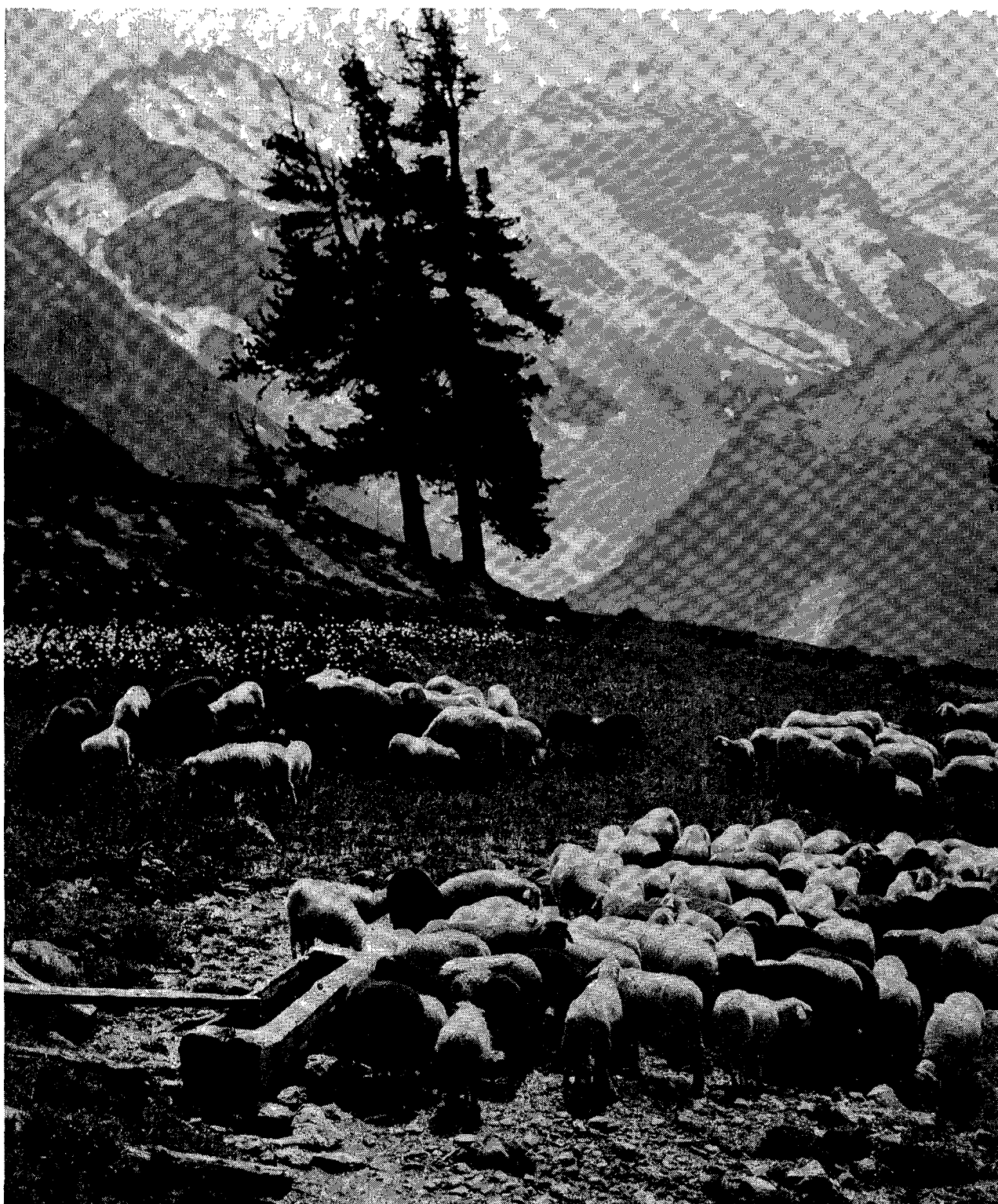


The Advent and Sabbath
Review Herald
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 115

Takoma Park, Washington, D.C., U.S.A., December 8, 1938

No. 49



Swiss Official Information Bureau

Photo by E. Meerkamper, Davos

SERTIG VALLEY, NEAR DAVOS, SWITZERLAND, ONE OF THE BEAUTY SPOTS OF EARTH

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

A Great Anniversary Number

THE great second advent movement has had a phenomenal development. It was only seventy-five years ago, in 1863, that the General Conference was organized. Several local conferences had been organized the year previous. Twenty delegates were present at the General Conference. They represented, not a world-wide work, but a few Sabbathkeepers in North America. In the way of progress it is a far cry from that humble beginning to the last General Conference with its more than 550 delegates representing a great world-wide movement, a message which has gone out to the ends of the earth. Symbolized by the three angels of Revelation 14, the glad news of Christ's soon coming is going to every nation, kindred, tongue, and people, in more than seven hundred languages and dialects.

As we contemplate this remarkable growth, we are filled with wonder, and can well exclaim, "Behold what God hath wrought!" It seems most fitting that this seventy-fifth-anniversary year should have proper commemoration. A large number of responsible brethren have requested us to issue a special number of the REVIEW in honor of this anniversary. But no ordinary number of the REVIEW could properly compass a record of the great work that has been accomplished.

Our organization now embraces many units, conference and institutional. To properly chronicle the history of the last seven and one-half decades requires a seventy-two-page issue, and this will be our anniversary number of the REVIEW. In this number, which will be issued December 29, 1938, we shall feature the following:

- a. The early beginnings of our work, including the proceedings of the first General Conference.
- b. An article from Uriah Smith on the spirit of this Conference.
- c. An article from J. N. Loughborough on the early struggles of our publishing work before it was moved to Battle Creek, Michigan.
- d. Two articles from J. L. McElhany: "A Short Biography of the Various Presidents of the General Conference," and "The Finishing of the Work."
- e. An article from E. D. Dick, secretary of the General Conference, on the advance of our mission work into all the world during the last seventy-five years.
- f. An article from W. E. Nelson, the treasurer of the General Conference, on the development of our system of Bible finance in the support of the work.
- g. An article from J. E. Fulton on the place and influence of the Spirit of prophecy in the development of the second advent movement.
- h. An article from the president of each of the great General Conference divisions, on the progress of the work in his field. This will include the divisions of China, the Far East, South America, Inter-America, North America, Australasia, Southern Africa and Southern Asia, and the four European divisions.

- i. Articles from the secretaries of the General Conference departments; namely: Bureau of Home Missions, Educational, Home Missionary, Medical, Ministerial Association, North American Negro, Publishing, Religious Liberty, Sabbath School, Young People's Missionary Volunteer, and Home Commission. These articles will show the development of our work in these various departmental lines of endeavor.
- j. Important historical data relative to our church work. This material contains much valuable information which will be greatly appreciated by our readers.

The recital of this development of our work through the years reads like a fairy tale, so marvelous are the manifestations of God's power in taking a humble and unpopular message and making it world wide in its influence.

This anniversary number will be profusely illustrated. It will contain pictures of many of our leading workers, pictures of representative institutions,—publishing, medical, and educational. It will also present the pictures of many old-time scenes in the early development of our work.

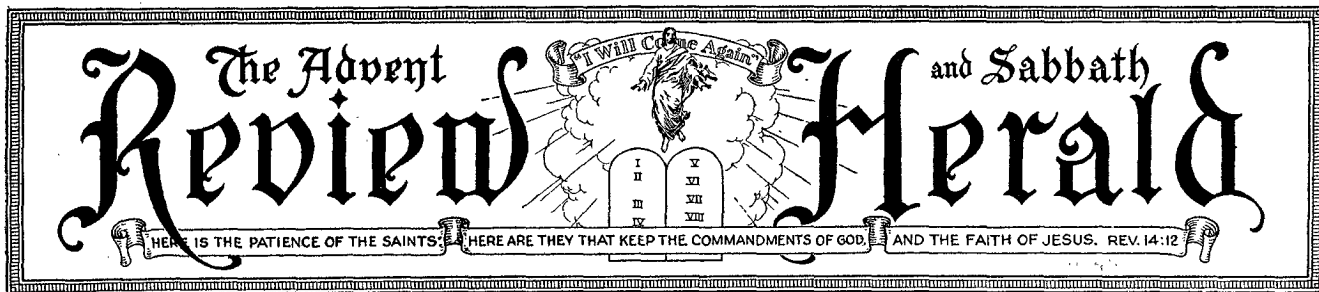
This anniversary number of the REVIEW will be sent, of course, to our regular subscribers without extra charge. We believe that many of our readers will desire to obtain extra copies for their friends and neighbors. Additional copies may be secured at fifteen cents each. We expect that about seventy-five thousand copies of this edition will be required to supply the field. The response from the field as to the additional copies required will determine the size of our printing order. We believe that our readers throughout the world field will greatly appreciate the history of the movement which this number will contain. They will want to preserve this number as a souvenir of our work.

Come Quickly, Lord

BY MAY COLE KUHN

O LITTLE town of Bethlehem,
Thy skies are filled with tears;
The din and moil of battle spoil
The legend of thy years;
Yet still the promise lingers
Of everlasting peace,
Where Christ again shall come to reign,
And wars forever cease.

Far, far beyond thy troubled stars,
A host of angels sing
The tidings of good will and love,
The glory of our King.
Dawn quickly, Zion's morning,
Dispel this night of fear;
Come quickly, Lord, fulfill Thy word,
Proclaim Thy kingdom here.



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Do We Discern the Signs of the Times?

BY C. S. LONGACRE

IN Christ's day He reproved the Jews, because, while they were able to read the signs in the sky presaging the kind of weather that would come on the morrow, they were unable to "discern the signs of the times" relating to the fulfilling prophecies. We today are in danger of being afflicted with the same spiritual blindness. There is always the possibility facing us of becoming so engrossed in our worldly affairs that we shall neglect the study of the prophecies, and fail to see their fulfillment, as did the Jews at the time of the Messiah's first advent.

There were some in Christ's day, not among the chosen people of God, but entirely disassociated from them, who knew more about the fulfillment of prophecy than did the priests in the temple in Jerusalem. These honest souls were earnestly seeking for light, and God did not disappoint them. He led them to the very cradle where the Son of God lay, a babe in the manger, whereas the priests in Jerusalem, who should have been the first to visit the heavenly Babe, were in total ignorance of the event. The priests had in their possession the same prophecies, which predicted the very year of the coming of the Messiah, as did the wise men from the East. But the priests had become so engrossed in their own personal affairs that they neglected the study of the prophecies, and therefore were unprepared to welcome the Messiah, which should have been their privilege and high honor.

Such a neglect is fraught with dire consequences. This was not only the case with the Jews who failed in their spiritual discernment in Christ's day, but it is doubly our case today when "the end of all things is at hand." We have been warned by Christ Himself of the dangers that will face God's people just before the end. We are warned not to be absorbed by the "cares of this life, and so that day come upon" us "unawares." There is the same danger that those who at one time were "the first," or foremost, in the ranks of God's favored people, will be "the last," or hindmost, and that those who were once considered the least will be the first to welcome the Messiah, even as it was at Christ's first advent.

When a person becomes spiritually blinded by sin and worldliness, he is not able to read even the signs of the times in the world about him, or discern the meaning of them when they are fulfilled before his eyes. He is oblivious to everything about him except that which pertains to his own pleasure and comfort. There is another class of people who are able to see the signs of God in the world and to realize that they

have some grave import, but who are unable to interpret them in the light of revealed prophecy because of their lack of knowledge of the Scriptures. They are ignorant, but not willingly ignorant. To this class, God's people who know the revealed will of God owe an obligation to guide them more fully into the light.

It is remarkable how many people there are in the world today who are seeing the signs of the last days in the process of fulfillment, but are unable to comprehend their real and full meaning. They know that the world is drifting toward some great catastrophe, but they are not able to discover what is to arise after the catastrophe. Mr. Vanderbilt, who delivered his farewell address to the American Bar Association, said in his introductory remarks:

"We face today a restless world in which ceaseless change seems everywhere the chief certainty—a world, moreover, in which on at least four continents the forces of ignorance, tyranny, and oppression stand arrayed against the powers of reason, of law, and of human liberty, in preparation for we know not what, perhaps for the ultimate titanic struggle to decide the type of civilization, if any, that will survive. Against this somber background, the reality of which no thinking man will gainsay, may I invite your consideration of some of the achievements of the American Bar Association, and particularly may I direct your thought to its obligations to the public, its aspirations, and the means of achieving them. Surely, there is no subject more pertinent, more deserving of the attention of judges and lawyers, especially at a time when the forces of ignorance, tyranny, and oppression are raising their ugly heads in our midst with the avowed purpose of destroying the body politic."

Mr. Vanderbilt sees forces threatening our civilization which are bound ultimately to lead the nations into a "titanic struggle" to determine "we know not what." While the hearts of great statesmen everywhere are failing them for fear of what is coming upon the earth, how thankful God's people should be that they are not in darkness as to the significance of these things. But thankfulness for the revealed light from the word of God is not sufficient. We are under obligation to give the light to others. We must put forth every effort to warn the people of what these things mean, in order to be bloodguiltless in the day of judgment. We should place in their possession the literature which tells the world the meaning of these soul-grIPPING issues.

We should also enlighten public men and those who have to do with the shaping of government policies and laws, as to the wrong course they are taking in bringing trouble upon themselves and others. The oppressor is in greater danger than the oppressed, so far as his relations to the Judge of all the earth is concerned. At the same time, by setting the real issue at stake squarely before public men, we may succeed in delaying the final day of calamity, and thus be enabled to finish God's work in peace instead of under the most distressing circumstances.

Our opportunities to witness for God and His unchanging truth have never been greater than at the present hour. The things that are taking place in the world speak in trumpet tones that the end of all things is at hand. "The reality" of the troubles that are just in the offing, as Mr. Vanderbilt said, "no thinking man will gainsay." The greatest and most stupendous struggle of all the ages is just before us.

