

THE ADVENT SABBATH REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL



Benediction

By MAY COLE KUHN

God speaks His comfort to the earth
At morningtime;
His stillness greatly, gently gives,
Serene, sublime.
"Peace on earth, good will to men,"
Over mountain, field, and fen,
Nature softly breathes again,
At morningtime.

When noontide sheds its warmth and
light,
From sunny sky,
God speaks His love to heaven and
earth,
For He is nigh.
And when bleak storm clouds stern
and wild,
Crash angry threatenings at His child,
He speaks in accents meek and mild,
"Peace, it is I!"

His benediction falls at eve
When dusk comes down;
Blesses the forest lands, and hills,
And grassy down;
And even on the thronging street,
Man may with his Creator meet,
And find communion pure and sweet
Within the town.

CY. LA TOUR

HEART-to-HEART TALKS by the Editor

"The Foundation of God Standeth Sure"

THE foundation of God standeth sure." This has been the comfort and assurance of the child of God in every age of this world's history. Faith has not been based upon man, but upon divine revelation, upon the immutable word, upon the never-failing promises of the great God of heaven. Men may fail, members of the church may fall short of the perfect standard, and even the leaders in the church may demonstrate that the profession of truth with them was mere theory and that they never received the love of it in their hearts to sanctify their lives.

But God's word remains the same. His promises are yea and amen. Their fulfillment may be delayed. It may take years and even centuries for the great purposes of God to be wrought out, but one day is with the Lord as a thousand years, and a thousand years as one day. He "is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

The apostle Paul, as he was nearing the close of his gospel ministry, affirmed this great truth we have stated. Hymenaeus and Philetus, evidently leaders in the church at that time, had apostatized from the gospel message. They claimed that the resurrection had already passed, and by their specious teaching had overthrown the faith of some. But the apostle declared that notwithstanding this "the foundation of God standeth sure."

How forcibly this has been exemplified in every age of the history of the church. We go back to the times of Israel of old. Again and again men in the church raised the standard of revolt. Aaron and Miriam stood up against the leadership of Moses, whom God had especially appointed to his place and prepared for his work. Korah, Dathan, and Abiram, and two hundred fifty princes, chief men of Israel, desired for themselves the priesthood, and charged Moses and Aaron with setting themselves up as leaders and taking glory to themselves. Ten of the twelve spies, leaders in Israel, brought back an unfavorable report regarding the land God had promised to His people.

The Lord, by His own direct interposition, revealed His attitude toward these opposing factions. Miriam was stricken with leprosy, and was healed only through the prayers of the leader whom she had opposed. The fire of God destroyed the two hundred fifty princes, and Korah, Dathan, and Abiram, the leaders in this rebellion, went down

alive into the pit which had opened its mouth to receive them. The ten spies were destroyed by God's judgments. These men were instrumental in leading others to renounce their allegiance to the Lord. Many, swayed by their personal influence, joined them in their rebellion, but in all these experiences the foundation of God stood sure.

God preserved His work. The movement which took His people out of Egypt to the land of Canaan was preserved intact, and it was demonstrated to the church of Israel that God was still leading His people.

In the days of Christ, Peter denied His Lord with cursing and swearing. Judas turned traitor and delivered His Lord over to the murderous mob who sought His apprehension. But the Lord had regard for the cause of Christianity.

In the history of this movement we have seen men and women, some of them leaders in the church, rise up against their former brethren and oppose the work which they once promoted. We have seen leaders fall into sin, demonstrating that the truth they professed had failed to sanctify their lives. But the work of God has gone on unimpeded. For a little time some may have feared for the result, but only because they looked to men for leadership instead of to God. They failed to realize the divine power and vitality possessed by the gospel message and by the movement which was carrying it to the world.

We have come to days of great temptation. The devil has come down in great wrath, knowing "that he hath but a short time." As never before he is engaged in individual conflict with every soul, seeking by specious and devious means to draw every disciple away from Christ. What assurance has the advent believer that he will stand, that he will prove true amidst the eddying currents of evil around him? By what power may he resist the seductive snares of the enemy and come off triumphant? The apostle Paul suggests the remedy. He declares, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

The Lord doth indeed know them that are His. As He looks down upon the nations of men, He does not see them as a mass of individuals, but He sees and takes account of each individual in every place. And God makes note of the one whose heart is perfect toward Him. He knows the struggles of that soul. He knows the temptations, the trials, the discouragements, by which Satan is endeavoring to lead that soul astray. And if this tried and tempted one will reach up his hand to Heaven for help, if his heart will cry out to God for deliverance, God will hear and understand and send the help that is needed.

He rescued Daniel from the lions' den; He delivered Shadrach, Meshach, and Abednego from the burning fiery furnace. He heard the cry of

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Am I Ready?

BY MARGARET W. LOCKE

O LORD, dear Lord, is my garment white?
Is my record clean? Is my heart aright?
O Lord, dear Lord, I must surely know,
For soon—so soon—will the war winds blow;
Soon—so soon in her cold death throes—
Will the old earth reel 'neath her weight of woes.
I must be ready, from sin be free,
I must be sheltered, dear Lord, by Thee.

When the angel of mercy takes her flight,
When falls o'er the earth the dreadful night,
When the horrible plagues take fearful toll
Of millions of wretched and hopeless souls,
I must be ready—be firm—be true,
Must stand at the last with the faithful few.
O Lord, dear Lord, may I realize
How near is my doom—or—how near the prize.

I must be ready when Jesus comes
To gather His purified, waiting ones.
I must be ready—the prize must win,
See the great city and enter therein;
Lord, dear Lord, keep me clean and true,
That I may stand with the faithful few;
Then what a glorious time at last,
When all earth's troublous days are past.

The Peril of Spiritual Indolence

By MEADE MAC GUIRE

THERE is a solemn emphasis on the oft-repeated thought in Scripture that "every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Many church members act as though they thought the bearing of good fruit commendable, but not absolutely essential. But the Saviour said positively, "Every good tree bringeth forth good fruit." And again He said, "He that abideth in Me, and I in him, the same bringeth forth much fruit."

As in teaching other essential truths, the Saviour illustrates this lesson by a striking parable. "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."

Some may say that this teaching about fruit

bearing applies not to works, but to the fruit of the Spirit, the characteristics of a godly life. But how can the two be separated? One who bears not the fruit of the Spirit surely will not be a successful soul winner. And one who bears the fruit of the Spirit will not be barren and unfruitful in soul winning. "Where there is no active labor for others, love wanes and faith grows dim."

If tens of thousands of advent believers were aroused to sense this solemn judgment hour, and the peril of the unsaved; if they cried to God until they were filled with love, and joy, and peace, and a great passion for souls, the world would be stirred, and the honest and sincere would be attracted. The alarming fact is that we do not sense the peril of our lukewarm attitude. There is a widespread opinion that we can change our course whenever we choose, and that God, who patiently waits upon our movements, will be glad to welcome us. But we read in Romans of those who, "when they knew God, . . . glorified Him not as God, neither were thankful. . . . Wherefore, God also gave them up." "For this cause God gave them up." "God gave them over to a reprobate mind." In Revelation three we read, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

Every day we should pray "that the mighty energies of the Holy Spirit, with all their quickening, recuperating, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness."—"Testimonies," Vol. V, p. 267.

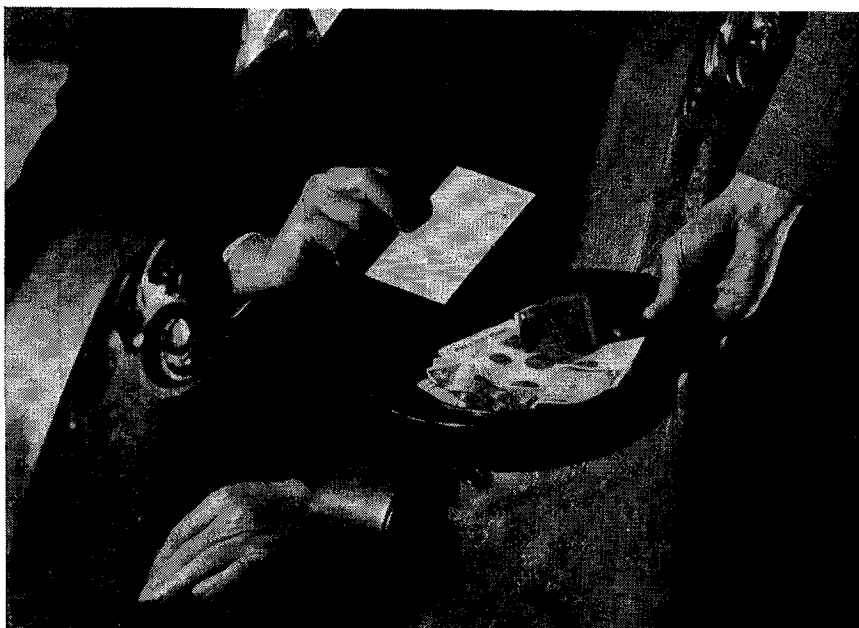
"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

The Spiritual Nature of Tithing

By C. A. EDWARDS

THERE are two natures that are diametrically opposed to each other, namely, the carnal and the spiritual. In their relationship to the principle of tithing, the carnal nature is selfish and covetous and does not fall into line with the program of the Lord on this point, whereas the spiritual nature recognizes God's claims as superseding all other demands. The carnal nature cannot inherit the kingdom of God, but the spiritual will.

As God asked Adam and Eve to give recognition to His ownership of all things by leaving the tree



"Bring Ye All the Tithes Into the Storehouse"

of the knowledge of good and evil alone, so He has placed similar principles before mankind since the beginning of time. He says, in effect:

"Nine tenths of your earnings are yours and six sevenths of your time. It is vitally important that you keep your hands off the tithe—one tenth of your earnings—which is Mine, and that you keep your foot off the Sabbath—one seventh of the time—which is Mine."

There were certain people in the days of Malachi who turned from following the Lord and became robbers. God Himself charged them with robbing Him in tithes and offerings. It is serious enough to deal dishonestly with one's fellow men; but it would seem that to deal dishonestly with God would be much more serious. The seriousness of neglecting to be faithful in tithes and offerings becomes apparent when we consider that in Malachi 3:8 God stamps the negligent as robbers. The term "thief" is frequently used to denote the same individual, and we are told in 1 Corinthians 6:10 that thieves shall not inherit the kingdom of God.

A thief cannot have a clear conscience. His very life is one of dishonesty with his better self. He loses the peace of mind which is the priceless heritage of the upright, and what is more important, the peace of God, "which passeth all understanding." The honest man looks the world in the face, unafraid and courageous, while the dishonest man loses the power in his life that makes for true success.

It is recorded in Genesis 28:22 that Jacob made the following vow: "Of all that Thou shalt give me I will surely give the tenth unto Thee." This not only proves that tithe paying was known and practiced by the early patriarchs, but it also proves that Jacob sensed the great importance of it. In later years, upon his return from Padanaram, a heathen land, in which he could not pay his tithe, Jacob gladly discharged his obligations to his Maker. On this point, we read in "Testimonies," Volume IV, page 466: "Long years intervened before Jacob dared to return to his own country; but when he did, he faithfully discharged

his debt to his Master. He had become a wealthy man, and a very large amount of property passed from his possessions to the treasury of the Lord."

In Malachi 3:7 the Lord invites His professed followers to return unto Him. The following texts make it clear that in ancient times the children of Israel had wandered away on the question of tithe paying, and that they were asked to return to a state of honesty with God on this point. In verse 18 of the same chapter, we read, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Evidently, faithlessness in the payment of tithe leads to an inability to discern between right and

wrong. This is further emphasized in verse 14 of the same chapter. The people whom God called upon to return, had concluded that it was vain to serve the Lord. They had wandered far away from their former position, and regarded material blessings as of greater importance than spiritual.

To summarize a few points on the spiritual nature of tithing:

1. Tithe paying gives recognition to God's ownership of all things, and is an integral part of a program of obedience.

2. Failure to pay tithe marks the professed Christian as a thief, and a thief cannot inherit the kingdom of God.

3. The honest tithepayer becomes unafraid and courageous; he looks the world in the face, and becomes a recipient of God's choicest blessings.

4. To be dishonest in tithe paying is to lose the power that God would show forth in our lives.

5. God answers the prayers of those who line up with His program, an integral part of which is faithfulness in the payment of tithe.

6. The ability to discern between right and wrong follows faithfulness in tithe paying.

Kindness

BY MRS. HARRIETTE B. SCHROEDER

It was just an act of kindness,
As she led the poor old man
Through the heavy traffic denseness,
Past the mammoth, loaded van.

It had taken but a moment,
But such happiness it gave;
She, a helping hand had lent
For, perhaps, a life to save.

Many little acts of kindness
May be done throughout life's day,
To relieve the soul's distress
Of some neighbor by the way.
St. Petersburg, Florida.

