

He Is Coming

BY ALTA HILLIARD CHRISTENSEN

In glory undreamed of our Lord shall appear,
And nations and kings shall tremble with fear.
The power of the mighty will then be laid low;
The power of heaven will every one know.

Majestically over the glory-filled sky
The Saviour triumphant will ride up on high.
The Saviour, who once did tread earth's dreary ways,
Will come with the angels singing His praise.

Tens of thousands and thousands we then shall behold,
And yet other thousands, in brilliance untold.
These angels will gather the Lord's children true,
The loyal who hearkened His precepts to do.

"For Him we have waited; yes, He is our King!"
Fearless, triumphant, their glad voices ring.
The mighty of earth will tremble with fear,
But those who are ready feel Jesus is dear.

Soon, soon will this glory be seen in the sky;
Soon, soon we shall see Him who once came to die.
Erelong a glad message will ring loud and clear:
"Look! Jesus is coming! look up! He is HERE!"

HEART-TO-HEART TALKS

WITH OUR READERS

by The Editor

PRAYER MEETINGS

I WAS asked the question recently as to why it is that in some of our church prayer meetings the pastor of the church or the church elder uses so much of the time for a sermon or a public exhortation and gives so little time to the devotional exercises. It is unfortunate that too often this is done.

I am glad to say that it is not done by the pastor of the church to which I belong. He usually gives a lesson, occupying from ten to twenty minutes. This leaves abundant opportunity for prayer and for those present to testify as to the goodness of God, and to tell their experiences. This, in my estimation, is the ideal way of conducting the prayer meeting.

We go to the prayer meeting not to hear a long sermon or exhortation. We go to commune with the Lord and with our brethren and sisters. We go to tell of what God has done for us and to learn what He is doing for others. This kind of meeting is always helpful. It speaks courage and hope to those who attend.

PAYING DEBTS

AN honest man will meet his just obligations. As far as lies within his power he will discharge his debt to the Lord and his debt to his fellow men. The discharge of his debt to God means the rendering of tithes and offerings. The tithe does not belong to him at best. God has reserved that for His own work, for the ministry of His word. He has entrusted man with the nine tenths. When one not only uses the nine tenths, but reaches forth his hand and takes God's tenth, the Lord counts him a robber. He lays violent hands on that which is not his own.

How can one do this and expect the blessing of the Lord? I believe that when one faithfully renders to God His own, he can expect that the blessing of the Lord will cause the nine tenths to go much farther than the ten tenths. In other words, I believe that if one desired to buy a suit of clothes and had twenty dollars with which to purchase it, if he paid two dollars tithe out of the twenty the Lord would enable that man to secure a better suit of clothes for eighteen dollars than he would have been able to get for twenty dollars. And I believe it is our privilege to seek the wisdom and blessing of the Lord in every purchase that we make and in all the details of life.

After the payment of the tithe, it is one's blessed privilege to render offerings to the Lord as an expression of thanksgiving. Grateful praise brings joy to our Maker and Redeemer, the same as the thanks of our children bring joy to our hearts.

In the conduct of his business and in the relationships to his fellow men, every honest man will consider his word as good as his bond. He will meet his obligations faithfully and promptly. If, because of some untoward circumstances, he is unable to do this, he will be careful to explain to his creditor his inability, and then as far as lies in his power he will make up the lack at the first opportunity.

We should be careful not to incur debts which we

cannot reasonably meet. Many have done this by buying on the installment plan, hoping that from month to month they would be able to meet the small payments until the full purchase price was made up. Better by far to wear old clothing, even if it is patched, than to buy clothing on credit. Better by far to get along with the old furniture, to deny ourselves the pleasure of a radio or a musical instrument than to run in debt for these commodities.

With the uncertain situation existing in the business world, with the lack of employment which thousands suffer, with threatened further recession of business, we need to use great wisdom in our expenditures and in our plans for the future. We need to bind about our supposed wants in order that we may have more with which to help the poor and the needy, and to extend the gospel to those who know it not.

FORSAKING OUR POST OF DUTY

MANY have forsaken their post of duty through the years. The Lord in His providence assigned to them some work. He called them to occupy some place of influence to be a blessing to those around them, and they ran away from duty. This is well illustrated in the case of Jonah. The Lord told him to go and give a message to Nineveh. Jonah disobeyed the Lord and sought to run away from Him; but the judgments of Heaven followed him, and he was punished for his disobedience. When he turned to the Lord, He delivered him, but again there came to him the message, "Go to Nineveh and warn them of their impending doom."

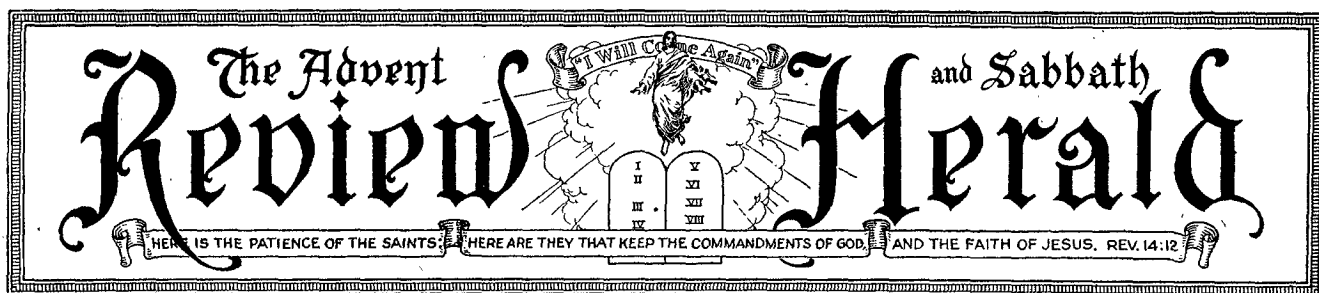
Elijah ran away from his post of duty. God wrought through him a great deliverance in Israel. But from the mountain height of his Carmel experience, he descended into the valley of doubt and discouragement, fleeing for his life at the threat of wicked Jezebel.

The Lord in great mercy did not forsake His discouraged servant. On his journey down into the desert the angel of the Lord ministered unto his necessities, not once, but twice. And when he reached his retreat, the Lord condescended to hold conversation with him. The Master inquired, "What doest thou here, Elijah? I appointed you a prophet and a teacher to My people, and you have forsaken your post of duty."

It was not enough for Elijah to plead the excuse that he stood alone, that all the others had forsaken the Lord. He thought that such was the case. But God assured him that there were 7,000 in Israel who had not bowed the knee to Baal, and then to Elijah He gave the message, "Return; go back to your work that I have assigned to you." And Elijah returned, a chastened and a wiser man. And God blessed him in the later years of his ministry, and finally took him to glory, as a type of those who will be translated when the Lord comes.

This, in brief, is the historical record. The lesson is for us who read the record. Have we had the ex-

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Vol. 115, No. 43 Takoma Park, Washington, D.C., U.S.A., October 27, 1938 One Year, \$2.75

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

True Wisdom Is Full of Mercy

BY MRS. E. G. WHITE

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." What is lying against the truth?—It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ, but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience, and long forbearance are in accordance with the principles of truth. Truth is ever pure, ever kind, breathing a heavenly fragrance unmingled with selfishness.

If there is any one in the church who desires to be a teacher, who thinks himself called upon to instruct others, let him show a fitness for the position, not by his profession merely, not by his discourses alone, but by his spirit and life. Let him not indulge in evil surmisings, let him give no credence to hearsay, or be found reporting a tale of reproach to others while neglecting to learn whether the accusation is true or false. Let him show out of a good conversation his works with meekness of wisdom.

Those who delight to criticize their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

The apostle has given us a description of the fruits of pure and undefiled religion, and has also delineated the character of the fruits of that wisdom which descendeth not from above. My dear brethren and sisters, will you consider these truths, noting how opposite in character and tendency they are, and determine which kind you are cultivating? May the Lord open the eyes of our people to see clearly on which side they stand. Good fruits are without partiality and without hypocrisy.

When the grace of Christ is in the heart, tender compassion will be manifested for one another, and words and deeds of kindness will be done, not merely for the

few who extol and favor you, but for those for whom Christ died. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish; for the faithful Witness says, "I know thy works." The thoughts of the heart are not hidden from Him, and by our words and deeds we shall be judged in the last great day. God will not vindicate us if we manifest a harsh, denunciatory spirit, either toward our own brethren or toward those who are not of our faith. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind, to denounce others, to give expression to harsh, severe judgments, to entertain evil thoughts, is not the result of that wisdom which is from above, but is the sure evidence of an unsanctified ambition, after the order of that which caused the condemnation of Jesus.

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, and will exercise the gift of the grace of Jesus. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their heavenly Father.

The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for preeminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their unsanctified ambition zeal for the truth.

He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him, and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though

he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling.

Let no one among you glory any longer against the truth by declaring that this spirit is a necessary consequence of dealing faithfully with wrongdoers and of standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of an unregenerated heart. Its originator is Satan himself. Let no accuser of others credit himself with discernment; for in so doing he clothes the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple of all these things that defile; for they are roots of bitterness.

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in a church who gives loose rein to unkind thoughts by speaking evil of the brethren, may stir up the worst passions of the human heart, and spread abroad a leaven of evil that will work in all who come into association with him. In this way the enemy of all righteousness gains the victory, and the result of his work is to make of no effect the Saviour's prayer when He pleaded that His disciples might be one as He is one with the Father.

While men and women who profess the name of Christ are blinded by erroneous ideas as to what constitutes Christian character, they are still exposed to the evil that exists in their own hearts, and cherish such unkindness, such prejudice and resentment, that Christ is excluded, and Satan takes the throne of the heart. Then the devil and his angels exult.

The wisdom which is from above leads to no such evil results. It is the wisdom of Christ,—“first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.” Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purpose, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have peace and unity in our institutions and in the church, our selfish ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defects.

My brethren and sisters to whom these lines are addressed, I would ask you, Are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, excusing them for any error they may commit as you yourself wish to be excused? Or do you strive to exalt self, and to make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Ask yourself whether you would have done as well as they have done, were you in their place. Are you ready to answer the prayer of Christ by yielding your will in submission to His, in order that peace and harmony may be maintained in the church?

I know that this has not been the spirit which has been cherished by all. Many have been altogether too willing to disparage others and justify themselves.

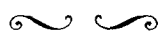
They have upheld their course when it was decidedly contrary to the word of God, and their words of self-justification are registered against them in heavenly records, there to stand until they repent and confess their evil-doings.

True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are? As long as you disparage others, you are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evilspeaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and your tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God; they will not be given up to the control of Satan, that he may employ your members as instruments of unrighteousness.

Let the members of every family begin to work over against their own houses. Let them humble themselves before God. It would be well to have a trespass-offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words shall drop into the trespass-offering box a certain sum of money. This would put them upon their guard against the wicked words which work injury, not only to their brethren, but to themselves. No man of himself can tame the unruly member, the tongue; but God will do the work for him who comes unto Him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more.

Never question the motives of your brethren; for as you judge them, God has declared you will be judged. Open your hearts to kindness, to the cheering rays of the Sun of Righteousness. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of your brethren. Let not pride or selfish righteousness prevent you from making a frank and full confession of your wrongdoings.

If you do not love those for whom Christ has died, you have no genuine love for Christ, and your worship will be as a tainted offering before God. If you cherish unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those who you think are doing wrong, you must have the spirit of meekness, of kindness, and be full of mercy and good fruits. Do not show partiality to one or more, and neglect other of your brethren because they are not congenial to you. Beware lest you deal harshly with those who you think have made mistakes, while others, more guilty and more deserving of reproof, who should be severely rebuked for their un-Christlike conduct, are sustained and treated as friends.—*Review and Herald*, March 12, 1895.



TIME is short and our forces must be organized to do a larger work.—“*Testimonies*,” Vol. IX, p. 27.

First Day in the New Dispensation

BY M. L. ANDREASEN

THE eight places in the New Testament in which the first day of the week is mentioned are as follows: Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Corinthians 16:2. Six of these texts refer to the same day, the day of the resurrection. The other two refer, one to a meeting held by Paul, the other to a collection. We shall now consider each of these texts.

The first text reads: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. It is to be noted that Matthew differentiates between the Sabbath and the first day of the week. The Sabbath is one day, the first day of the week is another. Matthew could just as well have said: When the old Jewish Sabbath was past, and the new first-day Sabbath had come. But he said no such thing, although he wrote many years after the crucifixion. Not a hint does he give that any change had been made in the Sabbath.

The next text reads: "When the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." The ninth verse states: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." These two texts in Mark refer to the same day mentioned in Matthew. Note that Mark makes a distinction between the Sabbath and the first day of the week. He says: "When the Sabbath was past, . . . very early in the morning the first day of the week." Mark wrote some thirty years after the resurrection. He could easily have put in a word concerning the new sabbath had he so wanted, and had there been a new sabbath. And *he ought to have done so* if it were God's intention to institute a new day. But Mark says nothing of a new sabbath. The reason is that he knew of no change.