Satan's Counterfeits—No. 1

BY GREG C. ROBINSON

"THERE shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

"And then shall that Wicked be revealed, . . . even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:8-11.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

These scriptures present a brief word picture of one phase of the last great struggle between light and darkness. So subtly deceptive will be these counterfeits of righteousness that the "very elect" will be fiercely tempted in an endeavor to sweep them from the moorings of truth. Many, in the face of these strong delusions, will "believe a lie." Among those who give heed to seducing spirits and doctrines of devils will be some who have once known the truth; they will "depart from the faith." "The way of truth" will be reproached because those who have been walking in it have been beguiled by "false teachers," going farther and farther till they are led even to the extent of "denying the Lord that bought them."

The danger of deception lies not alone in neglect of personal study and individual knowledge of God's word. There is a further peril in assuming that the integrity of individual teachers of righteousness may be judged by their outward deportment, by their pleasing address, or by the plausibility of their logic.

"The tempter often works most successfully through

What are we doing to let the world that is in darkness know about the certainty of the final outcome of this world's catastrophe? What are you doing? What am I doing?

Let us do what we would like to be found doing when Jesus comes. Let us heed the apostle Peter's exhortation: "The end of all things is at hand: be ye therefore sober, and watch unto prayer, and above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:7, 8.

Certainly this is the time for sober thinking and watchful prayer. If we fail to make the needed preparation of heart and life now, what more can God do to arouse us? With all the light we have, we need to pray God to help us to live up to the light. We need not pray for God to send us new light, but for God to give us grace to live up to the light that is now shining on our pathway.

those who are least suspected of being under his control. . . . Many a man of cultured intellect and pleasant manners, who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan. The insidious, deceptive character of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured."—*Great Controversy*, p. 509.

Occasionally some church member loses his faith in the message through the influence and teaching of a teacher outside of the church. But this is not the great danger spoken of in the above scriptures. Peter, addressing the church, is speaking of false teachers "among you." "Of your own selves shall men arise, speaking perverse things." These are the grievous wolves that "enter in among you, not sparing the flock." Acts 20:30, 29.

We should not be unmindful of the fact that in the crucial testing time in which we live, "many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Testimonies*, Vol. V, p. 81.

A sad feature of the experience of many is that they are walking only in the light of the brilliancy of certain human "stars," rather than in the blazing light of the Sun of Righteousness. When these brilliant stars go out in darkness, these followers of men are also left without light. How great is such darkness!

To Seventh-day Adventists God has given "the law and the testimony," the whole body of instruction contained in the Bible and in the Spirit of prophecy. Here is a dependable refuge of strength in meeting satanic last-day deceptions. Here is the sure acid test by which to distinguish between vital truth and Satan's counterfeits. A rigid comparison will reveal some deficiency in the teachings of the enemy's agents, though they may seemingly appear to have all the characteristics of the righteousness of God. It is to some of the features of present-day counterfeits that this study is devoted.

Let us first emphasize some characteristics of these counterfeits that are so perilous.

1. Satan will work with all "deceivableness of unrighteousness." Evil is presented in such a deceptive

manner that it appears to be truth and righteousness.

2. "False apostles" transform themselves "into the apostles of Christ." "Satan himself is transformed into an angel of light," and his agents appear to be "ministers of righteousness." 2 Cor. 11:13-15.

3. As a result, there is to be a departure from "the faith," an apostasy from "the way of truth," or a drawing away from the body of the church, after these "grievous wolves." Acts 20:29, 30.

From the first great rebellion in heaven down to our own time, the objective of every false movement has been to lead to a separation from the body of Christ. The leaders have posed as "ministers of righteousness," and they have worked, not openly at first, but with a profession of advocating righteousness. And furthermore, in order to lead to the separation from the body of Christ, there has been inevitably an effort to break down confidence in that organization and in its leadership, its methods, and its integrity.

Whenever God has had a special work to be done by His people, He has led in the perfecting of an organization by means of which human effort and divine power may cooperate for the accomplishment of His purpose. However, it is inevitable that the enemy of God's purpose should seek in every way possible to break down this organization. If he can-

not completely break it down, then he will seek to mar it by human devisings.

"If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man's genius. The invention of man often counteracts the working out of God's plans."—*"Testimonies to Ministers,"* p. 209.

At Sinai, under God's direction, a perfect plan of organization was effected in connection with the great exodus movement of God's people from Egypt. The fact that there were unfaithful men connected with the movement did not thwart the purpose of God, nor did it lead Him to reject His people. Ultimately the purpose of God was realized in the establishment of Israel in the land of Canaan.

In our own day, when God began through His people the great work of proclaiming to the world His last message of mercy, He directed in the establishment of a system of organization for the carrying forward of that work. Granting the possibility of the marring of that plan by human devisings, that organization from its inception was effected by marked evidences of divine guidance. It is God's work. He has from time to time directly sent messages of caution, counsel, and approval as the growing work has demanded new steps in the plan of organization.

(To be concluded)

Spiritual Fitness for the Crisis Hour

(Concluded)

BY LOUIS K. DICKSON

THE hour has struck for a reestablishment of the high spiritual standards of true Christianity. The critical question of this hour is whether our youth will be a determining factor in this reestablishment. Such youth will see Jesus as the most revolutionary and daring spirit the world has ever known, and will seek to interpret Him in terms of the needs of life today. To do this they will realize that unprecedented reformation must lay hold of the lives of Christian youth everywhere.

Modern Trends

The acknowledgment cannot be avoided, that decision for Christ by the youth of our times must be accomplished on a most exacting field. Invariably, the modern trend is pagan and earth bound. Spiritual ideals have gone the way of much of our present civilization, and, for many, have lost their meaning and importance. We are witnessing today a resurgence of paganism on a vast scale. It is not strange that the mind of youth is suffering from a crazy seeking after artificial amusements, accompanied by a wave of criminality and a cynical disregard of the finer virtues.

A contagion of despair has followed the new inroads of paganism—a despair which manifests itself, not in sorrow and sadness, but rather in a determined gay abandonment which has broken down most of the barriers so carefully built up through the ages of Christian activity.

Discipline, routine, and continuity have been shattered. Every good thing that has withstood the onslaughts of the ages has been thrown into the melting pot. Old landmarks have vanished. Good habits have been discarded; beliefs have been destroyed. A

kind of cruel indifference to what may happen to others has given its stride to modern society. A dangerous craze for eccentricity is in control.

Moral standards and values have been lowered, and widespread disregard for authority has resulted in a most unprecedented wave of lawlessness. When it is all summed up, the conclusion is inevitable that something has happened to humanity in these modern times which is making mankind worse.

Into this caldron of confusion and conflicting ideals the youth of our times have entered, and there they must make their decisions either for Christ or against Him. Confusion of thought and purpose faces them on every hand, both in religion and out of it. Drunkenness and licentiousness are everywhere. Commercialized games, the dance, the theater, and many other forbidden amusements are everywhere pressing in upon the youth of this generation; and such inroads are being made upon the vast majority of worldly youth, that the future looks dark indeed.

Thank God, thousands of our own youth are fleeing these worldly lusts. This fact is most enheartening as we face modern trends. In the saving of the youth lies the hope of the church. Look out over the earth and you will see in every nation, kindred, tongue and people, these youth—noble youth, decisive youth, youth filled with standards and the vision to which God has awakened them. They have felt the conviction that the world's interests are, under God, in the hands of the young.

This mighty host of advent youth are learning to think, to appraise, and to discriminate in terms of truth, faith, and godliness. They are not faltering as they go. Unflinching they stand on the threshold of

this day's splendid and unparalleled opportunity of youth, and declare that—

"Right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Christlike Independence

This army of Christian youth is not made up of halfhearted, spineless, undecided, and listless young people, but rather of those who are red blooded, upstanding, consecrated, courageous, and thoughtful, and who are holding aloft the banner of Christ, and rising to a new independence of life—an independence from worldly temptations and charms; an independence of looking to Christ alone as their example; an independence and triumph in Christ Jesus that leads them to say joyfully, "Let the world come on!"

Why should youth of the advent movement today submit to the plan of Satan to harness their independence of action toward God, and hurl it against God, the Bible, the home, and the standards of the church? Why should not clear-visioned youth arise, now, recognizing that to delay is to be handicapped? Why should Christian youth of this mighty hour be content with only a partial victory for the cross of Christ among men, in transforming their lives? What if it calls for fearlessness and unprecedented courage and faith? Is not this the hour when the final triumph of Christ is due?

God's call now is to the youthful crusaders of the faith of Jesus, crusaders of a new order, who are crying down the pathways of the world the certainties of all that Christ and His soon-coming kingdom stand for. God is depending upon them to be world-forsaking Christians and examples of righteous living. He is depending upon them to sound a new and strengthening note of authority and conviction and certainty in the church and in the world, in connection with those things which are making inroads upon Christian lives and conduct.

Advent youth! The world must again be conquered. The hour has struck for the forces of this earth today to be brought to silence before the transformed lives, the power-filled lives of the believers in Christ Jesus. The world must be brought under the spell of Christ by those who themselves are loyal to Him.

This cannot be done by compromise with the worldly minded. It cannot be done by indulgence in the moving-picture show, by the dance, the reading of salacious literature, the adornment of the person to follow worldly dictation and fads. This cannot be accomplished through forbidden association with the opposite sex and the indulgence in petting such as many youth are following in order to give satisfaction to the longings of the lower nature.

The impact of pagan standards of life and conduct must be heroically met by the standards of Christ and His apostles. Now, when a new religion of science and humanism is sweeping the earth and the nominal church, Christianity must be seen and felt in the living characters of those who voice her claims. Spiritually fit youth are facing herein the greatest challenge of all the ages. It is now to be seen by a skeptical world that "we are more than conquerors" over the world, the flesh, and the devil. Hidden resources, sufficient to meet Satan's supreme onslaughts, are to be made manifest in the lives of God's army of advent youth in this day of crisis.

A Clear Vision of Christian Duty

The Christian life is to be seen as a clear-cut mark and not any longer a blur. We must demonstrate now that nothing has happened in these later years to lessen the power of God unto salvation, and that real Christianity is ready to meet the supreme test of Satan's temptations.

In our eating and drinking, let us shun that with which the devil is destroying life and depleting power for service. Our bodies as well as our hearts belong to God. Healthful work should not be shunned for the sake of indulging in questionable sports. The use of narcotics and intoxicants cannot possibly be defended on the basis of righteousness and spiritual fitness. Therefore they should be shunned. The overuse of that which is good is just as sinful in the sight of heaven as the use of that which is forbidden.

Having forsaken the dance, why should we indulge in reading about it or singing the dance songs or playing the dance music? Why should we waste our time with that which has been devised by the devil to ensnare and destroy souls?

Our associations should be carefully guarded. Our friends should not make it harder for us to pray, to study the Bible and the Testimonies; they should not condemn us or lead us to stray into forbidden paths of thought and action. Christian youth cannot live too far above the common and disgraceful association program of worldly youth. Should we not mark out a straight pathway for unwary feet? Should we not be examples of the avoidance of the appearance of evil and place ourselves beyond suspicion? The common barriers of modesty of long standing between men and women today have been broken down. Let us not make that an excuse to defile the purity of our lives in order to be popular.

Let us "flee . . . youthful lusts," "which war against the soul." The church today needs that type of youth who can say "No" in the face of temptation. Such virile spiritual fitness alone can complete the waiting task.

"God will do a great work for the youth, if they will by the aid of the Holy Spirit receive His word into the heart and obey it in the life. He is constantly seeking to attract them to Himself, the source of all wisdom, the fountain of goodness, purity, and truth. The mind which is occupied with exalted themes becomes itself ennobled.

"Those who profess to serve God, and yet make no advancement in knowledge and piety, are Christians only in name. The soul-temple is filled with desecrated shrines. Frivolous reading, trifling conversation, and worldly pleasure, occupy the mind so completely that there is no room left for the entrance of God's word. Worldliness, frivolity, and pride take the place which Christ should occupy in the soul. . . .

"Those who seek as their chief good the indulgence of appetite and passion, are never good or truly great men. However high they may stand in the opinion of the world, they are low, vile, and corrupt in God's estimation. Heaven has ordered that the mark of their depravity shall be written upon their very countenance. Their thoughts are of the earth, earthly. Their words reveal the low level of the mind. They have filled the heart with vileness, and well-nigh effaced therefrom the image of God. The voice of reason is drowned, and judgment is perverted. Oh, how is man's entire nature debased by sensual indulgence! When the will is surrendered to Satan, to what depths of vice and folly will not men descend! In vain does truth appeal to the intellect; for the heart is opposed to its pure principles."—*"Messages to Young People," pp. 66, 67.*

A Life of True Joy

It is God's will that His children should have joy and pleasure in their lives. But there are two kinds

of pleasure—holy and unholy. Holy pleasure is found by way of a useful life, filled with occupation inspired by love for and consecration to God. Proper recreation ministers also to such happiness, and right association is found best in the service of God. Unholy pleasure fills the world today. Man has prostituted many good things and filled them with evil of which the Christian youth today cannot partake. License and excess is the order of the day. Those who are fully determined to do right and set a proper example, pointing souls to the way of eternal life, will turn their backs upon those instruments of pleasure which the evil one is using to sweep men from their moorings and dash them headlong to their destruction.

"Lift up a standard for the people," is God's ad-

monition to the advent youth. God is calling for young men and young women who will give their lives to such a ministry. The time is short. The work is great. The influences of darkness have well-nigh prevailed in every land. But thank God a remnant will be saved. It is your privilege and mine to be numbered among the saved of this last untoward generation.

Let us then cease our compromising with sin and the world. Let us make our lives a great signboard pointing out the way of salvation to sin-sick, weary, bewildered souls. Away with compromise! Away with foolish questioning regarding forbidden things! Let us present a united front to the enemy of Christian standards and hold our banner aloft before the eyes of the church and the world.

A Mysterious Telegram

BY J. A. NICHOLS

"Did you understand that telegram?" The trainman was standing on the rear platform of the last coach of the east-bound passenger train, absently tucking his watch back into his vest pocket. Curiosity was in his eyes and on his tongue as he closely regarded the conductor coming from the ticket office to board the train.

"No, I didn't understand it. I don't understand it now," the conductor answered. "That was the strangest order I have received since I went into rail-roading."

The conductor, on approaching the train, had waved his signal for the engineer to go, and when his feet touched the steps to the platform, the train was already in motion. The two men exchanged long glances that were full of wonder. As they were leaving the platform to go up ahead, the conductor looked at his watch, remarking as he did so, "It's funny. We lost three minutes."