Family Seasons of Prayer

By W. E. READ

A REGULAR custom in Israel in ancient days was the offering of morning and evening sacrifice. As the daily sacrifice was offered, the children of Israel from every tribe in all parts of the Promised Land looked toward Jerusalem and entered into fellowship with the Lord. At the temple at Jerusalem the sacrificial lambs were brought, one in the morning and one in the evening. "This is that which thou shalt offer upon the altar; two lambs of the first year day by day continually." Ex. 29:38. These were to be offered "continually morning and evening." 1 Chron. 16:40. The people were encouraged to think of God as the duties of the day began, and then to remember the blessings they had received ere they retired for the night. Their minds were directed to the Giver of all good and perfect gifts, and by prayer and confession they were to maintain their connection with God.

Morning and Evening Offering

The vital exercise in connection with offering the morning and evening sacrifice was the confession of the people of God. Notice the words of the psalmist, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee." Ps. 5:3. "In the morning shall my prayer prevent Thee." Ps. 88:13. The priests were counseled "to stand every morning to thank and praise the Lord, and likewise at even." 1 Chron. 23:30. It was when the evening sacrifice was being offered that an angel from the realms of glory brought the divine message to the prophet Daniel. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21. The sweet singer of Israel, in earnest prayer to God, says, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2.

At the offering of the morning and evening sacrifice the families of Israel came together in their own homes and, as families, earnestly sought the Lord for His blessing and help. Thus did God, in giving counsel to His servant Moses in the days of Israel, encourage His people to join in seasons of family worship.

We have much counsel given to us on this important matter in the Testimonies of the Spirit of God. We might notice the following:

1. Family worship should be conducted morning and evening.

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are passed, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care dur-

ing the day."—"Ministry of Healing," pp. 392, 393.

"In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—"Counsels to Teachers," p. 110.

"Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—"Patriarchs and Prophets," p. 144.

2. Family worship should also be held at the commencement and the close of the Sabbath.

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours, and invite God's presence through the cares of the week of labor."—"Testimonies," Vol. VI, p. 359.

"Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another."—*Id.*, p. 356.

3. As far as possible all the children should be gathered together on these occasions.

"Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God."—*Id.*, Vol. I, pp. 397, 398.

"Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God."—*Id.*, Vol. VI, p. 354.

4. Family worship should be held at fixed times.

"In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!"—"Testimonies," Vol. VII, p. 43.

5. It should be held regularly.

"In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish. . . .

"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew."—*"Patriarchs and Prophets,"* pp. 143, 144.

6. *The exercises at the hour of family worship should be made interesting.*

"At family worship let the children take a part. Let all bring their Bibles, and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. For this, Christ has given a model. The Lord's prayer was not intended to be repeated merely as a

form, but it is an illustration of what our prayers should be,—simple, earnest, and comprehensive. In a simple petition tell the Lord your needs, and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart. In the family, long prayers concerning remote objects are not in place. They make the hour of prayer a weariness, when it should be regarded as a privilege and blessing. Make the season one of interest and joy."—*"Testimonies,"* Vol. VI, pp. 357, 358.

May the Lord help us, as His people, to be faithful and true to Him; and if the family altars have been broken down, may we determine to raise them up again and thus "keep the home fires burning" in earnest devotion and consecration to God.

Our Great Promises

By G. B. STARR

THE living God, the Creator of the universe, is the only One who can, by His divine power, give to all His creatures, "exceeding great and precious promises." He ever lives to keep His word and fulfill these promises. (See 2 Peter 1: 1-4.)

Man becomes a partaker of the divine nature of His heavenly Father by knowing, receiving, and claiming these great promises. God has, in His infinite love and goodness, caused His word, containing these promises, to be published in many languages. Thus, each individual reader of that word may see and hear the promises, as though they were made directly and personally to himself. The reader of the word is the one to whom God is addressing Himself.

So we all may accept the word as the voice of God to us, and personally grasp and claim the promises as our very own.

Then the object of God, in giving the promises, is fulfilled, and men actually became partakers of the divine nature. So God reveals His personal desire to have all His earthborn children become partakers of His own nature.

Thus sons and daughters of the living God are brought forth in all lands and in great numbers. So decidedly do they reveal the divine nature in their transformed lives, that beholders see their altered lives; they see their new manners, their higher ideals, the nobility of character, and the sweetness of temper and love exhibited. Thus God is honored and glorified. Being born of the word of God explains the change.

Jesus, the living word, is the channel through which the transformation has been wrought. "The Revelation of Jesus Christ, which God gave to Him," He imparted to others, for He Himself says, "It is more blessed to give than to receive." So He had it written: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Rev. 1:1; 22:16.

How important it is, then, that we should search and find and commit to memory the great promises

of the word of God, that they may speak to us as we are about our daily tasks. We will find them to be a source of strength.

As we become acquainted with the troubled condition of the peoples and nations of earth today, and discern omens of worse conditions looming large upon the horizon, how comforting to find the promises of God recorded to meet these very conditions:

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

"I also will keep thee," dispels all fear, and the soul rests. And with David, we can add: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

Comforting ourselves with these great promises, we are being prepared to meet the conditions recorded in the ninety-first psalm: "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . For He shall give His angels charge over thee, to keep thee in all thy ways."

Then to the prophet Daniel is the word of deliverance given to each individual, from the "time of trouble, such as never was since there was a nation." It reads:

"There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

How important, then, that all our names be in the book of life. There they are written when we become partakers of the divine nature. There they remain, when all our sins are forever blotted out.

Glendale, California.

EDITORIAL

Guarding Our Speech

WE are living in a world that is tense and apprehensive as it stands poised on the edge of a precipice. Merely a word spoken in an unguarded moment by one in a responsible position may send us plunging to our doom. Never before have so many nations at one time been so nervous and irritable.

Strange as it may seem, though the world is in such a precarious and uncertain situation, never have statesmen and national leaders been so reckless with their speech. There was a time when diplomatic procedure was deliberate and considerate, but today the very air vibrates with the epithets that are bandied about. A defiant, daredevil spirit seems to have taken possession of mankind. It is because of this situation that Prime Minister Chamberlain's policy of appeasement may sound like a strange note in a clamoring world, but it takes a very brave and clear-thinking man to walk softly in a day like this.

Some, there are, who look upon war as a glorious adventure. Furthermore, it takes but little to make war generally popular. Let the people of any nation once feel that their national life is threatened by some outside force, and it will not be long before they are crying for war.

How careful, then, all should be to guard against anything that might fan the flames of antagonism. The speech of the people in general very often determines the attitude of the leaders. A recent poll by the American Institute of Public Opinion revealed the fact "that Americans generally . . . appear more resigned to the United States' involvement in foreign wars than their Congressmen."

"A Little Fire Kindleth"

An article on the editorial page of the *Washington Star* (January 29), by Bishop Freeman, is very pertinent. It states: "The beginnings of strife are largely traceable to an idle and ill-considered word or an ungenerous act. The Greeks laid much store by self-control as a cardinal virtue. In nothing do we offend more than in unregulated and hasty speech."

After quoting the words of James, "how great a matter a little fire kindleth," the writer says: "We have been lacking of late in that quality of speaking that makes for peace and the easing of life's strain. We live and speak in haste. Our judgments are ill-formed and our speaking is done without reflection. . . . The clamoring debates of contending political parties, the angry contentions of opposing labor organizations, the strife in industry, the 'repeal of reticence' in society, the unlimited freedom of speech on many rostrums, all these bear evidence of the power of the tongue to create confusion and disorder in every phase

of our corporate life. It is a condition that calls for sober thought."

This pointed and timely article truthfully declares, "Could there be a moratorium on intemperate speech, many of the ills that today distress the world would be healed. Even the rivalries of contending and ambitious nations would be resolved could we but temper harsh judgments with kindness and a better understanding of traditional and temperamental differences."

Abusing the Privilege of Free Speech

These words should cause many of us to ponder. How are we using the privilege of free speech? Are our words always restrained, and tempered with judgment? or are we imbibing the general spirit of unrestrained criticism of those who have a different way of life than ours? That there is altogether too much loose talk and criticism of other men and nations and their policies, cannot be denied. This is true of every country and all peoples today. But it is far more dangerous now to express one's views of other peoples than ever before, for what may be spoken in the secret chamber may be heralded from the housetops.

We, above all people, must pray for an understanding heart. We must realize that there are two sides to many of the questions with which people are concerned. There are many legitimate grievances which have been festering for years and for which people had hoped to find some settlement. Treaties too often have been regarded as mere scraps of paper by any party who had the power to treat them thus. Many promises have not been kept.

There are those who feel remote from trouble, and consequently exercise little care in their speech. But none should feel that any place in this world is now remote from any trouble that may arise anywhere. America is now only a day's journey from Europe and four days from East Asia by air. It is, in fact, only a fraction of a second's distance by radio and wireless. All the sudden passions of a nation, its ill-thought-out criticisms, and its desperate hates, are transmitted during the very moment of their release, without even an hour for more sober thinking. These are spread out on front pages of the newspapers while the acts are being performed, and as we sit by our radios we hear word descriptions of what is going on at the very instant of its happening.

All Neighbors Together

No, we are not remote, no matter where we live. We are, as it were, neighbors living on the same street, and what the stranger who lives at the end of the block, or the friend who resides

next door, does, most assuredly affects our weal or woe. When any one is in trouble, we all are in trouble. When one rejoices, we may all rejoice. Living in a world like this, how can we be so ready to judge and condemn and speak unadvisedly with the lips?

A lad, in a desperate moment, performs a careless act, and a whole race must suffer for it. One may consider that one's influence may not carry far, and thus feel no responsibility in helping to keep the peace, but in these days of growing prejudice, no one knows what word may be seized upon to bring to none effect the work of God. How careful we should be to guard our speech.

It is not the task of Seventh-day Adventists to criticize any people. We are a world church, and must think in terms of the whole, and not in terms of just one section of the world. We are sympathetic with all peoples as they attempt to solve their problems. Of course there may be things we would wish were different, but even this gives us no right to express ourselves in an intemperate manner concerning any man or nation.

We should pray rather for all people and their leaders. We should learn to love all men, and seek to understand them. We have a message of comfort for men and women everywhere. Let us do nothing that would close the door to their hearts. If we would be zealous to settle the problems which afflict many peoples, let us do it not by discussing those things which we feel to condemn, but, rather, by zealously preaching the everlasting gospel, and thus hasten the day when our Lord shall come and compose this restless sea of life.

Let us remember that the answer to the psalmist's inquiry, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" was, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." And let us by our godly and kindly lives hasten the day pictured by Isaiah in the words: "They helped every one his neighbor; and every one said to his brother, Be of good courage."

F. L.

"The Foundation of God Standeth Sure"

(Continued from page 2)

lonely Hagar when she feared that her child would die in the wilderness. In the days of Elijah, when the prophet thought that he only was left in service, God took account of the seven thousand who had not bowed the knee to Baal. Some of them were in dens and caves hiding away from their persecutors. Some were in the fastnesses of the mountains, but God knew where they were located.

And so, dear reader, He knows you. He knows your trials, your temptations, your struggles against sin. He knows how oftentimes you feel that you stand alone even when thousands are around you, and He longs to come into your life and by His own love fortify your soul and en-

courage your heart and strengthen your hand for every righteous endeavor. "The Lord knoweth them that are His;" and then there comes the exhortation, "Let every one that nameth the name of Christ depart from iniquity."

Declares the psalmist: "But know that the Lord hath set apart him that is godly for Himself: the Lord will hear when I call unto Him."

You cannot cherish sin in your heart and maintain free and unobstructed communion with the Lord. You cannot cherish sin and come into God's presence with assurance, believing that He will hear you, because the sin will rise up between you and Him and like a great cloud shut out the shining of His face of love. If we regard iniquity in our hearts, the Lord will not hear us.

We are living in the solemn hour of God's judgments, and in this day in which we live it is for us to walk humbly before God, to put out of our hearts and lives every sin, and in believing faith seek Him for deliverance of everything that is displeasing in His sight. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

More Precious Than Gold

WHILE I was in Wales recently, attending a conference, I heard W. T. Bartlett, a field secretary of the Northern European Division, tell of a tried and true worker in East Africa. As a youth this man of Africa had come to our mission, and in due time had become a teacher and an evangelist. His father had been chief of the district. The father died. Thereupon the government authority fixed upon our brother—Paul, by name—to succeed his father in the chieftainship.

This was a very serious matter for the young man. He counseled and made it a matter of earnest prayer; for he placed God and His truth and His work first of all. At last he made it a test with the Lord—he would feel that he should accept the call to the leading of his people in tribal affairs if in every one of a series of problems touching the truth and the Sabbath the government would give full assurance of approval of the course he would be bound to take in loyalty to God. Every assurance was given. He has served with efficiency. At the time of the distribution of coronation honors, he received honorable recognition through the district government.