The next text is found in Luke 24:1, and refers to the same day mentioned by the other evangelists: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." The preceding verses throw a little light on the circumstances surrounding this visit of the women to the tomb. Christ had been crucified on the preparation day, and "the Sabbath drew on." Luke 23:54. After the women had seen where Christ was laid, "they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Verse 56. Then follows: "Now upon the first day of the week." Luke 24:1. The situation is the same as in the other cases: the Sabbath was past when the first day of the week came. In this case we are definitely told that this Sabbath was "according to the commandment." Luke wrote more than twenty years after the resurrection.

The fifth text is found in John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." This is substantially the same record that Luke gives. Christ was crucified on the preparation day, and "that the

bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day)," the Jews "besought Pilate that their legs might be broken, and that they might be taken away." John 19:31.

Again we have the Sabbath mentioned as coming before the first day of the week. John wrote near the close of the first century, nearly seventy years after the resurrection. If God intended to confer any sacredness on the first day of the week, would it not have been fitting for John to say a word about this, rather than to call the seventh day the Sabbath, while the other day is merely referred to as the first day of the week?

The sixth text is found in the same chapter as the last, verse nineteen: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19. This was not Christ's first appearance. He had previously "appeared in another form unto two of them, as they walked, and went into the country." Mark 16:12. These two had hurriedly returned to Jerusalem to tell the others what they had experienced. "And they went and told it unto the residue: neither believed they them." Verse 13. When Christ suddenly appeared to the disciples, He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Verse 14.

Some claim that the disciples were together to celebrate the resurrection. But in the face of this testimony how can any believe this? The fact as stated is that "they believed not them which had seen Him after He was risen." For this Christ "upbraided them with their unbelief and hardness of heart." Nor were they together to celebrate the Lord's supper. They were in that room "for fear of the Jews," and hence, "the doors were shut." John 20:19. They were having an evening meal, and when Christ came "they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them." This can hardly be called a communion service, or a celebration of the resurrection. Neither fish nor honey is used in communion.

These texts exhaust the statements concerning the day of the resurrection. Two others remain, which we shall now consider.

The first of these texts is found in Acts 20:7. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here is a meeting, the first—and only—meeting specifically recorded in the New Testament as being held on the first day of the week. They were together "to break bread." Paul preached, and "continued his speech until midnight." We do not know what time they began the meeting, but we know that it lasted till after midnight. "There were many lights in the upper chamber." A young man was sitting in the window, "and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead." Acts 20:9. Paul went down

and restored him to life, after which he broke bread "and talked a long while, even till break of day, so he departed." Verse 11.

Commentators are not agreed as to the day on which this meeting was held. The Biblical day, which the Jews followed, began at sunset. The first day of the week would therefore begin at sunset Saturday evening. When it says that this meeting was held the first day of the week, the question arises whether by this is meant the evening of Saturday or the evening of Sunday. If Sunday is meant, and the meeting was held after sunset, then, of course, it was really the second day of the week, and as they had a long meeting, they did not break bread until Monday morning, some time after midnight. It was about midnight that the young man fell down, as far as we can learn from the record. It was *after* this that they broke bread and continued until morning. The breaking of the bread was therefore on Monday and not on Sunday, if the meeting was held Sunday evening.

If the other view is taken—and this we believe the more probable—then the meeting was held on what we would now call Saturday night, beginning after sunset. Paul had been in Troas seven days. Acts 20:6. He was on his way to Jerusalem, but tarried at Troas to visit the church and to meet his companions on the journey who had gone before him and were waiting for him. After the Sabbath he wanted to resume his journey. But before leaving he met once more with the church. It was a farewell meeting, and he was "ready to depart on the morrow." From this view, the meeting was held on the first day of the week as the text says. On the whole this seems the more probable. The next day, Sunday, Paul starts on his journey, walking nineteen miles to Assos, where he took ship; "for so had he appointed, minding himself to go afoot." Verse 13.

Paul had the same custom as Christ. He went to church on the Sabbath day. Luke 4:16; Acts 17:2; 13:14; 16:13. He doubtless followed this custom at Troas. But on the first day of the week he started on a long journey afoot. Apparently he did not consider the day different from the other working days.

The last text mentioning the first day of the week is found in 1 Corinthians 16. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings which I come." Verse 2. Alford, in his New Testament for English Readers, says of the translation: "Literally, let each of you lay up at home whatsoever he may by prosperity have acquired." The Cambridge Bible, though it also holds to Sunday sacredness, says: "Note that the contribution is not paid into a common fund, but laid by at home." The Greek reading is clear. It is not a public collection. Each is to lay *by him*, that is, at home, whatever he may have. So the Vulgate translates, also the German by Luther, several French translations, the Italian of Diodati, the Spanish, and others.

These are all the texts in the New Testament that mention the first day of the week. None of them speaks of the day as being holy; none of them calls it the Sabbath; none of them commands its observance; none of them says that the day has taken the place of the seventh-day Sabbath.

The question may arise in the mind of some why the first day of the week is mentioned in the New Testament. God knew that many would begin its observance. Would it not have been better under

these circumstances to ignore the day and not to have mentioned it at all? Why mention the first day when it might only cause confusion?

We think this question deserves consideration. Let us therefore hasten to remark that we believe that God has good reasons for wishing to mention the first day of the week. One reason would be that He wanted to make it very clear to all that the first day is *not* the Sabbath, that it is only a common working day, and thus forestall any "argument from silence" that might be propounded. Also, by making a contrast between the two days, calling one day the Sabbath, He would make clear His position in the matter. Let us consider this further.

Christ All and All

BY G. W. WELLS

HE who would share in the gift of eternal life and the glories of heaven must make a complete surrender of self to Christ. This involves the relinquishment of every cherished ambition that leads away from the good, high, and narrow path traveled by the Man of Calvary. All who receive Christ will partake of His nature and be conformed to His character.

It is evident that there are those who would be interested in and who would welcome the miracle-working power of God, if it freed them from personal pain and sorrow; but they have no particular interest in the self-sacrificing life of Christ. They care not for the spiritual kingdom which He came to establish in the hearts of men. For this reason, they will not be fitted for the kingdom of glory.

The wondrous loving Christ would have us to understand that if we are uplifted and drawn to Him, our hearts must be open and respond to the leadings of the Holy Spirit. Unbelief and disobedience alienate the soul from the abiding presence of the Lord. "The natural man receiveth not the things of the Spirit of God." It was for this reason that the Saviour spoke the words, "Ye must be born again." Faith leads the soul to behold the beauty of the Lord, and kindles a desire in the heart for personal cleansing and power for holy living. As faith receives and assimilates the sure and rich promises of God, the life is renewed and the soul is transformed into the image of Christ.

It is through the "exceeding great and precious promises" of God's word that men become "partakers of the divine nature" and escape "the corruption that is in the world." 2 Peter 1:4. Thus the mind of Christ and the way of righteousness enter into the development of character. The light and life and power of the word of God destroy the natural, earthly nature, and impart a new life in Christ Jesus. Love and sacrifice take the place of hatred and selfishness, and the life darkened by sin and defeat is illuminated by light and blessed with victory over evil.

Christ never will be of real value to us if we do not accept Him as a personal Saviour. A theoretical knowledge of Him will do us no good. When we see Him in His true character, and by living and abiding faith receive Him into our hearts, His self-sacrificing life, His lessons of spiritual beauty, will become more and more attractive to us. As we assimilate His gracious words and accept His daily life as our only true pattern, the Holy Spirit will purify the heart, transform the soul, beautify the character, and eventually fit us to associate with heavenly beings and dwell in the presence of Jehovah throughout the eternal ages.



Protestants and Catholics Discuss Church and State

ONE of the unexpected developments of our day is the changing attitude of religious bodies in general toward the state. Down through the centuries of the Christian Era since Constantine professed Christianity, the general attitude of the dominant religious group in any country has been to view the state as an ally, if not a close partner, in a great project to Christianize all men and all things in the world. True, there have been militant differences of viewpoint as to exactly how this relationship should be maintained, whether both should be viewed as on an equality, or one as superior to the other. But by and large the church has felt it wise to court the favor of the state, and to attempt to obtain from it moral, physical, and financial aid.

The evils of such an alliance we need not here discuss. At best, the reliance has resulted in a blurring of the clear lines that should mark the sphere of the church. At worst, it has resulted generally in a domination of the state by the church, with all that that means in spiritual declension on the part of church leaders and in persecution for dissenting religious minorities. With very few notable exceptions, the alliance of church and state has been on such a basis as to give the church a strategic advantage, and to make the alliance look very desirable to the clergy. Hence the temptation to alliance has always been great, and attempts at separation have generally met with failure.

Protestantism Inconsistent

One of the distinctive tenets of our faith from our earliest days is that of the separation of church and state. While other Protestant bodies in the United States emphatically declare that they also believe in this principle of separation, they have not been willing to let this principle extend to its logical end. Most Protestant bodies have been more or less actively behind various reform organizations that have sought to invoke the power of the state in behalf of ideals for which the church stands. A classic example of this, all the while, has been Sunday laws, of course. With that irritating inconsistency with which human nature is generously endowed, religious bodies in general have declared their faith in the separation of church and state on the one side and have clamored for religious laws and support of religious propositions by the state on the other.

But the rapid changes of recent decades have had as powerful an effect upon religious thinking as upon thinking in the realms of economics and government in general. For example, when, after the World War, the churches began to view their responsibility in relationship to war, a whole host of deductions and conclusions seemed irresistibly to follow. First of all, they began to feel that the church must stand in a very distinct sense separate from the state if it is to

be able to view calmly and from a Christian standpoint the great moral issue of war, so that its influence may always be thrown on the right side.

Conscientious Objectors

At the same time there arose the question of conscientious objectors, and of how the church should relate itself to them. The tide for pacifism set in so strongly among the clergy that the issue was a very real one in most denominations, and it was generally settled by pronouncement of different religious bodies to the effect that the church must always be free in its own right and prepared to champion the cause of conscience and allegiance to God above any other allegiance.

Convictions along this line were greatly strengthened and clarified by certain notable cases that came up to the Supreme Court of the United States in connection with the application for citizenship of certain aliens who declared they could not give unqualified promise to fight in time of war. The adverse decisions of the Supreme Court provoked an avalanche of editorials in the religious press, and revealed the growing consciousness on the part of the Protestant religious world, at least so far as it is represented in the United States, that the church must stand apart from the state in a much more marked way than ever before. And reports from overseas indicate that a similar conviction is taking possession of Protestant bodies in other lands.

The Pagan State

Political developments in various countries in recent years have also served to heighten the conviction that the church must live its own life, apart from all civil government, and be prepared to offer its testimony for Christian ideals untrammelled by any entanglements with the state. The revival of the pagan idea of the absolute state, in which everything must be made secondary to the material objectives of the state, has shocked many modern religious leaders into a realization of the dangers that exist for the church today. As we have mentioned in previous editorials, one of the impelling motives that brought together such a wide representation of all Christian leaders in the world, with the exception of Catholicism, at Oxford and Edinburgh in 1937, was the belief that the church must stand united and apart from the world in order to maintain its identity, its objectives, its very existence.

A few months ago, on returning from a trip abroad, Everett R. Clinchy, executive director of the National Conference of Jews and Christians, addressed himself to the churches and synagogues of America. He offered as his deep conviction certain principles which he felt must be followed ardently if the church is to continue

to fulfill its function for God in these unusual days. We quote in part his statement:

"1. Steadfastly maintain the American separation of church and state. While individual church and synagogue members should be politically active and responsible citizens, as a matter of course, the religious societies must be nonpolitical. Without doubt, a degree of dependence upon subventions of the states has created difficulties for the churches in some other lands.

"2. Intransigently maintain the fact of the sovereignty of God above the state, and the supreme worth of the human personality."—*The Christian Century*, June 15, 1938.

Catholic Views

Thus far we have spoken only of Protestant convictions in the matter of the relation of church and state. The Catholic Church has always believed in a union of church and state, with the church giving the directing hand to the state. Even in lands where the Catholic Church is in the minority, it has sought to invoke the aid of the state as far as possible; for example, in the matter of aid for its parochial schools. In some States of the Union this question has been a very live one before the legislatures. Stated in simplest language, the contention of the Catholic Church has been that if its parochial schools provided an education for its own children, thus relieving the state of the responsibility of educating them, the Catholic Church is entitled to the same kind of financial support from the public treasury, on a prorata basis, as is given to the public schools. We do not wish to turn aside here to discuss the controversy that has raged over this matter, or to examine the fallacies that reside in the Catholic argument. We refer to it simply to provide a setting for a statement that appeared a short time ago in one of the most prominent Catholic weeklies published in the United States. Under the title, "Federal Subsidies Offered Catholic Schools," a Jesuit writer, Paul L. Blakely, declares:

"Nearly twenty years have passed since the introduction of the original Smith-Towner bill (October 10, 1918), the first of a series to authorize Federal subsidies for the public schools. For years, the National Education Association and similar agencies worked untiringly in every State in the Union for the adoption of the plan, and worked, it should be noted, against an equally determined but wholly unorganized opposition. Yet they always failed.