I did not know and I never have known the details of that mysterious telegram, but I could have explained what it meant. Neither of the men paid the least heed to me, although running at my best and panting for breath I had approached the train from the opposite side and climbed up the rear steps to the platform at the same time as did the conductor. I did not explain, partly because I was out of breath and partly because both men went up ahead before I was quite ready to explain; so I sat down in the nearest empty seat and got my breath and my bearings. If that trainman or that conductor should chance to read this little story of my understanding of that mysterious telegram, I should be pleased to have him let me know. The story follows:

Being a minister of the gospel, I had some preaching obligations at a certain New England campground. On the afternoon of the day when I should reach the camp, I started out on foot to take the train. It was nearer for me to make a part of the distance by walking on the tracks, which I did. My watch must have been a few minutes behind time, because some time before I reached the station my train rushed past me and went out of sight around a curve.

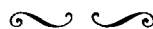
I was disappointed and distressed. It was important that I should take that train. Otherwise I could not arrive on time. Suddenly it came to me that I was in the service of One who has all authority and power in heaven and on earth. He could help me get that train

if it were His will that I should go that day. As I began to run I sent up a prayer to God that if it were His will to do so, He would delay that train until I could reach the station.

Beyond the curve the locomotive bell was ringing the signal that the train was about to pull out. I heard it, but did not slacken my speed. I did not hear the engine starting. When I rounded the curve, there stood the train waiting at the station. Still I kept up my pace.

There are too many people who, when they have asked God for anything and get it, will begin to think that it was all a coincidence. How do you suppose God feels about a thing like that? How would you feel?

As I was saying, I kept up my pace. When I reached the train, I climbed, up one side of the platform, while the conductor, bewildered, climbed the other side just as the train was pulling out. It was then that I overheard the trainman asking the conductor if he understood "that telegram." The conductor didn't. But if he sees this, he will understand. —*World's Crisis*.



Forget the Past

BY FRANK LAWRENCE CHANEY

THINK not, oh, my soul,
That there's gain in remorse;
In mourning o'er sins that are past;
In blaming yourself,
And others as well,
Till the spirit gives way at the last.

In mistakes of the past
There are lessons, 'tis true,
But this wailing and crying and grief
Only deepens the tint
And paints the world blue.
In the Saviour alone there's relief.

Take a glimpse at the past,
Then straighten the course
With the chart that's there at your hand
Take the Pilot on board,
And up with the sails
And away from Despondency Land!



Modern Turkey and Unfulfilled Prophecy

THERE died a few weeks ago in a palace on the Bosphorus a very remarkable man, Kemal Ataturk. The story of his later years is the story of the revival of Turkey as an independent power to be reckoned with in world affairs. Most of what he has done since the World War in creating a national consciousness among the Turks and in carving out a kingdom, is well known to all. His rise to power is one of those unexpected developments with which the postwar period has been filled. No one who had known Turkey as the Sick Man of the East in prewar days, could have dreamed that there would be such a revival of its power.

As all of our older readers at least are aware, because of the statements in the closing verses in the eleventh chapter of Daniel, Turkey has been viewed by Seventh-day Adventists as having prophetic significance. In that chapter a power is described as the king of the north. This, we have believed, is the Turkish Empire. In the prophecy, the dramatic end of that power is one of the very last events in earth's history.

Dogmatism of Wartime

During the World War it was very natural for many of our ministers and laity also, to call particular attention to the unusual conditions developing in connection with this Moslem power. And as is sometimes the case, there was a tendency on the part of a few to be too dogmatic and detailed as to just how the final acts would take place. It seemed, for the moment, that indeed the end of Turkey was at hand.

But we always render a doubtful service to the cause when we permit ourselves to run ahead of the prophecies and to dogmatize on the immediate outcome of events. We come perilously close to the mistake of time setting when we do this. As we look back over the twenty years since the war, we see how Turkey has risen from its sickbed and become a new force in international politics.

The picture of the Near East which 1938 presents is briefly this: Turkey, a revived power, holds a strategic position in Asia Minor. Across the Bosphorus she controls Constantinople from which she was temporarily driven at the conclusion of the war. The great powers of Europe are again currying favor with her, trying to outbid one another in the loans, for example, that they make to her. All of the powers realize, as they did in prewar days, that the state that controls the Bosphorus holds the key to empires. Almost identically the same situation exists now as existed before the war with respect to the varying ambitions of the nations in connection with the territory held by Turkey.

"One of the Keys to World Politics"

A writer in the *Washington Post*, describing the new Turkey, says: "Today, as before the World War and throughout most of modern European history, Turkey is one of the focal points at which the warring

ambitions of greater states meet."—November 13, 1938.

This same writer, in speaking of the strategic position of modern Turkey, declares: "This position astride the Dardanelles, commanding the northeastern sector of the Mediterranean basin, appears destined to become one of the keys to world politics of the next decade."

In near-by Palestine an ominous state of affairs exists between the Jews, the Arabs, and the British. There are grave possibilities in this conflict and a certain interlocking with Turkey, because the Arabs and the Turks are Mohammedans and thus have religious kinship. It is needless to add that the constituency of Mohammedanism is not confined to Palestine and Turkey. This only enlarges the danger.

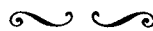
As Turkey began to revive, many of our people felt perplexed. Events did not turn as some had declared they would. And each year witnessed a growing return to health on the part of a nation that had so recently been described as the Sick Man of the East.

But we believe that the uncertainty in some minds in recent years is no more justified than the dogmatism of some during the World War. Our interpretation of the main outlines of a Bible prophecy is capable of being tested for soundness without waiting for the fulfillment of that prophecy. There are certain rules of Scriptural interpretation that can guide us. To be swayed in our understanding on prophecy by rapidly changing events is to place ourselves in a dangerous position. If we had wavered regarding prophetic declarations on wars and preparations for wars, we would have been swayed in our understanding of Joel, for example, when the League of Nations with its peace machinery was set up.

Prophecy as Valid as Ever

Let us grant that finite reckoning entered into some of the declarations as to the impending fulfillment of the prophecy concerning the king of the north. And let us grant also that the developments of the last twenty years have proved unexpected to us. But after we have granted all that, we have not undermined the historic interpretation of this prophecy of Daniel, not in any degree. Our interpretation of that prophecy is as worthy of acceptance as when it was first preached. Though Turkey today is not related to world politics as the Sick Man of the East, it is nevertheless as much the center of international interest as ever. And the potential Moslem complications are as real as ever.

Let us be slow to question or doubt any prophetic interpretation long held among us, simply because a momentary fluctuation in world affairs seems to change the whole situation. This is the lesson to learn from the revival of Turkey as a world power. F. D. N.



No aim should be put higher in our life plans than that of personal helpfulness.—Miller.

"Akersgaten 74"

WE have known that address, I think, a longer time than we have known any other address in Europe. No publishing house among us has held the same location so long. "Yes," said the union secretary, A. C. Christensen, at the South Norway Conference session, "it was in 1879 that John Matteson purchased that corner lot and some old buildings in Christiania, and in 1884 the brethren prepared to erect our first publishing house in Northern Europe." And there it stands today, greatly enlarged, with the meeting hall and the clinic and the health food restaurant, all one block of buildings. Now the name of Norway's capital city is Oslo.

Going through Oslo, one early morning last summer, I had an hour between trains and walked out to Akersgaten for a hasty glance again at this corner. I had not seen it since a sister told me about coming out of the Catholic church across the way, and hearing, three times repeated, "Akersgaten 74," "Akersgaten 74," "Akersgaten 74," as she walked down the high series of stone steps leading into the street. I never care to hear of strange things unless they bear the right result. But this voice sent a woman to our meeting hall that night. Her heart was longing for help and light. For that purpose she had, though a Lutheran, gone to the Catholic service. But the clear call of "Akersgaten 74!" turned her back to our headquarters across the way, to hear her first sermon on the message. And ever since she has been an active Seventh-day Adventist.

So I wanted just one more glance at the location, the high steps leading down from the big Catholic church, and to look again at the sign and number that marks the place where the light of the advent message is shining. Of course, the angel knew the street and the number. It may have been the same angel that told Ananias, of Damascus, to go "into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth."

Ever since the early times of our work in Norway we

have had evidence that the angels have had a care for this Akersgaten 74. In 1899 the management became involved. It had gone security for some commercial house—I think one that supplied print paper and such materials. This effort to help another dragged our house into a financial crisis that was ruining many. Our brethren could not save themselves. In those days we had no union conferences or divisions to come to the help of sister conferences. Norway stood alone. The only way out, it seemed, was to let the creditors take the plant and get what they could out of it.

But from away in Australia came clarion calls from the Spirit of prophecy for our people in other lands to go to the help of Norway, and the angels would help us in the task. We were told:

"The cause of God in Europe is not to become a stone of stumbling or a rock of offense to unbelievers. . . . You have the assurance that angels whose home is in the pavilion of the Eternal, and who see the glory of God, are your helpers."—*"Testimonies," Vol. VI, pp. 461, 462.*

All hands laid hold of the burden, and Akersgaten 74 stood in commercial circles in Norway as a memorial to the integrity of the Adventist people, and a sign of the bond of fellowship that binds our work together in all the world.

Now the sisterhood of conferences is grouped in unions, and the unions are given a chance to help one another in division councils. All unite in the General Conference, the agency that stands for one cooperating brotherhood of believers in all the world. Again and again we have seen the operation of this heaven-guided arrangement when the work of the Lord in a single country needed a special lift.

It is good to stand together and to help one another. Somehow the calamity that threatened, and the sacrifices made to help the Norway publishing house, have brought Akersgaten 74 closer to our hearts through all the years.

W. A. S.

Are You Willing to Suffer?

At the recent biennial Council, one of the division vice-presidents was describing conditions in a certain country. He told of a supreme crisis that was impending in his field. The committee directly in charge of the work found themselves faced with an issue of stupendous importance. What stand should they take? How should they relate themselves to the dire circumstances that were arising?

There was an earnest season of prayer. These men keenly felt the extremity to which they had come. They cried unto God for courage to do right. They asked for strength, that they might endure unto the end as did their Lord, no matter what conditions they might be called upon to face.

Their prayers ended. They arose and faced one another. Now they must part and go their several ways. The division president must pass on to other needy fields. All he could do was to leave these fellow brethren in the hands of One who would never leave them or forsake them. Conscious of divine aid, the committeemen greeted the division officer. With

calm assurance they said as a parting word, "We are willing to suffer."

Tears were in many eyes that Sabbath evening in the great Battle Creek auditorium as this story was related, and many no doubt questioned within themselves, "Am I willing to suffer?"

A Momentous Hour

Never before had a Council convened in such a momentous hour. Even as the representatives from overseas were preparing to leave for this important meeting, Europe was balanced on the edge of another great war. The slightest untoward movement would have plunged the Continent, and with it the whole world, no doubt, into a bloody cataclysm. The hearts of statesmen fainted with fear as they looked into the pit that yawned before them. Passage across the Atlantic was difficult to secure, as thousands endeavored to flee from the scene of inevitable strife. However, holy angels saw fit to calm the spirits of men for the moment. The crisis hour passed. The world began

to breathe a little more freely, but soon they began to wonder how long even this breathing spell could continue.

Facing Days of Trouble

The representatives of this world-wide work gathered together with a sense of the solemnity of the times. Persecution and intolerance, war and disruption, regulation and circumscription, were becoming well-nigh universal. Were we not even now entering upon those days close to the end which the Scriptures and the Spirit of prophecy have so vividly described? Someday every faithful child of God must answer the question, "Are you willing to suffer?" As the Gethsemane hour of the remnant people rapidly approaches, we should consider the experience of the disciples who were asked to watch with their Lord on the night of His agony. Will we, like them, be indifferent as the hour of suffering dawns? Will the Master need to speak the gentle word of rebuke to us, "What, could ye not watch with Me one hour?"

Every disciple of the Lord must be willing, if need be, to drink the cup of suffering. Unless we are willing to give all to buy the pearl of great price, we shall find that our faith will fail us in the hour of trial. Only those who are willing to suffer with Christ, will shun the compromising spirit which in an hour of crisis leads to spiritual, and, at last, to eternal, ruin.

Drinking the Cup of Sorrow and Suffering

When the mother of James and John sought a place of privilege for her sons in the kingdom of Christ, the Master said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" As the disciples answered confidently, "We are able," Christ declared, "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with." The messenger of the Lord, commenting on this story, says, "The one who stands nearest to Christ will be he who has drunk most deeply of His spirit of self-sacrificing love."—*Acts of the Apostles*, p. 543.

It is through trial and affliction that character is perfected. We read:

"Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"—*Id.*, pp. 576, 577.

The Danger of Ease and Comfort

Many have not yet been called upon to suffer for the truth. They live in pleasant and peaceful places. They have not had to face grave issues concerning their faith. Large numbers of our young people who have grown to maturity since the World War crisis do not know what it means to have to stand for their faith while the threat of retaliation is held over them.

Under such conditions, how likely we are to settle back in ease and self-satisfaction! There are few acute religious issues to call us to alertness for the Lord. Our faith becomes more a matter of opinion than a matter of life and death. Indifference, carelessness in Christian experience, is the result.

To Israel of old, God sent the message through the prophet Amos, "Woe to them that are at ease in Zion." In the light of eternal realities those to be pitied are not the ones who are called upon to suffer for their Lord. They will shine forth as bright stars in the firmament of heaven. But it is those whose light grows dim in the days of prosperity and peace, upon whom the woes of God may fall.

Through another prophet God declared, "It shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." Zeph. 1:12.

The figure of speech, "settled on their lees," refers to the making of wine, which, if left to remain in one vessel, becomes thick, a crust forming upon the bottom of the vessel. By this is represented the hardening process which may come in Christian experience. As the wine is refined by being poured from vessel to vessel, so is the Christian refined by the disturbing and upsetting trials and persecutions that come to him.

