and about a month wide by steamer. It has scores of great waterways and lakes on which to travel, and its hundreds of islands, as well as the river and lake water fronts, are inhabited. There is a great field of endeavor for the active missionary, colporteur or evangelist, yes, for the nurse and medical missionary also.

W. A. Butler, of the General Conference, who attended the annual meetings in Maués, made the following observation: "This North Brazil Union needs fifty colporteurs with fifty canoes paddling up and down these waterways carrying the message to its thousands of inhabitants."

We are glad to report that a good beginning has been made during the past years in the colporteur work. However, the river colportage has hardly been touched. We just finished a successful colporteur institute. Nine consecrated young people received instruction and are now going to take the message-filled books and papers to many waiting homes. Canoes are being furnished to the colporteurs. They will be sent far up the rivers to the frontier of Brazil, and then they will work down, down, down, days and weeks and months, on the same river and its tributaries. Others will work the cities along the Atlantic coast and up the Amazon River.

More workers are also coming in. Brother and Sister Roger Wilcox just arrived in Belem. They will soon go to their field of labor, Ceara. They join Elder and Mrs. Halliwell, Brother and Sister B. W. Steinweg, Brother and Sister Carvalho, and Brother Lobo in their work. New life is coming to the North Brazil Union; new efforts will be put forth to reach the people with the truth. The field shall not remain unwarned.

The annual meetings held in Maués from June 11 to 19 were a great inspiration to the work in this section of the Brazil field. Our people are very sincere. Some of them paddled their way in their little canoes over long distances. Several families made a five-day voyage with canoe to attend. Many interesting experiences were told of how God had brought the light of truth to these people in some of these interior places.

One brother testified that he met a man on the river who said: "So you are one of those Seven-day Adventists, are you? I heard about you. I met one of your people a short time ago. I went to his house. He is a Seven-day Adventist because he studies his Bible seven days in each week in one of those lesson books

he has." Elder Halliwell added: "Yes, here in the Amazon we are not only 'Seventh-day Adventists,' but we are Adventists seven days of each week, or 'Seven-day Adventists,' as the man would have it."

Another family told about the hard times they had experienced a little over a year ago. They had had sickness in the home, and were severely tried. They were poor. The crops failed. But the tithe money they would not spend. They knew that the "Luzerio" would come around on its regular yearly call. They kept their tithe and paid it when the missionary boat came. They also gave a chicken as part of their offering. Another year had passed. Sickness disappeared from their home. The crops produced so much that they hardly knew what to do with so much corn. Everything was prospering around the home. God had rewarded the faithfulness of this family.

There was some opposition from a few citizens of Maués. A message was sent to the governor of the state of Amazonas, declaring that the Seventh-day Adventists were against his government. But the answer came at once to these officials: "Take care of the Adventists and show them every favor possible." Elder Halliwell, together with Elder Butler, Brother Carvalho, and the writer, had visited the governor a few days before and had told him all about our work; so he was well informed as to our plans and intentions, and was very friendly.

Before the meetings in Maués were over, Dr. Antonio Alves Miranda, who had consented to help in the meetings, had much more work than he could possibly attend to. The very persons who were bitterly opposed to us and our work, called the doctor to their homes to help their sick. Many times he was out caring for them until late at night. Some days he did not have time to eat his meals. I thought of the Master and His great work. He said of Himself: "I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me, and to finish His work." The spirit of the town changed.

The Maués meetings were well attended. The specially built tabernacle, which held about 350 people, was filled to overflowing every night of the meetings. We look forward to great development in the work in the Amazon region. The laymen received special help all the way through this annual meeting. Elder Butler and the writer gave special attention to laymen's training, and, as I stated above, we have just closed a colporteurs' institute in which further training was given to men who will hasten the message on to people who live on the plains and the river front. The goal of the colporteurs was set by themselves while they were in the institute at 100:000\$00, about \$7,500 U.S. currency.

All the workers are of good courage. May the good Lord bless and prosper the work in the North Brazil Union Mission.

Visit to the South American Division

BY W. A. BUTLER

As in all parts of the world field, so also in the South American Division, we find that all the different phases of our work combine for the advancement of the third angel's message. God has helped His people to make wise plans for the literature, the medical, the educational, and the evangelistic ministry. All these have a part to act in any mission field. Then there is the great body of our church membership, youth and adult, educated and uneducated, trained and untrained, who always form a part of this mighty onward movement.

High on the top plateau of the Andes, from 15,000 to 16,000 feet, our faithful colporteurs find their way to isolated homes. Following the seed sowing of the colporteur, interests spring up, and Sabbath schools and churches come into existence. During the last three years, books have been sold in the little country of Uruguay—a section where it had been considered impossible to sell literature. In different parts of the country, the colporteur evangelists have already won to the truth forty persons who have been baptized, and forty-three others who are keeping the Sabbath and preparing for baptism, and forty-seven other people are interested and studying the message of truth.

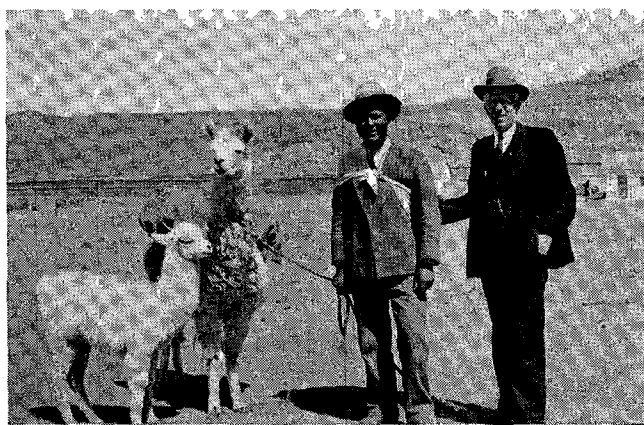
Along the Amazon and its tributaries and streams, canoes bearing the colporteurs are passing back and forth, and through this means the light is shining among the river people. All along the banks of the river, and far inland, the colporteurs visit the lonely spots where judgment-bound men and women are to be found. They abide with these people for a limited time, sleeping on the ground in the adobe huts, and partaking of their simple fare. Many times there is opportunity to pray with the people, to administer relief to the sick, and to proclaim the good news of the gospel. A large number of South American youth earn scholarships through the sale of literature, and some earn more than one scholarship in a season.

In Brazil the Portuguese language is spoken, and in each of the other countries the Spanish language prevails. Therefore all our work must be planned with these two languages in view. German, Italian, Chinese, Japanese, and English are also spoken. Then there are several million Indians, who have a language of their own, and these must likewise be provided for. The territory occupied by the Indian population is

chiefly in the mountain regions and in the valleys of the foothills. We have probably more than 10,000 Indian believers.

Medical Missionary Work

It is encouraging to find that all the different phases of our organized work develop simultaneously. We have thus far had but one real sanitarium and nurses' training center in the South American Division. This institution, which is located in Argentina, has had to provide for the medical work throughout the division.



Field Missionary Secretary J. A. P. Green bids the Colporteur Godspeed as He Starts Out on His Delivery of Books

But the growth in membership requires that new sanitarium centers be established, in order that more nurses may be trained, and that a larger medical missionary work may be carried on.

Brazil is in great need of such an institution, and we are glad to say that definite steps are now being taken for opening up the work there. There is a strong sentiment in favor of all practicing physicians' being nationals, and a young doctor, by the name of Snyder, is now finishing the medical course in Rio de Janeiro, and will be qualified to practice in Brazil. Thus has God opened the way for us to step in and take advantage of the opportunities in Brazil.

In Santiago, Chile, we have a young Chilean physician, Doctor Romos, who is in charge of our city clinic. He is assisted by Sister Minter, who finds many opportunities to reach the leading women of the city. These loyal workers are carrying on a good work in administering to the sick in the capital city.