"The British officer," said Pastor Bartlett, "stated to us: 'If your mission had trained only this one man, it would amply justify all your efforts and expenditure in this country.'"

How often we ourselves say that, as we look upon one field or another, and see the change wrought by the gospel in the life of this or that man or woman, who has grown into soul-winning strength. When we see it in these regions of East Africa, from which evidently the ancient merchants of Ophir got much of their gold—from the Mashonaland country, northward—we think of the Lord's assurance by Isaiah the prophet: "I

will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

It costs money to maintain the mission advance that is seeking out souls and training young men and women as soul winners; but all the expenditure we have ever made seems as nothing when we think of souls redeemed to all eternity in the kingdom.

The early Portuguese explorers in the South Pacific named one group of islands the Solomon Islands. It is said that here, at first, they expected

to find the land of gold from which Solomon got his golden treasure. But they got nothing, and they gave nothing of value to that people.

But our missions have gathered treasure of infinite worth out of the Solomons—men and women of changed lives, who are sending out their trained youth to carry the gospel of Christ to yet other islands. And everywhere the message is making men and women more precious than fine gold. Those Portuguese explorers never knew what treasure there was in the Solomons, to be reserved to our time.

W. A. S.

Are Our Schools Worth the Price?—Part II

EVERY institution seems to possess what may be described—for lack of a more exact word—as an atmosphere. There is a certain atmosphere that pervades a church, a court, a club; and there is as assuredly an atmosphere that pervades a school. In the days of the little red schoolhouse this atmosphere was quite harmless, if not indeed beneficial in many ways. But the change to our modern massive and oftentimes almost luxurious school buildings has in itself gone far to create a new atmosphere.

The social life bulks large today in the school until the strict business of acquiring knowledge is often submerged by a round of social functions, such as banquets, dances, rallies, and the like. The great increase in athletics and sports in the schools gives added impetus to this social aspect, or at least to this noneducational feature. An athletic contest is always preceded by some rally and is generally followed by some social function. The result of all this has been the creation of an atmosphere inimical both to study and to spiritual life. How incongruous to think of our children's breathing for a few minutes in the morning the atmosphere of prayer, and then for long hours in the day breathing in the atmosphere of a social life so foreign to the simple, rugged standards that characterize this movement.

A Miracle Rarely Witnessed

It is nothing short of a miracle when a young person thus exposed during his school years, to insidious skepticism and to the social atmosphere here described, is saved to the truth, and we fear that not often is such a miracle witnessed. In fact, such young people are not saved even to the most liberal brand of religion, to say nothing of the rigid standards to which we hold.

There appeared some time ago in the official organ of the Congregationalists a most unusual article, in which a minister of that persuasion penetratingly analyzes the losses that have been sustained by the spread of modernistic—we would call them skeptical—ideas in the world. Part of his analysis deals with the effect upon youth in the school. Read this scathing indictment, and remember that it is not written by an Adventist preacher striving to prove a point for our own school system, but by a modernist in a so-called liberal denomination, who is simply confessing to

the weaknesses of the philosophy which he fain would consider ideal.

He tells of how a friend of his, another liberal minister, sent his son to college, and how he hoped that when the boy completed his education he would be a great service to the church over which the father presided. To continue the narrative:

"The boy went to college, and after four years returned home. In that time he had lost, apparently, his faith; he had quit the church, and abandoned all activity in Christian work. When questioned about the matter by his anxious father, he explained that his teachers had ridiculed religion in the classroom, and demonstrated that it was only a large and persistent superstition, an encumbering holdover from primitive times, no longer believed in by enlightened minds.

"Now consider what happens in a case like this. The church is bereft of a high quality of service just when and where it would greatly count. At a time when this youth is equipped to give a trained intellect and a disciplined will to the service of religion, especially among those of his own age, he drops from the ranks. At a time when he should be in the van of the march, he falls out and sits in the seat of the scorner. Multiply this example by the hundreds and thousands that come from our colleges and universities every June, and you will get some notion of what the liberal movement is costing the church in this particular."

If this is the attitude of a popularly educated youth toward even the most liberalistic kind of religion, we can easily imagine what the attitude would be toward our movement, which is fundamentalist of the fundamentalists.

In the light of all these facts it is not hard to see why a large majority of our young people who take their schooling in outside institutions are ultimately lost to this cause. It is common knowledge that our denomination would be making much faster growth if it could simply hold within its ranks the children growing up in Adventist families. According to the most conservative statistics, our growth in North America, for example, would be more than twice as great. Wherever and whenever comparative figures have been compiled by our educational brethren, the result has been a clear substantiation of the conclusion to which we would logically come from this study; namely, that the great majority of apostasies

among our young people come from the ranks of those educated in outside schools.

What, then, shall we do? There is only one answer, Gather the children into our own schools, where no taint of skepticism or infidelity is found, where no worldly social atmosphere prevails, where every subject is presented in harmony with the Bible view, and where the atmosphere of prayer pervades the classroom.

God's Guiding Hand

If we did not already have a private school system, the situation that now exists in the educational world would demand the creation of one immediately. Surely it is not too much to say that in the existence of our schools as an integral part of this movement we may see one of the clearest evidences of the guiding and directing hand of God. He who sees the end from the beginning foresaw the deplorable state into which education would fall in the very last days of earth's history, and He therefore prepared His remnant people for this time by giving to them church schools.

An eminent Protestant minister is reported to have urged the placing on the church records of the names of all children of Christian people. Doubtless his intent was simply to conserve the spiritual resources of the Protestant churches by having a record of all the members of Christian families. While we, of course, could not follow

such a suggestion, we can nevertheless follow a plan for keeping a record of our children in such a way as will prepare them for church fellowship. We can place them on the roll of our church schools, our academies, and our colleges.

In every one of our churches we should have as our goal: Every child and young person in our own schools. Anything short of this would be too low. This is one of the most constructive steps that any church can take toward saving our children.

And as to the financing of the school, let no one feel that simply because he may have no children, he therefore has no responsibility. While it is true that parents should take the first and chief burden, no church member is exempt, for the school is a *church* school. Sensing the solemn fact that the salvation of our youth is so closely related to the success of our schools, let us realize that it is just as important to support our teachers as it is to support our missionaries, and that the faithful raising of the tuition each month is just as vital as the raising of the mission funds. What will it avail in the last great day to point to heathen who have been won by our foreign mission offerings, if we must hang our heads in shame over the eternal loss of our own children because of our failure to give them the benefit of the church school? Let us not do less for the heathen abroad, but let us do more for our children at home.

F. D. N.

"Fairy Tales" of Evolution

AS W. E. Read, of the Northern European Division, and I were once on a journey into Poland, Elder Read was reading a new book, "This Progress," by Bernard Ackworth of England. Picking it up, I noticed a quotation that seemed worth while copying and passing on. The author (on page 104) quoted from Professor Albert Fleischmann, of the chair of zoology and comparative anatomy in the German university of Erlangen. For thirty years, the book says, the professor sought to substantiate the theory of evolution. But he was brought to say (in a book, "Die Descendenz Theorie"):

"I reject evolution because I deem it obsolete; because the knowledge hard won since 1830 of anatomy, histology, cytology, and embryology, cannot be made to accord with its basic idea. The foundationless, fantastic edifice of the evolution doctrine would long ago have met with its long-deserved fate were it not that the love of fairy tales is so deep rooted in the heart of man."

Our brethren in touch with the discussions of teachers of science are often reporting admissions that destroy the whole theory. But apparently such admissions make not the slightest difference in the overspreading propaganda of unbelief. Unbelief simply refuses to acknowledge man's obligation of love and obedience to the living God of Holy Scripture, the Creator. And the evolution theory, with all its fantastic fairy tales, seems about the

best thing human imagination has devised to put God away. That is why, of course, the special gospel message for these days makes its final appeal to men to recognize the Creator:

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

It is essential that men come to know this Creator who made the earth and man in the beginning. Jesus was the active agent with the Father. "All things were made by Him." John 1:3. Only creative power can create the new heart and the new life in sinful man, with assurance of eternal life in the world to come. It is creation that we need. We must let the living God have His way in our hearts by creative power. And the special message for the judgment hour, now passing in heaven above, begs of men to turn from the unrealities of scientific imaginings and to believe the plain evidence that is given us in Holy Scripture and the life of Jesus Christ.

W. A. S.

I AM not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand by anybody that stands right. Stand with him while he is right, and part with him when he is wrong.—*Abraham Lincoln.*

SIGNIFICANT QUOTATIONS

From the Pen of Ellen G. White

Fires of Persecution Rekindled

"MANY will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of timeserving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the Papacy. Only let the minds of the Christian world be turned away from God; let His law be dishonored and His holy day trampled upon, and they will be ready to take any step where Satan may lead the way."—*Review and Herald*, Jan. 1, 1889.

Romanism in Greater Favor

"Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground, that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed."—*The Great Controversy*, p. 563.

Rome Never Changes

"This [Romanism] is the religion which Protestants are beginning to look upon with so much favor; and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. 'The Bible, the Bible, is the foundation of our faith,' was the cry of Protestants in Luther's time, while the Catholics cried, 'The Fathers, custom, tradition.'"—*Review and Herald*, June 1, 1886.

God's Judgments a Call to Repentance

"The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God's purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger."—*Prophets and Kings*, p. 277.

Following in the Steps of Rome

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in

the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the Papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the Papacy has done before them."—*The Great Controversy*, p. 573.

Thousands Swept Into This Deception

"None are proof against her [Rome's] influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception."—*The Spirit of Prophecy*, Vol. IV, p. 383.

The Deadly Wound Healed

"But in this homage to Papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' Rev. 13:3. The infliction of the deadly wound points to the downfall of the Papacy in 1798. After this, says the prophet, 'His deadly wound was healed; and all the world wondered after the beast.' Paul states plainly that the man of sin will continue until the second advent. 2 Thess. 2:8. To the very close of time he will carry forward his work of deception. And the revelator declares, also referring to the Papacy, 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' Rev. 13:8. In both the Old and the New World, the Papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman church.

"For more than half a century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction."—*The Great Controversy*, p. 579.

Pray for Divine Enlightenment

"There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him, and even these he is trying to overcome. . . . Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness."—*Review and Herald Extra*, Dec. 24, 1889.

"Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the timeserving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's word with humble hearts, He will raise up a standard for us against the lawless element."—*General Conference Bulletin*, 1891, p. 257.

THE BIBLE STUDENT

Spiritual Signs for this Generation

Shipwrecked Churches

MANY religious denominations that thirty years ago were popular and prosperous, today find themselves in most threatening perplexities. Some are in such distress that they almost despair. Their future appears as one fatal series of disasters. In Russia the old Orthodox Church is well-nigh broken. Once it was wealthy and mighty. The state gave the church \$250,000,000 a year to educate and pay its clergy and provide them institutions of learning and idleness. In other lands after the World War the state churches were separated from government support and their ministers were left in poverty. Some of them actually became beggars, homeless and without food. Even the Roman church, mighty as it is growing to be in a few lands, is fighting for its very life in others.

The Crisis Hour

But it is not alone state churches which face downfall. There is in many sections of the earth a determined attack on all kinds of organized religion. On every hand we hear that the "church is a failure"—an expensive failure at that, and one utterly unworthy of support. We see determined mass movements away from the church. However, the worst attacks on the church do not come from without. The most aggressive enemies of the Bible are within the gates. The deadliest dangers are not questions of organization or economics, but of spiritual life. It is a departure from the faith that undermines the power of the church. Pious politics, worldly standards, oppression of the poor, unholy practices of many kinds, ignored or even protected by ecclesiastic authorities, have caused the great uncertainty and weakness in present-day churches.

In fact, there has grown up a pessimism within the churches themselves which may easily spell defeat. It is common today to find articles in church journals, and even in books, setting forth the sad fact that one church after another is facing a crisis so serious that it may mean its dissolution. Thus Dr. Adolf Keller, so well known in Protestant church federations in Europe, writes of the conferences in Oxford and Edinburgh, in his latest book entitled, "Five Minutes to Twelve."

"An old church is dying. The end of a church is a historic Christian experience. Where is the indigenous Christian church of Northern Africa—the church of Augustine and Cyprian? Gone! Where is the ancient church of Asia Minor—the church of Ephesus and Smyrna and Iconium? It has come to an end. Where is the formerly great Nestorian church in China? It died.

"But at the conferences of Oxford and Edinburgh these dead churches of the past were not present in our minds as mere historic recollections. We seemed to have in our nostrils the reek of decay

emanating from so much that has died in the Christian church not only in times past, but in the present."—Page 96.