Sympathy for Those Under Trial

Should we, who are living under such favorable circumstances, settle down in self-satisfied comfort while brethren and sisters of like faith are being routed from their homes at midnight and hustled off to prison, when others find themselves disrupted and scattered through wars, and still others of necessity live extremely restricted lives? Should not a restless energy seize us which will not permit us to drive our stakes too deeply into this old earth, and will cause us to cry day and night unto the God of heaven, "O Lord, how long?" Surely our hearts should go out in sympathy and love to those who are not so favorably situated, and by our means and our prayers we should do all we can to ease their discomforts, strengthen their faith, and hasten the day when earth's trials shall be ended.

Then, too, we must be willing, if necessary, to share these experiences with them. May we ask God to give us the spirit which was manifested by Paul when he wrote, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5.

F. L.

By the Bible Only

Searching for Sabbathkeepers in Sweden

IN Sweden, as in other lands, the Bible was speaking directly to hearts concerning the Sabbath as our work began there. It was in 1892 that a man from the country came into the city of Malmö to visit his son. The chief purpose of the father, however, seemed to be to make inquiry in the city to learn if any one besides himself observed the Bible Sabbath. The man's story was written in 1892 by the late E. J. Ahren, an early worker and editor in our cause:

"His son told him he had sold a machine [sewing] to a man who kept Saturday. Thus to his great joy he found some brethren. He had kept the Sabbath five years without knowing anything about a Sabbathkeeping people. Twenty years ago he received the light on the Sabbath question, simply by reading his Bible. Where he lives, there are six who keep the Sabbath with him, but they are not acquainted with us."—*Review and Herald*, Jan. 31, 1893.

W. A. S.

CHRISTIAN EDUCATION

"Work as for Life"

FOR more than fifty years this denomination has been fostering and promoting Christian education among its members. At various times and places it has seemed that these principles would have taken root in almost every mind and heart, but in this most important phase of the Lord's work it seems very easy to lose the concept that the Lord had in mind for us in making plans for the education of our children and youth.

In these days of uncertainty, stress, and strain, we are reminded over and over again, by events not only to come but by those now upon us, that the consummation of all things is near at hand. This realization should magnify and enlarge the instruction which has been given us concerning having our young people in our own Christian schools, which are verily "the cities of refuge."

In "Counsels to Teachers," page 165, we read: "God has appointed the church as a watchman, to have a jealous care over the youth and children, as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."

We wish every parent and youth fully realized the meaning of these words! If they did, we would find a different situation existing in many of our churches. Those churches which have been willing to take the responsibility of making it possible for all their children to be in the church school, are churches that have furnished for this denomination not only more mission offerings, but also more young people who have given themselves for service in this and other lands.

We were very much heartened a few weeks ago to get a report from one of our rural churches known as the Berrien Springs village church. R. U. Garrett, pastor of the church, has sent us the following report as an answer to the question, "Does it pay to give our children and youth a Christian education?"

"Children who are receiving a Christian education will be witnesses for Christ.' 'The church has a special work to do in educating and training its children.'—*Testimonies*, Vol. VI, pp. 202, 193.

"With faith in this promise and in harmony with the instruction given, the Berrien Springs village church has launched out in an extensive educational project. Aside from operating an excellent church school in the schoolroom on the first floor of the church building, the church is also ensuring financial support for about twenty academy students at Emmanuel

Missionary College Preparatory School, as well as for the entire seventh and eighth grades at the college training school.

"As a result, our young people are indeed witnessing for Christ, as was demonstrated recently when the group of young people in the accompanying photograph went forward in baptism. We are happy to have a small part in the work with a church so willing to heed the admonition to 'work as for life' to save the youth.

"It does pay! There is no project in which we may invest, that will bring such rich dividends and real happiness to our hearts as that of seeing our children and young people give themselves to the Lord."

No one can read such a report as this, in which thirty-nine young people have gone forward in baptism, determining to walk in the way of life because of the influence of the Christian home and the Christian school, without receiving a new inspiration in his own experience.

It is difficult to understand how any Seventh-day Adventist can be satisfied if his children are not within the borders of these cities of refuge which the Lord has shown us should be established wherever there are those to attend.

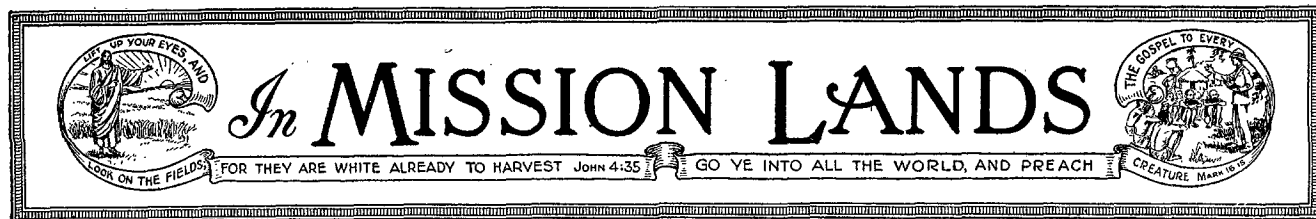
We wish that each one who reads these lines would think over the children and youth in his community, to see whether they are having these privileges that God has designed for them. I think it is generally conceded by all our workers that the chances for the saving of the youth are very small unless they have been brought under the influence of Christian teachers in the environment which God has pointed out should be theirs. We call upon all to work and pray that these schools may be the means of the saving grace of the Lord Jesus finding its way into the minds and hearts of our children and youth.

HARVEY A. MORRISON, *Secretary.*

General Conference Department of Education.



Members Baptized at Berrien Springs Village Church, Berrien Springs, Michigan



Medical Missionary Ministry in Mexico (Concluded)

BY CLARENCE E. WOOD

IN the year 1934, Dr. I. S. Ritchie was called to Mexico to engage in medical missionary work. A small clinic had been established in Tacubaya, and from this center the doctor began to organize the medical work so that it would meet the approval of the Mexican government. In order to secure the interest and approval of the government, a trip was planned to the Totonac Indian country, to secure some pictures, which would demonstrate to these officials the nature of the medical work we proposed to start in Mexico.

It was my privilege to accompany the doctor on this trip, and to see the great need of medical missionary work in these neglected districts.

We had notified our Indian brethren concerning the time of our visit, and they sent horses a day's journey to Villa Juarez for us and our baggage. The road from Villa Juarez to Pantepec, our destination, is very mountainous, but the scenery is beautiful, and we enjoyed the trip, although the eleven continuous hours on horseback was a little tiresome.

An announcement that Doctor Ritchie would accompany us on this trip had been made two or three days before our arrival, and we found that the sick had gathered from all parts of the country. One woman, a part of whose foot had been destroyed by an infection, walked for two hours on the stump of her foot, from her home in the country to Pantepec, to see the doctor. As the Indians of this town and district do not have the opportunity to receive medical attention, we found that a large proportion of the people were suffering from various diseases.

The Indians arranged a canvas in the churchyard as a protection from the sun, and under this the doctor established his combined consultation and treatment room. Not many doctors have such a large practice from the very moment they open their office. During the three days we spent in that town, there were fifty or more patients waiting their turn to see the doctor every hour he was able to be with them.

Two hundred and sixteen patients were treated during these three days, and the doctor ceased to work only when it became too dark to continue. The scene reminded me of the multitudes of sick people who crowded about the Great Healer.

The pictures that were taken, which showed the doctor busy treating the Indians, were instrumental in convincing the government officials in Mexico City that our purpose in the country is to render unselfish service. One general remarked, "This is the kind of work that the president is interested in."

As it would be impossible for a doctor to visit all the districts in Mexico in which there is this dire need, we decided to call all our mission workers to Mexico City, where they could receive a course of studies in

diagnosing simple diseases and giving treatments, and gather other information which would prepare them to render efficient medical assistance in these interior districts, where no medical help is available. These workers have been so successful in their work that the Indians quite generally call them "doctors."

The government appreciates this service, and they have supplied medicines free when the doctor requested this assistance.

To illustrate the influence of this medical missionary service, I will relate an experience of Daniel Landeros, one of the workers who received this training in Mexico City:

He had been sent, with his family, to Carichic, the gateway town to the Tarahumare Indian country, to develop an interest, and work from this point into the great Indian territory.

Our missionary started his work by calling from house to house, and treating the sick. In this way he became acquainted with the people and won the friendship of those who had an opportunity to understand the nature of his work. Soon a number began to attend the Bible studies which he conducted in the evening. This aroused opposition. The *presidente municipal* warned Brother Landeros that he should move from the town or he would lose his life; but he continued his work, trusting that the Lord would protect him.

A short time after this a mob gathered about the house in which the Bible studies were being held; but Brother Landeros, with his usual fearlessness, and with his Bible in his hand, went out to the armed mob, and invited the leaders to enter the house. Evidently the Lord caused a sudden fear to take possession of them, for they fled precipitately.

A few days later the wife and daughter of the *presidente municipal* became seriously ill, and, as there was no doctor in the town, Brother Landeros was called. So successful were the treatments administered that both mother and daughter made a rapid recovery.

Our worker was surprised one night to see a policeman walking to and fro in front of his house, and inquired regarding the matter. The man replied that he had been commissioned by the *presidente municipal* to protect this house on the nights that Bible studies were held. Thus the fanatical opposition of the inhabitants of that town gave way before the ministry of love.

C. E. Moon, superintendent of the Gulf Mission, was the first Seventh-day Adventist missionary to enter the territory of the Tarahumare Indians. He describes his experience as follows:

"While in the mining town of Cusihiuriachic, we decided to take a trip of several days among the

Tarahumare Indians, to get acquainted with them and to do some missionary work. A good friend at the mines, Señor Octaviano Lopez, helped us to get the general lay of the land, and gave us information regarding the towns in which we could find the largest number of Indians.

We left for the town of Carichic on a bright sunny morning, and the trip over the upland plains was wonderfully invigorating. This great plain country, where thousands of cattle graze and the Mexican cowboy still rides the range, is intensely interesting. Thousands of cranes flew out of the cornfields down on the lowlands, with their monotonous croak, and in the distance we could see the blue ranges of the Sierra Madre Mountains on the horizon.

A Primitive Country

It was difficult to believe that we had so suddenly passed from civilization into a land at least one hundred years behind the times. Already we had passed several mining trains of mules, with their Indian runners keeping up with the animals over the plains, and we were now in the land of the cliff-dwelling Tarahumare Indians. Just a short way farther on, there were herds of antelope and deer.

To see these Indians hunting with bows and arrows, made us feel as if we had entered the land of our pioneer forefathers and were once again, on the Western plain with the roving Apache bands.

From the time we arrived in Carichic until we left the Indian land, we were as busy as could be treating the sick and giving Bible studies.

We felt that the Lord was leading us. We had prayed often for this tribe, and, before leaving for the mountains, we had sought God about our entrance into their territory.

We had been admonished concerning the dangers in this land of wild savages, and justly so, for only a short time before we arrived in the town of Carichic, several men had been killed. We were especially warned against Bachiachic, the very center of the Indian country.

Arriving at the town, we began treating the sick, for as soon as they learned of our presence, they came from everywhere. One man traveled twenty kilometers on horseback, seeking relief for a sick daughter. We carried letters from the mayor of the district to the chief men in these Indian villages.

A hard but very interesting trip on horseback was before us, as we entered for the first time among this tribe with the message of the soon coming of the Saviour. And these people do need help. We found sick in almost every Indian home, or tepee. Mothers holding babes in their outstretched arms pleadingly sought medical help for their little ones. We treated almost every kind of disease, from common grippe to leprosy, skin diseases, pellagra, asthma, and intestinal disturbances. There was a case of lightning shock, in which the father had been killed by lightning, and two children were still suffering from the shock.

The people were grateful, and brought us things they thought we could eat. Their diet is mostly corn and beans, with very little fruit or few vegetables. They are the greatest runners, perhaps, in the world today. They have a game in which a wooden ball is kicked, with the bare feet, ahead of the runners. There is a course of twenty kilometers at Carichic, and they cover this course ten times running. The total distance is about 200 kilometers, or 120 miles.

Our first day's journey brought us to the village of Bacaburiachic, where we slept on the tables in a schoolroom. We treated the sick, and studied the Bible with the principal ones of the town until a late hour. Next morning we were on the trail to Durazno, where we had breakfast with a good rancher and his wife. After a study with them, we went on into the Indian country at Bachiachic, the very center of the tribe.

In the year 1936 the writer had the privilege of visiting the Tarahumare Indian territory. We made our first stop at Carichic, where Brother Landeros had won the confidence of the people by his medical missionary ministry, and we found so many sick people that we remained over one day to help them.

Very early the next morning we started out on horseback for the Indian country. During the latter part of the afternoon, as we were passing over the ridge of mountains, we encountered a very heavy rain and hail storm. It was so severe that the horses refused to travel, and backed up to the bushes along the road to escape the stinging hail. The wind was so strong that our waterproof capes were blown over our heads, and we were completely soaked with the rain. Fortunately, we found an Indian's home about a mile farther on the way, where we remained for the night to dry our clothes.

The next morning we started on the trail again, and were soon passing Indians who were working in the fields. We found them to be very timid, and they would turn their backs to us when we passed; but when we spoke to them, they very courteously returned the salutation.

Their methods of cultivating the soil are very primitive. A piece of timber serves as a plow, and a number of heavy limbs of trees tied together make a harrow, which is used to level the plowed ground. However, they are very successful in raising good crops of corn and vegetables.

In the distance we could see the smoke of the fires of an Indian village, but as soon as we advanced far enough for our approach to be observed, the fires were suddenly extinguished, and when we arrived at the village, we found boards placed in the doorways, and not a sign of life. The Indians had disappeared into the forest. Fortunately, we had with us, as our guide, an Indian who had served as a judge among the Indians of the tribe for many years. He was well known and respected by all. When they recognized him, we had no difficulty in approaching and getting acquainted with the Indians, for he explained to them that we had come to help the sick among them.

These poor Indians certainly need medical help. We found one man who was seriously ill with pneumonia. The entire family slept in a small tepee. They had placed the old Indian outside the tepee, as they thought he had been bewitched by some of his enemies. The poor man did not have sufficient covering over him to keep him warm.

Considerable time was spent in explaining to the family the nature of pneumonia, and how it should be treated. We found sickness on every hand, and almost absolute ignorance regarding the treatment of disease.