On the Amazon, where Elder L. B. Halliwell is doing such a great work, there are associated with him a young Brazilian couple, a doctor and his wife, who are preparing to come to the States for advanced training, that they may thus be qualified for still greater work. Mrs. Halliwell, who is a graduate nurse, is standing by the side of her husband, and together they find their way into the hearts and homes of thousands of needy people living on the banks of the great river.

It is said that 40,000 miles of river are inhabited, and can be reached only by steamer, motorboat, or canoe. The North Brazil Union is indeed a great and needy field. Wherever the mission launch goes, our missionaries are recognized and welcomed. More



Indian Chiefs at "Broken Stone" Mission, Lake Titicaca. Chief Pariapaza (front row, left) is More Than Ninety Years of Age. He Was the Chief Who Preserved the Broken Stone While Waiting for the True Missionary to Come

medical mission launches, and men and women to take charge of them, are needed. We must pray earnestly for these people and this field.

Our medical missionaries working in the Andes and among the Indians have experienced many providential leadings and interventions. During the winter of 1937-38 an effort was made to have the Juliaca Clinic closed. The opposition was brought about by the physician in charge of the city hospital. Our brethren sought the Lord for guidance, that they might be enabled to carry on the work which has been so successfully built up during the years. Soon it became known that the city physician was a revolutionist, and the government officials sent him out of the country on short notice. Then it was that our doctor who had charge of the clinic, saw the predicament which quickly came about at the city hospital—patients in a critical condition, and no physician to care for them—and he offered his services free of charge. The hospital authorities quickly recognized the Christian spirit of our doctor, and our work gained great favor. For several months our doctor took charge of the work at the city hospital, in addition to the work at the clinic. Thus the Lord leads and protects His work and His workers.

News From Incaland

BY H. B. LUNDQUIST

ON the nineteenth of August, just twenty years ago, we disembarked in the hospitable port of Callao, Peru, for the first time. Since that time it has been the writer's good fortune to return to Peru through this same port three times. Upon his arrival there were no training schools, no church schools, and only a beginning in Indian mission schools. At that time there were about fifteen hundred members in the four missions which then comprised the Inca Union Mission. What a change there is now, twenty years after! There are now three prosperous training schools with a total enrollment of nearly five hundred youth. In addition, there are this year nearly twenty church schools, and more than one hundred Indian mission schools. The attendance this year in these schools will be close to six thousand children. And best of all, each and every school is not only a strong support to the church in the locality in which it is located, but also a very gratifying evangelizing agency.

Our Lima Training School offers thirteen grades of training. From their graduating class of three last year, two were absorbed at headquarters and one responded to a call to labor in Bolivia. Of the eight graduates from the tenth-grade professional course given at our Lake Titicaca Training School, two are in Chile continuing their studies, and the remaining six entered our work in the mission where they received their training. Our Bolivia Training School is offering first-grade academic and professional training for the first time this year. Last year thirty students received their elementary diplomas, the largest class in the history of the South American educational work. A large number returned to the institution to take the work offered, and others entered our work as teachers or evangelists.

While there are great possibilities in the educational branch of our work, the evangelistic phase has not been neglected. As a result of a recent evangelistic effort

held in Ica, there exists today in that city a flourishing church school with more than forty children enrolled. In view of the fact that children are accustomed to attending school on Saturday morning, it was not difficult to enroll them in Sabbath school. About twenty other members attend church each Sabbath morning, though the work was begun there only about eight months ago. A large number at that place are preparing for baptism. In this connection it is interesting to note that the first seeds of truth were sown in this place about thirty years ago by Eduardo Forga. This brother, a scion of a rich Arequipa family, was one of the early pioneers of the work in Peru. He willed part of his fortune for the advancement of God's work in his native land. It is gratifying to us to be able to reap some of the harvest which has resulted from his early sowing. In the capital city of Lima an effort early in the year has produced gratifying results; at least ten or fifteen persons have accepted the truth. These persons are enrolled in a baptismal class. This church, after a wait of two years and a half, is to have a pastor-evangelist within a short time. The harvest of souls from this center is sure.

The Harvest Ingathering work is being greatly prospered this year. W. A. Butler, from the General Conference, and J. L. Brown, from the South American Division, gave timely and much-appreciated help in launching this campaign. Although only twelve thousand bolivianos (about \$500 U.S. currency) was raised in Bolivia during the 1937 campaign, the brethren there responded to Pastor Butler's suggestion that they raise twenty-five thousand bolivianos, and they have already passed that amount. In the Peru Mission, where, up until five years ago, it was found difficult to raise four thousand sols (about \$1,000 U.S. currency), last year nine thousand three hundred sols was raised, and this year already ten thousand is in the coffers, and it is practically certain that the grand total will reach eleven thousand before the campaign is officially closed. In the other fields of the union, the campaign is also doing well. Our lay brethren are taking part enthusiastically this year, and by 1939 we hope to have this part of our work thoroughly organized.

The book work is experiencing a new birth. At the close of the first six months of the present year, the Peru Mission had sold and delivered twenty-nine thousand sols' worth of our publications toward their annual goal of thirty-three thousand sols' worth, and held second place in South America in the amount of purchases from the Buenos Aires Publishing House. Without trained leadership, both Bolivia and Lake Titicaca are selling more of our publications than formerly. In this connection, a word of eulogy for the work being accomplished by the hard-working colporteur leaders is not out of place. Their insatiable ambition to place even more books and periodicals will undoubtedly someday place this union in the vanguard of the unions of the world.

A new feature is being introduced in the Peru Mission; namely, the holding of regional meetings for our church members. Recently it was the writer's privilege to attend two such meetings. At the first meeting, at Aza, near Huancayo, Peru, about one hundred sixty persons were present on the Sabbath. This was the special day of fasting and prayer held throughout the Inca Union. At the close of the morning service, twenty persons signified their intention to unite with God's remnant people, and with few exceptions, the rest of the congregation made a wholehearted sur-

render to the Lord Jesus. The following week end, similar services were held at Laraos, Yauyos, where was organized one of our first churches in Peru. Recently our work has not been prospering there. However, nearly a hundred persons gathered together on this occasion to reconsecrate their lives to the Master. In the evenings, meetings were held for the villagers, with pleasing results. At both these meetings, our latest publications were offered to our people at reduced prices. About two hundred twenty sols' worth of literature was sold, among which were a number of copies of the writings of the Spirit of prophecy.

Just a word in closing regarding the progress of the medical work in the union. The Juliaca (Peru) Clinic has been reopened about a year, under the able direction of Dr. H. L. Dixon. Although this institution is small, the results attained have been good, the monthly income being about two thousand sols. The sister institution at Chulumani, Bolivia, under Dr. Waldo W. Stiles, is forging ahead also, showing a gain for the first six months of its existence since its recent leasing. The increase shown by these institutions is away out of proportion to the monetary gains.

The Woman's Page

(Continued from page 12)

some worth-while missionary project. This observation does not lead to a lack of appreciation either of the motives of the leaders or of the dangers that confront our children, but rather carries a plea that they will submit their hearts to the sanctifying influence of God's Spirit, that they may receive wisdom in their planning, lest, as has sometimes happened, we at home find it necessary to decide against their judgment, thus weakening the influence either of home or of society.

As a mother in Israel I pledge, by God's help, to uphold for myself and my children the standards of our faith, as a daughter of the King, to be independent and uninfluenced when principles of modesty and simplicity are involved; and I pray that we, as women, may be given keen discernment in all that pertains to holy living, that we may successfully defend home and church against that which is working such devastation around us.

A WORKER'S WIFE.