"What really defeated these bills was not 'Catholic opposition.' Opposition by Catholics has never terrified any Congress. The defeat was due to a general conviction that the subsidy system was dangerous, since to separate Federal subsidies for the schools from Federal control of the schools was practically impossible. To the contention that education, a matter so intimately affecting children and the family, should be controlled locally, and put beyond the possibility of interference by Washington, the proponents of these bills were never able to return a satisfactory answer."—*America*, Oct. 1, 1938.

"But," adds this writer, "Washington has never been permitted to forget the principle of Federal subsidies which was at the heart of the Smith-Towner plan." He says that this explains why one of the main topics considered by the Advisory Committee on Education, that was appointed in 1937 by President Roosevelt, concerned "Federal" assistance for the local schools. This committee recommended that "pupils of paro-

chial and other nonpublic schools share to a limited extent in the benefits of Federal assistance.'" Mr. Blakely then goes on to declare as his belief that Catholics are really quite divided on the matter of the wisdom of accepting Federal subsidies, though he adds as his fear that the years of economic depression have reduced the opposition of some. Then follows the statement which we wish to place alongside the statements of Protestant spokesmen on the broad and complex subject of the relation of church and state. Says Mr. Blakely:

"But granting that our claim for a full share of this Federal assistance is legally proper, it does not follow that we ought to press it. I can offer nothing but my own opinion, but it seems to me that by accepting a Federal dole, we run the risk of losing what we have won in our long fight for freedom in education. We rejected Federal subsidies all through the Smith-Towner campaign. Nothing has proved that we were wrong, and much has occurred to show that we were right in contending that what Washington subsidizes, Washington controls. Further, by accepting this dole, we add to Federal control of the local public schools, which is bad, Federal control of the local Catholic schools, which is worse. Thus we plunge all schools into the maelstrom of Federal politics.

"No degree of 'Federal assistance' can make recompense for this ruin."

How fully Mr. Blakely reflects the feelings of fellow Jesuits in particular and Catholic leaders in general, we have no way of knowing. It seems reasonable to believe that this article would not have been given a prominent place in this authoritative Catholic journal, *America*, unless his views had some weight and reflected more than his own private sentiment. Presuming that this is the case, his remarks are indeed significant. They reveal that even the Catholic Church, which has so uniformly through all history looked with favor upon any support the state was willing to give, now views with some misgivings the proffered aid of the state.

Need to Study Subject Anew

We are truly living in unusual times, when changing conditions create new situations. The whole problem of the relation of church and state has become vastly more complex today than a generation ago. As Adventists we need very definitely to enlarge our conception on this subject. Certainly we need to see in it something more than simply the question of Sunday laws, significant as they may be. If, indeed, as we believe, we are drawing near to the day when the basic principles of civil and religious liberty are to be thrown overboard, we must expect to find the problem of the relation of church and state presenting itself in new and increasingly perplexing ways. No one can tell what tomorrow may bring forth on this subject, and no rule set down for the settlement of one aspect of the problem can give a sure and certain answer for other phases that may confront us later. But certainly we need to be on our guard, and to be studying with new earnestness that fundamental and very distinctive doctrine of our faith, the proper relationship of church and state. If we do so, we shall on the one hand be kept from falling into some practices that will embarrass us later in championing the principles for which we stand, and on the other hand we shall be protected from taking a fatal kind of attitude of isolation that is uncalled for.

F. D. N.

The Waiting and Watching Position

Two supreme tests came to the disciples of Christ and to the early advent believers. There was first the test of complete consecration to the service of Christ, and then the test of enduring faith in the face of disappointment.

The call of Christ to the disciples was, "Follow Me." We learn that they "forsook all, and followed Him." Later, Peter, referring to this experience, said: "Lo, we have left all, and followed Thee." The steadfastness of this consecration was tested when many who had been following Christ became disappointed as to His mission, and began to depart from Him.

On one occasion when "many of His disciples went back, and walked no more with Him," Jesus turned to the twelve and said, "Will ye also go away?" Peter then spoke the determination of the twelve by saying, "Lord, to whom shall we go? Thou hast the words of eternal life." Thus they stood the first test; but how were they to react to the second?

Their greatest test came when, as a result of Christ's seizure and crucifixion, they were disappointed in their hopes. These hopes were expressed to Christ by two disciples on their way back to Emmaus. "But we trusted that it had been He which should have redeemed Israel." This hope was again revived after the resurrection of Christ, for even at the time of His ascension, the disciples asked, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

It took great faith to endure such tests as these. Some were unable to endure them, and went back to walk with Christ no more. But there were a few who trusted and waited upon the will of God. This waiting spirit was rewarded by a great blessing from the Lord upon the day of Pentecost. What marvelous results have come from the work of these consecrated agents of the Lord!

Advent Believers Tested

These same critical tests came to the early advent believers—disciples whom God was fitting for a great and final work. The first test came when they were called upon to express their entire consecration by the completeness of their preparation for the coming of the Lord, which they believed was then imminent. Hundreds and thousands responded to the call of preparation for Christ's coming. A great wave of revival swept over America and Europe. The faith of these people was wonderful to behold. They revealed in a most practical way that they were willing to leave all and follow Christ.

But the great test came when events did not follow as they expected. Many then turned away from the advent movement, but the faithful ones began to search the word and to pray. The words of Peter expressed their thoughts, "Lord, to whom shall we go? Thou hast the words of eternal life." They sought to understand better those words.

These faithful ones continued to watch for the coming of their Lord. They believed that not many weeks hence they would see the fulfillment of their desires. The cry went out with renewed vigor, "Behold, the Bridegroom cometh." To this call the churches which had welcomed the first message turned a deaf ear, and many who had professed to receive reviving, revealed the quality of their faith and hope. There was a faith that could endure no testing.

Again the time passed when Christ was expected to come. With weary hearts the advent believers once more took up the threads of life. Their experience was not the result of fanaticism, but it was a sincere demonstration of love for Christ and full surrender to the purpose of God. For some reason they had misunderstood the occasion. While many trembled in the balance as a result of this experience, there were a few who were strengthened and purified by it. These few continued to watch and wait. They believed that in due time God would reveal His purpose in all this; and He did not forsake them. Out of the depths of these experiences was born the great work of the remnant people that we now see. Once again is being heralded the urgent message, "The hour of God's judgment is come," and, "Prepare to meet thy God."

This message, which is to be given to every nation and kindred and tongue and people, now has taken definite form. That which was confusing to the early advent believers, who received the message of Christ's coming while still in the popular churches, has now been made plain through a deeper study of the Scriptures and revelations of the Lord. We can now say with assurance, "We have not followed cunningly devised fables."

Examples for Us

As the experiences of Israel "happened unto them for ensamples," and are written for us, "upon whom the ends of the world are come," so the experiences of the disciples and the advent believers may serve as examples unto us. What may we learn from the tests of faith and the disappointments of these godly people?

These tests came, we believe, that the world might know that the founders of the Christian church, and the pioneers of the remnant people were men and women who had fully surrendered to the will and purpose of God. They had learned how to watch and wait. Whatever men might say about the "mistakes" which both the disciples and the early advent believers made, we cannot question the quality and the completeness of their faith and consecration. When the few men who believed that Christ would be proclaimed as an earthly king stood before the cross and saw their dying Lord, while all about them they were hearing shouts of derision, what a blow they sustained! Yet, while it stunned them for a time, they held fast to their integrity. And again, as the advent believers, who loved Christ and longed for His coming as few had ever done before, faced the facts of their error, they, too, staggering to regain their hold upon earthly affairs, held firmly to their faith.

We are now living in another waiting and watching period. We are not to escape a supreme test to our faith. It will be experienced as a result of the apparent delay of Christ's coming. In this waiting time will we hold fast our confidence unto the end, or will we waver and wonder and say within our hearts, "My Lord delayeth His coming," and become weary with watching?

The servant of the Lord says:

"I saw that watch after watch was in the past. Because of this, should there be a lack of vigilance? Oh, no! There is the greater necessity of unceasing watchfulness, for now

the moments are fewer than before the passing of the first watch. . . . The passing of the second watch has brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for threefold earnestness. To become impatient now, would be to lose all our earnest, persevering watching heretofore. . . . By waiting and watching, God's people are to manifest their peculiar character, their separation from the world. By our watching position, we are to show that we are truly strangers and pilgrims upon the earth. . . .

"I have been shown that God's people who profess to believe present truth, are not in a waiting, watching position. . . . They do not believe in the shortness of time; they do not believe that the end of all things is at hand, that Christ is at the door. . . . Their works show the character of their faith, and testify to those around them that the coming of Christ is not to be in this generation."—*"Testimonies," Vol. II, pp. 193-196.*

Enduring Faith

How easy it is for us to feel that because the days have been prolonged, and the coming of the Lord is delayed, we need not concern ourselves too much about the imminence of Christ's return. A sense of relaxation has settled down upon God's people as many have begun to think, "He may not come in my day." This extension of time which God has seen fit to give the world, this delay in Christ's return, is one of the supreme tests that God's people are to experience in these last days. If this test is endured, and our faith is strengthened from day to day as we wait and watch, we need not be concerned about the very final tests when persecution rears its head. For a faith that will not waver in such a time as this, will be strong to meet any further tests that may be brought upon it. Said Christ, "He that *endureth* to the end shall be saved."

During this time of waiting, doubts and questions will arise in the hearts of many of the professed believers, but these will be shunned by the tried and faithful ones. These two classes will remain in the remnant church until the final trials shall test what manner of faith and preparation theirs has been.

The messenger of the Lord, many years after we had entered upon the third watch, testified:

"The prophetic visions of Daniel and John foretell a period of moral darkness and declension; but at the time of the end,—the time in which we are now living, the vision was to speak and not lie. When the signs predicted begin to come to pass, the waiting, watching ones are bidden to look up, and lift up their heads and rejoice because their redemption draweth nigh. . . .

"While a large number professing present truth will deny their faith by their works, there will be some who will endure unto the end."—*Id., Vol. V, pp. 9, 10.*

In this watching, waiting time, we are to go forth to all the world and herald with a glorious certainty the message of Christ's soon coming. As the signs multiply all about us, our faith in the message we have been preaching should be strengthened. All is coming to pass as the messengers of the Lord have declared. This is no time to waver and hesitate. Serious and definite preparation of heart and of all life's activities should be made with the thought in mind that some day "He that shall come will come, and will not tarry."

The instruction of the Lord to this people is, "The return of Christ to our world will not be long delayed. *Let this be the keynote of every message.*"—*Id., Vol. VI, p. 406.*

Now is the time when we should reveal to the world by every act of life that we believe the message which we preach.

F. L.

Heart-to-Heart Talks

(Continued from page 2)

perience of Elijah in our lives? Have we forsaken the post of duty which God appointed us? Have we laid down burdens which the Lord gave us?

I think of this many times, particularly as relates to our large institutional churches. Through the years many of our people have moved to these centers. Some have gone to these places because the work of God called them there. Others have taken their families there for the purpose of educating their children. But unfortunately many, after their purpose has been met, have still remained.

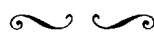
Others have come to these institutional centers for personal profit, to find an easier means of earning a livelihood, to find an easier environment in which to keep the Sabbath. And some of our brethren and sisters belonging to these various classes, in moving to these institutional centers have left the post of duty where God appointed them. They were a strength and a help in the little church to which they belonged. They were lights in holding up the banner of truth in the communities in which they lived.

I hope that sometime the Lord will speak to some of these brethren and sisters and say to them, as He said to Elijah of old, "What doest thou here? Why are you not out in a needy field where you could earn your livelihood and be a light to those who know not the message for this time?"

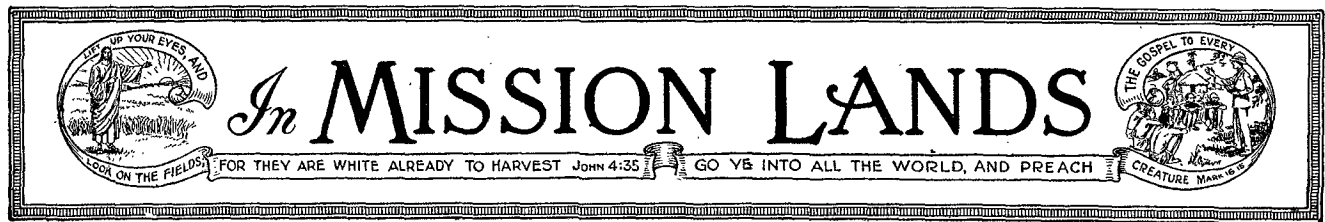
I know that some who have left these large churches and have gone back into such environment have received a great blessing. The advent hope has been revived in their hearts, and they are finding joy in the service of the Lord which they did not find in the large church center, because they felt that in the large church there were many, some of longer experience and greater ability than themselves, to bear burdens, and so they ceased their missionary work, their church activities, and floated with the tide.

This is the weakness of some of our churches. There are brethren and sisters who are like driftwood in the water currents. They drift with the tide. They are carried hither and yon by every influence that comes along. They have lost their first love. What they need to do is to go to work for others, to get a burden of missionary labor for souls. It takes out of their hearts the spirit of criticism and faultfinding.