"A survey of organized Christianity made at Oxford and Edinburgh could easily show us that churches today are not only wiped out by force, but are dying from many diseases. This is a sad sight of spiritual death, a ghastly field strewn with the bones of human ambition, egotism, nationalism, individualism, human idealism, and secularism, which in the very midst of present-day Christianity tries to create 'churches,' but acquires only numerous sociological groups, schisms, and sects, because the Holy Spirit has been the sole 'church builder' since Pentecost."—Page 99.

"It is five minutes to twelve even in the religious situation of the present world. And the future battle will not be one between the Protestant denominations or between Protestantism and Catholicism, but between Christendom and paganism, between Christ and antichrist. And Europe will be the battlefield."—Page 118.

The causes of the present crisis in many large churches are not hard to find. The first is the loss of their early love and zeal. In his conference sermon, Bishop McDowell of the Methodist Church declared:

"John Wesley once said in substance 'that the movement called Methodism would last in power for a century or a century and a half on its original motive or impulse from God. Unless it then received a new vision from God, undertook a new and greater adventure with God, and felt its life filled with new power from God, it would cease to be a primary and resistless force for redemption, and become a conventional body, as others had done, doing many useful and necessary things, but no longer having the sound as of a rushing mighty wind or seeing cloven tongues like fire sitting upon the heads of its servants.'"

Those words sound prophetic now—and how sad is their fulfillment!

Neglecting Foreign Missions

A second cause of the religious crisis of our times is the decreasing love for foreign missions. Says Bishop Leonard:

"The Christian church has lost the interest she once had in the whole question of world redemption."

Just how this spiritual fall has worked out for modern missions is well told by another:

"Everywhere there has been retrenchment and in many cases the dismantling of work established at great cost of toil and sacrifice. . . . In the United States and Canada the gifts for foreign missions fell off from \$48,603,532 in 1923 to \$24,155,291 in 1935—less than half what they were twelve years ago! The churches of the United States and Canada gave \$8,000,000 more in 1923 than all the Protestant churches of the world gave in 1935! It is impossible to overstate the tragedies that this decrease in missionary contributions entailed."—"Christ and the World Today," p. 41.

A church at home without missions abroad is reprobate. It must die. Every church that loses interest in foreign missions is on the downgrade.

As it ceases to give money and missionaries for gospel service overseas it grows weak in spiritual light and power.

A third, and we think a very potent reason for the modern religious declension, at least in Protestant churches, is Modernism—that tragic surrender of old-time faith in the Bible. One careful observer, a religious thinker of note, writes:

"I am conscious of a theological flabbiness that is even now holding our popular Christianity in its grasp, and no help is forthcoming from our centers of intellectual leadership. They are speculating doubtfully at the threshold of a living and positive faith. . . . The churches have lost their vigorous, vigilant and uncompromising obedience to the God and Father of Jesus Christ, and Him alone! To lose this is fatal."—*"Christianity in America,"* pp. 9, 11.

The churches today do not fail because they are idle, for never before was there in religious circles such a bustle of activities—Ladies' Aids, Men's Clubs, Youth Movements, et cetera. Nor do they lose out for lack of order, plans, or objectives. Nearly all churches are staggering under the load of overorganization. Said a bishop recently:

"There are few churches not overburdened, and literally weighted down, with the mechanics of organization. It is the exception where a pastor is not compelled to make the spiritual phase of his ministry subservient to organization."—*"Decisive Days,"* p. 143.

Rejecting Truth

However, the great deciding cause of the apostate condition of many large Protestant bodies and other churches is that, as the Jews of old rejected Christ, so have they rejected God's message for this generation. Instead of turning back to the Bible and heeding anew the word of the Lord, they have sought out remedies of their own. One of these is a stronger agitation for state aid and religious legislation—especially Sunday laws and government funds for religious schools. Another remedy eagerly sought is the present, almost world-wide movement for church federation. One large church conference after another is being convened. True standards and tests for membership, as well as vital, fundamental Bible truths are denied or ignored for the sake of apparent unity. Many godly members deplore these trends, but the love of prestige and power, joined to fear of coming disaster, sweeps all opposition of faithful adherents of the faith aside.

How completely the Protestant ministry has departed from the gospel is made plain by the following paragraph from the farewell sermon of a minister in Portland, who resigned his pastorate to accept a professorship in a theological seminary. He said:

"I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven, primarily. I have not asked you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the dignity of men, in the greatness of the human soul. I have asked you to believe in worthy character, in the worthiness of unselfish purity and manliness. I

have believed that if you accept the teachings of Jesus Christ and become conscious of your own possibilities, you would grow out and for yourselves find God and spiritual realities. Those who can see the infinite reach of themselves can see God, can strengthen themselves, and the spiritual world is open to them. Men are what they are because of a fatal disbelief in their own divinity."—*Modern Religious Liberalism*, p. 11.

In these days of apostasy the compelling need of Christianity is not a worldly, semipolitical league of churches, but a true repentance, a return to God's law and Sabbath, to a living faith, to holiness of life and a new Pentecost. How earnestly Adventists need to seek God for a new and Spirit-filled experience. As Jesus wept over Jerusalem, so are we in love and true humility of soul to pray for those who reject the message of God.

Babylon Is Fallen

The Lord Himself has given the modern, worldly churches the dreadful name—Babylon. In prophecy concerning the latter days the book of Revelation alone states four times that Babylon "is fallen." This is said to mean that Babylon "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. The cause of this terrible spiritual condition is thus given:

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Rev. 18:3.

The term "fallen" signifies, however, not only a moral fall, but also the final doom and downfall of apostate churches. This downfall is thus described:

"A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Verse 21.

As we observe now the almost world-wide revolt of the masses against religio-political domination, we know that the time is near when the kings of earth shall "hate" Babylon "and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17:16.

The coming downfall of apostate Christianity will be the most tragic event of the ages. Compared to this the tragic fate of the Jews for rejecting Christ at His first advent, will be small indeed. But while the world-loving, popular churches make shipwreck of their faith and themselves, the remnant church is to stand firm in the faith, "fitly framed together" in one united brotherhood. Eph. 2:21, 22; 1 Peter 2:17. Every principle of truth, including religious organization, will triumph, and every false idea will fail. In our day of political chaos and moral crisis, gospel order in the form and spirit of gospel freedom is an untold blessing. L. H. CHRISTIAN.

"THE Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life."

IN MISSION LANDS

A Message From Damascus

By CHARLOTTE LESOVSKY

DAMASCUS, the oldest city in the world whose name is mentioned in the Bible, is one of the holy places of the Mohammedans, along with Jerusalem, Mecca, and Medina. Years ago this city reached a high degree of culture and education. Today, its educational standards are very low, especially for the women. There are schools, but only a few for girls.

The wealthy women united in 1930 to raise the standards among the women. They decided to found a school for girls with their own means. Our missionary who attended their meetings and saw the need for training, even for children of the wealthy Mohammedan homes, suggested that they begin with the kindergarten. The president of the Woman's Club, a princess, who had attended a European kindergarten as a child and learned its joys, begged our sister to establish such a school. The ladies came personally to the mission house and, in spite of the old custom which is usually adhered to strictly, raised their veils in front of our mission house.

The kindergarten developed rapidly. The children from the wealthy homes of the city attended, and our sister got in touch with the mothers of the little ones. In this way she had entrance into homes that would otherwise have been closed to us.

Financial reasons in the mission fields necessitated the transfer of this couple. The ladies begged us to give a substitute for this school. They were willing to pay all expenses. Finally we found a young sister who was willing to go alone to the distant post. But when she reached the

harbor in the land of her destination, the government refused her entrance because of political unrest in Damascus. It appeared as if the sacrifice of these Mohammedan women who had paid for the long journey of this sister would be in vain. All means were tried. In influential offices the consul sought permission for her to stay, but apparently in vain.

A young girl, whom our missionary had been able to train during her two years as kindergarten teacher, and who herself comes from an old renowned Mohammedan family, made the suggestion that they go to the daughter of the president of the republic and beg her to let her influence be felt. Before entering the house of the president, this Mohammedan woman said to our missionary, "Let us pray once more, you in your manner and I in mine."

God helped, and what appeared impossible was made possible by His help. For four years our young sister has been at this lonely post in a strange city. We thank God, who gives us young people who have courage and faith to stay even where they are alone, without the strengthening influence of a church, for temptations of all kinds come to them. Besides our sister, the sister of our only church member in Damascus works in this kindergarten.

We hope that in time means will be available, so we shall be able to start full work in this oldest of cities of the world, the home of Eliezer, the servant of Abraham. We beg for the support and prayers of our brethren and sisters.

The People of Assam

By A. E. NELSON

THE people of Assam—the Khasi people—are not Indians in the strict sense of the term.

They are a short people with round faces, the Mongolian type, and a more kindly and responsive people I have never seen in all my travels. There are thousands of these people who are ready to listen to the truth of God, and Brother Ashlock, the mission field superintendent, has been very successful in bringing to them the gospel message. I visited Assam, and spoke to an enthusiastic company of people. Our brethren and sisters in Assam love this truth. When the Assamese accept the third angel's message, they become strong, sturdy Christians, men and women who would die rather than give up their new-found hope.

At the close of the evangelistic service, one man

was handed a free tract. "Is this the word of God?" he asked.

"Yes," the evangelist replied. "This is free."

He took out his purse and said, "I must pay you for it."

"No, it is free."

"Oh, I cannot accept it as free. I must pay for it. If that is the word of God, it is worth something." That is not the usual disposition among Orientals, but among the Khasi people the word of God is revered.

One man who came to the mission walked sixteen miles. When he reached Brother Ashlock's home, he walked up and down outside, but would not go inside. Finally Brother Ashlock saw him, and asked him what he wanted. Very timidly he took out from his pocket a tract, worn and soiled.

He said, "Do you know this tract?" It was on the Sabbath.

"Yes," Brother Ashlock said, "I know that tract."

He said, "Down at the bottom of this tract is advertised a book called, 'The Change of the Sabbath.' Do you have that book?"

Brother Ashlock said, "Yes, we have it."

"O, I am so glad," he said. "I found this tract, and I have been passing it from hand to hand among the people of my village. They have read it and reread it around the fire at night. We would discuss it. We would talk about it sentence after sentence. Now we find that there is another book on the Sabbath. We believe that the seventh day is the Sabbath, and we should like to learn more about it."

Brother Ashlock gave him the book. Back he walked to his village, sixteen miles over the hills. An effort was held there, and a large number of people accepted the truth.

A young woman eighteen years of age, with her mother, attended our evangelistic services. They were both very much interested until the mother became bitter against the truth. But the daughter believed it was the truth, and remained faithful. The mother tried in every way she could to make

her daughter give up her faith. She would even beat her. One day when she was sitting at the table, the mother took a stick of wood and struck her. The girl fell to the floor. She was kicked in the face and head, to make her feel the contempt the mother had for the truth. But the child only smiled at her mother, and endeavored to treat her most kindly.

The mother would lock her out of the house at night, and the girl would have to go to the home of friends to stay. But do you think that deterred her from her purpose? No, dear friends, for the time came when she was to be baptized. The brethren said, "Are you going to be baptized?" And she said, "Yes."

That day she went down to the river. She was baptized, and six hundred or more people watched her as she went into the water. Those six hundred were not Seventh-day Adventists, because we do not have that number. But they were people who recognized in that girl a strength of character that is most unusual. That is the kind of people the Khasi people are. They embrace this truth. They love it. Nothing can stop them. Brethren and sisters, we shall hear more about Assam in the future. It is one of the most promising mission fields we have.

French Indo-China School

By ROLAND H. HOWLETT

I WANT to write just a short note in regard to our French Indo-China Training School. Ever since the beginning of our work in this great heathen land, the need of a training school to send forth native workers has been a poignant one. After nearly nine years of waiting, that need has been realized. On October 3 school began. We do not have a large constituency from which to draw, but it was decided that we would begin with the very foundation, our present workers. Realizing the difficulties of bringing all the working force in at one time, thus leaving the churches without leadership for a period of four months, only three workers, with their families, and one mission helper were on the charter list of membership of the school. But they are earnest students, anxious to learn and to know how to labor more acceptably to save others.

We voted to locate our school in some suburb of Saigon, in a section where the population was predominantly native. For nearly two weeks we drove back and forth through the various streets and alleys. Finally we noticed a sign in French, which said, "House for Sale." But we could not find the proprietor or any one who knew who owned the land. It was a large lot, with a comparatively new house, which was really ideal for our purpose. We finally located the proprietor, but he did not wish to rent, only to sell. His place had been for rent for several years, but no one would rent it. Why? Because it was supposed to be a haunted house. Every one who lived there either died or became terribly ill, and the phantoms always played around the place. Finally, he

decided to rent to us for the low price of \$40 a month local currency, which is about \$11 U.S. That same property, if it had not been held in awe by the superstitious Annamese, would have rented for \$60 to \$80. So we are thankful that the Lord has worked out His plans, and we praise Him for His guidance in the opening up of this work.