New Church in Madras

READERS of the REVIEW throughout the world will no doubt recall that the Sabbath school overflow offering for the second quarter of 1937 was allotted to the Southern Asia Division. The major portion of the amount granted Southern Asia was voted by the division committee to South India for a church building in the city of Madras.

It is more than a quarter of a century since the message was first preached here. During this long period the church members have met for worship in rented rooms, which usually have been very costly, not representative of our work, and unsatisfactory in many ways. Such meeting places in our great cities constitute a very real obstacle to progress.

It is therefore with great pleasure that we pass on the news that we now have a very acceptable house of worship in Madras, excellently located, suitable, and representative in every way. We in South India, and especially our church members in Madras, greatly rejoice in this blessing which has come to us, and feel grateful and happy for what the Lord has done for us through the Sabbath schools. Our new house of worship was dedicated on Sabbath afternoon, July 30, just before sundown. It was

filled to its capacity, about two hundred twenty-five persons being in attendance at this first meeting. With confidence we believe that this substantial and attractive monument will add strength to the advent cause in this great city.

E. M. MELEEN.

The Capital of the Spice Islands

THE island of Amboina, on which is the capital of the Spice Islands in the Dutch East Indies, has been an inspiration to every missionary who has had the privilege of going there. There are many interesting customs, animals, and people on this tiny spot. The island has been under the control of the Portuguese, English, and Dutch at different times. There is discernible in many of the customs and words or in certain ruins, the mark left by one of these nations during its period of control, and there are ancient landmarks which tell of the thrilling days of buccaneers and of war. There are evidences of destructive earthquakes which continually shake this island, but perhaps more interesting than all these are the animals which inhabit the forest, and the remarkable sea life found in the warm waters of the South Pacific.

The animals of Amboina belong to the same group as those found in Australia. The cassowary is found in great herds in the jungle areas. There are flying foxes, big lizards, and colored butterflies, all of which form an interesting background of nature study for those who love the world as God gave it. There are tree crabs, pale blue in color, that live in the coconut trees. Their two foreclaws are so powerful that wire enclosures fail to keep them in captivity. These crabs, which are claimed to be a great delicacy, are eaten by the natives, who declare them to be the best kind of crabs for food.

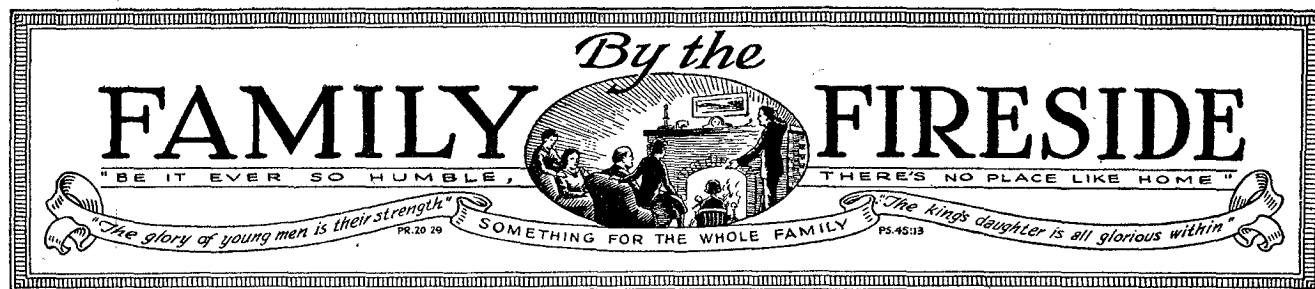
There are several interesting features of sea life which came to our attention there. At a certain time of year a phosphorescent water animal comes to the surface for two nights. These animals are infinitesimal in size, but they come in such tremendous numbers that at night the whole sea looks like milk. In fact, the whole sea is lighted. It appears as light as the snow, or as moonlight on the water. This lasts for two nights, and is one of the outstandingly beautiful features of the South Seas. It is known to mariners as the "milk sea."

Another interesting annual event occurs on the two nights when the coral sea worms come to the surface. They are varicolored, and attain a length of four or five inches in the adult stage. The natives know to the day the time of their arrival, and the sea at that time will be covered with native canoes. The natives catch these worms of red and green and purple and blue, which they consider a real delicacy. They cook them with the spices of the Spice Islands.

Those of you who are musically inclined will be interested in the musical instruments of Amboina. The Amboinese are a musical people, and since there are no pianos or pipe organs for them to use, they have made use of the jungle bamboos. They cut these bamboos to specific length and make flutes from them. The flute orchestras constitute the outstanding musical attraction of that island. Every kampong has a trained orchestra. Those of us who have had some musical training and feel that our musical instruments should all be tuned to the same pitch are not overly enthusiastic about the actual results obtained by the flute orchestras. Bamboos have a way of not growing all the same size, and so the flutes are always slightly at variance with one another in tone.

The bass flutist creates a great deal of interest. In order to produce his music he must go to the jungle and cut himself a bamboo about six inches in diameter. He must use a piece approximately three feet long. Since this is entirely too huge an instrument to be held in the position in which an ordinary flute is held, he must devise another means of producing the bass notes. And so this ingenious artist cuts another bamboo, a small one, and places one end of it in the large bamboo. Upon the other end he blows. In order to be able to raise and lower the note of the bass flute, the artist places a bucket in the bamboo. This he raises or lowers by means of a string, thus raising or lowering the note. That he always misses the note you expect him to reach is of no concern to him, just so long as the sonorous notes of the bass can always be heard.

GENEVIEVE GRAHAM KIME.



What Our Young People in Southern Europe Are Doing

BY MATILDA ERICKSON ANDROSS

THE horizon was all aflame with the glow of summer when our good ship, the S.S. "Manhattan," docked at Havre, France, and together with hundreds of other passengers we walked down the gangplank, thankful for a safe voyage across the briny deep and happy to be permitted to set foot once again on terra firma.

Before us lay a summer with the advent lamplighters of the Southern European Division, and in joyful anticipation we pressed on our way. Our first Sabbath was spent in Nice, in southern France. It was a joy to meet with our believers in that great city on the shores of the blue Mediterranean. Our workers there, Elder and Mrs. J. C. Guenin, kindly invited us to their home after the morning service; and in the afternoon, while Mr. Andross went with Elders Charpiot and Guenin to a meeting in another city near by, I had the pleasure of a quiet visit with the young people and some of the older friends in a beautiful park.

And now, as I look back, it seems that there was pressed into that first Sabbath in Europe samples of the good things to come. The company of believers we met in Nice were a splendid introduction to the thousands we were privileged to meet later. In the pleasant home of Elder and Mrs. Guenin we met the sweet spirit of service and sacrifice with which we were to become better acquainted during our sojourn in Southern Europe.

A Wonderful Deliverance

In their younger years Elder and Mrs. Guenin had been pioneer missionaries in Algeria. In fact, that is where the World War found them and brought to them a never-to-be-forgotten experience. One day Elder Guenin received a check from our European Division office, then located in Germany. The Algerian government took that fact as evidence that he was a German spy; and so he was to be placed in line for the firing squad unless he could prove his innocence. To do that to the satisfaction of the government officials seemed only a remote possibility. It was a severe test for those young missionaries. But they laid their case before the loving heavenly Father, whose intervening hand so often has brought deliverance in the hour of man's extremity. That year Elder Guenin had procured a yearbook, and in it his name was listed as one of the regular church workers. After examining that book and some correspondence submitted with it, the authorities exonerated our missionary and permitted him to go on with his work.

In later years two sons have gone forth from this home to help finish God's great work in the world.

One was serving in France when we were there, the other in faraway Madagascar, while a daughter in the home, still in her teens, was having her eyes turned to the great work before the advent youth. So in that one home we found a miniature picture of what the young people in Southern Europe are doing. Some of them are out in other lands hastening the gospel story to those who know it not, some are toiling at home, and some while preparing for service are ministering as they can along the way.