As we traveled amid the beautiful scenery of these Sierra Madre Mountains, we remarked that tourists who visit Mexico miss some of the grandest scenery in the entire country. The Indians have retreated

farther and farther into this mountainous country, before the advance of civilization; but they have been rewarded by the privilege of living amid most beautiful surroundings.

When we arrived at the brow of a hill which faces a tremendous gorge, we could see the Indians fishing far below in the distance. It required about an hour to make the descent of the mountain to where they were, and when we approached, we found that they were very friendly. We explained to them the nature of our visit, and told them that we would remain in their village the next day to treat any sick among them.

We inquired of our Indian guide whether there would be any place in the village where we could remain for the night. He explained that there was a room in connection with the church, which the priest used when visiting the village, and that there would be no objection on the part of the Indians if we remained there.

While we were unloading the pack horses, we noticed two Indians peering over the fence at the front of the church, evidently wondering concerning the nature of our visit. When they recognized that their Indian judge was with us, they came forward and explained that we could sleep in this room, if we would not occupy the main portion of the church.

This church was quite commodious, but there were no seats whatever. The Indians sat on the dirt floor. The decorations on the walls were very unusual. The Indians had drawn, with charcoal, figures of men and animals in very much the same manner as a four-year-old child would draw a picture of a man,—with a circle to represent the body, a smaller circle to represent the head, and straight lines for the arms and legs. One Indian, with a more artistic mind, had evidently visited the city of Chihuahua, 200 kilometers distant, and had seen a train, and heard stories of how bandits attack and rob trains, for he had drawn on the walls of the church a crude picture of bandits attacking a train.

Indian Character

We spent the entire following day treating the sick, who came from all directions, and they appeared very grateful for the help that our medical missionaries were able to give them. C. E. Moon, the superintendent of the mission; F. L. E. Ulmer, the secretary-treasurer; and Daniel Landeros were all kept busy pulling teeth and treating the sick.

On this trip our horses wandered away twice during the night, and we had considerable difficulty in finding them; but our Indian guide, with his unerring instinct, could trace their tracks where we could not distinguish the least indication. The guide approached two Indians who were playing a game with a ball. They were endeavoring to throw the ball so that it would remain in a hole in the ground about thirty feet distant. In this way the Indians gamble. The Tarahumare Indians usually wear only three articles of clothing—a headband, a shirt, and a loincloth. One of these Indians had lost his shirt and his headband that morning, and had risked his last article of clothing on the outcome of the next stage of the game, when our guide asked if he had seen our horses pass that morning. The Indian was too absorbed in the game to be interested in such an unimportant question, and made no reply. It gave us quite an insight into the character of this interesting tribe.

We asked one Indian to demonstrate his skill with

his bow and arrow, and pointed to a knothole in a door of a building at some distance. He shot the arrow through the hole with unerring precision.

As we were leaving the district, a number of the Indians brought fruits and food for our journey, as a token of their appreciation of the medical help we had endeavored to give them. We learned to love these simplehearted children of nature during the few days we were with them, and determined that we would put forth a strong effort to carry to them the gospel message.

When laws were enacted in Mexico forbidding any religious organization to have any connection, directly or indirectly, with schools, we were greatly handicapped in carrying forward our mission work among the Indians; for our experience in conducting rural schools had demonstrated that this uplift work was one of the most effective agencies in the winning of souls. The work that was being accomplished by the teachers of these schools was really marvelous.

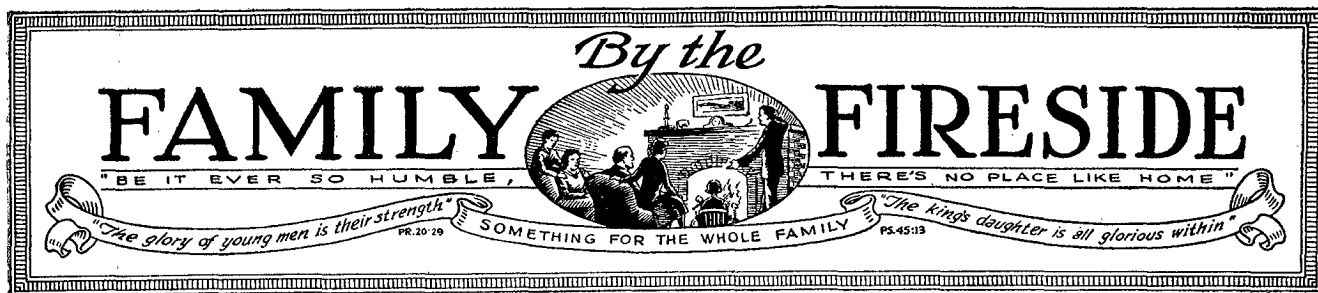
Their equipment consisted of a large suitcase in which they carried the necessary books, a blackboard, and their wearing apparel. Some of these teachers went to districts in the mountains where there were no believers in the message, and their work was necessarily of a pioneering nature; yet they endured privations and hardships because of the love for souls which prompted them to engage in this work.

One young woman about twenty-two years of age started this work in a mountain district in 1931, teaching in her school during the day and holding special classes at night. In a short time she interested many in the truth, organized a baptismal class, and at the end of three months sent for the superintendent of the mission to baptize those who were ready for the ordinance. The superintendent told me that he found the members of this class the best instructed and prepared of any he had examined during the time of his mission work in Mexico. These teachers organized a Sabbath school as soon as possible, and conducted a Bible study service each Sabbath, and in this way they soon formed a nucleus for a company.

I desired very much to visit one of these rural schools, to see how the work was conducted, and had the privilege of accompanying C. E. Moon on a visit to the Otomi Indians, where Carlota Sauza, a young woman twenty-two years of age, was conducting a school. We left Mexico City at seven o'clock in the morning and traveled by bus to Amomolulco, where we had arranged for the Indians to meet us with horses. After traveling for about two hours we arrived at San Nicolas Peralta, a large ranch which was formerly owned by a wealthy Spaniard, but which was taken over by the Mexican government.

While we were eating our lunch at this place, a company of Indian boys from the school arrived, having walked a distance of eight kilometers to meet us. An hour later we arrived at the school, and found that the teacher had lined up the students, forty-two in number, to welcome us. With hats off, they saluted us in true military style, and it was interesting to note how carefully the teacher had graded their heights. At one end of the row was the smallest student and at the other the tallest, and no one was out of place. After the salute of welcome the teacher led the students in some drill exercises. We then proceeded to the schoolroom, where the students demonstrated the progress they had made in reading, geography, arith-

(Continued on page 22)



The Underprivileged Youth

BY MATILDA E. ANDROSS

MICHELANGELO'S "David"! That was one of the masterpieces of art that we were determined to make an earnest effort to see while we were in Italy during the summer of 1937; and this determination had been reinforced by reproductions of it that we had seen. Florence, the home of the original, boasts two fine copies. A large marble copy stands in front of the house of the dukes of Florence, a building now used chiefly for municipal business. Across the street from this statue, to the left, is one of Italy's famous art galleries, while in front and to the right is the historic square where Savonarola was burned at the stake. The other copy of David in Florence, a huge bronze statue, stands on a prominent hilltop, gazing down upon the city and the silent river that wends its way unobtrusively through its historic streets.

But there was not much time to spare between the daily sessions during the general meeting in Florence; so it was not until the day of our departure that we found it possible to visit the Academy of Fine Arts, where this statue is housed. Quite early in the morning, we made our way to the Church of the Holy Cross. There is the tomb of Michelangelo, guarded by three beautiful statues which represent different arts. And now on to the Academy, with stops here and there, for Florence is a city that bristles with historic interest and calls for weeks, not brief days and hours, to see all the sights.

With tickets in hand, we were clicked through the entrance gate of the Academy of Fine Arts. A wide avenuelike hall led to the well-lighted rotunda, where stood the "David" we had been waiting to see. Against the walls of the hall were seven unfinished statues. It was an impressive sight. There they stood in the process of climbing out of their marble prisons, but never fully liberated. Prisoners still—waiting for another master hand to liberate them. But we could not tarry long, for there in the rotunda was the statue that, like a magnet, was drawing us away from all else around us. A masterpiece of masterpieces stood before us! Surely Michelangelo's skillful hands had made that block of marble speak. In silent wonder we gazed at the majestic, kingly figure before us. How expressive the face that beamed down upon us in the properly mellowed noonday sunlight! As we scrutinized the figure, our admiration deepened. Marvel of marvels! Why, it seemed that the very veins in the hand that held the pebbles throbbed with life. But we dared not longer remain riveted to the spot where we stood. Traintime was approaching; so reluctantly we turned away, trying to hang as clear a picture as possible on the walls of memory, and hoping that the camera had proved itself a worthy assistant.

And why were we so anxious to see this particular

masterpiece? Chiefly because of the story that Michelangelo produced his "David" from a piece of marble that had been rejected, thrown away as worthless, and with the idea that there was no possibility of ever making anything worth while out of it. And this story of Michelangelo's famous "David" has often reminded me of young people of whom, it would seem, not much could be expected—young people who, it seemed, could harbor no hope of accomplishing much in the world. For one thing, they were imprisoned by circumstances. They had no opportunity to fit themselves for the Master's service. So it seemed. But time is ever proving that with God there are no impossibilities. Again and again we have seen so-called underprivileged youth go forth and do exploits for "the Son of God and the sons of men."

Youth Press on in Spite of Hardships

In the summer of 1937 we visited more than one country where it seemed that almost every road leading to success was closed to Seventh-day Adventist young people. In one place, for instance, we were told that the government makes Sabbath attendance in public school compulsory. And it lays its hand firmly on the child even before school days. At birth he must be registered and baptized in the state church, or he will not be allowed to graduate, if permitted to enroll in any school. Nor is this grip on the youth readily relinquished, for he must also be married by a recognized clergyman; and such recognition our workers have not been able so far to obtain.

But even in these countries our youth are going forth, doing exploits for the Master. We met thousands of them. Many of them know what it is to be in prison because of their love for Jesus and their desire to make Him known. But undaunted by hardships or discouragements, they press on, studying as they can, ever alert to pass on to others the good news of the kingdom. How it thrilled our hearts to mingle with them!

This type of youth are enriching our denomination in all lands. I am thinking now of some of them down in Inter-America. There was Alta Gracia, who for a time found it impossible to attend our training school. That was a great disappointment to her. But she determined to do her best to win souls for Jesus in the isolated community in Mexico where she lived. In a few months she had sixty-five persons keeping the Sabbath; and she found that in the field of loving service she not only found souls for Jesus, but also gained a preparation for more and better service for the Master. We rejoiced over her success, and we rejoiced again when we learned that the way opened later for this promising young woman to spend a little time in our training school.

Paul and Napoleon, two young men in Santo Domingo, surely belonged to this underprivileged class of youth. The opportunity to obtain a Christian education was denied them. It seemed utterly impossible for them to enter any of our far-removed training schools. What could they do? They longed to become efficient workmen in God's cause. They longed to tell others of the Saviour who had done so much for them.

Finally, the burden for souls became so heavy that they went to the unentered regions out in the mountain districts to tell the simple story of their wonderful Saviour. Soon scores were brought to God through their efforts. They became such successful soul winners, that, as soon as the mission budget would allow, the older brother was given a few dollars each month—about four, I think—in order that he might devote his entire time to gospel work. The other brother farmed a small plot of ground to provide the meager daily necessities, while, like Carey, he made it the business of life to tell the story of the cross.

Of those two boys the mission superintendent said something like this: "In speaking with the boys they seem rather ignorant and not very interesting; but when they get up to explain the Bible, they become eloquent and a real power attends their message—a power that holds hearers and wins souls."

It is still true of Seventh-day Adventist young people that "higher than the highest human thought can reach is God's ideal for His children." And this is His ideal for the young people who can attend our Christian schools to obtain the much-needed training for service; but it is also His ideal for the underprivileged youth who are prisoners of circumstances or are handicapped by physical chains that human hands cannot break. God's calls are enablings. One greater than Michelangelo stands before every young person, offering to take the marble of life and chisel from it a masterpiece that will be a marvel to angels as well as men.

A few years ago a leader in another church noticed one of these masterpieces out in the mission field. God had made a devoted young Adventist a very successful colporteur evangelist. Finally, the leader approached the young man and offered him a fine salary if he would come and work with him. For a time that glittering temptation dangled before the youth's eyes. But God helped him to make the right decision, and this brave young hero of the cross went to his would-be employer and explained:

"I thank you for your kind offer, but I have decided that I cannot accept. You think I am a young man of ability, and that I would be of value to you in your business. But you do not know me. I am only a poor village boy—a servant, a cook. For anything that I seem to be today, the message I profess must receive the credit. It is the message of God, and not I, that is anything. If I were to leave my work as a colporteur, give up the message that I believe, and join you, you would find that you had only an ordinary servant on your hands."

Yes, he who tries in his own strength and wisdom, develops into an ordinary servant; but when life, with all its plans and possibilities, is placed in the skillful hands of the divine Sculptor, He fashions from it a masterpiece designed by Him whose ideal for every young person is "higher than the highest human thought can reach."

And there is another phase: Ten years ago when I

first visited that group of buildings in London known as the Tower of London, something on the wall of a lonely cell impressed me very much, so much that last summer when I again visited London, I searched for those well-remembered scrawls. They were still there, protected by a glass. Again I read the words with much feeling. Here they are:

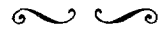
"He that endureth to the ende shall be saved."

"M.10- R. Rudston, 1553."

"Be faithful unto the deth and I will give the a crowne of life."

"T. Fane, 1554."

As I stood there and copied those two wonderful sermons, I thought how little those two heroes of the cross, incarcerated in that lonely cell, realized the far-reaching influence of their messages. Truly, there is no limit to their influence. From their prison pulpit their sermons have been ringing down through the centuries, calling to men of all nations to prepare to meet their God. And somehow, as I stood there, those silent sermons seemed also to say to me: Neither is there any limit to the possibilities or the influence of the most underprivileged youth, if only he will give God full control of his life.



"Is It Mine?"

THE nurse from the hospital and the "Flower Lady" from the Woman's Guild met on the street corner of the little city and stopped for a moment to exchange kindly greetings. As they parted, Mrs. Gilmore said, "Is it true, Nurse Worth, that you girls at the hospital are tired of taking care of the flowers that are sent in for the patients?"