I pray that the Lord may lead many who read these words to consider well their personal duty in what God would have them do. In this matter I cannot say specifically what any man or woman should do. I cannot determine duty for another. The church cannot do this. But each member may by prayer to God and by the aid of the Holy Spirit determine whether he is pleasing the Lord, whether he is doing the work that God wants him to do, and whether he is in the place where God wants him to be.



THE highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit, robs God of His right to reveal in him His own perfection of character. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above.—*"The Desire of Ages," p. 301.*



In the Central China Union Mission

BY GEORGE A. APPEL



Brother Feng Yung-sheng, Who Is Now Going to Lhasa, as a Colporteur

THE Lord is working in a marvelous way in the northwestern portion of China's great borderlands. While it was necessary to close the doors of the Northwest Sanitarium and Hospital for a few months, Dr. M. H. Vinkel and family and Miss Muriel Howe have returned there to open the institution again, and they are working beyond their strength to take care of the many in need who are coming for medical help. Every room in the building is full. Now they report that four beds are out in the hall, and even then they cannot take care of all who come.

It is almost heart-breaking in these days of need to turn away

so many who are pleading for help. It is very difficult for them to get medical supplies, and many other things that are necessary to conduct a hospital are almost unprocurable. Still, the letters these dear workers write are full of courage, for not only are they trying to minister to the physical needs of those who come, but they rejoice in the opportunities they have in these days of war and trouble to witness of One who soon will return and claim those who have made a covenant with Him by sacrifice.

How precious is the promise, "None can stay His hand," and even though the work is passing through a crisis here in China, with this terrible war bringing loss of life and destruction on every hand, God's message is going forward.

With the exception of the part of the province of Honan that lies north of the Yellow River, the war had not entered territory controlled by the Central China Union until a few months ago. Now the armies are coming in from the east, and already many of our believers have lost their homes and have had to flee for their lives. Some of our church properties have already been completely destroyed, and the end is not yet. J. E. Frick, who is in charge of our work in the Kiangsi Mission, wrote me a very interesting letter, from which I quote:

"This is Tuesday morning. I did not get this letter off last night. The bombing this morning is so severe

that the house just shakes. The bombing is just a little east, along the river front. I do not know what will happen—this is the worst we have had yet. I would not advise any one else to stay by under conditions such as we have here. But now there is no way of getting out. One would miserably perish on the road in this terrible heat with no method of transportation."

Since I received this letter I have had word that these workers are safe and that our property there is undamaged. We praise the Lord for His protection. We do not know what the future has in store for us, but we are planning to open most of our schools. The baptisms will compare favorably with last year, and the Sabbath attendance and offerings are keeping up remarkably well. Our dear people in Honan were so thankful that they had so far been spared in some parts of the mission from the ravages of war, that at the time of the Midsummer Offering they took up a thank offering amounting to \$400, where last year the offering amounted to a little over \$20.

We do appreciate the loyalty of our people in the homeland in holding the ropes by their prayers and means. He is giving and will continue to give strength to "finish the work, and cut it short in righteousness."

On-to-Lhasa Movement

Two years ago, at a meeting of the China Training Institute board held at Chiaotoutseng, the young people of the China Division started a campaign to send one or two colporteurs into Tibet. Before one of the evening meetings opened, a large map of China covered with sheets of black paper had been hung on the wall at the front of the chapel. During the meeting, as the story was told of how this message had entered different portions of this old empire, sheet after sheet of this black paper was removed. When the story was told of the faithful work of the two colporteurs who spent two years in the northwest and out in faraway Sinkiang, the next-to-the-last sheet was removed. One portion remained dark, and that was Tibet. So far no one had entered that Buddhist stronghold with the message of a soon-coming Saviour. A call was made for volunteers to remove that one remaining black sheet, that light might penetrate that hitherto-unentered land. It was then that the Missionary Volunteers of the Institute made plans to raise funds to send a representative to that high plateau.

However, before that time the Spirit of the Lord had already touched the heart of a young man, a Tibetan who had come in touch with our workers at Choni, with the truths of this message. Although he was a trained monk of the lamasery, he threw off his priestly robes and traveled all the way to the China Training Institute to receive a preparation for the

work to which God was calling him. He changed his name to Yung-sheng (eternal life). Last summer, together with a near relative, he was baptized at Lanchow. Then Brother Feng Yung-sheng immediately volunteered to be the pioneer colporteur, stating that he was willing to brave the hardships of three months of travel over bandit-infested trails to carry this truth to Lhasa, the capital of Tibet. On June 10, with four mules and horses, one his riding animal, two with supplies and food for the trip, and the fourth loaded with literature, he left Chinghai. After reaching Lhasa, he plans to spend one year in colporteur work and in visiting among the people before he starts back on the journey to Hsining, which will take him another three months.

In a letter received a short time ago, he wrote thus of his Christian experience: "I feel that the Holy Spirit is living in my heart. I am determined with the Lord's help to overcome every shortcoming in my life. Although I realize that my talents are limited, I am willing to go to Lhasa to preach the kingdom of God to that entire city. I am happy that my Lord is coming soon. I want to meet Him in the air and ever be with Him."

We rejoice that in the midst of war it is possible to consummate plans to carry this message on into new territory. We request the prayers of our people for the safety of this brother on this dangerous journey, and the Lord's blessing on his labors by granting him many souls from old Tibet.

Progress in Nigeria

BY W. G. TILL

ABOUT four years ago work was commenced in an outpost station sixty miles from the headquarters at Awtun. Here the work has been going forward slowly, against much opposition. Many people pass to and fro through the village where our evangelist lives, and thus the seeds of truth are carried to distant parts.

As a result of an open-air meeting, a medicine man who was passing through the village became interested in our message, and since that time, whenever he passes, he comes to the Sabbath school, and even gives an offering.

Another man became interested, and, when he returned to his town, sent an invitation for us to visit him. This place was 127 miles away. Together with three African workers we set out early one Wednesday morning by automobile. As far as we know, we were the first Seventh-day Adventists to travel the road.

Eventually we reached our destination, and the man seemed greatly pleased to see us. That night we slept in his house, but before retiring we were able to preach in the open air, and were glad to meet a few people. We had decided to leave the next day, as we had made plans to meet our believers in another village on the Sabbath. So in the morning we preached the word of God again, and then prepared to leave. But when the engine of the car was started, a peculiar grinding noise was heard. A search was made for the cause, but the noise only became worse, so that we were afraid to run the engine. Then it was decided to send a message to a European living about twenty-three miles farther on, and ask if he could arrange for the automobile to be towed to his place for repairs.

In the meantime we busied ourselves trying to remedy the trouble, but with no success. Various parts were examined and oil was applied, but at 4 P.M. we gave up, and prepared to stay another night. When we could find nothing to explain the cause of the trouble, the people kept saying that God was hindering us, so that we might talk to them more. As darkness fell, we lit the pressure lamp, and soon a large company began to gather. This was very encouraging, and once more we were happy to break the bread of life. A very good interest was shown, and it was midnight before the people went to their homes.

Then we remembered that several times the boy had told us that our evening food was ready, but we had not been able to stop for it. Now that the people had gone, we were able to take a little nourishment. Before retiring we prayed that God would open the way so that we might be able to keep the appointments we had made for the coming Sabbath.

Early next morning we had worship, and said that if only we could believe, God would reward our faith. We then tried the engine and there was no noise. The car was driven up and down the road, but still no noise. At once the people said, "There, we told



Monks of a Tibetan Lamasery. These Men are Very Friendly to Our Workers and Work

you that God was delaying you so you could preach more to us." As we were putting the loads into the automobile, the European arrived, and in answer to his inquiries we could only say that whereas there was a terrible noise in the engine yesterday, now there was no trouble, and that it must be the hand of the Lord.

We decided not to return the way we had come, as the road was scarcely used by other automobiles, but rather to complete the circuit and keep to the highway. We bade farewell to our friends, who begged us not to wait too long before coming again. Then the European followed us till he came to his home, but as the trouble had not occurred again, we settled with him and proceeded on our journey. So the Lord helped us, and we were able to keep our appointments for Sabbath, and do even more than we had planned.

This experience impressed us, and plans were made for a young worker to go and stay some time with these new friends, rather than locate in another village which we had chosen at first. However, before the worker got there, word came that four men had decided to follow Jesus and keep His Sabbath. This news brought joy to our hearts, but after the new worker had been with the people for two weeks, they sent him over to headquarters to ask us to visit them again, and to ask for land on which they could erect a place of worship. As soon as possible the visit was made, and on Sabbath it was a privilege to meet with the nine new converts and others who were interested. The chiefs readily granted a site, and the matter is now before the government. We are hoping for a favorable reply, so that soon a place of worship can be



Mr. and Mrs. H. Kotz, Returning to Tanganyika, Africa

erected where the torch of truth can be held aloft in that new area.

This has been a very encouraging experience, and we do believe that "God moves in a mysterious way, His wonders to perform." O for a greater faith to follow where He leads! Please pray for the work in Nigeria, and for the more than twenty million souls who must be warned to prepare for the coming of Jesus.

Tanganyika Waits for You

BY H. E. KOTZ

In presenting the needs of Tanganyika, I might give a detailed history of our work in that field in order to show the tremendous difficulties and setbacks that we have had to suffer there. But this would be a long and wearisome process, and I doubt if it would be of any profit. Suffice it to say that the worst of those reverses, from which we have hardly as yet recovered, was the World War. During the war all our Tanganyika missions were closed, the buildings rifled, and many of them broken down. It was not until 1928 that all of our present mission stations could be reopened. Then followed the deplorable scarcity of funds, and it became impossible for the Central European Division to continue sending out funds to their mission fields. Rigid economies had to be effected to keep the work going, and of course no new work could be undertaken during these years. We are very grateful to the Lord, however, for His help and guiding care and for the progress that has more recently been made. In this our believers in the homelands have had a large part.

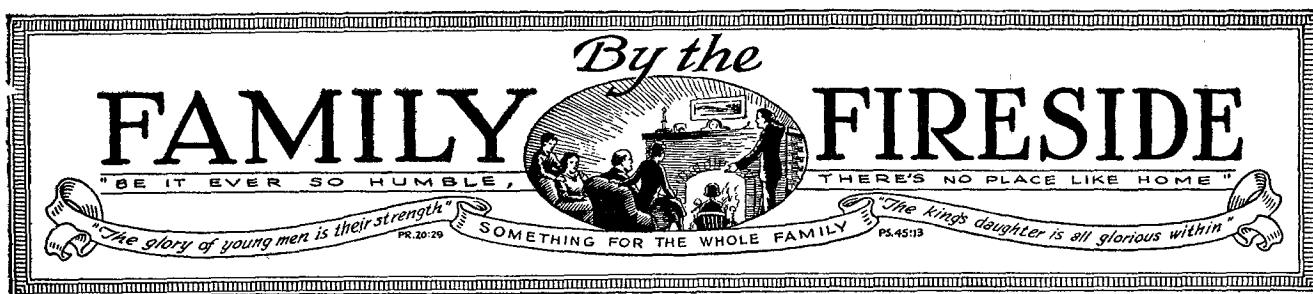
We greatly appreciate what has been done to help us strengthen our stakes here, but we are still a long way from our goal! Our duty toward our fellow men will never cease as long as God's work is still in progress. There are always new heights to be gained and new goals to be reached. There is no standing still with the Lord, and if we are to walk with Him, that in the end we may be with Him, we must march and advance together with Him. He has proved Himself to us by

blessing us in the past, and this should spur us on to do more for Him who gave all that He might save us. In Tanganyika we have not only a fruitful and promising field, but also a very needy field in which we may demonstrate our gratitude to the Lord and our willingness to help further this great work of saving souls for Christ.

Of the eleven provinces into which this territory, which comprises an area of about 365,000 square miles, is divided, we are working in only two. During the middle of this year we were privileged to enter a third province in the extreme south of the territory to open a new station there. This means that of the 4,800,000 inhabitants of Tanganyika, we are working among only approximately 700,000 people. What about the other 4,100,000? But, notwithstanding all this, we are filled with strong hope, for the Lord has given us many evidences that a great work will be done in that field. The doors are wide open. In the heart of that large, dark continent, the people are literally hungering after light and the gospel's saving power from the bondage of heathenism and sin. These open doors may soon close, however. If we are ever to enter them we should do so now.

Some time ago there came to me the paramount chief, together with several other chiefs and subchiefs, earnestly pleading for more schools and teachers that they might learn the story of Jesus. But so far the calls have had to remain unanswered. Just before we

(Continued on page 22)



Home

I TURNED an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something new;
You'll find where'er you roam
That marble floors and gilded walls
Can never make a home.

But every house where Christ abides
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest.

—Henry van Dyke.

Music in the Home—I

BY H. B. HANNUM

AMONG the most lovely gifts which God has bestowed upon man to gladden his earthly life is the power to make and enjoy music. It would indeed be a dreary world had sin robbed us of the beauties of nature and of sound. In His kindness God has permitted fallen man to enjoy beautiful things, that he might turn again to the Source of beauty. When music is perverted to lead men away from God, it is a powerful agency in the hands of Satan; but when it is used to gladden and cheer the Christian, music is a great blessing.