We met them in Italy, Switzerland, Jugoslavia, and Rumania, as well as in France. All along the way their diligence in service and their courage and cheerfulness in the face of danger were a tonic to my heart. How often I was reminded of the great achievements that are beckoning young people forward in the Lord's work. As I beheld the zeal of these young advent lamplighters and their readiness to suffer for the Master, I said in my heart, These young people must realize that the advent movement is the most important movement in the world today.

In the Piedmont Valley

It was interesting to learn while in Italy and Switzerland that a number of our young people trace their ancestry back to the Waldenses, that worthy race whose light ceased not to shine amid the moral darkness of the Middle Ages. How our hearts thrilled as we walked up the winding path in one of the Piedmont valleys. Those rocky peaks had been silent witnesses to the loyalty of those brave heroes of the cross who surrendered their lives rather than the truth that God had entrusted to their care. A few Waldensian homes peeped out from behind the trees here and there, and soon we spied, a little way ahead of us, the small chapel we had come especially to see.

That chapel somehow had been spared through the centuries. It was erected in 1555, and was still used for the weekly services. As we stood in the churchyard, a young Waldensian woman came across the lawn and with a huge key opened the door of the chapel and invited us to step in. She told us that many brave young Waldenses had been martyred in that very churchyard, among them some of her own ancestors. "But," she added with much feeling, "we are dead now. We need a revival."

How sad that that light should ever have grown dim! But we thanked the Lord that those children of the brave Waldenses, who followed the pillar of cloud when it moved forward into the pathway of the third angel's message, have kept their lamps burning; and

through their lives and their service the light still shines amid the darkness. Today many of them are bearing heavy responsibilities in the Lord's work. Yes, in all the lands we visited, young men and young women were filling important positions, and with the older believers many of them were frequently feeling the hand of the oppressor.

We were glad that the young man in charge of the work at Rome, who said, "Like Paul, I live in a rented house," could report a number of persons interested in the truth; and that the young man leading out in the work in Puteoli, where Paul landed on his way to Rome, could assure us that today, as when Paul was there, we have a small group of believers.

In one place in Yugoslavia a young man was cast into prison six days for doing missionary work. He asked the Lord to give him one person for each day he spent in prison. God mercifully and generously gave him sixteen converts. The young man who was doing Bible work in Nish, the city where Constantine was born, had a number prepared for baptism at the time of the general meeting there.

Facing Difficulties

While we were in one city we had a vivid reminder of some of the difficulties our young people are facing in these countries. We had just closed a very profitable workers' meeting. It was Thursday morning. The Bible study was in progress. Some of the workers were a bit nervous and moved quietly in and out; but the audience seemed very attentive, eagerly drinking in every word that fell from the speaker's lips. As the meeting closed, the president explained that the police had requested that we hold no more public gatherings until Sabbath. All were admonished not to be assembled in groups, or to leave the building in clusters. It was a great disappointment; but somehow the Lord made up for the loss of time by giving a double blessing on Sabbath and Sunday. And so over all obstacles God's work goes forward triumphantly.

The story of the young advent lamplighters in another country was much the same. There, too, sacrifice and suffering as well as service are woven into the fabric of Missionary Volunteer history. "The young man now speaking," said our kind interpreter as we sat on the platform listening to a very interesting meeting, "is our Bible worker in this city. About two weeks ago he was almost beaten to death." Did that discourage him? Oh, no. While the priest and his mob were beating him and tramping upon him, our young brother despaired of his life. He lifted his heart to God and prayed, "Father, please let me die without further suffering; or, if I can still be of service to Thee, please cause my persecutors to stop beating me." God heard the cry of His trusting child, and again the hand that intervenes brought deliverance. Scarcely had the silent cry for help ascended when the persecutors left their victim to his fate, and the Great Physician restored him to go on with his work for Jesus and for others.

"Here is a young woman you must meet," said a brother to me one day while we were mingling with the people in the churchyard during a recess period in the heavy daily program. What a fine, wholesome specimen of noble womanhood she was! But there were so many others of the same type. Why this one? What was her story? Oh, when she was only sixteen she took her stand with the advent people. Her family were members of the Orthodox Church, and

one brother was a priest. That meant persecution for the "heretic," even though she be a daughter and sister in the home. One winter night that persecution reached its climax. She was ordered to leave home at once. Out she went into the bitter cold night, and hastened on through the dark forest in search of a place of refuge. But, alas, soon she was surrounded by wolves. She could not advance, nor yet turn back. Up in a friendly tree, however, she found refuge, till she was rescued from her rather precarious position. In time she found work in the home of a high government official, and there for four years she witnessed for her Master. She became very dear to her employers, and they learned to respect the strange religion she professed. As for her family, the prayers and efforts of this exiled girl have drawn eight of them into this precious truth.

Entire Surrender

Among other of the unforgettable mental pictures gathered while in Southern Europe last summer is that of a religious liberty meeting. The union religious liberty secretary was speaking. He was admonishing the people—there were more than a thousand before him—that regardless of whatever persecution they might suffer, they must always, like Jesus, remember to pray for their persecutors. I asked Elder A. V. Olson, the division president, "Have many of these dear people been in prison because of their religion?"

"Oh, nearly all of them," was his reply. "One worker," he continued, "was arrested forty-five times, I think it was, while raising up one church. One day the members of one of our churches were visiting in the churchyard, and the police came and put them all in jail for two days."

Finally, in the discussion of religious liberty, the leader asked, "How many of you are ready to die for Jesus?" That was a very real question, with persecution on every hand and with a decree hanging over them that threatened the very existence of our church organization. But through eyes blinded with tears we saw that large audience unhesitatingly rise as one man. So far as we could see, not one remained seated. What a picture! What a challenge! What a call to heart searching!

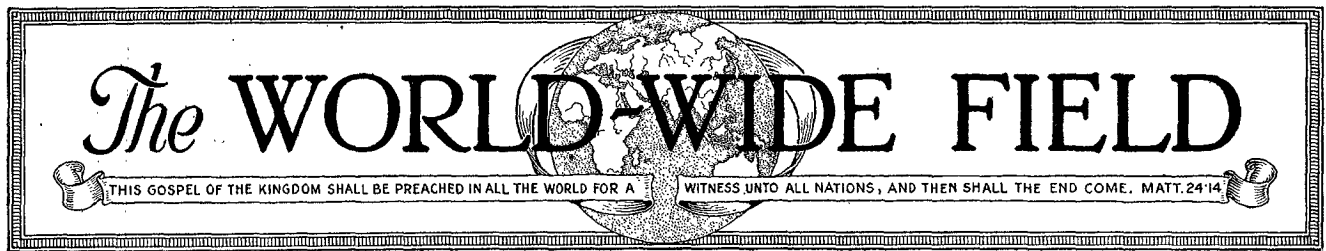
Again the speaker encouraged the people to be true, come what might. I noticed a young woman standing in the crowded aisle, now and then lifting her handkerchief to dry an incorrigible tear. As I review the picture again today, I find in her a fitting symbol of our youth in Southern Europe. Truly they are pressing forward in the conflict, though often they look out through tear-dimmed eyes. But theirs is the promise, "They that sow in tears shall reap in joy."

We thank the Lord for our young people in Southern Europe. They are joining hands with our older believers there in keeping the light of the gospel shining in the dark corners where the Master has called them to serve, and thus are helping many a wanderer to find God and the road that leads to the home that Jesus has gone to prepare for those who will share it with Him.

Finding God

DEAR heart, perhaps you cannot find God's hand
Or see His face through some hour of despair.
Do not be grieved, go seek the good, clean land,
And you will find Him there.

—Grace Noll Crowell.