"Well, who told you that, Mrs. Gilmore? Perhaps we have complained a little. You see, we are short on help, and the hospital is full of patients, and we nurses are pretty well driven to get through with all our tasks; but perhaps we should not say a word about it. I am really sorry."

"Never mind, Nurse. We know you girls are very busy all the time, and flowers do take care. Suppose we do this: when you have patients whose friends do not or cannot send in flowers, let me know and I will see that you have them, and in the meanwhile we will not overburden you when it is not necessary."

A few days later, Nurse Worth called up the Flower Lady and told her a little Spanish-American boy had been brought into the hospital from one of the little shacks of the beet workers on one of the big sugar farms, and his people were too poor to even think of flowers. "I notice, though," said the nurse, "that he sees the flowers that are carried to other patients in the general ward. You know, we think the little fellow has no interest in living. One of those undernourished youngsters in a big family in a two-room shack. You know how apathetic some of the children are, and the doctor does not think this boy will get out again, though we really cannot find what is wrong with him."

In another hour the nurse carried a gorgeous bouquet to the little patient, Tony Lopez, and told him a kind lady had sent it to him.

"To me? To me?" he questioned.

"Yes, it is for you," the nurse replied.

"Did you say it is mine?"

"Yes, yes," repeated the nurse, "it is yours."

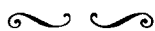
"But do you really mean for my very, very own?" Tony asked the third time with quivering lips.

The patient nurse said once more, "Yes, some kind lady sent it to you for your very own."

"My very own bouquet, and all for me! All of it for me!"

It was the very first thing poor little Tony had ever had for himself and that he did not have to share with at least a half-dozen other needy, hungry youngsters crowding about the little adobe shack. His face brightened up at once and lost its listless expression. The flowers started the little fellow on his way to recovery. He was soon back in school and one of the most responsive of pupils in the little group of "foreigners."

The nurse said again and again, "I will never again complain of taking care of flowers for my patients. Who ever dreamed one gorgeous bouquet would give a heart-hungry little boy a will to live?"—*Zions Herald*.



He Is Personally Concerned

WHILE visiting Dundee, Scotland, an American who had heard much of Robert Murray MacCheyne, was anxious to find some one who could give him some personal reminiscences of the great preacher. For that purpose he went to see an old man.

"Can you tell me some of the texts of MacCheyne's great sermons?" he asked.

"I don't remember them," said the old man, shaking his head.

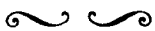
"Then can you tell me some of the striking sentences he uttered or some of his best sayings?"

"I've forgotten them entirely," was the reply.

The American was greatly disappointed. "Well," he said, almost in despair, "don't you remember anything about him at all?"

"Ah," replied the old man, brightening, "that is a different question. One day when I was a laddie playing by the roadside, Robert Murray MacCheyne came along, and laying his hand upon my head, said: 'Jamie, I've been to see your poor sick sister. I'm always glad to see her and help her as I can.' Then he paused, and after looking a bit into my eyes, added: 'And, Jamie, I'm very much concerned about your own soul.' I have forgotten his texts and grand sermons, sir, but I can still feel the tremble of his hand and see the tear in his eye."

And so it is with Jesus; it is His personal concern in our salvation that grips us. The world is full of great mottoes and fine sayings, and there are none better than those that Jesus Himself has given to us. We may forget His words of truth and His noble philosophy of life; we may fail to grasp the breadth, depth, and perfect beauty of His spiritual kingdom; but, having once come in contact with Him and His gospel, we can never escape His interest in our personal salvation. We are ever fascinated by Him whose heart yearns for the return of the prodigal, who left all to find the lone lost sheep, and who died on the cross to prove His love for us. Since Jesus has looked upon us and awakened our hearts to His concern and love, we are not the same; we never can be.—*Author Unknown*.



"It matters not what goal you seek,
Its secret here reposes;
You've got to dig from week to week
To get results or roses."

Things I Wish I Had Known Before I Was Twenty-one

THAT my health after thirty depended in a large degree on what I put into my stomach before I was twenty-one.

How to take care of money.

That a man's habits are mighty hard to change after he is twenty-one.

That a harvest depends upon the seeds sown.

That things worth while require time, patience, and work.

That you cannot get something for nothing.

The value of absolute truthfulness in everything.

The folly of not taking older people's advice.

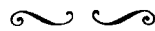
That what my mother wanted me to do was right.

That father wasn't an old fogey after all.

More of the helpful and inspiring message of the Bible.

The greatness of the opportunity and joy of serving a fellow man.

That Jesus Christ wants to be my Saviour and Friend.—*Author Unknown*.



The Common Things

BY ALICE M. MORROW

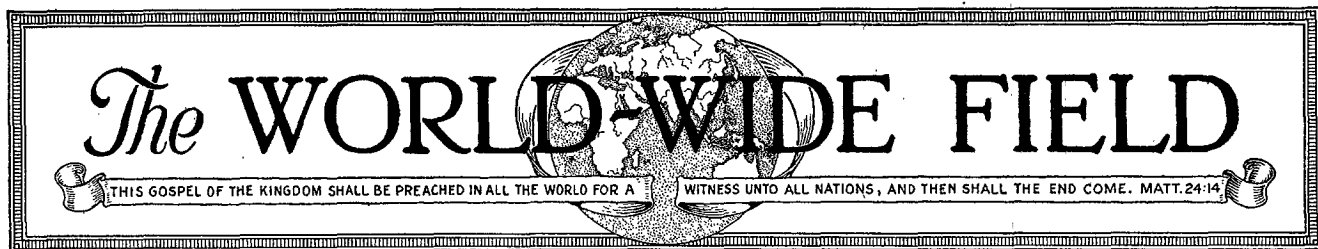
Life gave me just the common things;
A homestead on a hill,
An apple orchard sweet with song
Where I may rove at will;
A vineyard where the clustered fruits
Are globes of ruddy wine,
And bees that fill their fragrant hives,
From flowering shrub and vine.

A sunny yard where children's clothes
Dance on a swaying line;
Beyond low barns a pastureland,
Where feed the sheep and kine;
A row of stately maple trees
That murmur night and noon,
Mingling their muted music with
The brooklet's merry tune.

A road that comes from far away,
Climbs up my hill and down,
Between green hedges hastens on
To reach the noisy town.
And, O, the fields are fresh and fair,
The wandering winds are sweet;
The skies are wide, and daisies star
The soft turf at my feet.

Life gave me just the common things;
A place of humble guise,
Where love and labor, joy and pain,
Have sought to make me wise.
Not riches, fame; not rank or power;
Yet well content am I,
"Among mine own" to dwell secure,
And let the world go by.

—*Presbyterian Advance*.



Missouri Camp Meeting

THE Missouri camp meeting was held this year in the suburbs of Columbia, Missouri. Columbia is a university town, the State university and two other large universities being located there; hence, large numbers of students are always present. E. L. Branson, the former president, had just left Missouri to go to his mission field in Egypt, and so the conference was left without a president at the time of the camp meeting. However, the conference committee had everything well arranged; the tents were nicely aligned, and everything was in preparation for the first meeting on Friday night, with a fair attendance from the churches scattered throughout the conference. A deep spiritual tone was manifest in all the meetings from the very first.

Since this was not a conference year, there was no particular business to be carried on. However, the conference committee did meet a number of times to discuss the need of a conference president. Finally it was voted to invite John W. Turner, of Idaho, to the presidency, and he has since accepted and joined the force of workers there.

C. S. Longacre, of the General Conference, bore a heavy burden for the work and conducted a series of studies every day. O. Montgomery, although not in very good health, was willing to carry a load, and his meetings were much appreciated. T. J. Michael, of India, one of our returned missionaries, gave some mission experiences which were enjoyed by all. J. F. Piper, the president of the union, carried the burden of the conference president's work, and union and local secretaries and field workers assisted in every way they could to make the meeting a success. Many expressed themselves as feeling that this was the best meeting ever held in Missouri, and we did feel that there was a spiritual tone to the meeting which gave evidence of the presence of the Spirit of God.

The Book and Bible House sales amounted to more than \$400. There was given for missions a total of \$692.41.

The work is advancing in Missouri. They are having a very fruitful harvest of souls in the State this year. Although a few were baptized at the time of the camp meeting, most of the candidates were encouraged to return to their homes, that the ordinance might be performed there.

Thus another waymark for the work in Missouri has been passed, and no doubt some have received an inspiration that will prepare them for a part in the kingdom of God as the result of these good meetings. J. F. PIPER.

"Call Upon Me in the Day of Trouble: I Will Deliver Thee"

THE fulfillment of Psalms 50:15 has come to many of our brethren in Czechoslovakia. I wish to relate a few instances.

One of our sisters had a child about a year old. Her husband was a shiftless person, and did little to support his family. Whatever he earned he spent in taverns, often giving his wife so little that she did not have sufficient for the bare necessities of life.

One day this young woman did not have a piece of bread in the house. There was no milk for the little child, and no money with which to buy any. The baby was hungry and was crying. The mother knelt down and earnestly prayed God to help in her distress.

After a while she heard a heavy knock at the door. At first she thought it might be a mischievous boy. As she ran out, however, she was surprised to find a robust-looking farmer standing at her door. "Excuse me," he said, "I have just bought these two cows at the market, and they have not been milked since yesterday. If you will please lend me two pails, I will milk the cows, and leave the milk with you."

She, of course, gladly gave him the two buckets, as all her vessels had been empty for some time. In a little while he returned, bringing her two pails of fine fresh milk—which was the amount needed for her child and her household.

This experience has greatly strengthened the mother's faith, for she has learned that there is a living God who answers prayers.

It was after the World War. The father of the family was drafted into the army, as were so many others, and the mother with her three small children remained alone in their little home. She had a hard time earning sufficient to supply the family with the necessary bread.

In spite of all her efforts, it so happened that one evening the last morsel of food had been used and nothing at all remained. Then the mother and her children united in very earnest prayer to God for help. About midnight they heard some one knocking at the gate of the courtyard, but they were afraid to go out into the dark to answer the call. As the knocking continued, however, the mother ventured out to the door of the house to inquire who was calling at such a late hour of the night.

She was told in reply, "I am a soldier coming from the front lines. I have brought a letter and a package to you from your husband."

When the woman opened the package she found that it contained three loaves of bread and a can of marmalade. Immediately she gathered her children together, and they thanked their heavenly Father who had so quickly answered their petition. The words of the psalmist had really proved true: "Call upon Me in the day of trouble: I will deliver thee."

J. DOUBRAVSKY, President,
Czechoslovakian Union Conference.

A Brother in Need

WE who live in lands of peace and prosperity and privileges can scarcely enter into the feelings of those of our brethren and sisters who live in lands of peril and poverty and persecution.

Picture with me, if you can, the plight of one poor brother, with his family of four children, whom I met as a refugee in a land which I recently visited.

He was baptized in 1918 in — city. There, with seventy-nine other believers, he enjoyed the blessings of freedom of worship until 1924. At that time the government scattered this church to the four winds of the country. In this general scattering, in an effort to destroy Christian faith, this brother was sent to another region, where practically all the work of the country was regimented by the government on a five-day weekly program.

He, therefore, could not get his Sabbaths free, and because of this he had practically no work. Being thus reduced to extreme poverty, and with no prospects of bettering his condition and still being true to God, he decided to flee the country. After searching for a road out and awaiting five years for an opportunity of escape, he finally fled to the country in which I met him. In this new country he found himself in an environment extremely hostile to all Christian faith, but being a good tradesman—a brushmaker—he was able, after about four years, to establish himself, and with his boys, young though they were, he was able to earn a meager living.

But foreigners, and particularly those without citizenship status, are very unwelcome, especially when they begin to earn a livelihood; so by order of the police our brother was given notice to leave the city with his family within three days, or be lodged in prison. Facing this cruel order, and with no money for moving expenses, our brother came to the mission for help and counsel and comfort. It was here in this plight that I met him.

What was the mission superintendent to do? This case, difficult as it was, was not the first of its kind. The superintendent told me that in the years he had been there he had paid from his own funds upward of \$400 in such relief appeals. What could he do to assist this very needy brother?

We found that there was a little money in a certain relief fund raised by the children of a school through making lace. This, with other money scraped together—amounting to about \$40—was given to our brother, that he might move, in compliance with the police order, to a rural settlement where were located others of our people of his nationality, and where we hope he can find a place of settled abode and worship God according to the dictates of his own conscience.

This, dear reader, is only one instance which illustrates how greatly our help is deserved. In many, many cases those who are equally worthy come pleading for our help. It is for just such relief as that mentioned above that the columns of the REVIEW have been opened to receive donations. May God impress our hearts to help those in need.

E. D. DICK.

Boulder-Colorado Sanitarium

THE summer heat of the Midwest lowlands is left behind as we enter the Boulder Sanitarium. The change is so invigorating and wholesome that one senses that he has entered a delightful new environment.

This sanitarium, which was established in 1895, has grown until it is now a major health institution, well equipped for medicine and surgery, and fully approved by the American College of Surgeons. It yearly attracts many patients from all parts of the United States, and in the summer, especially those from the Midwest area. In winter this climate is very desirable, because of the many days of sunshine, the dry air, and the natural protection from storms which is provided by the great Rockies.

Boulder has a population of approximately 16,000. Its altitude is about 5,353 feet. It is the home of the State university, so chosen because of its delightful year-round climate. About 4,000 students register annually. This city is an important gateway to the large glacier area. Pure, soft water is abundant, as this municipality actually owns the Arapahoe Glacier. The sanitarium has its own famous spring water.

The lovely lawn and the shade trees invite utmost relaxation. Views of the mountains are delightful, especially from the well-appointed dining room, where the outlook and the uplook are so pleasant. The grandeur of the sight fairly sinks into one's soul.

Dr. H. A. Green, medical director, has been in continuous service here for the last twenty-eight years, with an unrivaled record. He is known far and wide as a skillful surgeon, and is loved by all. As business manager, R. J. Brown has served faithfully for the last twelve years, carry-

ing heavy responsibilities. He now is manager, also, of the Porter Sanitarium, in Denver.