We have pupils from Tonkin, the northernmost province of Indo-China; from Tourane, in the province of Annam; from Cochin China here in the south; and from Cambodia. But even though there are slight variations in their speech, still all are eager to learn and to apply in actual practice the things they have learned in the classroom. At present our curriculum is made up of: Bible doctrines, pastoral training, church organization, physiology and hydrotherapy, music, and French.

We ask an interest in the prayers of all of our people for this work so recently begun. We feel sure that the Lord has led us in the past, and we know He will lead us in the future if we will only trust in Him. We pray that this school may be a shining light, lighting the way to salvation for those long lost in heathenism and superstition.

THERE are ways in which even silent people can belong to God and be a blessing in the world. A star doesn't talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller.

BY THE FAMILY FIRESIDE

The Right Footing

By C. RAY KINNEY

FAR up among the towering peaks and glaciers of the Rocky Mountains on the border line between Alberta and British Columbia, near the point where the Canadian Pacific Railway crosses the highest range, there is a pure, foaming little torrent, fed by melting snows, which leaps down the mountainside. It flows over a rounded ledge, and the waters separate, one part of the stream flowing west and the other part east, one emptying into the Pacific Ocean and the other into Hudson Bay—terminals thousands of miles apart. Over the point of division are the words, "The Great Divide," formed in rustic lettering.

A little stream, pure and fresh as the air of heaven, and clear as the blue sky, starts out upon its long journey. It talks and sings and prattles like a child, unconscious of its mission or destiny. Suddenly, without warning, it approaches the Great Divide, and its waters separate.

What a picture this affords of life's journey! We start out with the innocence, the purity, the sweetness of childhood. We prattle and sing and dance our way along the sunny paths of youth, unconscious of the rapidly approaching hour when we shall come to "the great divide." At an unexpected moment, we stand at the parting of the ways. In an unguarded moment we find ourselves facing a great decision. We come suddenly to the great divide—that all-important, unlooked-for spot where the turning of a hand, the decision of a moment, may change the whole course of our life, and decide the destiny of our soul.

There are two ways for youth—two destinies. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. "Now therefore thus saith the Lord of hosts: Consider your ways." Haggai 1:5.

THINK IT OVER

By RUTH NERLUND

"I complained I had no shoes until I met a man who had no feet."

This is a statement that hangs on the wall of a filling station in southern Illinois. Let's read it over again. "I complained I had no shoes until I met a man who had no feet." Just how does this make you feel? Does it remind you of any complaints you have made? Have you ever murmured and grumbled because you didn't have a new dress like Jane's, or as the above suggests, a new pair of shoes? Just think it over. And as you meditate on this for a few moments, think how much better it would be if your complaints were changed to gratitudes.

Not long ago I read a fable entitled "A Good Day." It seems to fit in so well with our lesson of not complaining that I am going to repeat it here.

"Once there was a Good Day. It was a Perfectly Good Day; warm, but not too warm; bright and snappy and glorious. It took a walk to receive men's praises and bask in their gratitude, and this is what it overheard: Casper Rinehard: 'Dear me! we need rain.' Mary Jones: 'How monotonous this weather is!' Samuel Sprague: 'Getting horribly dusty.' Morton Grant: 'It's so windy today I can't burn my leaves.' Granny Simons: 'Horrid cold! I wish the sun would come out real hot and cure my rheumatism.' Ned Greeley: 'Heigh-ho! the weather today gives me spring fever.' Then the Good Day went back home, discouraged. 'What's the use,' it said, 'of being a Perfectly Good Day, if this is all I get for it?' So the next day it rained." A trite illustration, but we can learn a lesson therefrom.

Oh, it is so easy to complain—about little things, yes, even the weather. But after this when you are tempted to grumble, think of this statement—

"I complained I had no shoes until I met a man who had no feet."

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way, and a low,
And every man decideth
The way his soul shall go."

Youth is the time to decide for Christ. "Remember now thy Creator in the days of thy youth." Eccl. 12:1. Youth is the most favorable time to serve Christ. Youth is the time when love dawns in the life. Many live to be spiritual bachelors and spinsters because they did not espouse Christ in that more susceptible period. Would you offer a friend a fading, drooping bouquet? But many are offering God the fading, drooping years of a wasted, misspent life. The time to decide for Christ is early in life. It is better to give Christ the dregs of life than none of it at all, but Christ certainly deserves our lives in all their freshness, beauty, and power.

When the great Wendell Phillips was a boy, he heard a sermon on these four words—"I Belong to God." He knew he belonged to his father and mother, and to a certain town, and country, and church, but he had never realized until then that he belonged *first of all to God*. He went home, and shutting himself up in his own room, he said, "O God, if I belong to Thee, Thou shalt have me."

It was the custom of Roman youth, when he arrived at the age of maturity, to enter a room where, in the presence of the nation's heroes and

gods, he would lay aside the garments of boyhood and put on the manly togs. There he would vow to be true to the traditions and customs of his people and nation, and to maintain his virtue. How much more should the youth of today enter into the presence of God, and laying aside the earthly vestments of sin, *vow to be true to the King of kings!*

There are only two ways of choice in our relation to God. We are either Christians or we are not. There is no middle ground. There are only two ways, and there is only one right way. Take it! Decide! Many young people are drifting, aimlessly, hopelessly, going nowhere and getting nowhere. What a tragedy! And why? All because of a lack of decision. Indecision is flat

failure! God demands a decision. He will know nothing of neutrality. You must declare yourself hot or cold, friend or foe. You must decide. "How long halt ye between two opinions?" 1 Kings 18:21. "Choose you this day whom ye will serve." Joshua 24:15.

There comes a time in each of our lives when we find ourselves facing a great decision. We all come to the parting of the ways. There is a turning point in every life. We all come to the great divide.

There are only two ways—the broad way and the narrow. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. God's ways are ways of pleasantness and paths of peace.

Thrift in the Home

By CAROLINE EELLS-KEELER

THRIFT is not saving every bit of string or every paper bag that comes into the home. It is not saving every bottle or jar. This amounts to almost an obsession with some people, until their homes look like junk yards. Now a bit of string, or a paper bag, is often needed, but let us not save them until the pile mounts to the ceiling. A neat wall pocket with a section for a ball of string and another for a few carefully folded paper bags of different sizes will suffice.

If the housewife bottles fruit or tomato juice, she may save certain bottles, but the thrifty homemaker has an orderly basement or attic in which she keeps together jars and bottles of different sizes for different purposes. After using canned fruit or vegetables and washing the jar, be sure to put the right cap with the jar. And remember that it is not thrift, when canning, to use old jar rubbers.

The thrifty housewife will know how to make use of leftover foods. She will experiment with new ways of using leftovers. The much-maligned roast is not as bad as the jesters would make it, though perhaps sometimes too much imagination is mixed with the roast. There are vegetable hashes, and soups, and stuffings for vegetables, that can be prepared from leftover vegetables, bread, egg, etc. But do let us devise other means of using stale bread than the making of bread pudding. Zwieback is really tasty and is an excellent way of using old bread.

The best cleaning cloths are obtained from old underwear. Old bath towels make good dishcloths. It is not thrifty to use the same old dishcloth until it wears out. It is—well, just insanitary. The knees of children's stockings are always wearing out, and mothers with

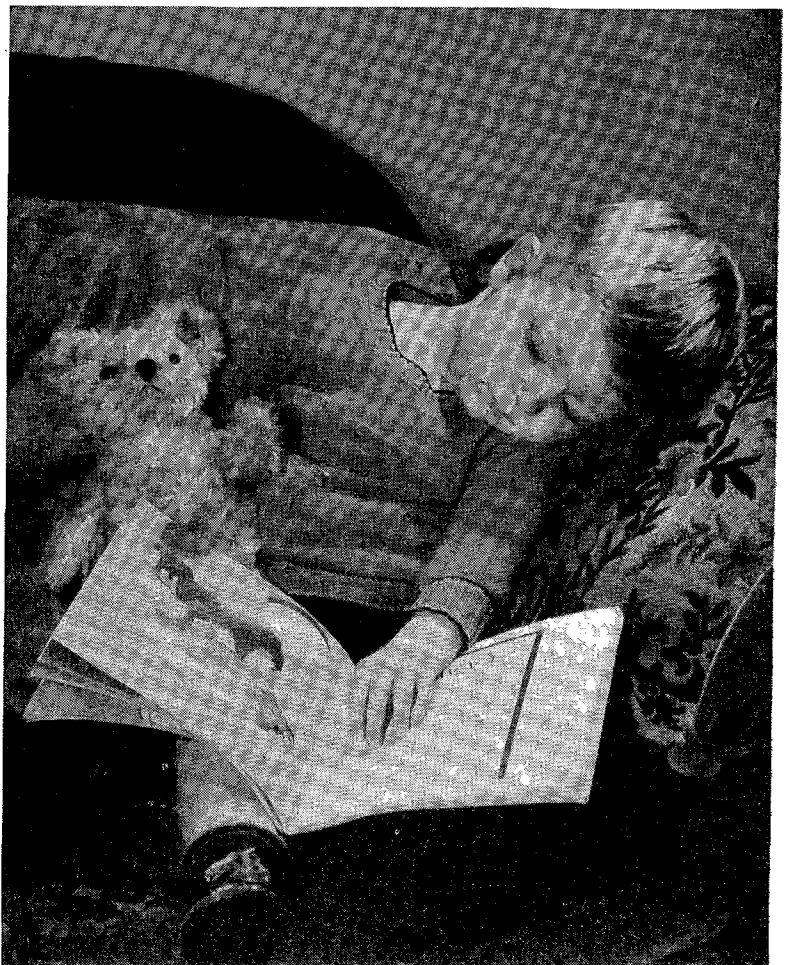
children in school will find the legs of children's worn-out hose useful in mending the newer ones.

Buy a soap shaker and use those bits of leftover soap to make a good suds in your dishpan.

It is thrifty to use plenty of water when washing clothes, or dishes.

It is thrifty to buy good shoes and keep them polished and repaired.

One can make washable, wearable, and good-looking rugs out of old silk stockings or dresses.



J. C. ALLEN

Flour sacks, when bleached, make soft, porous dish towels.

A picture frame from the ten-cent store will frame some treasured picture for you. A little vision and imagination and a few scraps of prints or unbleached muslin will make pretty tablecloths, curtains, scarfs, sofa pillows.

Do not throw away your husband's shirts just because the collar is getting worn. Take the collar off and use the other side that is whole.

Keep your furniture in repair. It is thrifty to use a little paint.

It is thrifty to surround oneself and one's family with beauty, which can be had for so little. It is wise to use our pretty wedding presents, and not keep them stowed away to be looked at now and then. It is always thrifty to save, and we save our homes and our self-respect and the joy and devotion of our children when we have beauty about us. If we do not have money to buy paint for the house, we can buy some seeds and plant a morning-glory vine.

It is thrifty to have a garden, and to can our surplus fruit or vegetables. Gardening will save more than grocery bills. It may save our poise or our patience.

There are many ways of saving in a home, and there are many things we should throw away. No home should be a junk shop. But there is one thing we must all seek to save, the souls of our children and of ourselves, and of our neighbors. Be thrifty in everything else, but do not spare your love. Be generous in giving love to your family, and do not count the cost of precious things.

Sabbath-day JOURNEYS With Uncle Ray

By RAYMOND MONTGOMERY

The Hermit and Fiddler Crabs

ONE lonely crab, known as the hermit crab, believes in being prepared for danger day or night; and that two shells are better than one. To have the second shell the hermit crab finds the cast-off shell of some sea snail or conch, crawls under it, and right away is at home, and wherever it goes, it drags the shell with it, its long feelers waving in the water. While it rests at home, the two large pincers form a door to the shell, which keep out any and all intruders. While it wanders about in search of food, the back legs do the real work of carrying the extra shell.

When the time comes that the crab has outgrown the adopted shell, a search begins for a larger one, and having decided upon one, the crab looks warily about for enemies who might pounce upon it the minute it left the protection of the old shell for the new one; then quickly moving out from under the old roof, it hurries into the new shell, never quitting its safety until it, too, becomes too small for comfort.

The little fiddler crab is interesting to watch.

Fiddler crabs are very one-sided creatures, for one claw or pincer is very much enlarged. They are also very ill-tempered and quarrelsome. This leads to much fighting among these beach-loving crabs. They often lock claws and tug and strain like wrestling boys or butting sheep until one crab looses its foothold and goes flying over the other's back, so powerful are the muscles in their legs and claws. Many times one or the other wrestler has a claw snapped off, but this is of no serious consequence to a crab, for he soon grows another.

Instead of using old shells for protection, as the hermit crabs do, or glueing seaweeds to their back, as do the spider crabs, the fiddlers dig tubes in seashore clay not far from the water, and when danger approaches, they hasten into these subways for safety. Soon they return to the mouth of the tube to see whether the coast is clear, waving the one large claw in the air like a fiddler or violinist plying his bow on an imaginary violin. It is from this action that they are called fiddler crabs.