New Mexico

At the close of a tent effort conducted in Fort Sumner, New Mexico, C. A. Walgren baptized six persons. There are a number of others who are preparing for this rite at a later date.

In Midland, Texas, nine persons were baptized and three were taken in on profession of faith. A church was organized with twenty-two charter members. Quite an interest still prevails in this city, and we believe that there is a bright future for this church here. At present, work is under way for the construction of a new church building. This will be the only church building owned by Seventh-day Adventists in quite a large area in southwest Texas.

G. W. Casebeer baptized four persons at the Holman, New Mexico, Spanish church, as a result of the work of lay members. And down in Las Cruces, New Mexico, three persons were baptized as the result of work done by B. V. Tibbetts.

WESLEY AMUNDSEN.

Working in Troubled Europe

In some portions of Europe it is very difficult to carry on our work. At times our churches have been padlocked, and our brethren have been prohibited from coming together. Special police were even sent out to see that no gatherings were held in the homes. In one particular place the police called upon our workers and gave them much embarrassment. After our people had besought the Lord in behalf of our work, the way opened so that permission was again given to meet in the churches, but only on the Sabbath day, and only native workers could take part in the service. You can readily recognize the difficult situation a visitor would be in who had been sent to give the brethren help. But it is surprising what can be done when one adapts himself to these adverse circumstances.

It was necessary in some instances to take our brethren out to the mountains and forest in order to talk to them. Our brethren were very grateful for the help which was given them, and it would be a real surprise to our people in North America, I am sure, if they knew the goals our brethren there set for themselves in the Harvest Ingathering work. If some of us here were to pass through similar experiences, we would no doubt feel that it would be impossible to do anything for the Lord; yet under these governmental restrictions our brethren are going ahead doing their part. Then, too, I have been amazed to see how they have given of their means in Sabbath school offerings and mission gifts. Were we to make a comparison in gifts and measure their contributions by our standards, we would have to give much more than we are now contributing to the cause of God. When God's children sacrifice in this way, He is pleased to honor them by meting out blessings to them.

In another section of this field that I visited I was reminded of the Waldenses, who gave their all to the cause of God. The common method of the Waldenses was to give their money, property, and themselves to Christ, and then go among the people, selling things. While on their rounds they sought to kindle an interest in the things of God, and left portions of the Scriptures, and other literature, which explained the questions that arose during their conversation. In this way our brethren are also spreading the word of light where none were allowed to possess it.

The motto of the Waldenses was, "Light in Darkness." Very appropriate would be such a motto for our people in the particular district to which I refer, for they go with the light of truth, penetrating wherever darkness reigns. They feel that it is the Christian's task to make the light shine in that darkness.

In the last quarter of this year we will be contributing of

our means to Section II of the Central European Division. In view of the information we have received concerning how our people are giving and working to pass on the good news of salvation in that particular part of Europe, let us sacrifice as never before to help build up the cause of God in this portion of His vineyard, while the opportunity is still ours.

J. J. STRAHLE.

Purpose of Our Schools

EXPERIENCES frequently come in our educational work that bring a realization of the deep impression which Christian education makes upon men and women associated with popular education.

The principles of true education have been frequently discussed with and before our own people. The church has attempted to awaken the conviction in each mind and heart that the best place in the world for our youth is in our Adventist schools. In many of our homes we have been successful in bringing such conviction into the minds of the parents as well as of the children and youth.

One of the finest and broadest statements that was ever made by any educator reads as follows: "It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life."—*"The Desire of Ages,"* p. 250.

This gives us an understanding of the purposes of our Seventh-day Adventist schools, and also of the very great personal influence that the teacher should exert upon his pupils. It has in it the most profound philosophies of education. It is our intent in our schools to reach the ideal expressed in the above quotation, and to attempt to bring to the young person in student life an industrial experience as well as an intellectual one. Thus we hope to bring balance to our whole educational plan. It is ordinarily conceded that popular present-day education is too widely separated from life, that theory and practice are too far apart.

If we follow carefully the plan for Christian education as laid down by the Spirit of prophecy, we find that theory and practice are brought together, each strengthening the other. We believe that this is carried out, at least to a considerable extent, in every one of our schools, and occasionally when a representative of popular education visits one of these institutions and inspects it sufficiently to find its real basis and foundation, he is deeply impressed with the results which are manifest.

Frequently stories of such visits come to our desks. The last mail has just brought to us an experience of Helderberg College near Somerset West, Cape Province, South Africa. The minister for education, Mr. J. H. Hofmeyr, recently addressed the students there. Pastor J. F. Wright, president of the Southern African Division, and other representatives, were present. During the course of his address, Mr. Hofmeyr made this statement:

"I believe that in this disturbed world of ours release from our troubles can come only through the release of the spiritual forces which are enshrined in the ordinary man. Our chief aim must be to release them and make them operative for the benefit of the world as a whole."

Mr. Hofmeyr mentioned that he was impressed with the emphasis laid upon manual labor, and also with the fact that the greater part of the buildings of the institution had been built with student labor. He admired our system, which carries out the doctrine that true education is education of the whole man and woman. It is not just teaching the students things that they did not know when they came—it is rather a matter of making people different from what they previously were. He was glad that at that institution the educational work is grounded in the Holy Scriptures and

that it is a place where spiritual elements receive special emphasis.

Such experiences as these should encourage us to know that the nearer we come to the true pattern of education, the deeper impressions we shall make upon persons interested in the educational field. May all our people become enthusiastic supporters of our schools and institutions in their promotion of Christian education.

HARVEY A. MORRISON, *Secretary,
The Department of Education,
General Conference of S.D.A.*

West Pennsylvania

THE West Pennsylvania camp meeting and conference session was held upon the beautiful grounds of the Kiski School, about forty miles from the city of Pittsburgh, August 12-21.

The substantial growth in membership in the West Pennsylvania Conference during the past biennial period was reflected in the increased attendance at the camp meeting. A most aggressive evangelistic program has been carried on in this field the last two years. Of special note is the work of evangelism performed by R. L. Boothby and his associated workers in the cities of Pittsburgh and McKeesport. Three hundred persons were baptized as a result of these two tabernacle efforts. A new church on the north side of the city of Pittsburgh and another in McKeesport were organized following these efforts. The conference has also definitely planned to evangelize the populous foreign sections of this metropolitan area.

The publishing work, a mighty evangelistic factor, showed excellent progress. During the biennial period the total sales of truth-filled literature amounted to \$51,793, or an increase over the former period of \$11,805. During the summer months one student delivered over \$1,200 worth of books, earning a full scholarship to the Loma Linda medical college.

The tithe received for the biennial period amounted to \$92,664, a gain of \$24,362 over the tithe paid during the preceding period. For the same biennial period the mission offerings amounted to \$55,354, which was a net gain of \$8,724.

An excellent spiritual atmosphere prevailed throughout the entire meeting. Soul-stirring messages were delivered by W. H. Branson and C. S. Longacre from the General Conference, and B. G. Wilkinson and L. A. Semmens from Washington Missionary College. T. J. Michael, recently returned from India, presented a glowing report of progress of our world-wide missionary enterprise.

On the first Sabbath of the encampment, three young men, Russell Krick, Russell Quackenbush, and R. H. Fickling, were set apart to the work of the ministry by ordination.

L. H. King and H. E. Garrard were elected to their respective positions as president and secretary-treasurer for the ensuing term.

West Pennsylvania, with its population of four million and its rapidly growing membership, promises to be one of the strongest conferences in the Columbia Union.

H. J. DETWILER.

Listening

THE thought of listening suggests expectation. One listens to hear what has been announced as an event to take place or come to pass. God has made known in His word the events that mark the progress of His work in the earth. Every one of these waymarks is significant and interesting to the student of prophecy.