The home is the place where music can exert some of its most delightful powers to bring in the atmosphere of happiness and Christian love. Fortunate is the child who has been surrounded from infancy with the influences of beautiful hymns and the great instrumental music which is our heritage today. Like the wholesome atmosphere of the out-of-doors, good music in the home will mean much in the healthy development of the emotional and spiritual life.

Many in later years look back upon their childhood and remember hearing mother sing the hymns, "Jesus, lover of my soul," and "Saviour, like a shepherd lead us," and a sense of the spiritual power in these songs is keenly realized. Much of the power in many of our hymns lies in these emotional associations which we have with them. Many a wandering sinner whose youth was surrounded with the religious influence of sacred song, has, in later life, been reclaimed for Christ, by recalling this early experience. This experience has been repeated many times in every part of the land.

If we realized the tremendous power in the art of music, we would give study to make our homes places where only the good is encouraged, and where the music of the world is carefully shut out. And it takes much more thought and care today to shut out the

music of the world than it did before the days of the radio.

It is recognized that the early years, the preschool years, are very important in the training of the child. Habits are formed, and associations in thinking are begun, which mean much in afterlife. If during the years of childhood the melodies of good hymns are heard and associated with the beauties of Christianity, there are planted seeds which are sure to bear a good harvest. A love for good instrumental music can be engendered during these years by introducing into the home either through the radio, the phonograph, or by playing on the piano some of the fine music of the masters.

A mother can give her children a very good lesson in music appreciation by playing the various numbers from Schumann's "Scenes From Childhood," or his "Album for the Young." The very familiar "Trau-merci" is found in the first album. All of these pieces are within easy range, and some of them are very simple. It is unnecessary to explain these pieces to children. They enjoy hearing them, and if they hear them frequently in the home, they will decide that that is the kind of music mother and father enjoy. Their emotional associations with music in the home will be a basis for further development in later life. It will be a basis upon which an appeal can be made later against the popular dance music of the world.

Other collections of music might be mentioned, such as the Mendelssohn "Songs Without Words," "Master-pieces of Piano Music," edited by Wier, "Piano Pieces the Whole World Plays." Collections of folk songs, such as the "Golden Book of Favorite Songs," will furnish a large number of fine songs which could be sung in the home.

Children may forget an unpleasant conversation in the home, or they may pass over an unpleasant incident, but music has associated with it a more powerful emotional appeal which may not be so easily erased. For this reason we should give greater care to see that these early associations are such as are worthy to be built into the character.

By the term "good music" we do not mean simply the hymns of the church. We mean to include in this term all that music which uplifts the soul, and which leads us to higher and better levels of thought and action. We also mean music which is well written. Music which is trivial, which is cheap in its appeal, which leads us into a love for the world, the dance, the theater, is not for the Christian, although such music might be classed as artistic music by the world.

It is never safe for the Christian to accept for his enjoyment a type of music which leads him to care less for the prayer meeting or for the services of the church. A Christian home will not welcome music which bids Christ depart from the home. There is a distinct difference between music which is worldly and music which is wholesome and uplifting.

A program of carefully selecting and introducing into the home the right kind of music, will go a long way toward building up a wall of resistance against the floods of worldly music on every hand. It is in this respect that the parents have a golden opportunity to set the standard for pure and noble music in the home. Of course, this takes some training. But these are days in which the training of children in the home is a more complex problem than formerly. Satan is working with all his cunning to introduce his deceptions into the hearts of men, and God wants us

to be alert and aware of these satanic delusions. The love of worldly music is leading many out into the world, and we should be fortifying our homes against this device of the enemy.

Let us give more room in our homes for the influence of good music. Let us cultivate hymn singing. Let us encourage the study of musical instruments, and the study of the fine musical masterpieces. Let us make our homes havens where only the beautiful music of heaven is heard, and where angels will delight to join in our musical offerings.

The Right Kind of Mother

It was toward evening, and I was traveling through the mountains on my way from California. For several hours we had been slowly climbing up from the valley, and had reached an altitude of six thousand feet, of which I was increasingly conscious. Glancing up from my reading, I saw in the distance a little village nestled at the foot of one of the highest peaks, and I could not but wonder at its existence in that lonely and deserted spot. The sun was slowly setting, and, as we drew nearer to the little town, I looked for some sign of life, but all seemed quiet and forsaken. Perplexed and somewhat curious, I said to my fellow traveler across the aisle, "This is a dismal spot in which to

start a village." Laying down his book, he crossed to the opposite window, and, looking out over the valley, remarked that it was a mining town and that doubtless many of the people who lived in those cabins were in the mines on a night shift. He seemed to be much interested in the picture, and I noted a faraway look in his eyes as he said, "The people who live in that village work hard, but are doubtless contented and happy."

Noticing that he did not go back to his book, but in deep meditation sat watching the scene, I said to him, "Do you think that a boy growing up in a place like that has a fair chance in life?"

The little town was then disappearing from view, as we rounded the curve about the mountain, and he replied, with his eyes still intent on the last few houses remaining in sight, "Yes, a boy born and growing up in a village like that has a square chance, if he has the right kind of mother."

In a moment he added, "I was brought up in a coal-mining town, in appearance and size much like the one we have just passed, but I had a noble mother."

Neither of us spoke for a moment; then I said, "And doubtless thereby hangs a tale."

"Yes," he said, "the tale of a mother, father, brothers and sisters, a Christian minister, and a boy's life."

As he glanced again in the direction of the mountain which we were leaving far in the distance, he told me this story:

"I was born near the pit of a mine, and our house



Music Rightly Employed "Is a Precious Gift of God, Designed to Uplift the Thoughts to High and Noble Themes, to Inspire and Elevate the Soul"

was the type that would be called a 'shack' in this country.

"I had several brothers and sisters, and my father worked in the mine, coming home at night with his face as black as the coal he had been digging. I used to bring him water from the spring, and I well remember how clean and happy his face became when he had removed the smoke and dirt of the day's toil.

"We had plenty to eat, a dog and a cat, homemade playthings, and were almost never sick. The school was near by, and the little church to which the minister came occasionally, was not far away. My father was a Christian man, but, oh, my mother! What a wonderful mother I had! The talks we had together are distinct in my memory after thirty years.

"It was when I was fourteen years old that she explained to me that a boy who prayed, read his Bible, and tried to live a Christian life should be identified with the church. I could not quite see the importance of taking this step, but when the minister came a few Sundays later, he agreed with my mother, and after I had pondered the matter carefully, I decided to take my mother's advice.

"That was long ago. In a few months I rode down the valley to the distant station, and entered a school far away from home.

"The minister made the necessary arrangements for my admission, and my father sent me what money he could to defray my expenses. There was nothing unusual in my life after that; it was simply a long path that thousands of other boys have traveled, to college, to the seminary, and later to study in Europe. I was thus led into the ministry and then to a professorship in a university, which I am now holding."

"And your mother and father and sisters?" I asked.

"Yes," he replied, "my sisters married miners, my brothers followed in the footsteps of their father, and my mother remained happy and contented in the little home in the mountains, until her earthly work was done."—Charles L. White, in *Watchman-Examiner*.



Strawberries

MYRTLE ALLEY RICE

JENNIE lived in an orphans' home where the little girls all wore blue dresses and the little boys wore blue overalls. Just once a week they put on clothes that were not alike. Jennie had a red dress that a friend had given her. It was beautiful, or at least she thought it was.

Living in an orphans' home was not so bad as some people think. The children had plenty of good, plain food to eat, and clean blue dresses to wear at school. At night there were little white beds in long rows to sleep in. Jennie had been very glad to come, after her dear mother died, and there was no money, and nowhere else to go. She was in the charge of Miss Nancy, a gray-haired woman, who did everything she could to take the place of mother to her little flock.

One day Jennie came in from the yard where the little girls were playing. She went over to where Miss Nancy was making beds for the children who were too young to make their own.

"What is it, Jennie?"

"I was just thinking."

"What about?"

"About strawberries."

"Strawberries, child?"

"Yes, ma'am. I was thinking I can't stand it unless I have some strawberries soon."

The board of management provided plenty of good, wholesome food for the children; but strawberries were not considered a necessity. When they were the very cheapest, they might have them once or twice.

"Don't you ever get hungry for anything, Miss Nancy? Wouldn't you like some strawberries?"

Miss Nancy had to say that she would.

"Then let's pray for some." The little girl drew her down to the side of one of the white beds. A few minutes later the gray-haired woman heard Jennie telling a group of girls beneath the window, "We are going to have strawberries for dinner."

"Oh, goody!"

The kindly woman was cut to the heart. She disliked to see her young charges disappointed.

About ten o'clock a man came to the side entrance of the Children's Home. His knock brought Miss Nancy to the door. "Are you the lady who runs this place?" he asked.

"I am one of those in charge," she replied.

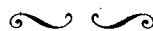
"Well, I suppose you can use some strawberries. I have two crates out here I was taking to town. My cart broke down, and I can't go on. The berries are so ripe that they can't be kept; so I thought you could find a use for them here."

A group of solemn-eyed little girls watched the man unload the berries. "What did I tell you?" whispered Jennie.

"Of such is the kingdom of heaven," quoted the gray-haired woman softly to herself as she watched the man drive away. And then she added, "'O ye of little faith.'"

Most people would say that it just happened that way. No one could tell Jennie that. She knew that she had asked for them, and that they had been sent.

—*Canadian Watchman*, August, 1937.



The Three Questions

"ROBERT!" said Mr. Rawlins, as his little boy put on his cap to go out to play, "can you remember the story that your uncle told us two weeks ago?"

"Yes," said Robert, "I remember it well. Oh, it was so funny."

"And can you tell me what day it was that your new clothes were brought home?"

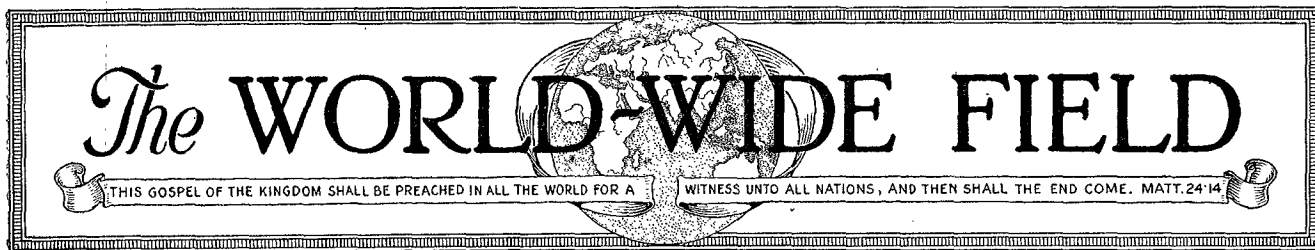
"Yes, it was a week ago last Tuesday at three o'clock in the afternoon, and I was waiting for them."

"Then I will ask you only one more question. What was the minister's text last Sabbath morning?"

Alas! Robert could not tell.

"Ah, Robert!" said Mr. Rawlins, "this is too much the case with all men. They are more interested in their own pleasures than in God's word, and think twice as much of this world as they do of a better."

—*Author Unknown*.



Evangelism in the Florida Conference

On a recent Sabbath, L. C. Evans, pastor of the Miami church, baptized forty-seven persons as a result of his summer tent effort. A few weeks later he baptized eight more, which makes a total of fifty-five baptized from this evangelistic tent effort.

On Sabbath, September 24, the writer had the privilege of baptizing thirty-one persons as a result of an evangelistic effort conducted by F. D. Meintzer, of Daytona Beach.

J. G. Thomas, pastor of our colored church in Jacksonville, baptized seventeen as a result of his tent effort in the city of Ocala.

Seven persons were recently baptized by the writer in Wauchula, and four of these were the fruits of an effort held by C. R. French.

We have several other tent efforts in progress, and are looking forward to a fruitful year in soul winning in the Florida Conference.

LEWIS E. LENHEIM.

Our Seminary

THE Seventh-day Adventist Theological Seminary, now in operation in Takoma Park, D.C., has been established under the auspices of the General Conference. It has been provided especially to afford advanced study for Bible teachers in our schools and for our ministry.

We have a ministry increasing not only in numbers, but in efficiency as well. As our church membership is increasing from 15,000 to 30,000 a year, there must be a larger number of men who enter the ministry each year. Most of those taking up this work are college graduates who have acquired the study habit. They are not novices in Bible study. Their Bible training, with other lines of study, has been such as our denominational schools offer.

The seminary work is not a review of previous college courses, but advanced courses in Bible and religious history, together with language work in Hebrew, Greek, and ecclesiastical Latin, which will enable our teachers and preachers better to qualify for original Biblical and historical research. Our seminary teachers rank among the ablest in our denomination.

Through the study of archeology and modern research among ancient cities long since covered with the dust of ages, the student may keep up to date with the findings of excavators and research workers which have a bearing on the Scriptures.

While our seminary is young in years, it has operated for a sufficient time to demonstrate the effect of the advantages it offers. Its influence has been felt by the world field as a result of the work of those who have been privileged to take a course of study here.