In the Gulf Stream of His Love

BY HARRIETTE B. SCHROEDER

TRAV'LING on the stream of time,
With our Compass and our Guide—
Toward the land where song bells chime,
Where our Saviour doth abide,
As we near our journey's end,
Hear the call come from above,
"Cheer your hearts," the message send,
"In the gulf stream of His love."

If warm and sunny is the day,
Or if storm clouds hover near,
Let Him guide you all the way,
Trust the Compass, never fear.
If the day grows dark and chill,
Mists, like phantoms, hang above,
List the message—"Guiding still
In the gulf stream of His love."

Time is passing, and erelong
We shall see the harbor light;
Hear the blessed angels' song,
Leave the darkness and the night.
Then to others we shall say,
As we reach our home above,
"Christ has guided all the way
In the gulf stream of His love."



RELIGIOUS LIBERTY

Religious Persecution Revived in Arkansas

RELIGIOUS persecution is again raising its venomous head in Arkansas. Lee Huffman, a deacon in the Little Rock Seventh-day Adventist church, who is engaged in business as a barber, was arrested last November for barbering on Sunday. Brother Huffman had been operating his shop unmolested for the last seven years, but all at once he becomes a criminal.

Between the years 1885 and 1887 Adventists suffered severe persecution in the State of Arkansas. In 1885, an exemption for those who observed another day than Sunday as holy time, was repealed. At that time there were some who conducted stores and saloons and dramshops seven days of the week, and yet sought the protection of the exemption clause to escape the penalties of the Sunday laws. They would hire others to operate their places of business on Saturdays, while they themselves rested, in order to keep their business going seven days each week.

This playing loose and fast with the exemption caused the legislature to repeal the exemption to the Sunday law in 1885. The repeal of this exemption brought great hardships upon the Seventh-day Adventists and Seventh Day Baptists who were arrested for working on their farms and at other occupations on Sunday. Many were arrested, fined, and thrown into prison. But two years later, in 1887, Senator Robert Crockett, grandson of David Crockett, one of the famous pioneers of the Southwest, introduced a bill to restore the exemption for those who conscientiously observed and actually refrained from business on another day than Sunday, and the exemption was reenacted by almost unanimous vote.

At that time there were six Seventh-day Adventists languishing in prison, awaiting trial. Many had suffered imprisonment during the preceding two years and had paid heavy fines. These religious persecutions of Seventh-day Adventists and Seventh Day Baptists in Arkansas at that time gave the State a very unfavorable notoriety throughout the entire country. Some large metropolitan newspapers warned those who were traveling westward to shun the State of Arkansas on account of these religious persecutions.

An Industrious, God-Fearing People

After more than a score of Seventh-day Adventists had been thrown into prison and fined heavily for doing ordinary work on their farms and dwelling places, whereas others who did all kinds of business on Sunday were unmolested, the newspapers of the country outside the State took up the matter and came to the defense of Seventh-day Adventists and Seventh Day Baptists. The *St. Louis Globe-Democrat* of November 30, 1885, in defending the character of the Seventh-day Adventists and Baptists, said:

"They have been from the first apparently an industrious and God-fearing people, the chief difference between them and other Christian bodies being that they observe the seventh day as the Sabbath, according to the commandment. But it seems that sectionalism cannot lay down its arms even when the sacred precincts of religion are entered; so among the first things performed by the legislature at its session last winter, less than a year after these people had come into the State, was the repeal of the clause which gave them the liberty to keep the day of their choice. . . . It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested over the whole State. It savors just a trifle of the religious persecution which characterized the Dark Ages."

The same thing is true at the present time. While Brother Huffman, a Seventh-day Adventist barber,

operates his barbershop under the same roof and within the walls of the same building as the Rialto Theater, the theater, which is open on Sundays, is not molested, neither are the grocery stores or the cigar stores, nor the garages and filling stations, nor newsstands, fruit stands, or drugstores which sell liquor on Sundays, nor are Sunday sports, entertainments, and baseball interfered with by the police authorities, all of which are prohibited by the Sunday laws of Arkansas.

Arkansas Statute

Yet in spite of all this, Mr. Huffman was arrested for violating the Sunday laws of Arkansas, when there was an exemption clause in the law enacted for his protection, which is now on the statute books of Arkansas, and reads as follows:

"No person who from religious beliefs keeps any other day than the first day of the week as the Sabbath shall be required to observe the first day of the week, usually called the Christian Sabbath, and shall not be liable to the penalties enacted against Sabbath-breaking; Provided, no store or saloon shall be kept open or business carried on there on the Christian Sabbath; and provided, further, no person so observing any other day shall disturb any religious congregation by his avocation or employments."

When Senator Crockett introduced this exemption clause into the Arkansas Legislature in 1887, he declared that under the existing Sunday law "such ill deeds and foul oppressions have been perpetrated upon an inoffensive class of free American citizens in Arkansas, for conscience' sake, as should mantle the cheek of every lover of his State and country with indignant shame."

Speech of Senator Crockett

He told of a young couple who came to Arkansas from Ohio. "They purchased a little farm, and soon, by tireless industry and frugal thrift, made their home blossom like a rose in the wilderness. After a while a fair young babe came to them to brighten the sunshine and sweeten the bird songs. They were happy in each other's affections and their love for the little one. . . . In their humble, trusting way they worshiped God and loved their fellow men."

Then the exemption clause in the Sunday law was repealed, and persecution lifted its ugly, venomous head. The young man was observed by an envious, jealous neighbor, quietly working, as he believed God had commanded him, on Sunday. He was indicted by the grand jury, tried and convicted, and thrown into jail because his conscience would not let him pay the fine. Week after week dragged its slow length along while he languished in prison. Day after day his young wife waited for his home-coming. Then her baby sickened and died, and he was not permitted to go home to the funeral. The light in the young wife's eyes faded out in tears; her silvery laugh changed to low, wailing sobs. Grief and misery snatched the roses from her cheeks and painted them with a pallid hue.

At length the cruel Sunday law was appeased, and this inoffensive citizen was released from prison, and dragged his weary feet to the happy home he had left a few short weeks before. He met his neighbors at the gate, bearing a coffin containing his wife, who had died of a broken heart. The young husband asked no questions; his heart told him all. No, not all! He knew not—he never could know—of her lonely hours, of her bitter tears, of the weary watching and waiting, of her appeals to God, for whom she had suffered so much, of baby's sickness and death.

Silently he followed the casket of his young wife to the quiet country burial place, and saw beside the open grave a little mound with dirt freshly heaped upon it, and then he knew that both his heart's idols were gone, and he was left alone. His grief was too deep for tears. With staring eyes he saw them lower the body of his dear wife into the grave. He heard the clods rattle upon the coffin, and it seemed as if they were falling upon his heart. His jealous neighbors who had imprisoned and banished him from his

wife and babe, had finished their cruel work, and left him with his dead; and then he threw himself down between the two graves with an arm across each mound, and the tears came in torrents and kept his heart from breaking. And then he sobbed his broken farewell to his darlings, and left Arkansas forever—"left it, sir," declared Senator Crockett, "as hundreds of others are preparing to leave, if this general assembly fails to restore to them the protection of their rights under the Constitution, national and State."

And Senator Crockett continued, citing case after case of religious persecution, and closed his speech before the general assembly by saying:

"On next Monday, at Malvern, six as honest, good, and virtuous citizens as live in Arkansas are to be tried as criminals for daring to worship God in accordance with the dictates of their own consciences, for exercising a right which this Government, under the Constitution, has no power to abridge.

"Sir, I plead in the name of justice, in the name of our republican institutions, in the name of these inoffensive, God-fearing, God-serving people, our fellow citizens, and last, sir, in the name of Arkansas, I plead that this bill may pass, and this one foul blot be wiped from the escutcheon of our glorious commonwealth."

At the close of his address a vote was taken, and be it said, to the credit of the legislature and the honor of the State of Arkansas, that the Sunday law, with its accompanying horrors, was so changed as to grant an exception to those who observed the seventh day of the week as the Sabbath, and from that day to this that exception has prevented a recurrence of such heartless persecutions and prosecutions.

For fifty-two years Seventh-day Adventists and Seventh Day Baptists have enjoyed religious liberty under this exception in the Sunday law of Arkansas. Lee Huffman, the first victim to fall a prey at the instigation of the Barbers' Union, is being denied the enjoyment and protection this exception granted him and all others who observe another day than Sunday as the Sabbath.

Recent Developments

Judge Cyrus Simmons of Knoxville, Tennessee, and the writer attended the trial of Lee Huffman before the circuit criminal court in Little Rock, January 23. An earnest plea was made in his defense by the local attorney, Mr. Patten, and by Judge Simmons. We won our case on a legal technicality in the law, in the forenoon, and the case was dismissed. Mr. Huffman had been indicted under the wrong section in the Sunday law. In the afternoon, he was indicted under another section of the Sunday law for the same offense and tried again before the court, and this time he was found guilty. The court ruled that the exception would allow him to cut his own hair or shave himself on Sunday, but if he cut hair and shaved another man for pay, he was guilty of doing commercial business on Sunday, and therefore was a "Sabbathbreaker," and the exception would not protect him.

We took exception to the ruling and appealed the case to the supreme court of the State.

The judge of the circuit criminal court gave us every consideration during the first trial when he dismissed the case in the forenoon. In rendering his decision in the case in the afternoon, he based his denial of the protection of the exemption clause purely on religious grounds. We are making every preparation to obtain a favorable decision when the case comes up before the supreme court of Arkansas. The constitutionality of the exemption clause enacted in 1887 has never been tested before the supreme court. This is the first time in fifty-two years that the right of Seventh-day Adventists to work on Sunday in Arkansas has been challenged under the existing exemption clause.

We trust our people will pray that a favorable decision for the cause of religious freedom may be handed down by the supreme court when the case comes to trial. The revival of the former religious persecutions in that State would be a terrible thing.

We need to scatter our religious liberty literature in that State at this time, so that the public conscience may be aroused in favor of the cause of religious freedom.

The day Brother Huffman was convicted by the circuit criminal court a joint resolution was introduced in both houses of the Arkansas Legislature to give the people of Arkansas an opportunity in counties, cities, and villages to hold a popular referendum, and decide whether the Sunday law of 1885 should be repealed, retained, or liberalized. This gives us a wonderful opportunity, under the present circumstances, to carry on a vigorous campaign of education in the principles of religious liberty.

C. S. LONGACRE.

LAYMAN'S EVANGELISM

In Southern Europe

I WISH to tell of the wonderful layman's movement that is taking shape in our field. We have had no liberties, we have not been able to hire great halls and invite large audiences; but when the layman's movement reached this part of the field and the members saw their duty and possibilities, they arose and went to work. They went to the poor and the rich alike, and I marvel that they had the courage to do it, for many of them are illiterate. Most of them are living in little villages and have had very little opportunity for education, and yet with the love of God burning in their hearts, they went from village to village, visiting the people, preaching the message, and praying for them.

One lay worker went right into the office of the mayor and talked with him about God's truth, about His love, and about the second coming of Jesus, and stirred the mayor to the very depths of his heart. And then the good brother said, "Let us pray." The mayor knelt down and prayed with the brother, and he and his whole family came to the little church. Hundreds have come to our churches—I say churches, but they are just little meeting places, for most of our companies have only chapels. One brother wrote, "I have 500 candidates in baptismal classes." Another said, "I have more than 450 in baptismal classes." We would have baptized several thousand in that country this year if it had not been for the closing of our churches and the imprisonment of many of our ministers and members, and even some persons who were interested and attended our services. I am glad to say, however, that in that country alone we have baptized more than a thousand believers in the first six months of the year.

A. V. OLSON.

A "Win-One" Church

"YOU are about to visit one of our happiest little churches in the conference." So spoke W. C. Moffett, president of the Chesapeake Conference, as he turned his car into a large country yard. In the center of the lot stood a two-story frame house. Cars were parked all about the house.

"They haven't built their church yet," Elder Moffett continued, "but there is a pile of stone over yonder that has been donated by a brother for the foundation, and they will soon be at it." Before I could ask why this particular church, minus a church home or a pastor, was, nevertheless, one of the happiest, we had already entered the kitchen and found ourselves surrounded by our brethren. Almost every available space in this large home was filled for the Sabbath meeting.

As we spoke to the brethren of the glorious hope, their faces beamed with joy, and we discovered no face more expressive than that of the owner of the house, a blind man. We were now more anxious to learn the source of all this joy and fervor of spirit.

After the meeting we heard the story. Four years ago this company had been started as a branch Sabbath school by the church in a near-by city. There were but thirteen members then. Those were the days of humble beginnings, but a change had come. The last two or three years have been "Win One" years, each member endeavoring to win a soul to Christ. Five in our meeting that day were awaiting baptism. One of the brethren was giving three Bible readings a week, others were distributing literature to interested people, and all were busy doing some missionary work. New interests are still springing up about them.