The fulfillment of such prophetic utterances sends a thrill through every believer. It is an omen of the nearing of the greatest of all events,—the coming of our Saviour. In Jeremiah 50:22 we read, "A sound of battle is in the land, and of great destruction." This scripture is being fulfilled in the world today in a very literal way. No less is it true of the war between the powers of light and of darkness.

The message of the third angel is being carried rapidly to all the world, and its progress is contested by the powers of evil. The army of the Lord in all the earth is marching

on, and we listen for the report of their progress and of the marvelous manner in which the Lord is working among the nations of earth to bring the knowledge of the truth to them. And when we think of the small number who are actually engaged in this work, as compared to the nations for whom they labor, we are reminded of the occasion when David was about to fall upon the Philistines who had "spread themselves in the valley of Rephaim." They were a host as compared with David's army, and David was listening for the sign which announced the time when he was to make the attack, which, as recorded in 2 Samuel 5:24, was a "sound of a going in the tops of the mulberry trees."

We must ever listen to hear what God will say, that we may act at the proper time. We should maintain that attitude of David which we are told of in Psalms 85:8, "I will hear what God the Lord will speak." When we look back over the years and mark the steady and rapid progress of the third angel's message, we are again reminded of the expression found in Numbers 23:23, "What hath God wrought!"

It has been our privilege to have a part in this great movement ever since 1893. At that time the work of the Lord was not a world-wide movement as it is at the present time. It has been truly wonderful to see the way the message has gone to all the world. Knowing the prophecies from childhood, I have found it a great joy to watch the way in which openings have come to our work in the different fields.

This has been possible through the medium of the REVIEW, of which I have been a constant reader for more than half a century. The weekly visits of this messenger have been of priceless value. It has been a means of assurance of the certainty of this movement. We have been listening through the years not only for the sound of going in the mulberry trees, but for the message God would speak to us that we may be prepared for each act in the great drama of life.

Forty-five years in the service of the Lord in different parts of the earth have been years of real joy and satisfaction, and we are still listening to know His will and to act our part in the closing scenes of earth's history. Soon the faithful of all ages will be gathered into the kingdom which Jesus promised to prepare for the true and loyal ones. What a grand reunion it will be when the conflicts are over, and there will be no more pain, or sorrow, neither death nor mourning. We listen that we may answer when He calls.

C. H. CASTLE.

The Seed Still Produces Fruit

It was about three nights prior to the first baptism of candidates, the fruitage of the evangelistic effort held in Midland, Texas, by an intern, Lee Carter, that a rather small-statured man commenced to attend the services. When the final call was made for those who were planning to be baptized to come to the front at the close of the meeting, this man presented himself. Upon examination it was found that although he had attended but three meetings, he was well versed in the truths of the message. Upon my arrival to assist in the ordinance of baptism, Brother Carter said, "What shall we do about this man? He seems to be well instructed in the message. Will it be all right to baptize him?"

The story was quickly told by the man himself. "Twenty years ago," said he, "I bought a book, 'Bible Readings.' I have studied that book over and over, and believe everything in it. I heard that you were going to organize a Seventh-day Adventist church in this place, and that you were going to have a baptism. I have come to be baptized, and I want to be a charter member of this new church. I will have a conflict in my own home over this venture. My wife and five boys do not believe this truth, and do not want me to believe, but what I have studied from that book has convinced me that I am doing the right thing. I am now over sixty-five, and I want the rest of my life to be lived to the glory of God. Last March I was impressed with the fact that my body was the temple of the Holy Spirit; and so I gave up tobacco. I had used this weed for fifty years, and the Lord has blessed me in giving me freedom from this habit."

He was baptized and has become a member of this new church. The seed sown by some unknown colporteur twenty years ago has produced its fruit unto life eternal.

WESLEY AMUNDSEN.

The Past and the Present

I WISH to tell our readers of the REVIEW how much I enjoy this good paper. It has been in my home all my life.

My grandfather, Josiah Hart, was baptized by James White in Lake Champlain through a hole cut in the ice.

My father, R. A. Hart, was brought up in that consecrated family. Because the father believed that the Lord was coming soon, he had a teacher come into the home to teach the children, so that they would not be in the public school.

A few years ago I stood with my father on the rocks in Vermont where my grandfather had stood and looked up into the heavens to see Jesus come. He did not dig his potatoes that fall, for he said he wouldn't need them.

Many years have passed since then, and the prophecies are nearly all fulfilled. Soon our Lord will come.

The articles in the REVIEW, especially the missionary reports from all over the world, are very interesting to me. The mother of our first foreign missionary, J. N. Andrews, always enjoyed the many hours spent in our home. She would tell about her son and her trips to Europe to visit him.

We are all so thankful for the good old REVIEW and its many timely messages in these last closing days.

May it cheer us on the way to the end.

MRS. N. A. FITZGERALD.

An Appeal to Our Youth

No one who is a faithful reader of the REVIEW would fail to express his appreciation of this outstanding church paper should he be questioned on the subject. In fact, we voluntarily tell of its great value over and over again.

I have noticed, however, that a great percentage of these expressions of appreciation are from people who are growing old in the message. We can readily understand this when we realize that the REVIEW has been the medium of informing these dear people of the progress of the message through the years, and of keeping their faith bright in the blessed hope.

At this time I should like to express the appreciation of one who is young in years for this strong pillar of the advent movement. I verily believe that the young men and young women of our denomination hold the REVIEW in the same high esteem in which it is held by those who have nearly completed their lifework. The young people of this church are eager to hold high the standards of our faith, and, consequently, greatly cherish the steadfastness of our denominational paper.

As a young worker in this denomination, I have learned to highly respect the counsel given through the pages of the REVIEW. I have enjoyed the editorials. The general articles have increased my confidence in our denominational leaders, and have helped me to see more clearly God's leading hand in this great advent movement. I have followed with keen interest the reports from mission lands, noting particularly those items written by or concerning old schoolmates of mine. Through the REVIEW I have gained a satisfying acquaintance with our work and workers in distant countries and in the home field.

In again expressing my appreciation for the good old REVIEW, let me appeal to the young workers of this cause



Adventist High School, Brazil

and to the great army of young men and young women who are the strength and pride of this denomination, to read the REVIEW. Read it regularly and completely. It will increase your zeal, it will widen your vision, it will establish your faith.

J. C. KOZEL.

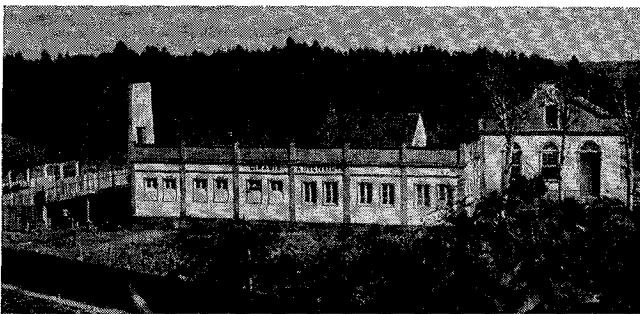
An Adventist High School in Brazil

It is a great pleasure to consider how God is blessing His work in the uttermost parts of the world!

A. C. Harder started a church school in a very beautiful place between two rivers, five minutes' walk from the city of Taquara. It meant a great deal of sacrifice to carry it on, but the Lord has taken care of His school, and it is making encouraging progress.

Ernest Roth, the present field educational secretary, was the first teacher. Now, it belongs to the Rio Grande do Sul Conference. Its name is *Ginasio Adventista de Taquara*.

The Harder, Bergold, and Marquart families gave a fine tract of land, with many fruit trees and two buildings. The conference bought an excellent property with six buildings,



Main Office and Girls' Dormitory in Seventh-day Adventist High School in Brazil

which are being used for girls' dormitory, offices, classrooms, etc.