M. E. Kern, the president of the school, has given his whole life, since graduating from Union College, to educational and ministerial work among our people. He has been teacher of Bible and history in Union College, head of the Missionary Volunteer Department for many years, president of the Washington Foreign Mission Seminary, and secretary of the Mission Board. He has traveled extensively in many lands. He is therefore well known to nearly all readers of the Review as an able Bible student and teacher.

The young ministry of our denomination should plan to attend this school for their own best good, as well as for the future blessing they will be to the world field. The school gives special attention to methods of research work, to the principles of correct interpretation of the Bible, to the great doctrines of the Bible, and to the special truths for our day—such as the priesthood of Christ in the heavenly

sanctuary, justification by faith, the office of the Holy Spirit, and the second advent. Courses are also offered in homiletics and the use of the voice in speaking.

Perhaps there is not a minister among us who would not be helped by a course of study in this school; but more especially will young men receive inspiration to study and to seek for self-improvement by attending.

The best methods of carrying forward evangelistic and pastoral work are studied. Those who have had experience in the field find the round-table discussions concerning these lines of work most helpful. Questions are asked, and the answers are sought from the Bible and the Spirit of prophecy, and from experience. In this school for Christian workers, which has a limited attendance, there is a comradeship and a Christian fellowship between students and teachers that place the students on vantage ground.

The chapel talks three times a week are almost *events* in the school; they are conducted by members of the faculty, or by invited speakers who give lectures on assigned or chosen themes. These chapel talks are a part of the regular school routine.

The Friday-night meetings are perhaps the best of all meetings of the week. They are spiritual, illuminating, and uplifting. The testimonies borne by the students are as inspiring to the teachers as they are encouraging to the students.

The Seventh-day Adventist minister who seeks for self-improvement should plan to attend this school. Few of our young or middle-aged men can afford not to take at least a term at the seminary to stimulate their minds by studying up-to-date sources of information.

The seminary is a good school, doing a constructive, helpful service to all who attend. Its healthful influence is already reaching to the entire world field. Pray for its success.

I. H. EVANS.

Calgary, Alberta

LEAVING California, where I had labored for the last twelve years, I arrived with my family in Calgary, Alberta, October 5, 1937. By the seventeenth of October, just two weeks later, the president of the conference, Henry L. Rudy, and I had rented the largest hall in Calgary, the Al Azhar Masonic Temple, with a seating capacity of seven hundred fifty, and our meetings were under way.

Three nights each week were the most we could arrange for, with the numerous other programs of the Masons in hand, but with this handicap we set out under God, carrying on until December 19, when we took the week-night meetings to the church, and continued our Sunday-night meetings in the Al Azhar Temple.

In March we began a series of radio broadcasts over the most powerful station in Calgary, CFCN. These broadcasts were so well received that not only did they pay for themselves, but there was a surplus of more than \$100 left over for the next series.

The last baptism, held three weeks ago, brought the total number of baptisms up to fifty-three. One of the converts gave his heart to the Lord while sitting by the radio. We had no other contact with him until he came to camp meeting and was baptized. Two others, who have been listening to the radio messages, are ready for baptism now, as soon as we can get to them.

When the Harvest Ingathering campaign was launched the first of August, we determined to finish by the first of September. The church members were fired with the idea, and the new members rallied. By the first Sabbath in September we closed our Harvest Ingathering campaign, having reached the goal for Calgary of \$1,100.

We are now in Edmonton, ready to begin another soul-

winning campaign in this northern metropolis. These people are much more conservative than the people of the United States, and are harder to reach. They will listen intently, but are slow to take a stand.

We are hoping for a hundred souls in this northern city. May the dear Lord grant us our hearts' desire, that these people may be saved before the curtain falls on the last act of the drama.

WILLIAM C. JENSEN.

New England Hurricane

Condensed From a Report to the General Conference

You have all heard and read about the terrible hurricane which without warning struck the New England States on the afternoon and evening of September 21, 1938.

As the sun rose the following morning, sad indeed was the scene of desolation and devastation which met the eye on every side. Magnificent large trees, which for decades had stood the fury of the storms and which had added so much to the picturesque beauty of New England, were uprooted and laid low by the violence of the elements. A radio reporter stated that as many as 40,000 trees fell along the New England highways, and thousands more in the forests. The roads in most places were rendered impassable. South Lancaster was completely isolated by the storm, having no outgoing or incoming mail for several days. Telephone and electrical power lines were down, leaving homes without light and heat—even candles became a luxury. Today, two weeks after the gale, telephone and electric service are only partially restored.

Staggering tales of tragedy came from Providence and other places along the shore of Rhode Island and Massachusetts, where a tidal wave added to the horror of the hurricane. The death toll was numbered in the hundreds.

Several days of heavy rain preceded the hurricane, raising the rivers to flood height, thus making thousands homeless refugees and spreading additional death and destruction on every hand. The property loss in the six States of New England is counted in the hundreds of millions of dollars.

In view of this terrific loss of life and property, it is with hearts filled with gratitude to a loving heavenly Father that we are able to say that not one of our members, so far as we know, perished in the storm.

Unfortunately, however, damage to the extent of several thousand dollars was done to our college by trees' crashing on every side. A thirty-foot chimney, falling on the roof of the boys' dormitory, completely demolished several of the students' rooms and partially destroyed one of the bathrooms. Almost the entire roof of North Hall, in which is located the woodworking department of the college, was damaged. Also, large areas of the roofs of the Normal Building, the College Press, and the Science Building, were injured. Windows were broken out and doors were damaged. The roof of the engine room was perforated by bricks from the falling chimney, which barely missed the control. Although part of the chimney of the dormitory remained intact, it will be necessary to rebuild it completely, because of the fact that it was shifted from its base and from the building. Months of labor must be spent in cutting up and removing the large, uprooted trees, and filling the holes. Nearly all the corn grown for ensilage purposes was destroyed, which means empty silos for the winter.

We are sorry to report also that our church in Providence, Rhode Island, which was valued at \$45,000, is a total loss. This church, a very imposing structure, was purchased from another denomination a few years ago. It had a seating capacity of about 1,500. The edifice was crowned by a high tower, which it was necessary to dynamite for safety's sake.

We are happy to say that aside from the damage done to our Providence church, the injury to our church buildings was very small.

Again we pledge ourselves to the program of world missions, and assure you that there will be no slackening in our pace in the present Ingathering campaign or in succeeding campaigns.

W. H. HECKMAN, President,
Atlantic Union Conference.

Presidents' Meeting in Friedensau

"THE spirit of counsel is the spirit of the kingdom of heaven." This shows the value our former General Conference president, W. A. Spicer, laid on small or large committee meetings as well as other gatherings that were to serve for the general uplift of the work, and the exchange of ideas. It is God's will that His children should know and learn to appreciate each other and help each other with counsel and support. The Holy Scriptures also carry this idea, to unite the children of God for their own good. Those who disregard this warning of the heavenly Father not only lose spiritual treasures, but rob themselves of material benefits that God would give. The wise one accepts counsel. "With the well advised is wisdom." Prov. 13:10.

God has united His children, especially His church, that they may so serve one another with the talents given them that they will come nearer the goal of perfection in Christ, and the body of Christ, His church, will be strengthened.

Following a time-honored custom, the leading brethren of the Central European Division, Number I, met in peaceful, quiet Friedensau, June 8-12. L. E. Froom, secretary of the Ministerial Department of the General Conference, spent seven hours familiarizing us with the results of his research work regarding the development of our advent message. Those who listened with attention to the detailed chronology of the steady growth of the advent movement through the centuries in church and secular history, were convinced that they were on the right way. God gave us a wonderful understanding of His wisdom, an understanding which was strengthened not only by the clear historical facts, but also by experiences in the spiritual life. "The Lord hath done great things for us; whereof we are glad."

We were happy to have our highly esteemed former division president, H. F. Schuberth, among us. His instructions and counsel, full of wisdom gathered through years of faithful service and experience, were greatly appreciated. J. Fehr, president of the Swiss Conference, was one of our guests who was eager to participate in this gathering. We were happy to have him in our midst, not only as friend and neighbor, but as a representative of the neighboring division, with which we are and wish to remain in the friendliest relations.

On the afternoon of the Sabbath of the Lord, June 12, two missionaries home on furlough, E. Maier, from the Arabian Mission, and H. Krause, who has been working for years among the Inca Indians in Peru, spoke to us. The inspiring reports were greeted by all with deep-felt thanks and joy. These men told how the missionary in far-off lands often has to live quite primitively and to make many sacrifices, but how he often experiences the miraculous intervention of the heavenly Father.

Sunday was the day of parting, and in a farewell meeting we looked back upon the blessed hours that the Lord had permitted us to spend together, convinced that He had been very near with His blessing, and that the well-organized meeting had been a success. Those of our church members near by who were permitted to visit the worship hours and Bible studies, will testify that we were filled with the spirit of those disciples on the mount of transfiguration, reflected in the words, "It is good for us to be here."

As leader of this meeting, I had the great privilege and joy of exchanging ideas with many responsible and experienced leaders from among God's people. Not one misunderstanding arose during the meeting, even when very difficult problems were discussed, such as the winning of souls, and financial matters. The excellent spiritual bearing of all those present not only made the meeting easy for me, but also strengthened my faith. With the one hundred thirty-third psalm in mind, I repeat: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We closed our meeting hoping that the results would be far-reaching in furthering the proclamation of the gospel and in maintaining the strongholds of the Lord, and with the conviction that: "Hitherto hath the Lord helped us."

A. MINCK.

ABOVE the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.—"Ministry of Healing," p. 417.

Western Colorado Regional Meeting

For several years it has been the plan to conduct a week-end regional meeting for the believers who live on the western slope of Colorado. This part of Colorado is the center of a great, prosperous fruit-growing region. This year the meeting was held again at Grand Junction, September 16 to 18. The large city-park auditorium, with ample seating capacity for the more than 450 of our people who came in to attend this series of meetings, was secured. It is the only general meeting that many of our believers on the western slopes of Colorado have the opportunity to attend throughout the year. R. T. Baer and several associates have been very successful in their ministry in western Colorado this year. Fifty-five new members have been baptized since the first of the year.

Inasmuch as this general meeting was of short duration, every hour was utilized. J. F. Piper opened the session Friday evening with a stirring appeal for renewed consecration. M. L. Andreasen, O. A. Hall on furlough from China, and the writer, with other workers from the local and union conferences, all assisted in the meetings. In the Sabbath school and at other services substantial gifts were contributed to foreign missions. It has been my privilege to attend this annual meeting for two consecutive years, and indeed we can truthfully say that these believers are most loyal in their desire to do their full share in the finishing of God's great work.

E. E. FRANKLIN.

San Diego Broadway Church

EARLY in 1887, in response to an earnest request from a few believers who lived near San Diego, Elder Loughborough, who was then in charge of the work in Southern California, sent W. M. Healey and his wife to conduct a series of meetings in the city. A location was secured on G Street, between Sixth and Seventh, the tent was pitched, and the first evangelistic campaign was launched.

God blessed the faithful efforts of these early pioneers, and a company was raised up. Soon thereafter, in the month of June, 1887, a little church was erected.

More than a half century has passed since that small beginning was made, and the work in San Diego has prospered. Now there are five churches and a large twelve-grade academy serving the interests of our work in this city. In the environs are to be found five other churches, and the Paradise Valley Sanitarium and Hospital. The total membership of all these churches now exceeds 1,500.

During this time, in spite of the fact that many members of the old G Street church had moved away and helped to establish centers of influence in other places, the church membership increased steadily until they had outgrown their old quarters. It soon became apparent that if a strong evangelistic program was to be carried forward, a new house of worship sufficiently large to hold general meetings for the district must be erected. After much counsel with the General, union, and local conferences, it was definitely decided to launch out on a campaign to raise funds to erect a church building to meet these needs.

The first evidence of God's blessing was seen in the purchase of the lot, which is at Twenty-fourth Street and Broadway, a location second to none in the city. The new church is the only church on Broadway, which is the main thoroughfare of the city. Formerly the lot sold for \$25,000, but we were able to secure it for \$4,500.

The building, as shown in the accompanying picture, is of modern design and has a stucco finish. It is seated with pews throughout, and has a full basement, with all accommodations for Sabbath school and for young people's departments. The church auditorium, with the balcony, will seat comfortably 750 persons, and since the present membership is around 350, there is ample room for church growth. However, the regular Sabbath attendance is now around 500, and all are convinced that the building committee planned wisely when they arranged for greater seating capacity.

Including the cost of the lot and the furnishings, the

building cost \$44,088.57. Such a large undertaking could not have been entered into had not the General, union, and local conferences assisted, but we give all honor for this wonderful achievement to God, and to the loyal church members, who by sacrifice and self-denial raised the larger share of the cost. The total debt now resting on the church is \$6,500, most of which will be liquidated by the end of 1938.

Needless to say, the future of our work in this large center of 200,000 people is bright. At the present time the radio company, under the leadership of H. M. S. Richards, is holding a large evangelistic meeting in one of the best sections of the city. Although the meetings have just begun, large crowds are coming out each night to hear the message of truth; and we fully expect a fine baptism of souls.

Pray that God will bless the Broadway church and its energetic pastor, Elder Stevens, as they go forward trusting in the Lord.