On that Sabbath, the first of the new year, the entire church covenanted with God to renew their efforts to win another in 1939. They explained that for 1939 it was their desire to double their membership and build a church building.

No, it was not difficult to understand why this church was happy. Neither was it difficult to explain why their roll call that morning revealed not a weak one among them. It was just Daniel 12:3 over again: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

W. H. BERGHERM.

CHRISTIAN EDUCATION

A Unique School With a Unique Mission

WE have a new neighbor nowadays on the same campus with the General Conference headquarters office and the Review and Herald Publishing House. It is housed in a neat little building of one story belonging to the Review and Herald, with a first-class cafeteria in a full basement. The occupant of these quarters is the Seventh-day Adventist Theological Seminary. The main floor is divided into classrooms and offices by temporary partitions. While there is no room for a chapel or a library, the teachers and students are carrying on courageously, hoping to have in the near future a more commodious building and better equipment. The name of this institution is not new to all, for its work, which is unique in our denominational history, is now in its fifth year.

Seventh-day Adventists began their work in education with a college, its first session opening January 5, 1875. Some things grow from the top down. Underneath this superstructure was gradually built a supporting foundation of academies, and last of all local church schools. For forty years our educational needs in bringing up and training our children and youth, were supplied by this compact system of schools, with untold benefits to the home, the church, and our aggressive work the world around.

But a healthy organism always continues to grow. With the rising level of general education everywhere, and with the penetration of our aggressive evangelism into better-educated circles of society, there has been for years an obvious need of rearing our own educational structure a little higher. Moreover, the doctrines we have so long cherished and preached to others, call forth by their very nature more and more challenge of their soundness. This challenge will tend to increase rather than diminish as time goes on. While we have nothing to fear in the outcome, yet it behooves us to know better and better the groundwork of truth on which we stand immovable. The very nature of this need has brought forth a new creation we properly call a graduate school.

That this unique institution is wisely located, there can be little question. Because of its nearness to the heart pulse of the great advent movement, its teachers and students have frequent contact with the men who are bearing the weight of a world-wide work.

They have access to the libraries of the General Conference and the Review and Herald that have been established to serve our denominational needs. Our headquarters vaults, which contain carefully preserved records in the history of our work from the beginning, and a large and growing collection of advent source material gathered in extensive research, are also available. Then, too, all the writings of Mrs. E. G. White which have appeared in books, pamphlets, and periodicals through the years are housed in General Conference vaults especially prepared to receive them, and are accessible for study through the courtesy of the White Trustees. Added to all this that bears the imprint of our own message and work, are the extensive libraries at the nation's capital, rich in national and international lore, and the research laboratories maintained by the Federal Government in all the great departments of administration and culture.

Into such an atmosphere and environment, comes a unique group of students, not yet large in number, but widely representative in experience and connection with a great cause. These come aside awhile from the bearing of burdens to refresh their spirits and engage for a time in the inspiring work of studying to show themselves more fully approved of God as better workmen that need not be ashamed or embarrassed in their work of giving the message to the world's best thinkers.

I go into a class doing intensive study of our matchless range of doctrines that have made our movement what it is, and find them intently examining every jot and tittle of evidence in support of our teachings for a generation. I note the glow of countenance as new proofs of old doctrines come to light, and old proofs are verified from authentic sources. I hear suggestions of more tactful, yet more pointed, ways of approach in presenting vital but unpopular truths.

In another class, the teacher is leading seasoned workers into a wider, more critical knowledge of the languages in which the great narratives, prophecies, hymns, wisdom, and gospel teachings and expositions were originally written. Preachers, teachers, and editors whose principal business is to expound the Book of books, are deeply impressed with the necessity of knowing that Book thoroughly from the ground up, and rejoice in this newly found privilege.

In another room, I find the secrets of mother earth that have been hidden for ages, brought to the surface and the light of day, in confirmation of Bible record and testimony, and throwing new luster into the old framework of truth.

I return to my own tasks from this call on my new neighbor, deeply impressed that something unique and worth while and long needed, has come to town.

W. E. HOWELL.

My Need

BY C. P. BOLLMAN

O LORD, I need Thy grace divine;
I feel I must be wholly thine.
I must have purity of heart,
If I with Thee would have a part.

I've lived for self; yes, self alone;
For this I never can atone.
Thy grace alone can save my soul,
And make my wounded spirit whole.

O Lord, my need's my only plea;
To Thee I gladly bend my knee;
For by Thy grace alone I live,
Because my sin Thou dost forgive.

'Tis all that I can do, dear Lord,
As now I plead Thy plighted word:
I cast myself, Lord, at Thy feet,
That I in Thee may stand complete.

WORLD-WIDE FIELD

A Word From Britain

IN EUROPE we look back upon 1938 as a year of strain and anxiety as far as international relationships are concerned. Britain in particular has felt the stress of anxious days, and while a major crisis was averted, probably at no time have our statesmen been more perplexed "for looking after those things which are coming on the earth." As one well-known English journalist has expressed it, "Statesmen with their ears to the ground are terror-stricken and perplexed." However, the work of God is advancing, and our eyes are toward the goal of a finished task and the final crisis of the ages.

In a special way God has richly blessed the colporteurs in the British Union during 1938. This year of international perplexity closes as one of the best in the history of our literature sales. Actually these faithful door-to-door evangelists in Britain delivered a total value of over \$100,000 worth of literature, and the majority of this was in the form of medium-priced bound books of a doctrinal nature. This figure represents an increase of twenty per cent over the total for 1937, or a gain of \$17,000. For this blessing we reverently thank God, and take courage for 1939.

An interesting point concerning this increase in the sale of message-filled literature is the fact that at least thirty-four of our colporteurs have shared in its blessings. Almost half our force of workers show increased sales for 1938, and at a recent colporteurs' conference at Watford, testified to their joy and confidence in the Master's service.

Soul-winning figures for the year are not yet complete, but indications are that at least thirty-six were won to the Sabbath truth by these workers during 1938. We cannot doubt that many more will

be led to a saving knowledge of the advent message by the literature left in the homes. We have a loyal band of faithful literature evangelists in the British Union. The accompanying photographs will enable you to visualize them as you continue to bear them up before the Lord in prayer. G. D. KING.

SPIRITUALLY, we have had an excellent year. The presence of the Lord has been markedly present, particularly during the Week of Prayer season. There have been baptisms and a consistent regular missionary work conducted by members of our church that we feel has resulted in much good in the propagation of the truth. There is an excellent spirit of cooperation and unity, both among church and Sabbath school officers and among the church members. All are committed to a wholehearted endeavor to do their part in finishing the work and pulling evenly and aggressively with our leaders toward that end.

We have particularly enjoyed the visits of our General Conference men, both to the church on Sabbath and to the institution and college during the week. May we hope, in this connection, to have more visits from our general men, as these will help our student body especially.

As to our church finances, we are giving not only the figures of our own White Memorial church, but also those of the two other large churches in the Southern California Conference, Glendale and the Glen-

White Memorial Church

dale Sanitarium. These comparisons are given only with the thought in mind that they will enable us to get the pulse of our field here in this part of our world-wide work.

White Memorial church gave in tithe during 1938, \$55,843.43. This, compared with the tithe given during 1937 (\$54,522.26), shows a gain over the previous year of \$1,321.17, or 2.4 per cent. The Glendale church had a tithe of \$44,713.22 for 1938 as against \$44,311.92 for 1937, a gain of \$401.30, or about 1 per cent. The Glendale Sanitarium church gave a tithe of \$39,994.37 for 1938 as against \$37,501.09 for 1937, a gain of \$2,493.28, or 6.3 per cent.

Coming to the Sabbath school mission funds, the White Memorial gave, during 1938, \$7,027.12, or a per capita of .151, a gain over last year (\$6,442.18, or per capita .146) of \$584.94, or 1.7 per cent. The Glendale church gave \$8,358.32, or a per capita of .209, for 1938 as against \$9,024.18, a per capita of .248, for 1937, a loss of \$665.86, or 7.3 per cent. The Glendale Sanitarium raised \$7,791.34, a per capita of .206, for 1938 as against \$6,937.49, a per capita of .194 for



Group of Colporteurs at Watford, England



Potomac Colporteur School

1937, a gain of \$853.85, or 12.3 per cent.

For mission funds in full, the White Memorial gave in 1938, \$15,386.58, a per capita of .330, as against \$15,203.09, a per capita of .345, a gain of \$183.49, or 1.2 per cent. The Glendale church gave \$17,503.17, a per capita of .438 as against \$18,166.63, a per capita of .50, a loss of \$636.46, or 3.5 per cent. The Glendale Sanitarium gave \$16,190.72, a per capita of .428, as against \$15,556.27, a per

capita of .435, a gain of \$634.45, or 4.8 per cent.

The White Memorial membership is behind in its per capita amount given to foreign missions because of the great number of nonproducing students we have in the church.

We are very grateful to our heavenly Father for His goodness to us of the White Memorial church during the past year. All credit we give to Him for anything that has been accomplished.

WILLIAM G. WIRTH.

The Potomac Colporteur School

THE gospel sales school, concluded January 15 in the Capital-Memorial church in Washington, D.C., was no doubt one of the most inspiring and profitable schools of its kind ever held in the Potomac Conference.

The accompanying picture shows about fifty present at this gathering. Seldom do we see such a company of literature men and women so determined to attempt larger things in the book and magazine work as were this group. A oneness of purpose and a life thoroughly dedicated to the cause they love characterize this fine band of self-supporting evangelists.

We regret the fact that ten or more were absent because of illness. Included in this picture are the six who delivered the one hundred or more large books during 1938, which means at last 560,000 pages of precious literature delivered to the homes by these dear workers. Mrs. Mitchell, who also is absent from the picture, but who attended the sales class, delivered nearly two hundred large books. Another veteran worker who also deserves special mention is our good Brother H. C. Wilcox. He has spent fifty-one years in the literature ministry. Quite a number have over twenty years of service to their credit.

An excellent hour goal was set by every one present. It will be possible for the individual goals to be reached if every worker remains

faithful regarding the matter of putting to a proper use his time, which is a talent lent of God.

Those who assisted in giving direction and leadership to the school were from the union and local conferences. We also received excellent help from the Review and Herald, which included the fine vocal music rendered on Sabbath, January 7. All cooperated in making the convention a success.

We wish to express our gratitude to God for His divine guidance just now when the end is so near. We bespeak real progress in our colporteur evangelism in the Potomac Conference. F. E. THUMWOOD.

Columbus, Indiana

THE first fruit of our tent effort in Columbus, Indiana, has been most gratifying and encouraging. We came to this unentered section of the State about the first of July, and began our effort on the third. When we began, there were five Adventists scattered over a radius of fifteen miles; but the colporteur evangelist had gone before us, and the seed was ready to harvest. Despite much opposition, the Lord has enabled us to baptize thus far about fifty of the finest people in the town; and we have another baptismal class of nearly fifty. Among these are several very influential business and church leaders, as well as two or

three ministers. One of these ministers has equipped himself with prophetic slides and charts, and is lecturing to congregations in this section of the State on Daniel and the Revelation. He is deeply interested in the Sabbath, and has corrected his views on the state of the dead. We solicit the prayers of God's people for the souls of these influential men and the hundreds of people under their care.

For a little while things looked dark for the work here, because of opposition, and we could neither purchase a lot on which to build a church home nor rent any hall or building in the city. However, God gave us the victory after a day of fasting and prayer, and we have purchased a double lot in a good residential section of the city. For the winter months we have secured a lease on a large brick building located on the most prominent corner in the downtown section of the city, opposite the city park, the city hall, and other important places. A large electric sign on the front of the edifice is proclaiming to the town that it is the home of Seventh-day Adventists. After the first of the year we shall conduct another effort for this city. Thus far we have had five baptisms, nearly fifty more are preparing for the rite, and new faces, new contacts, and new interests, which are continually coming to our attention, fill our hearts with joy in the power of God unto salvation. Remember Columbus, Indiana, in your prayers.

W. WALLACE ELLIS.

R. W. NUMBERS, pastor of the Allentown (Pennsylvania) church and leader of the Allentown district, recently baptized fifteen persons. This brought reasons for great rejoicing in that district, as well as in the entire conference. We are all of good courage, and are pressing forward in the Lord's work. G. F. EICHMAN.

"God so loved the world that He gave His only-begotten Son."

A Note of Gratitude

UPON return to his field after the close of the Autumn Council, A. V. Olson, president of the Southern European Division, in a letter to W. E. Nelson, the treasurer of the General Conference, gave expression to the following appreciation of the help which is being given this great division in the prosecution of the gospel message. The following paragraphs will be of interest to our readers:

"Before boarding the ship this evening to return to my beloved field, the Southern European Division, I desire to express to you, and to all the brethren of the General Conference, my profound gratitude for the liberal support which you have given us in the past and for the fine appropriation that was voted to our field for the year 1939 at the recent Autumn Council. Let me assure you, too, that the workers and members throughout our large division greatly appreciate all that has been done and all that is being done for us both financially and otherwise.