While here, I was happy to renew old acquaintances and make new friends. Dr. Donald Page is steadily building up a good eye, ear, nose, and throat practice. Dr. Carrie Anderson is specializing in obstetrics and is chief anesthetist. Dr. Robert Nethery is doing excellent work in surgery and in the gastrointestinal field. Dr. S. K. Eastman, the present intern, is making good progress. It is a pleasure to see the new, well-equipped pharmacy, which is efficiently managed by Urban Richey.

If space would permit, a score or more of faithful workers should be mentioned. It is a pleasure to see these consecrated Christian workers standing shoulder to shoulder, undertaking and accomplishing the greatest work given to mankind, and in this institution holding high the banner of truth.

C. W. LYNN.

Selling and Soul Winning in Britain

A SUMMER'S vacation of fifteen weeks invested in a practical experience of colporteur evangelism brings valuable dividends. The students of Newbold College, England, have proved this very definitely during the summer of 1938. Actually it has been the best summer's work in the history of the school. Almost \$15,000 worth of literature was distributed by the fifty-five students who entered the field. This is double the amount sold during the summer of 1937. Another pleasing record is the fact that the highest number of scholarships ever gained in the British Union was obtained this year. More than half the students entering the field earned sufficient cash to qualify them for at least half fees.

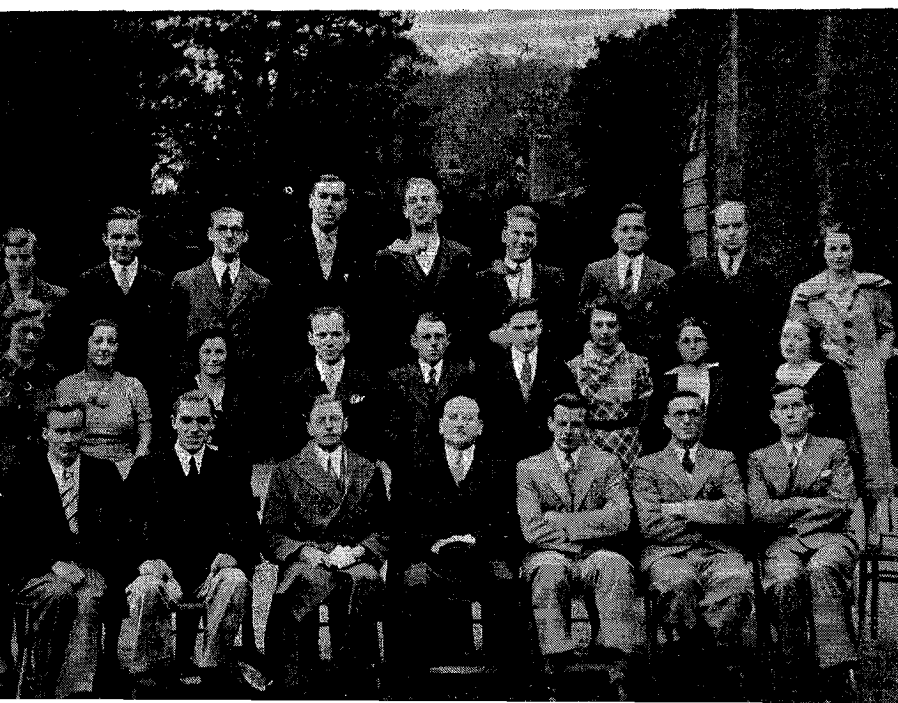
The accompanying picture shows the majority of those who returned to the college claiming scholarship bonuses. Twenty-five students claimed benefits as compared with twelve last year. Most of the students carried the book, "Our Wonderful Bible." Magazines and shilling books also played a large part in the summer's campaign, and thus literally thousands of message-filled books and magazines have been placed in the homes of the people by these faithful students.

That a rich harvest of souls will result we cannot doubt. Already the beginning of the harvest has been seen. Two of the young men entered the island of Jersey, one of the group known as the Channel Islands. It cost them seventy-five dollars each for a selling license before they could begin work, but, unperturbed, they made the investment and proceeded to book orders from the prominent officials connected with the police and licensing department. Their stay in the island was most profitable financially, as both more than earned full scholarships, in addition to meeting their expenses. Moreover, our first Sabbathkeepers in Jersey have been raised up as a result of their visit. Two sisters are now honoring the Lord by keeping the Sabbath and returning to Him the tithe.

A special gift in cash was also made by one of the sisters, which enabled twelve other students to return to Newbold who might otherwise have been unable to do so. Thus these two young men have had the joy of earning their own fees, of being instrumental in helping twelve fellow students, and, above all, of winning the first converts to the message in the Channel Islands. No wonder they are happy!

We thank God for this good summer's work, and ask you to pray that the seed thus sown will bring forth an abundant harvest.

G. D. KING.



1938 Scholarship Winners, Newbold College, England

Officers Powerless to Give the Order to Fire

DURING troublous times in Bolivia, when there had been disorder at home and war on the border, Elder Replogle led a large company of Indian believers from his mission school to a place of baptism on the pampa (plain). He noticed a company of soldiers gathering not far away, but supposed they were out for training. Later, however, he was ordered into the city of La Paz for investigation. The South American Division *Bulletin* tells the story:

"On the way to the capital, his custodian, a civil officer called a subprefecto, remarked to Brother Replogle: 'I do not understand why you were not killed yesterday.' Upon being questioned, he explained the significance of the movement of troops which Brother Replogle had witnessed and innocently misunderstood the previous day. They had been sent there to anticipate any further trouble among the Indians, and with ruthless hand to put it down. The two or three hundred Indians marching across the pampa appeared as thousands to the excited imagination of the soldiery. Immediately bombing planes were requested from the capital, and the encounter with the hostile (!) Indians was awaited. The company was given orders to exterminate the whole company of Indians, but the captain, feeling restrained from giving the order to fire, called upon the sergeant to do so. This noncommissioned officer was equally powerless to pronounce the fatal word. While they were hesitating, or really, while they were being restrained 'supernaturally,' as the subprefecto expressed it, it was seen that what appeared to be an uprising was a baptism of *Evangelistas* (as non-Catholic Christians are called). Upon arriving in La Paz, Evangelist Replogle and his companion, after reporting at police headquarters, were allowed to go. Thus the Lord sent His angel to protect the lives of His servants in these times of war and trouble as He did in times of old."

The Lord Requires the Tithe

ONE of our sisters was very ill. Knowing that her end was near, she longed to be baptized. Unfortunately, no pastor was near to baptize her, and she died without receiving this holy rite. The Lord knew that she was willing to obey, and accepted her faith and obedient spirit for the deed. She died a very happy and blessed death.

A few days before she died, she had a remarkable dream, in which she was impressed as to the need of a complete consecration.

Upon awaking from the dream, she immediately remembered that she had saved in her trunk an amount of tithe. She had held it, hoping that later she would have a larger amount, and could then deliver it to the church treasurer. She took the dream as a warning. At once, she ordered her girl to take out the tithe and give it to the treasurer of the church. A few days afterward she closed her eyes in death, dying with the assurance that Jesus would awaken her in the morning of the resurrection.

HENRY E. BAASCH.

The Tanganyika Mission Field

"THE field is ripe unto harvest," may very properly be said of our present mission prospect. Tanganyika is a country within the heart of Africa. It contains 360,000 square miles. On the east it is bordered by the Indian Ocean, and on the west by the great lakes of Victoria, Tanganyika, and Nyasa. The population is now well above 5,000,000. During the last four years, from three to five hundred souls could have been added annually to our membership. At the present time we have some 4,200 advent believers in the field, of whom 2,400 are baptized church members, while some 1,800 are in our baptismal classes. Up to now, however, only the territory on the eastern shores of Lake Victoria, and a small district in the Pare Mountains in the northeast section of the country, have been reached by the heralds of the third angel's message. We have neither physician nor qualified nurse who could devote his full time to ministering to the alleviation of the suffering of the many sick found throughout the country. We greatly need help for the training of our native workers.

We have the most promising opportunities for our work, but the battle has already started. Heathenism is mustering its full strength to reclaim every foot of territory gained by foreign influence. Western culture, with its manifold allurements, is spread out before the longing eyes of heathenism, and thousands are falling prey to its influences. The minds of youth are full of modernistic ideas. On the other hand, Islam is making great inroads by winning hundreds of thousands to its faith, and other thousands are accepting Catholicism. This competition forces us to speed up our pace. We must apply all our energies, and be ready to make great sacrifices in order to hasten the march of the message in this country.

The coming Thirteenth Sabbath Offering, to be taken Sabbath, December 31, this year, will be shared with the Tanganyika field, and we earnestly solicit the help of all our believers at this time.

A. SPROGIS, *Superintendent,*
Tanganyika Mission.

Another Opportunity for God's Work

Just a few days ago, all Europe was living in a nervous uncertainty, fearful that at any moment a world-wide conflagration might be lighted. While nations were professing peace most ardently on every hand, war plans were being rushed forward on a major scale. A sinister spirit of destruction, seemingly unrestrained, carried the nations irresistibly to the brink of an international disaster.

Then what happened? And why? Stunned and amazed by the rapidity with which events occurred, men and women are still asking themselves these two questions. At the most critical moment, when all seemed lost and war seemed the only course ahead, suddenly—and one might almost say mysteriously—the nations turned back from the edge of the precipice and pledged themselves again to peace and peaceful methods. True, dark war clouds hang low on the horizon, but there is a lull in the tempest, and calm has descended over Europe.

While the worldlings about us are still wondering how and why this sudden change came about, we, the "people of the book," understand perfectly the significance of present events. As Paul said, we "are not in darkness." We cannot fail to see in this unusual, unforeseen outcome, a fulfillment of this statement in the book of Revelation: "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

God has revealed to us how and why peace is still maintained in our world when war seems the only thing that can come upon it. Heaven holds back the winds of strife, and the reason for this, at a time when the end is overdue and Jesus is longing to return for His waiting children, is the fact that the work of God has not yet been completed. In mercy God still stays the pent-up demons of war that His children may be sealed.

But we need to do something more than simply to view with awe and amazement the work of God's restraining hand. We must see in this a challenge for us to be more earnest, more aggressive in our labors. A new intensity should take hold of us in carrying out our task. Had war and devastation broken over the world just now, what would have become of our thin line of overseas mission work? Truly God has been merciful to us in granting a further time of peace in which to develop and strengthen our forces for the day of trouble. Shall we not rise up in thankfulness and do the work committed unto us? In His love for the millions who are still wandering in the wilderness of sin, God has appointed this day of opportunity for His people. Let us take advantage of it fully, and address ourselves anew to the task in the spirit of the Master which is expressed in these words from His lips: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

W. R. BEACH.
Bern, Switzerland.

Pewee Valley, Kentucky

RECENT events emphasize the rapid progress of our work at Pewee Vally Sanitarium and Academy, Pewee Valley, Kentucky. Thirteen years of growth by this institution has this year been crowned with the completion of a fine new academy building and the acquiring of the Kentucky Confederate Soldiers' Home at Pewee Valley near by. Thus God has made it possible to greatly expand the work that has grown up here in recent years.

This work had its humble beginning in 1919, when two student nurses from Madison Sanitarium opened treatment rooms in Louisville. The next year another student, J. T. Wheeler, who has been the general superintendent ever since, joined the group. Through his leadership the work expanded until it outgrew the original quarters, and in 1925 it was decided to locate at its present site.

This year the intermediate school has been advanced to a fully accredited academy with twelve grades and a well-trained faculty. The enrollment is about fifty. This great undertaking was projected for years in advance. The school had been operating in very cramped quarters for some time. However, as a result of the years of planning and hard work, a fine new school building was erected, and was ready for occupancy at the beginning of the present term.

Since the opening of school, negotiations with the State for the purchase of the Confederate Soldiers' Home have been successfully terminated. The property, which originally, in 1901, cost about \$90,000, was secured for less than \$10,000. This beautiful site of about forty-four acres, which was formerly known as the Villa Ridge Inn, was desired for two reasons: the large amount of building material it contained and the water right to a large spring which was much needed. Surely God has seen the possibilities as well as the needs, and has made it possible to carry forward the work beyond all expectations.

The past year has also been a good one on the spiritual side. In sixteen days of work \$500 was raised in Harvest Ingathering, for which much credit is due our sanitarium chaplain. This amount will be materially increased before the campaign ends, although the church was the second in the conference over its goal. The church membership has increased from forty-seven to fifty-eight, eight of the increase by baptism. The Sabbath school has gone up from sixty to one hundred seventeen. Surely the students who began in such a humble way in Louisville in 1919 must marvel at such wonderful progress under the blessings of God!

R. DOYLE KAYLOR.

Who Changed the Sabbath?

SELDOM have we seen from any source a clearer statement as to who is responsible for the change of the Sabbath than the following, which appeared in the *Baltimore Sun*. This quotation has recently been called to my attention, and it seemed to me that others of our speakers might find the statement helpful. In 1919 a move was on among the Protestant churches to enforce the Sunday laws. A certain Father Drumm, the pastor of one of the Catholic churches in the city, preached a strong sermon against Sunday laws in general, which was published in the *Baltimore Sun*, of December 15, 1919. The statements relative to the origin of Sunday are as follows:

"Ask your Protestant friends who gave you the Sunday. Search the Bible; your search will be in vain. There is a Sabbath law, a Saturday law. If they wish to force the Saturday law upon us, there might be some sense to it, but they should pass as Jews, not as Christians; however, since they pass as Christians, let them search the New Testament for a Sunday law. The search is in vain. There is no trace of any laws to keep Sunday.

"There is a divine law, yes. From the beginning of the human race there is a divine law that one day in the week will be devoted to God. But the determination of that day which shall be celebrated in honor of God, and the determination of the manner of keeping holy that day, is ecclesiastical and not divine. There is no divine law which selects Sunday for us, and there is no divine law which tells us how to observe Sunday.

"Why do we celebrate the first day of the week? Because the Church orders us to. Why does it order us to celebrate

Sunday? Because our Saviour rose from the dead on Sunday. And the Eastern Church refused. There was no law at the time [to enforce it]. . . . When Irenaeus was bishop of Lyons, Pope St. Victor ordered the Eastern Church, under ban of excommunication, to celebrate Easter on Sunday. . . .