E. F. HACKMAN.

The Kansas Camp Meeting

THE Kansas Conference held its camp meeting this year, August 26 to September 3, at Enterprise, on the academy grounds.

The camp meeting was well attended. The number present in the Sabbath school the first Sabbath, by actual count, was 506. The second Sabbath the count was 646, but there were between 800 and 900 present during the services in the forenoon and afternoon. The total Sabbath school offering for both Sabbaths was \$269.33. The total cash and pledges to missions for the two Sabbaths amounted to \$574.75. The evening collections for camp meeting expenses amounted to \$115.49. The total book sales at the white camp meeting totaled \$384.80, and at the union colored camp meeting in Kansas City, \$69.26. Many subscriptions were taken for the *Youth's Instructor* and the *Liberty*.

A rich spiritual feast was enjoyed by the people. Many testified of a new joy and peace which they had never experienced before, that came into their hearts because of a clearer view of the plan of salvation and of the great love and mercy of God for sinners.

A union camp meeting was held in the Western University buildings in Kansas City, for the colored people of Kansas and near-by Missouri. Those in attendance testified that these meetings were the best ever held. Doctor Green and his staff of workers from the Boulder Sanitarium rendered excellent service in health instruction and medical aid. All union and local conference workers were present. T. B. Westbrook, the president of the conference, reported progress along all lines for this year over the previous year.

The workers in charge of the German work during the camp meeting, Elders Ruhling, Schubert, and Humann, and Elder Boger, and the writer were the visiting workers present.

C. S. LONGACRE.

German Brooklyn Church

WE are happy to report that the Brooklyn German church reached its Ingathering goal of \$2,810 before the month of September was past. We will not stop at this mark, but will endeavor to reach \$3,500 before the campaign is over.

The combined efforts of old and young in the church have made it possible to reach our goal at such an early date. We thank the Lord for His blessings, and take courage for our future tasks.

ARTHUR KIESZ.



New Broadway Seventh-day Adventist Church, San Diego, California

Christian Objectives in Native Education

"In whom [Christ] are hid all the treasures of wisdom and knowledge." "And ye are complete in Him." Col. 2:3, 10.

In our missionary program in Africa we are spending a considerable portion of our time and resources in educational endeavors. We have thousands of students enrolled in our schools, and we are spending thousands of pounds in conducting village schools, mission schools, and training schools in the Dark Continent. Carrying on, as we are, this extensive educational program, it is fitting that we pause at times to review our work and ask ourselves the question, "What are the true Christian objectives in our African educational program?"

The objectives of Seventh-day Adventist schools are not primarily social, nor economic, nor vocational, but above all evangelical. We are not concerned with the infiltration of European culture, nor is it our work to interpret to the youth of Africa the higher values of the present world civilization. No, these may have their place in a general educational program and be worthy objectives, but "in a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."—*"Testimonies," Vol. IX, p. 19.*

This solemn responsibility belongs to our educators as verily as to any other of our workers. The first objective of our educational program is, therefore, to proclaim the solemn truths committed to this people first to our students, and through them to the waiting millions of Africa. This can be done only when the truth itself has taken complete control of our own hearts and shines out from our lives to others. As missionaries we are every day preaching the truth in the lives that we live before our students and the native believers. In a thousand ways we thus have opportunity of proclaiming the truth of God by manifesting His love in our daily lives as we associate with these people.

But not only in our lives should we proclaim the message, we should in our teaching, in whatever subject we may teach, build around it the central theme of a crucified, risen, and soon-coming Saviour, which, we are told, is the true science of salvation.

The evangelistic nature of our work should therefore ever be kept in the foreground. We must never allow the idea to prevail among our African workers that some are teachers, others preachers or evangelists, and that the preaching of the message belongs to the preachers, while the teachers are to conduct their schools along professional lines apart from the evangelical objective. "Time is short," we are told, and "all our forces must be organized to do a larger work." We need greater efficiency and a deeper consecration to carry this message to every tribe and people in Africa. We must enroll every worker and use every means at our command to accomplish the work.

Especially with our African teachers who are out in the villages should this evangelical objective be emphasized. Many times they are the only workers in their villages, and upon them must rest the responsibility of teaching the day schools, of conducting the Sabbath schools, and of preparing a group for baptism. Because of government inspection, and sometimes because government grants depend on the day school's being conducted according to set standards, and because we may require more detailed reports of the school activities than we do of the evangelical work, the teacher gets the idea that the routine schoolwork is the all-important thing and begins to neglect the real object for which we are conducting the school, viz., the winning of souls and the preparation of a people for the coming King. Our teachers should be teacher-evangelists and give a due portion of their time to evangelistic work. The reports that we require of them should be so worded that not only their school activities are reported, but also their evangelical and church activities, and these should, if anything, be checked up on even more carefully than the routine work of teaching.

Another phase of this objective is holding before our students in the training schools the evangelical nature of

their work. Of necessity we must emphasize in our training schools the professional subjects which are to prepare them for their work as teachers. But this is only half the work. Our teachers must be trained to be evangelists as well, and in their preparation we must ever keep before them the thought that they are called to be witnesses for the Master in the villages where they are to conduct their schools. This will require definite training in teacher evangelism, but it cannot be neglected if we are to fulfill the purpose that God has for us in the conducting of a training school.

In most of our African training schools we have made teacher training first, and the training of ministers has been secondary, or in some cases altogether neglected. I fear that because government grants are sometimes made for teacher training, and not for the training of ministers, we have, with our limited budget, allowed the financial aspects of the work to defeat the real purpose of our training schools. Surely we must not fail in this all-important work of training men to preach this last message to the peoples of Africa, for we believe that this is God's method of warning the world of a soon-coming Saviour.

I believe that if the proclamation of the third angel's message is made the first and greatest objective in our educational work, it will not in any way detract from the more strictly educational features of our work. "The fear of the Lord is the beginning of wisdom." When we put first things first, and make His work and message of first importance in all our school program, then we will find that in Him "are hid all the treasures of wisdom and knowledge." Our educational program will be "complete in Him" as we endeavor to find and follow more perfectly God's way in education.

The Place the Bible Should Hold in Our Educational Work in Africa

Our first objective, that of making the third angel's message the heart and purpose of our educational program, will, if realized, place the Bible in its rightful place in all our schools. However, this objective is worthy of a few minutes' study, for there is a tendency today, even among missions, to secularize the educational work and crowd out the teaching of the word of God, or at least relegate it to a subordinate place in the curriculum.

The Bible, however, is still the greatest educational force in the world. We are told that "the word of God should stand as the highest educating book in our world. . . . It should be placed in the hands of the children and youth as the great lesson book."—*"Counsels to Teachers," p. 427.* In the early days of mission work there was a scarcity of textbooks and available material for the conduct of mission schools. The Bible was the first book translated into many languages, and so came early into use as a textbook in nearly all mission schools. But with a large increase of native literature in recent years and the publication of other excellent textbooks for use in African schools, there has been a tendency to substitute other books for the Bible.

Then the general loss of confidence in the inspiration of the Bible, that has swept over the educational and religious world in the homelands, has also affected the mission fields. The Bible has been depreciated, has been largely set aside in almost all educational circles. As a result, Christ has been crucified in most of the institutions of higher learning, and His word has been discarded. This trend toward Modernism has been very definitely felt in the mission fields. A social gospel, moral uplift with the teaching of honesty and sobriety, have largely taken the place of the gospel of Jesus Christ as revealed in His word, which alone is the power of God unto salvation. With this shift of emphasis to a social and economic uplift movement, the teaching of the Bible as the authoritative word of the living God has largely been set aside.

The Bible as an educational force must never be lost sight of. The psalmist says: "The entrance of Thy words giveth light; it giveth understanding unto the simple." "As an educating power, the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or His works. But set the mind to

grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects."—*"Fundamentals of Christian Education,"* p. 84.

Coordination of Educational Work With Other Mission Activities

The educational work in our mission fields is probably the best organized of any department of our work. It also contacts our people as a whole more fully than any other department, unless it be the Sabbath school, and it affords an opportunity for training a large number of church members and prospective church members in how to carry forward the various activities that we are promoting in the mission fields.

It must be recognized, therefore, that our educational department is much more than a system of schools for the imparting of secular knowledge. Every school should be a center of church activity, and its teacher should be a real leader of the people in all lines of missionary endeavor. This being true, there should be a very close coordination of the educational work in the mission field with other lines of missionary activity.

There is in all mission fields a constant need for a better trained and more efficient native ministry. More and more the work of carrying the message to Africa's millions must be left in the hands of our trained African workers. As already mentioned, this is our greatest need, and as it is more largely supplied, it will result in a great forward movement in souls saved for the kingdom. But to supply this need we must look to our schools, and especially our training schools, where our mature young people are being prepared for service.

An adequate European staff of teachers must be provided who can carry on this work, and definite plans must be laid to take into mission employ suitable, consecrated young men who finish the course in theology that may be offered. Possibly some internship plan should be worked out to try out graduates before they are taken on as regular workers. Here I believe is a large opportunity for a coordination of effort between the field leaders and the training school in meeting this real need. Thus our training schools may become true centers of training for all departments of our work, and our students will be imbued with the spirit of the message as they go out into the field in service for their Master.

J. I. ROBISON.

Seventh-day Adventist Missionaries "Everywhere"

RECENTLY with my wife and little daughter I boarded a steamer to make the short journey from Barbados to Trinidad. We were tired from the preparation for our journey; so we did not visit with any of the passengers and were not known to be missionaries.

As we were taking our midday meal, two clergymen with flowing robes came sweeping into the dining saloon. We were paying no attention to the conversation at the next table, but apparently the passengers there turned to a discussion of churches.

The first notice we took of their conversation was at the mention of the name of our denomination. "The Seventh-day Adventists send their missionaries everywhere," one was saying. "They have hospitals all over the world."

LIKE DOLLARS IN A SAVINGS ACCOUNT

"THE hours of our life," said a thoughtful businesswoman, "are like dollars in a savings-bank account, to be utilized or squandered, according as we are wise or reckless. . . . We must not wait till old age creeps upon us before we think of spending our hours wisely."

The young people who enroll for one of our Home Study courses do not spend their time idly, because they always have something interesting to take up. These fine autumn or winter evenings are spent most happily when one is reading the interesting books used in a course in English, Bible, or History, or delving into the mysteries of Bookkeeping or Shorthand. Let us send you our catalogue, in which you will find more than a hundred courses for which full credit is allowed in our schools and colleges.

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

Because we did not wish to appear to be eavesdropping in spite of the very interesting subject, we missed the next few remarks. Later the voice of the former spokesman carried sufficiently so that we heard him mention the name of another much larger Protestant denomination, saying that they also did considerable missionary work. Our organization had evidently been mentioned first. Naturally it was thrilling to hear in this casual conversation the name of our denomination placed at the forefront in missionary endeavor.

Briefly summed up there are two outstanding reasons for this notice that the world is giving our work. First and foremost, we have an organization of which we may justly be proud, for it is conducting a wonderful work throughout the world. Second, in various ways Seventh-day Adventists are letting the world know about the work they are doing. Our message and the news of its spread is being broadcast by the pulpit and the lecture platform, by our publications, by secular newspapers, by radio, and by personal contact.

The most effective means of informing people of the work which is being accomplished is by personal interview. The Harvest Ingathering campaign is the great occasion when Seventh-day Adventists the world over have the joyful privilege of telling others about the work they love, and we believe this to be the main reason that people more and more are coming to speak of our work with respect.

H. E. BEDDOE.

Contagious Ingathering

INTEREST in the Harvest Ingathering work is not confined to the membership of the Seventh-day Adventist Church. Some years ago, while I was working in my father's print shop in a small Southern town, a very interesting incident occurred.

Our family were the only Seventh-day Adventists in the entire county, and when the Ingathering season came around each year, we had the territory exclusively.

A young woman who was employed in my father's shop caught the enthusiasm of the missions work and asked if she might be allowed to solicit for the Harvest Ingathering. Although she was not an Adventist, she was given a few magazines. She went out and raised a full Minute Man goal. This was turned in to the nearest church to be placed in the regular Harvest Ingathering fund, and her name was placed on the honor roll along with the regular members of the church.

Another case may be mentioned in which the inspiration was passed on to a man not of our faith. A bystander watched me as I solicited for the Ingathering on the street one evening. He saw the happy response of the people as they gave. He caught the inspiration and approached me and asked if he might take a few of the papers and solicit. He took a few of the magazines and walked on down the street. In a short time he returned with about two dollars. His face was radiating happiness, because he had had a part in helping to raise funds for missions.

How full would be God's storehouse if all His children would go out with the true spirit of service and bring in the wealth of the Gentiles.

VERNA SLATE.

Two events took place during the month of August in the Lake Union Conference which mark a step forward in the work among the colored believers.

The first union meeting of the colored believers of the Lake Union Conference was held August 5 and 6 near Calvin Center, Michigan. Four hundred twenty-two persons journeyed from Indiana, Illinois, Wisconsin, and various parts of Michigan to obtain the spiritual benefits and denominational fellowship of this gathering.