The South American Division gave about \$2,500 to help the conference in buying the property. But the conference has to buy another tract of land, in order to assure the future of the school.

Elders Christian and Butler of the General Conference visited us and saw the properties and helped us plan how to carry on the work. Their visit was a great blessing. We shall never forget the experiences they related and the instruction they gave.

Eleven grades are taught in our school. One hundred and one pupils were enrolled during the first semester. A very good spirit exists among the students, and the school deserves the confidence of all our people, as well as of the unbelievers.

I wish to give a report of the work done by this school from 1929-37:

Baptisms	62
Graduates	43
Colporteurs	45
Teachers	14
Number transferred to our secondary school in Sao Paulo, including some who have completed the course there	5

This shows the value of the enterprise. It pays to have such schools.

O. E. SANTO, Principal,
Ginasio Adventista de Taquara, Brazil.

"WHEN I SEE AN ATTRACTIVE ADVERTISEMENT"

"WHEN I see an attractive advertisement of some other correspondence school, I send for the catalogue of the Home Study Institute, and order one of its courses." This is the attitude of a number of our friends in the REVIEW family. They know that we spend our money chiefly on building up good courses and giving the best possible service to our students. Our catalogue is yours for the asking.

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

Troublous Times—Yet They Build

THAT we have reached the troublous times of the last days, none can deny. And yet the work of God goes on apace. We marvel as we read the reports which are reaching us from the ends of the earth. Probably no part of the world field has been more in the minds and on the hearts of our dear people during these recent months than has China. Frequently as I go about I am asked, "How is the work going in China? Are we able to do anything there, or has the war stopped progress?" How glad I am that I can say, "No, the work hasn't stopped. Our workers are still carrying on."

This week we received last month's colporteur report from E. L. Longway, secretary of the publishing department of the China Division. Every union in the division was represented. A letter just received states that in one month "our colporteurs took 6,074 subscriptions to the *Signs of the Times*." Despite more than a year of war, the monthly circulation of this journal still stands at more than 50,000. One hundred colporteurs are already at work, and the goal they have set is for one hundred fifty.

War did not cause even our Chinese believers to forget Big Week. A special booklet was prepared for that campaign. Three editions totaling 37,000 were printed, and despite the fact that when they wrote us they were still in the midst of the campaign, only 3,000 of the booklets remained in the publishing house. Nearly three thousand dollars in Chinese currency had already been sent in as an offering; they "look for at least \$2,000 more to come in."

And they haven't forgotten even the Sabbath school Investment Offering. A colporteur working up in one of those sections of the country where the contending forces have struggled long and hard, writes:

"My brother and I decided we wanted to have a part in the Sabbath school Investment Offering. Our territory is poor, and we have to work hard to make a living, but one week we decided we would set apart one cent from each subscription [for the *Signs of the Times*] as a Sabbath school Investment offering. The Lord blessed us that week with more subscriptions than we had ever taken before. We have continued this good practice since, and this year we have greatly increased our sales over the same territory that we had worked the year before."

And now the Harvest Ingathering work is starting. The publishing department secretary is temporarily looking after the home missionary department. Commenting on the Minute Man goal in his promotion bulletin, he suggests an individual goal for the members in the China Division of five minutes of support to the work in China. Then he calls upon leaders and colporteurs to diligently do their part in completing the Ingathering campaign.

Hankow is a name very familiar to us these days. We see it almost daily in our newspapers; we hear it over the radio. Here is a report of a recent conquest there:

"I had a letter yesterday from the field secretary telling of going out with a girl student in Hankow last week. Hankow experienced its worst bombing thus far last week, and during that time they sold \$156 worth of books, or enough for a scholarship for this girl student."

Despite their own sufferings, our dear Chinese believers haven't forgotten the gospel commission, and even in these "troublous times" they are reaching out beyond their own borders to those who are in even greater spiritual darkness than their own countrymen. For some time they have wanted to reach over into closed Tibet. Our youth of China have long been interested in the "On to Lhasa" movement. We now receive word that Brother Feng Yung Seng left Sining for Lhasa on June 10.

Surely this information from China should strengthen our hearts in the certain triumph of this message. God still reigns. This message will do the work outlined for it in prophecy. In vision, John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." With our natural eyes we see the fulfillment of this prophecy. In these days, when men are looking down and losing heart, we can look up, knowing that victory for the people of God is sure. Let us unitedly thank God anew for the advent hope!

C. E. WEAKS.

THE REVIEW has surely been a real blessing in our home during all the years we have been isolated, as it has kept us in close touch with the message.

FRANK PRICE.

"Burdens of the Christmas Season"

A SHORT time prior to Christmas Day in the year 1905, a Cleveland, Ohio, newspaper published an editorial with the title, "Burdens of the Christmas Season." Since, with many, the Christmas "burdens" have grown greater as the years have come and gone, it seems that a few paragraphs from this editorial might be helpful to God's remnant people at this time of the year when the financial resources of many are taxed to the limit in buying Christmas gifts for friends and relatives. I now quote some of these thought-provoking paragraphs from this editorial:

"Christmas was foreshadowed in the county recorder's office last week. Day after day it became more and more evident that December 25 was pretty close at hand.

"A glance at the office force and their extra work told the story. The number of chattel mortgages increased in proportion as Christmas drew nearer. Yesterday they came in by the score. This week the number will probably be greater still.

"The mortgages tell the story of the way hundreds of families are getting their money for Christmas presents. They look upon a few 'plasters' on household effects as mere nothing when balanced against the joy of giving. The amounts range all the way from \$25 to \$300, and some for even more.

"The practice is an old one, but of late years the observation is made that chattel mortgages are becoming more and more popular in these parts prior to and during the holiday season.

"Toys must be bought for the children, there must be turkey and real presents for the older folk, regardless of the day of reckoning."

The above paragraphs are enlightening to say the least, revealing as they do how many people get their money for holiday gifts, while many others no doubt skimp and save for weeks or months in order to have money to spend for such gifts. While it is true that "it is more blessed to give than to receive," I believe that all who read these lines will agree that far more is being spent for holiday gifts than should be, and incidentally the Lord's cause is thus robbed of funds that would otherwise be turned into His treasury. We are sure that if all of our members would heed the instruction given to us in the Spirit of prophecy on this point, the "burdens" of the Christmas season would be lessened, and the hearts of our struggling missionaries would be made happy, as added funds would be made available for their use in making new advances in the needy mission fields.

C. C. MORLAN.

IN the bitter things we suffer, how little use we make of the great things we see!—Percy C. Ainsworth.



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

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A STATEMENT . . .

WE are happy to announce that beginning with the January, 1939, issue, LIFE AND HEALTH will carry a new department devoted exclusively to answering questions on food. In the past, certain questions on this subject have been dealt with from time to time in various departments, such as the Housewife's Corner, in which food and cooking are discussed. But diet plays such an important part in the denominational program of healthful living, and so many inquiries regarding food come into the editorial office, that this new department has been decided upon. It will offer the same personal service as the Family Physician and the Mother's Counselor departments. Subscribers will receive a personal reply to their inquiries. They may ask questions on any aspect of diet and food. Each month the answers of most general interest will be printed; and thus every reader will receive help.

While we are speaking of valuable material in the coming issues, we ought to mention, among other things, the following: A series of cooking lessons by one who has had extensive experience in conducting cooking classes; a series on the proper care of the teeth, by a professor in a dental college; a series on common skin diseases and the care of the skin and hair, by one of the most eminent dermatologists in the country; a series on health habits of the preschool child; a series on hydrotherapy by the medical director of a leading sanitarium.