"When I consider the difficult economic situation in the world, I cannot help but marvel at the liberality of our dear people. To me it is a constant miracle of God's grace that the streams of mission offerings can be kept flowing so full and strong and steady in these hard times. It is all an evidence that God is filling the hearts of His faithful children with His own spirit of love and sacrifice.

"It has been my privilege, while in America this time, to visit a goodly number of churches both in the United States and in Canada. What I have witnessed in these churches of the spirit of devotion and sacrifice has both touched and cheered my heart. I have discovered anew that the vast majority of our people in the homeland love God and His cause more than anything else in this world. Surely we have reason to thank God for such loyal and God-fearing brethren and sisters. May the blessing of the Lord rest richly upon them, and

may the Holy Spirit fill their hearts and lives with joy and gladness.

"I am happy to be able to tell you, Brother Nelson, that the prayers and sacrifices of our people in behalf of the work in the Southern European Division have not been in vain. Notwithstanding untold difficulties and unnumbered obstacles in nearly every land and bitter persecution in several countries, the membership in the countries and islands comprising our division has grown from 6,252 in 1920 to about 31,000 at the present time. During the last ten or twelve years, the Lord has helped us to open the work in Morocco and Tunis in North Africa, Camerouns in West Africa, and in the islands of Madagascar, Seychelles, Réunion, Sardinia, Madeira, the Azores, Cape Verde, and St. Thomas. Both in these newer fields and in the older ones, the work is making encouraging progress. Last year, which was the hardest and most trying that we had ever experienced, gave us the largest harvest of souls in the history of our division, and we hope that 1938, which so far has been more difficult still, will be even more fruitful.

"I know that when those who have prayed, labored, and given to make these results possible shall see a mighty host of redeemed come from the lands of the Southern European Division to stand with the great white throng before the throne of God, they will feel abundantly repaid for all their toil and sacrifice.

"As I return to my field, where so many of our dear brethren and sisters are in bonds for their faith, I ask you in all sincerity to pray for us. Only those who have passed through sore tribulation can fully understand what a source of comfort and strength it is to those who are suffering from persecution, to have the assurance that their brethren and sisters in other lands are praying for them. When one of our union presidents learned that the General Conference had set apart a Sabbath when special prayer was to be offered for his field, he wrote, 'My heart thrills with sacred joy at the thought that in a few days our dear brethren shall pray to God for us. I am happy indeed, and am sure of victory.'

"Now I must cease, and hurry to my boat. But before doing so, let me thank you once more for all that you have done for our field."

Words of Appreciation

I ANXIOUSLY await the arrival of the REVIEW AND HERALD each week, and my heart rejoices, my knowledge is increased, my faith is increased, and my prayer life is stabilized as I read the contributions to its pages. For many past weeks I have used it as a study

course for our young people's Friday evening service, and their testimony is that the readings from the REVIEW AND HERALD have helped to strengthen them in Christian service more than any of our other studies.

LUCILE E. SAPPINFELD.

You are to be congratulated on the fine appearance of the REVIEW, the January 5 number of which I have just had the pleasure of looking over. Especially must its bolder-faced type appeal to those whose sight may be dimmed. May this be a parable to all of us, throughout the coming year; and to the contents of the REVIEW.

N. D. ANDERSON.

APPOINTMENTS and NOTICES

PRAYER FOR HEALING

A SISTER in Michigan, who has been suffering for some time, requests the prayers of the REVIEW AND HERALD readers.

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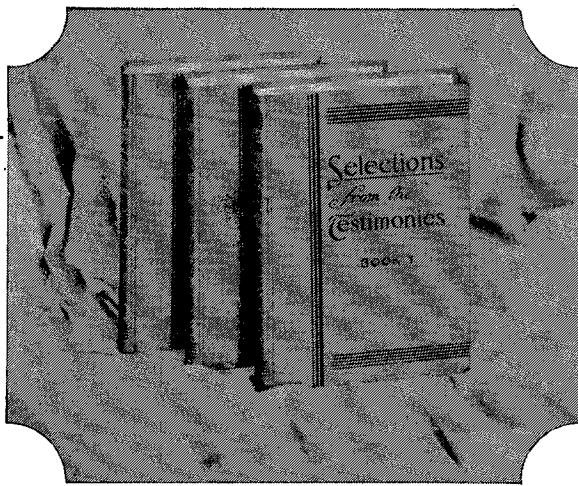
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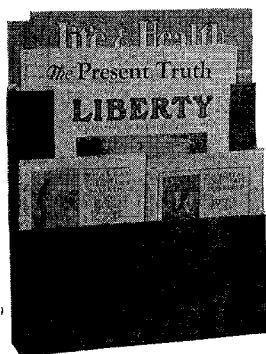
Not every one can preach a sermon, but every one can give a tract. Many people were first brought to a knowledge of the truth through the reading of one of these little messengers. Join in this good work, and feel your heart warm with sympathy and love, knowing that you are cooperating with the angels of heaven in the saving of souls.



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The King's Pocket League

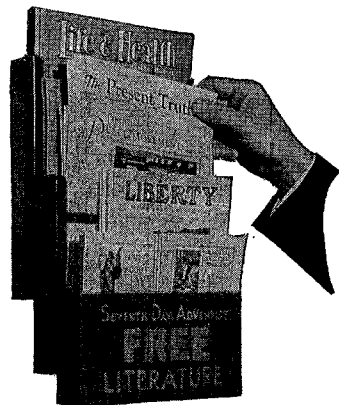
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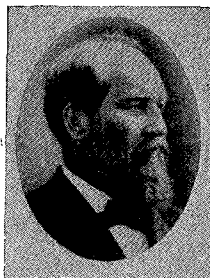
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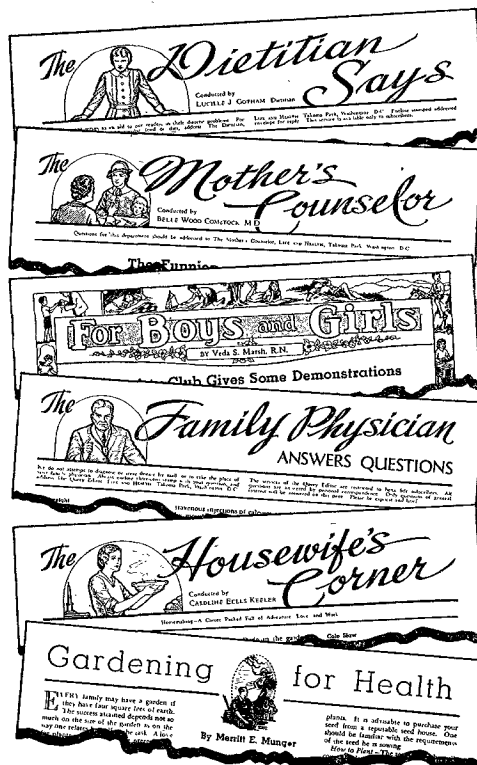
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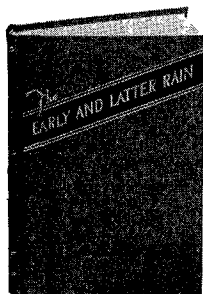
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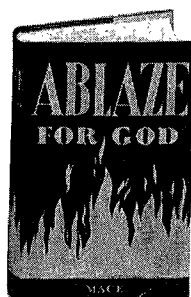
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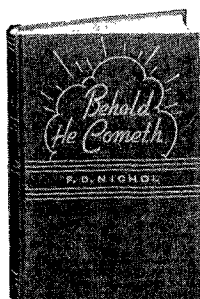
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Our Work in Rumania

OUR readers have known for some time that our work in Rumania has been suffering serious embarrassment. As a result of repressive measures taken by the government, some of our churches have been closed and some of our brethren have been thrown into prison. The future looked indeed dark and forbidding. Many prayers have ascended from our dear people throughout the world that God would send deliverance. We are glad to report that the Lord has answered prayer, and is working a deliverance for His children. A letter from A. V. Olson, president of the Southern European Division, to J. L. McElhany, president of the General Conference, under date of January 30, brings us this cheering word:

"It was a joy for me to spend a few days with our dear brethren in Rumania. It was really cheering to discover how happy and courageous our people are there in spite of all the difficulties they have passed through. Notwithstanding the decree that has been issued against us, our work is still intact. Our union and conference offices are open and are functioning as usual. Our churches in all the cities and larger towns are open. The same is also true of the village churches in certain sections. In other places, however, all the village churches are closed. A few of our workers have been forbidden to carry on any work, but most of them are busy in a quiet way. All of our colporteurs are at work, and the publishing house is doing business as usual.

"Our school in Brasov has been assured that it will not be troubled. Our people are greatly hindered, of course, in their work, but I am happy to be able to tell you that our organization is still intact, that our people are of good courage, and that prospects seem to be improving. God has not forgotten His people. We are sure that in answer to the prayers that have ascended around the world in behalf of Rumania, God will bring full deliverance.

"I returned home from Rumania with the feeling that there are brighter days ahead for the Rumanian nation and also for our work there. I believe the Rumanian king is working hard to create a strong, prosperous, and peaceful country. I wish him every success. I may add that most of the brethren and sisters who had been cast into prison in Rumania are now free again.

"While I was in Bucharest, several brethren from a village were brought to Bucharest for trial. I am glad to say that they were all given their liberty."

Elder Olson tells of one of our ministers who had recently finished a six months' sentence in prison. "He had a wonderful story to tell. God used him in a marvelous way in bringing light and truth and salvation to many souls. He showed me a list of twenty-three persons whom he had won for the Lord while in prison."

Let our prayers still ascend to the Lord in behalf of His work and His people in Rumania, that God will give free course to His gospel, and that many of these noble men and women may be brought to a knowledge of God's truth for this time.

Articles From Mrs. E. G. White

AT a recent gathering of our workers, Elder S. E. Wight suggested that we reprint in the REVIEW some of the articles from the pen of Mrs. E. G. White which were published back in the eighties and nineties. Many forcible and important articles came from her pen in those years. Others have since seconded this proposal, and in harmony with this request we plan to publish in the REVIEW, beginning with the last half of the year, a number of these articles. We believe they will be greatly appreciated.

MANY of our believers in Southern Europe have had to suffer persecution for their faith. However, this does not diminish their zeal in giving the message to their neighbors and friends. Some are cast into prison on the slightest pretext. Two of our lay workers—one a young man of about twenty-four, and the other a man of about forty—were imprisoned recently in a town in one of the countries of Southeastern Europe.

One of their neighbors—not a Christian—had died. They went over to help the wife in her time of need. They helped wash and dress the body for burial. When they had finished, they opened their Bible and read a few comforting texts of Scripture to the sorrowing widow. Then they asked if she would like them to offer a word of prayer, and she said she would. While they were still on their knees praying, the priest came. He saw the open Bible on the table and the men bowed in prayer. Immediately he went out and called the gen-

darmes (policemen), who arrested our two brethren for breaking the law of the land, which stipulates that meetings may be held only in places authorized by the government. For this offense they were sentenced to six months in prison.

The Theological Seminary

THE Seventh-day Adventist Theological Seminary has just closed another successful winter quarter. There was an enrollment of thirty-nine, representing eight overseas divisions and eight union conferences of North America. Practically all the students were experienced workers in the cause either at home or overseas. To all these workers it has been a most refreshing experience to come aside for a period of uninterrupted study. A few excerpts from testimonies at the last Friday evening devotional service will illustrate the feelings of all.

A superintendent of a mission field said: "I am thankful for this privilege we have had of being here for a little while to enter upon a deeper study of God's word and His purpose and methods for doing His work."

A North American evangelist said: "I have had a new vision of what God would have me do in this great evangelistic movement."

Another minister said: "The past six weeks has meant more to me than any other schoolwork I have had."

A school principal from another division said: "I feel like a new man as I go back to the mission field."

This same worker warmly commended the spirit of the school and its teachers, who are laboring under the handicap of poor facilities. He said his little union mission academy is better equipped than the seminary.

There were more ministers from North America in attendance this winter than at any previous session, and these men greatly appreciated the provision made for instruction in methods of evangelism. One said this course alone was worth coming across the continent to get.

The summer quarter of the seminary will begin June 7 and continue to August 22. Those desiring to attend should write soon to the undersigned, Takoma Park, D.C., for information, application blank, etc.

M. E. KERN.

THE many friends of Mrs. G. W. Wells will regret to learn of her death, which occurred at Takoma Park, February 12. She was a godly woman, a true mother in Israel. We extend to Elder Wells and his children our sincere sympathy.