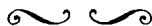
T. H. Allison, secretary of the Negro department of the Lake Union, led out in the planning and conducting of this meeting. J. J. Nethery and C. B. Haynes gave sermons of real spiritual merit. Assistance was given also by the colored ministers in the field. The music was furnished by the choirs and the orchestras from the Detroit and Chicago churches.

The first Senior Missionary Volunteer camp was held August 24-29 at Camp Ki-Shau-Wau, on the beautiful Vermilion River, about one hundred miles from Chicago.

The camp, sponsored by the Illinois Conference, attracted young people from all sections of the union. Ninety were in attendance.

It is anticipated that this camp will be held annually, since the physical and spiritual benefits to the campers exceeded all expectations.

W. C. Loveless led out in the work. E. W. Dunbar, T. H. Allison, and other workers assisted. OWEN A. TROY.



I CANNOT help voicing my unlimited appreciation of the REVIEW. I cannot go along nicely without it. Have we a successful minister that preaches, makes announcements, and brings comfort? It is none other than the REVIEW. My slogan is, "REVIEW above other periodicals."

V. D. SAMPAYAN.



How I love the dear old REVIEW, and of late I notice how much our leaders urge the flock to return to our old fundamental principles. That this appeal is stressed with a burden upon their hearts, is very evident. Their cry is that we may be a firm body, with high standards.

MRS. J. A. RONDONY.

Tanganyika Waits for You

(Continued from page 13)

left that field on furlough, the people again gathered together and implored me to present their plea to our home churches that they might respond to the utmost, in helping them. Even now, while we are at home on furlough, their many letters have followed us, reminding us of the promise made to them at that meeting that we would plead for them here. Already some communities have gone so far in showing their earnest desire for help, that they have erected a school building and a house for a teacher.

Our native believers keenly sense the tremendous magnitude of the task before the church. As an illustration of how much they try to lend a helping hand in advancing this work to reach the millions of their fellow men yet living in darkness, let me cite the following: Although the Harvest Ingathering campaign is also a part of our African program, it is practically impossible for the natives to engage in this work because of the dire poverty existing there. Nevertheless, our native believers determined not to let themselves be cheated out of the blessing derived from this kind of work. So they decided to get together and break a huge piece of land (by hand, of course) and to cultivate a crop of cotton each year. This they sell to the Indian traders, and the entire proceeds are put into the church treasury! This is their Harvest Ingathering.

Two or three weeks ago I received a letter from one of our teachers, in which he described a little of the progress since our departure. In telling of the huge task before them (he was referring to their evangelistic efforts), he mentioned with a perceptible note of regret that again this year the workers, although generally on the increase, are far too few to cope with the situation. To help remedy this, he and his colleagues decided to share half of their already meager wages, that they might get additional help from talented lay members.

As I was reading that letter, I could not help wondering how many in the homelands would be willing to share their incomes with some one else, that more workers might be added to the vineyard of the Lord. Truly the fields are ready for harvest. Are we ready to harvest them?

The Thirteenth Sabbath Offering, to be taken on December 31 this year in all our Sabbath schools, will furnish a fine opportunity to all our believers to render such help. Tanganyika will share in the overflow from this offering, and as Mrs. Kotz and I return to our field and again face there the great unfinished task, we do so with a prayer in our hearts that God will impress all our brethren and sisters to do their best in sending us this much-needed help.

Appointments and Notices

"ONLY TWENTY YEARS AFTER"

"IN these days of apprehension and disillusion, Europe presents the appearance of a cemetery in which are buried the dead hopes and vanished aspirations of the nations. Its headstones are the stately buildings, still fresh, that mark the birth of those aspirations, their brief growth, and swifter disintegration. The horrors of the last great war seem to have been forgotten, as a new generation is being schooled for its role in Europe's next great military drama."

This bit of philosophy expresses the key thought in a masterly analysis of the European situation from the pen of L. Donald Warren in the November *Watchman*, under the above caption. This unusual number goes to press, and is released for circulation, while the world is watching with bated breath the startling and amazing developments in Europe portending the outbreak of another European military cataclysm. This article will, therefore, find an enthusiastic reception by readers of the *Watchman* everywhere.

Other attractive features in the November *Watchman* include a charming retrospect on one of America's most glorious shrines, entitled, "I Visit Plymouth Rock," by Mary H. Moore; a most convincing presentation on a vital point of doctrine, by G. B. Starr, under the caption, "The Sabbath Was Made for Man;" also a beautiful presentation of a great spiritual ideal, entitled, "The Panacea for the World's Ills," by C. S. Longacre.

The November *Watchman* readers will also be impressed with articles on various phases of the world situation, including, "Can We Avert the Explosion?" by R. E. Griffin; "Educating for Criminality," by D. F. Haynes; and also a fine presentation on present European complications under "The News Interpreted," entitled, "Beneath the Sword of Damocles." This issue of the *Watchman* should be placed in every American home during the coming month. Our people everywhere will want to take advantage of this opportunity to distribute it in their communities. Subscribe for your friends and relatives, sell it everywhere, and through its circulation bring our vital message before an inquiring public in a most forceful and attractive manner.

Special missionary yearly subscription rate only sixty cents each. Ten or more single copies only five cents each. Sells for ten cents a copy. Order through your Book and Bible House, or your church missionary secretary.

H. K. CHRISTMAN, Circulation Manager.



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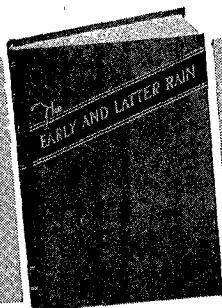
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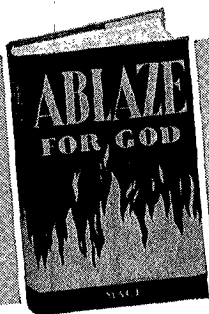
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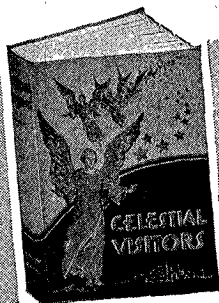
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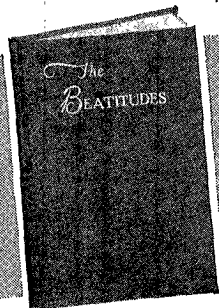
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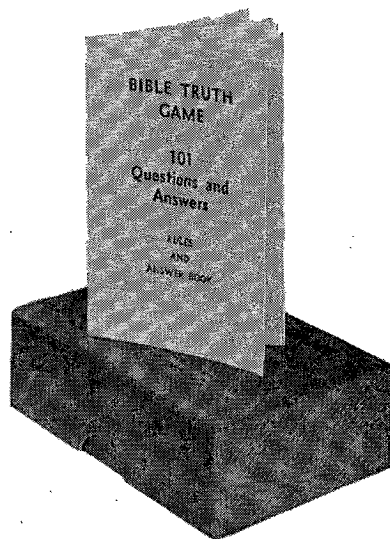
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OF SPECIAL INTEREST

Missionary Sailings

ELDER and Mrs. Paul Wickman and their three children, Robert, Betty, and Marilyn, of the Central California Conference, sailed from New York for Durban, South Africa, on the S.S. "Queen Mary," October 6. Brother Wickman has accepted a call to city evangelistic work in the Southern African Division.

Mr. and Mrs. Oscar F. Tandy, Jr., of Pacific Union College, sailed from San Francisco for Balboa, October 7, on the S.S. "City of Los Angeles." They are connecting with the Inter-American Division, Brother Tandy as an assistant in the division office in Balboa.

Mrs. J. P. Anderson, returning to join her husband in China, after having cared for her father, our Brother W. H. Edwards, in his last lingering illness, sailed from Vancouver for Hong Kong, October 14, on the S.S. "Empress of Japan."

Refugees in Need

THERE were brethren refugees in apostolic days—brethren and sisters and families exiled or despoiled for the truth's sake. "Remember them," wrote Paul, "that are in bonds, as bound with them, . . . and them which suffer adversity." Heb. 13:3.

Years ago, when the way to help our brethren in old Russia was open, a good fund was sent in by our people for relief of brethren and sisters in faminetime and in adversities that followed. The column of figures printed in the REVIEW and the Signs in those days represented a life line thrown out. Our brethren in adversity thanked God for the remembrance and the sympathy. Then came times when we could do little more than pray for believers in the midst of fiery trial in regions where loyalty to the message meant the spoiling of one's goods and privation.

But there are always borderlands round regions of suffering and persecution into which, now and then, some of our brethren and sisters are able to flee for refuge. They usually barely escape with life, and nothing else. Only last summer I was at one meeting near a land closed to us, and over the frontier into our midst came a dear sister in Christ, bereft of everything, distraught with anxiety for her husband—a worker—left behind, suffering exile. She was with us because she herself was sent over the border, having been born in the land in which we were meeting. Ill-clad, almost shoeless, she knew not what to do. We who were on the spot gave gladly for her relief.

That is only one illustration of the need. Believer after believer is thrust out, or a family flees out for refuge from regions where war or persecution abounds. Our missions on the borders of such regions are often called on to help these refugees. But usually the believers in these borderlands are unable to finance such responsibilities. Joyfully let us make up a fund again, to be carefully administered by our Treasury through the organizations in Europe and Asia, or anywhere else, as emergency needs arise. Help at hand, close at hand, is help multiplied to families or persons in dire need for truth's sake. All will know why we cannot name places and go into greater detail. But there is pressing need for this fund which the General Conference asks us to make up.

W. A. SPICER.

Refugee Relief Fund

Amount previously reported	\$85.00
Mrs. Dorothy Steinman	5.00
Mr. and Mrs. H. A. Morrison	10.00
Mr. and Mrs. W. H. Teesdale	10.00
Miss Thelma Wellman	5.00
Mr. and Mrs. W. K. Ising	5.00
Mr. and Mrs. I. V. Counsell	2.00
Miss Katie Farney	1.00
Mrs. S. M. Thompson	1.00
Total to date	\$124.00

Classes in Lay Evangelism

ADULT education, especially in the field of Bible study, is taking on larger dimensions week by week. Forward-looking church members are beginning to realize that we have a carefully thought out plan for giving systematic instruction to our people in the principles of lay evangelism. Two courses are offered:

Lay Evangelism I deals with the fundamentals of soul winning. It appeals to thoughtful men and women who feel the need of systematic instruction in the fine art of preparing and conducting a series of Bible studies calculated to lead interested persons to the Saviour. Preparing a Bible study by oneself, with the particular needs of a neighbor in mind, is fascinating work. Such a Bible study is sure to have a vital appeal, because it represents a heart experience on the part of the one who prepared it. The students in Lay Evangelism I also study various ways of finding entrance into the homes of non-Adventists and of getting them interested in Bible truths.

The lessons in Lay Evangelism II go into more difficult subjects, including some important prophecies. They also present every subject in such a way as to make it intelligible to non-Adventists. Both courses of study have been prepared by practical men and women—teachers, pastors, Bible workers—all of them soul winners of large experience.

The charge for one of these Home Study courses was formerly six dollars, which was paid by each pupil. Now we furnish these special courses for only one dollar, provided five or more persons get together and study and recite as a group. Each member of the class is supplied with a full set of lessons, and a teacher is provided for the group. Naturally the group plan adds interest and zest to the work, because the members of the class have an opportunity to compare experiences, and labor together for souls.

The Home Study Institute keeps in living touch with every group, and gives the teacher constructive suggestions, news concerning the progress of other groups, and all needed assistance. This group teaching is just as definite a part of the Home Study Institute work as teaching individuals through the mails. We have been carrying it on now for about fourteen years, and the number of our groups has been increasing the last few years. We have these groups not only in the United States and Canada, but in the British Isles and South Africa, as well as in various parts of the Far East, where the work is superintended by our rapidly growing Oriental Branch.

There seems to be no good reason why a Home Study class of this kind should not be organized in well-nigh every Seventh-day Adventist church. It should not be difficult in these stirring times to raise the necessary amount to provide the course for a group of forward-looking members, in order that they may enjoy this excellent opportunity of studying the best methods of soul winning.

Our readers are invited to write now for full particulars concerning this interesting and vital work, to the Home Study Institute, Takoma Park, Washington, D.C.

M. E. OLSEN.

Saved From Furious Mob

JOHN NELSON, a stonecutter Methodist preacher, met a furious mob at Horbury, England. They boasted they would put a rope round his neck and drag him into the river. Hurst says:

"The parson's son, as captain of the mob, had six large hand bells brought from the clerk's house, and these were rung violently that his voice might not be heard. A half-crazed man, six feet tall, was to put the halter round his neck, and a butcher held the rope. Nelson only pushed the halter from his neck, and the man fell as if he had been knocked down with an ax; the butcher stood trembling, and touched him not.

"A shout was raised as the constable approached to arrest him, and the bells were silenced. Without hesitating a moment, Nelson said, 'I am glad you are come, and I charge you in the king's name to do your office.' He asked, 'What is my office?' Nelson answered firmly, 'It is to quell this mob, and deliver me out of their hands.' The constable turned pale, finally bade the mob be silent, and said to Nelson, 'Follow me.' He went to the stable, led out the horse and held the stirrup, led Nelson through the crowd, and bade him go in the name of the Lord!"—"History of Methodism," Vol. I, p. 491.