But we believe we ought to do more than simply mention the valuable features that will be published. The success of a journal rests, not simply upon the skill of an editorial board—even though that board includes some of the best medical men in our ranks. A journal must also be circulated. To the army of magazine colporteurs who, in this year of depression, have given to LIFE AND HEALTH the highest circulation in its history, we extend our hearty thanks. For several years, now, you have been steadily lifting the circulation to heights never before attained by a denominational journal. The average monthly **paid** circulation for 1938 will be not less than 108,000.

We think it reasonable to believe that a circulation of this size, which includes a large per cent of Adventist homes in America, exerts a very definite influence. We are determined that this influence shall always work to advance the distinctive health principles of this advent movement. The wide range and character of the editorial board provides one of the best assurances of this. We are naturally pleased that the most eminent medical men outside our ranks are glad to write for LIFE AND HEALTH, even without remuneration. But we are more pleased to draw heavily upon the willing talents of our own physicians, nurses, and dietitians, to provide the very great bulk of the material.

As our readers are aware, we have been exploring for some time the field of advertising, with a view to providing our readers with dependable buying information on reliable products, and to securing additional revenue for the journal. We are happy to report that we have met with increasing success in this new field. The receipts this year from advertising alone will be \$8,000. These receipts help us to provide you with an exceptional magazine value at a nominal price. Rigid standards are maintained with respect to advertisements. We reject more than we accept. We invite you to make a habit of reading and replying to these advertisements.

We shall do our best to provide our subscribers in the future, as we have in the past, with a journal that fully meets the health needs of the whole family, and to provide our faithful magazine colporteurs with a piece of literature that will prove increasingly attractive and easy to sell. If you wish to ensure a continuance of the exceptional magazine value which you have been receiving as a subscriber, or selling as a colporteur, it is within your power to do so. There is hardly a limit to what enthusiastic, united endeavor can do.

. . . from the editorial rooms of

LIFE AND HEALTH

OF SPECIAL INTEREST

Faith in the Values of Christian Education

THE Department of Education is pleased to send on to the readers of the REVIEW AND HERALD an encouraging report of the attendance in our colleges and academies. Not all our schools have yet had time to send on to us their opening reports, but here are a few:

Atlantic Union College	261
Emmanuel Missionary College	410
Pacific Union College	552
Union College	410
Washington Missionary College	444
College of Medical Evangelists (Freshmen and Sophomores only)	160
Southern California Junior College	310
Southern Junior College	110
Southwestern Junior College	105
Adelphian Academy	100
Cedar Lake Academy	62
Columbia Academy	100
Emmanuel Missionary College Preparatory School	82
Forest Lake Academy	144
Glendale Union Academy	200
Golden Gate Academy	80
Greater New York Academy	83
Indiana Academy	99
Laurelwood Academy	177
Lodi Academy	180
Loma Linda Academy	132
Lynwood Academy	328
Mount Vernon Academy	150
Southern California Junior College Academy	150
Southern Junior College Academy	101
Southwestern Junior College Academy	129
Union College Academy	60
Union Springs Academy	96

Our schools are well filled with advent youth. The increasing numbers indicate a heroic faith in the values of Christian education. God's people cannot afford to slight the divine instruction received. They must not venture into the camps of false educators, but must stand on the firm foundation so well laid by the pioneers. Pray for our youth and their teachers, that they all may be taught of God.

W. HOMER TEESDALE, *Asso. Sec., Educ. Dept.*

Investing for the Lord

LAST year, one of our dear sisters who is not able to do much work besides taking care of her family, became very much interested in the Sabbath school Investment. She bought several sacks of rice, kept them in her home for a few months, and then sold them, receiving twenty-eight dollars' profit. On the Sabbath that the Investment offerings were to be brought in, this sister was beaming with joy and said that the Lord had helped her to get this money for the Investment Fund. Our Chinese sisters think up many things to do for Sabbath school Investment that would never enter my mind. They are very earnest in their efforts to help in the furtherance of the gospel.

MRS. B. MILLER.

WRITING from London recently, W. E. Read, of the Northern European Division, says:

"I feel very grateful to the Lord as I look back over the months of 1938 and see so many evidences of the Lord's guiding hand. God certainly blessed us on our visit to Africa when we made the journey from coast to coast. That visit was a real inspiration to our hearts, and from all we hear from our workers in the field, it was a real blessing to our missionaries and their families. For this we feel deeply thankful to the Lord.

"Our meetings this summer have also brought cheer and courage to the hearts of our dear believers. These meetings are all over now with the exception of one, and that comes during the month of October, away up in Iceland. They are not able to have their meeting earlier, because most of our men there are engaged in the fishing industry, and do not get home from their expeditions until near the close of September."

News From the Azores Islands

THE work in the Azores Islands has been done largely by the lay members uniting their forces with the worker, going from door to door with our message-filled literature. A continuous campaign has been going on for the last three years. Our Sabbath school has grown to sixty-five members, of which number twelve were recently baptized, which brought our church membership up to thirty-two.

Through faithful colporteur work, interest has developed on the other islands which is being cared for by the correspondence band of the First mission church. It is likely that four of these new converts who are living on one of the other islands will be baptized before the end of the present year. Besides the interest here at the home base the church is corresponding with nearly 100 families on the other eight islands. It will be of interest to many of the readers of the REVIEW who have been sending Portuguese literature for free distribution, to know that something is being accomplished in a substantial way. We are planning definitely to open a church school on the island of Sao Miguel in the near future.

E. P. MANSELL.

Forward Under Difficulties

As we watch the reports coming in from the Harvest Ingathering campaign, we marvel at the spirit of determination to press on, in spite of perplexities and obstacles that seem insurmountable. As expressed by the prophet Jeremiah, there is nothing too hard for God. Jer. 32:17.

From the Northwest comes this word from E. E. Esteb, home missionary secretary of the North Pacific Union: "Forty-cent wheat, strikes that paralyze the lumber business, and fruit prices as bad as the price of wheat, have all but demoralized business. Yet our people are full of courage. We are confident that we shall raise more this year than we did a year ago." A. E. Millner, president of the Manitoba-Saskatchewan Conference, in the Canadian Union, writes: "Although Manitoba-Saskatchewan is rust ridden and grasshopper infested, yet this is going to be a victory campaign. There will be no letting up until the last dollar is in the Lord's treasury. God is in the midst of the camp."

Perhaps the worst disaster that has befallen any part of the field has been experienced in the Southern New England Conference, which was visited by a terrific hurricane on September 21. George Butler, home missionary secretary for that conference, in sending his usual weekly bulletin, says: "We were hit by hurricane, flood, and fire, not only along the highways, but all through the country. The forests are laid low, as though a great steam roller had passed over them. Beginning Sabbath, September 17, it poured rain every hour, day and night, until Wednesday night. Then the hurricane arrived and laid everything low. Yet the bulletin of reports shows that nearly \$1,500 was raised in Harvest Ingathering during that week, and since that time \$200 more has been received. We are going to do our best, even with sorrow and destruction all about us."

This is the spirit of the advent movement. We praise God for a loyal people, who refuse to become weary or discouraged by disasters or adverse circumstances. Above all, we are thankful for a Captain who is great in counsel and mighty in work, and who has promised victory to all who weary not in well-doing.

W. H. BERGHERM.

"THE work is progressing encouragingly in the Western India Union," writes H. Christensen. Continuing, he says: "We have very nearly ironed out all the wrinkles in our attempt to acquire a site for the church in Bombay. A church home in this large Eastern city will be a godsend to us. For more than thirty years this great gateway city of India has been without a church home, and this has greatly multiplied the problems in the stupendous task of evangelizing this city of more than a million. We hope by the end of the year to be well along with our plans for the church in Bombay. We have also acquired a site for the Surat hospital. This has been another great need in Western India."