"Who gave the Baptists the Sunday to celebrate? Who gave the Methodists the Sunday to celebrate? The Catholic Church. Who has a right to dictate to the Baptists and Methodists how they shall celebrate a Sunday which they obediently took from the Catholic Church? . . . What right have the Baptists to dictate to us how we shall observe ecclesiastical laws? No right.

Discusses Blue Laws

"Where is wisdom justified in these laws and in their execution, in the prohibition of baseball, in the prohibition of innocent pleasures and amusements or necessary purchases? Wisdom is not justified in execution of these municipal laws. Wisdom is justified by her children, by those who live the life of Christ in obedience to the Catholic Church."

E. L. CARDEY.

"Take the Other Road"

In pioneering days in Brazil one of our evangelists was holding meetings in a remote settlement, where many were being interested in Bible truth. Bitter opposition arose, and a group of men laid plans to beat up the preacher the next time he came. F. W. Spies reported:

"A secret plan was laid, and some thirty of the enemies of the truth gathered at a small rumshop by the road where the worker was expected to pass. They then encouraged each other by drinking more rum and telling how they would flog the preacher. They even tied the gate through which he must pass, and felt sure they had him in their power.

"The worker, however, was entirely ignorant of this plot, and was planning on taking this, the usual road, as he journeyed on the following day. There was another road, which would take the worker to the same destination, but it was more difficult and less traveled.

"On the morning of his departure, as he was saddling his mule to continue his journey, a conviction seized him, and it seemed almost like an audible voice, saying to him, 'Take the other road.' Though the old and known road would have been far preferable, he obeyed what seemed to him the Lord's guidance, though he could not then understand it, and was soon well on his way.

"Not small was his surprise when, upon a later visit, the worker was informed of the plan of the opposers, and he realized how marvelously the Lord had led him and had frustrated the designs of the would-be persecutors of His servant."

The Money by Post

OUT of the war-stricken regions of Eastern Europe, in the days following the war, came stories of many a struggle of Protestant believers to keep going in the midst of universal distress, and the hostile feeling against Protestants in some sections. One good family had run out of food. Work had seemed unobtainable. The parents and children were actually in extremity of need. The story was told by L. H. Christian, then president of the European Division:

"The father was praying one morning, with his wife and children. They were suffering the pangs of starvation, and they turned to God in prayer as their only hope.

"As the father prayed this morning, he seemed to hear a voice saying, 'If you have faith, you will be saved.'

"He took it as assurance of deliverance, and the family thanked God that He had heard their cry.

"Just a little later the mail carrier came to their door with a letter. The letter was opened, and it was found that only money was enclosed. Whom it was from they knew not, but there was money for their immediate need. It saved them from threatened starvation, and tided them over until they were able to find ways of earning a livelihood again amid the desolation that the war had left in its wake. I know the facts, for I saw the family only a few weeks ago.

"Some time later the father attended a meeting held near his home. He there told of his experience, to the glory of God, and added, 'I should like to meet the one who sent me that money.'

"There was a man present who then stood up and said, 'I sent that letter. I sent it before I became an Adventist believer. One night in a dream an envelope, addressed with name and place, was held before me, and a voice commanded, "Put so much money in this envelope, and send it to that man!" I did not know who the man was,' he continued, 'and I never had heard of the place. But it was so clear and commanding an experience that next morning, when I awoke, I felt I must obey. I addressed an envelope as I had seen it in the dream; I put the money in it, and dropped it into the post. After I had done so, it seemed so unreasonable a thing for me to do that I feared I might really be losing my mind. But it was done, and I could not recall it.'"

Soon afterward the man who sent the money was visited by a colporteur, who sold him a book that led him into the light. Hearing of the meeting to be held, he had come to thank God for the light that the open Bible had brought into his life; and there he heard the story of the man to whom he had sent the money, not knowing what he was doing, save that God called him to do it. It was a happy meeting that those two men had.

W. A. S.

Medical Missionary Ministry in Mexico

(Continued from page 14)

metic, etc. We were surprised to see how readily and promptly problems in multiplication were demonstrated on the blackboard, when we considered the short time the teacher had been working in this district. The government inspector had visited this school, and said that the methods used by our teacher were much in advance of those used in the government schools. Miss Sauza later was asked to teach in the new government school being erected in that district.

Many of these Indians still wear the same style of costume which they wore when Cortes conquered Mexico, and they manifest a nobility of character and a degree of unselfishness which indicate that they will make worthy representatives of the gospel when they understand it fully and learn to love it. They did everything they could to make us comfortable and our visit enjoyable. When our bed was being made up for the night, two of the young men thought we would not have sufficient covering, and took off their *zarapes*, which they were wearing for protection against the cold, and placed them on the bed. They would not let us bear any part of the expense connected with our transportation to and from their district. Their nobility of character gives promise that many in this tribe will accept the gospel message when they have an opportunity to hear it.

The women of this tribe are very shy, and we saw very little of them. Only the men attended the evening service which we held, but they manifested a deep interest as we talked to them of the coming of Christ, the Redeemer of the world. When we asked how many desired to prepare to meet Him, every hand was raised.

We had made arrangements for an automobile to meet us at the foot of the mountain for the return journey, and quite a number of Indians accompanied us that far to bid us good-by.

We shall long remember our visit to the Otomi Indians; and we hope that before very long a large number of believers may be gathered out of this tribe, which for so many centuries has been sitting in darkness. As we stood at the school and looked over the mountains and valleys, we could count at least six towns in the Otomi territory. Our only hope of carrying the message of salvation to this multitude of people is to train the Indians to carry the truth to their own people.

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the Seventh-day Adventist church, Takoma Park, Maryland, at 10 A.M., January 17, 1939, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. WILCOX, President.
L. W. GRAHAM, Secretary.

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| 77 | March 1 | Second Advent |
| 78 | March 15 | Nature of Man |
| 79 | April 1 | State of Man in Death |
| 80 | April 15 | Spiritism |
| 81 | May 1 | Health |
| 82 | May 15 | Law of God |
| 83 | June 1 | The Two Laws and Two Cove- nants |
| 84 | June 15 | The Sabbath |
| 85 | July 1 | Sunday Observance |
| 86 | July 15 | Sanctuary Service |
| 87 | Aug. 1 | Judgment and 2300 Days |
| 88 | Aug. 15 | The Sabbath |
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| 92 | Oct. 15 | The Resurrection |
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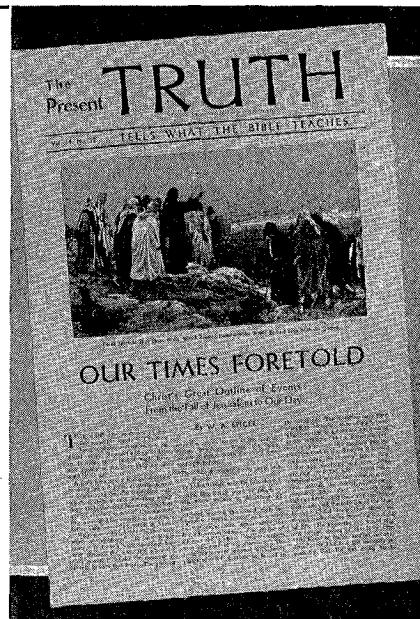
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OF SPECIAL INTEREST

WHEN our leaders in one of the countries in Southern Europe were endeavoring recently to raise money for a school in that country, one poor washerwoman brought to them a gift of 100 pengös—about \$20 U.S. currency—which is a very large donation for one of her class. Some of the workers questioned whether she should be permitted to give this much, and made inquiry of her regarding it. "Sixteen years ago," she said, "I decided that I would lay aside a little money each week as I could, and that when I had 100 pengös, I would give it to the work that seemed most needy at the time. Now comes this call for help to start a school for our young people, and, after sixteen years of saving, I am able to bring this offering to the Lord. This is the happiest moment of my life."

Good News From Tanganyika

DURING the World War our foreign mission work in Tanganyika, or the old German East Africa, was very much broken up. At the close of the war it began slowly to be rebuilt. Now, after these years, God is doing great things in that field. The present leader of the field, A. Sprogis, a native of Latvia, writes as follows:

"This year we have already baptized more than 300, and about 1,000 new people were added in our Bible classes as the result of our efforts. At our camp meeting in the Pare hills I was very glad to see two Masai among my hearers. They came as representatives of their village. . . . In the evening these two men came to my tent and wanted me to tell them again the story of the second coming of Christ. You should have seen their eager eyes and attentive faces as they sat on the ground and listened to my story. Now we have an opportunity to do something among the Masai, and we pray for help."

The Masai spoken of above are a wild, nomadic, and very warlike tribe in East Africa. Hitherto they have been almost inaccessible to missions, but now some of them are finding their way to Christ.

L. H. CHRISTIAN.

Missionary Sailings

MISS HELEN FURBER, of Oregon, sailed on the S.S. "Rex," from New York for Cape Town, October 29. Miss Furber has accepted the call of the Southern African Division for a nurse for the Nokuphila Hospital in Johannesburg.

Mrs. B. Miller, returning to China following furlough, sailed from Vancouver on the S.S. "Empress of Asia," October 29, en route to Shanghai (or Hong Kong), to resume her duties as Bible worker in the China Division field.

Elder and Mrs. N. P. Neilsen sailed on the S.S. "Argentina," from New York to Buenos Aires, November 5. Elder and Mrs. Neilsen are returning following furlough to South America, where Elder Neilsen is president of the division.

Elder and Mrs. L. H. Olson and their two children, Eloise and Wilbur, sailed from New York on the S.S. "Santa Clara," October 15, returning to Colombia, where Brother Olson will again take the directorship of the Pacific Colombia Mission.

Mr. and Mrs. F. G. Reid, of California, sailed October 19 on the S.S. "Queen Mary," from New York for Southampton, en route to the Tanganyika Mission, East Africa, where they have been called for teaching work.

E. D. DICK.

A Fourteenth-Sabbath Offering!

ON December 31, the fourteenth Sabbath of the fourth quarter, the offering overflow will go to the mission fields of the Central European Division, Section II. And what a wonderfully appealing list of needs this offering will supply if every member will offer liberally.

There is Tanganyika, in the equatorial region of Africa, with a great population responsive to the message. There is need of buildings for mission stations and schools, and

of an increased staff of workers. There is Egypt, historically rich, but desperately poor in its knowledge of God, through the teachings of the false prophet. There is the Holy Land, hallowed by its long history of God's dealings with His people, and the mission field of the Saviour in the days of His ministry among men. How great is its need of the gospel of Christ, and how much we need funds to hasten the truth to all who will hear. And there are Persia, Turkey, and Iraq, not to mention Albania and Greece.

God, through Isaiah, has foretold a harvest of souls from many of these lands in these very days. "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros [Upper Egypt], and from Cush [Nubia and Abyssinia], and from Elam [a province of Persia], and from Shinar [southern Babylonia], and from Hamath [in Palestine], and from the islands of the sea." Isa. 11:11. Let every member make a generous holiday gift to the work in these lands, instead of spending lavishly for holiday gifts for those not in need. Five dollars invested in the souls of these millions will return priceless dividends throughout eternity, and even a dollar will go far to carry the light of truth to these darkened lands. Plan NOW for a real gift to the Master on the fourteenth Sabbath, December 31.

J. A. STEVENS.

J. O. WILSON, of our Burma Union Mission, sends us an article for the REVIEW on his work among the Shan people. In a letter he writes:

"One of our workers, Wallace Christensen, received a letter today from his schoolmate, Claude Miller, over in Yunnan, China, across the border from us here in Burma, in which he told of the wonderful progress of the work in Yunnan, and mentioned the fact that they have many Shans over there, too. It gives us great courage to feel that we are thus closing in on these border tribes from both sides, and that one of these days in the near future we may have a happy meeting on the border line to rejoice together over a finished task. May God hasten that great day."

Refugee Relief Fund

November 18, 1938

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|------------------------------|------------|
| Amount previously reported | \$1,461.23 |
| Mr. and Mrs. Lawrence Taylor | 5.00 |
| Mr. and Mrs. Joseph H. Smith | 10.00 |
| Mrs. Herman Hanssen | 3.00 |
| Peter Hafenmayr | 5.00 |
| Ashbury Park No. 1 church | 17.02 |
| Cora A. Rapp | 5.00 |
| Ida L. Nixon | 3.00 |
| Andrew and Dr. Ida Nelson | 10.00 |
| Alfreda Johnson | 7.00 |
| Clara E. Densmore | 1.75 |
| Luke M. Twing | 2.09 |
| Walter C. Twing | 1.00 |
| Mr. and Mrs. Ira Mooney | 2.00 |
| A friend | 5.00 |
| Elizabeth MacHugh | 1.00 |
| Dr. C. Avey Hansen | 25.00 |
| A. E. Hoag | 1.00 |
| A friend | 1.00 |
| Mrs. Margaret Martin | 10.00 |
| David H. Unsell, M.D. | 10.00 |
| W. B. and Elsie Taylor | 10.00 |
| Mrs. H. C. Cope | 1.00 |
| Mrs. W. M. Healey | 5.00 |
| Mrs. Frank Vye | 3.00 |
| Mrs. G. Freeman | 1.00 |
| Glenwood Co. | 5.00 |
| Mr. and Mrs. W. R. Beatty | 10.00 |
| Mrs. N. Hill | 3.00 |
| Mr. and Mrs. Melzar Shepard | 2.00 |
| Mary Teters | 8.50 |
| R. and Della Kasten | 10.00 |
| Mr. and Mrs. J. Dangelo | 5.00 |
| A friend | 5.00 |
| Mr. and Mrs. M. Z. Hanson | 5.00 |
| Mr. and Mrs. Sepchenko | 2.00 |
| W. K. | 6.00 |
| Dr. and Mrs. Claude Steen | 25.00 |
| Morgan C. Williams | 10.00 |
| A. M. Taylor | 5.18 |
| Two Missouri sisters | 4.00 |
| Victor M. Price | 1.00 |
| Mrs. W. E. Webster | 5.00 |
| Mrs. R. A. Rowe | 2.00 |
| Anna Knight | 5.00 |
| Dr. and Mrs. Don H. Duffie | 10.00 |
| Dr. and Mrs. A. J. Harris | 10.00 |
| H. L. Douglass | 10.00 |
| Editor and wife | 37.00 |
| Total to date | \$1,791.77 |