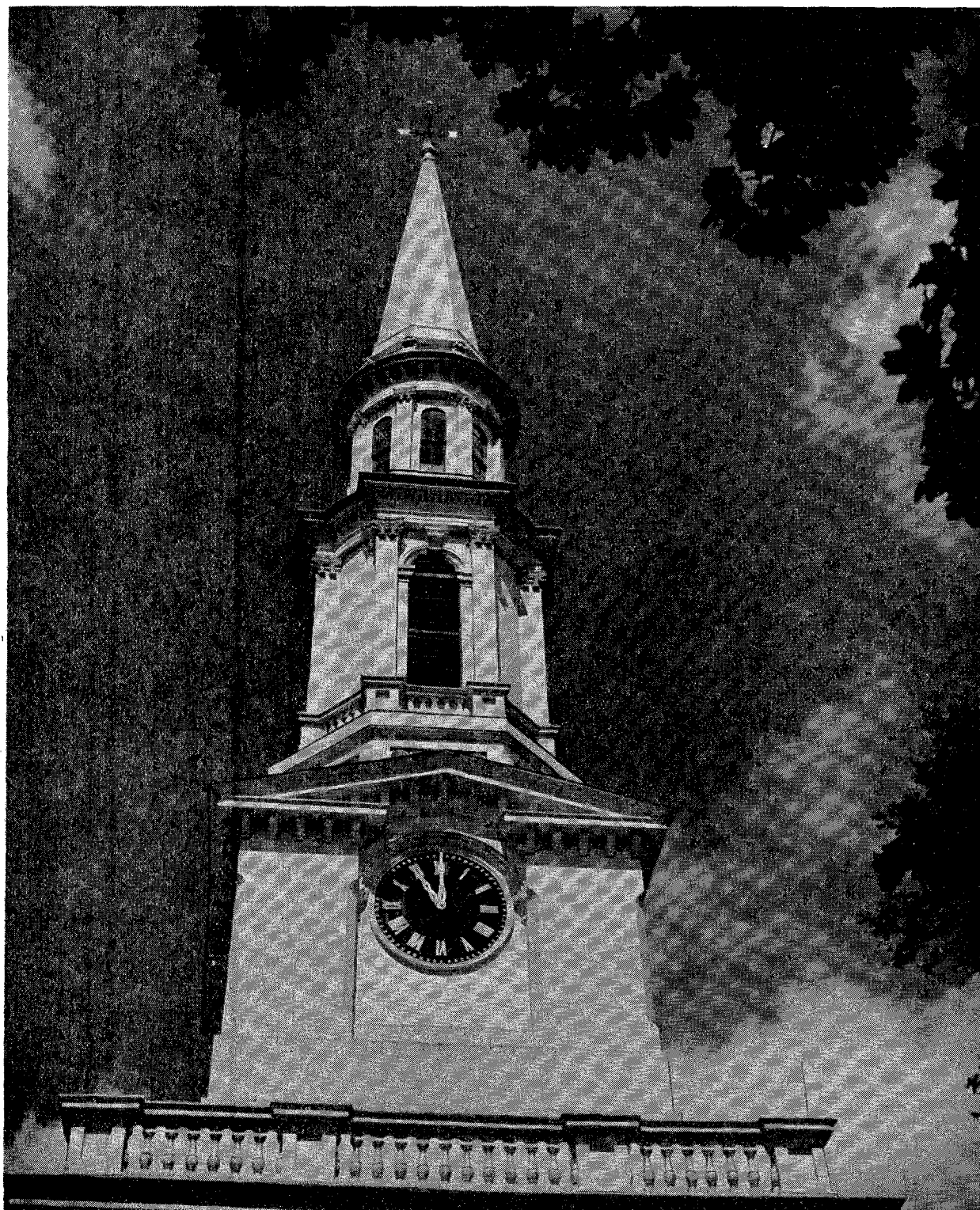


THE ADVENT S A B B A T H

REVIEW AND HERALD

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



G. A. DOUGLAS, FROM GENDREAU, N.Y.

This is the eleven o'clock hour in the history of the world. Time is rapidly passing. Soon the end of all things will come. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." May we faithfully improve the remaining hour in preparation for Christ's return.

HEART-to-HEART TALKS by the Editor

Present Truth for Today

WE learned last week that the Lord has sent special truths to His church in different ages of the world's history. As examples of this we cited the experience of Noah, who preached the coming of the flood of waters, the warning which Jonah gave to Nineveh of its coming doom, and the work of John the Baptist, who was the forerunner or messenger of Christ.

We have come to the closing days of earth's history. Christ the Lord is soon to come. The investigative judgment is already in session. This message will develop a people keeping the commandments of God, and the faith of Jesus, and will sound a clarion warning against the worship of antichrist and against the seductive doctrines by which he is endeavoring to deceive the nations of men. God's message for today is designed to unmask the deceptive errors by which Satan is seeking to draw men away from Christ. The contrast between truth and error is indeed marked.

In the following outline we review in brief the leading features of the everlasting gospel as brought to view in the Bible. In contrast with this we also present in brief outline the teachings in the world around us which are opposed to the plain instruction given in the word of God. The gospel message is the only means by which these false doctrines can be successfully met.

Teaching of the Bible

God

He is a personal, spiritual being. Has a definite dwelling place.

Christ

The God-man. God manifest in the flesh. Not only divine, but deity. Very God Himself.

The Holy Spirit

The third person of the Godhead. The divine agent in the creation and in other manifestations of divine power, in revelation as represented by the writings of the prophets, and in the regenerating power in the work of redemption. Christ's representative, the great spiritual teacher and interpreter, and the Comforter.

Teaching of Error

God

Spiritual. An essence filling all space. God in nature. Tendency of modern teaching takes all reality out of God, heaven, eternal reward. By some God's existence even denied.

Christ

A good man. The best man that ever lived. A good example, but divine only as other good men are divine. Not deity.

The Holy Spirit

Human reasoning, imagination, speculation, philosophizing, satanic agencies.

Scriptures

Inspired. Infallible. God's will to man.

Creation

This was accomplished by God's direct miracle-working power. "He spake, and it was; ... He commanded, and it stood fast." Effected in six days.

Man

Created in the image of God.

Salvation of Man

In and through Christ only, by virtue of His sinless life, His vicarious death, His miraculous resurrection, His priestly ministry.

Christ's Priestly Ministry

At the right hand of God, in the sanctuary in heaven, Christ pleads the merits of His sacrifice in behalf of sinners, and ministers His grace through the divine agency of the Holy Spirit.

The Ten Commandments

The law of God, moral, unchangeable, eternal. A transcript of God's character.

The Sabbath

The seventh day of the weekly cycle. A memorial of creation. A sign of God's sanctifying power in the recreation of the human heart.

Righteousness

Obtained by faith in Christ Jesus.

Second Coming of Christ

Literal, personal, visible.

Christ's Millennial Reign

In heaven above, between the first and second resurrections.

Immortality

A gift of God which comes through acceptance of the gospel of Christ Jesus.

Scriptures

Not inspired at all or only in part. Made up of folklore and tradition.

Creation

Creation covered long, indefinite periods.

Man

Ascended by an evolutionary process from lower orders of life.

Salvation of Man

Man his own savior through development of his own inherent virtues.

Christ's Priestly Ministry

Counterfeits found in the ministry of the Roman Catholic Church and in the priestly ministry of the pagan religions. Teaching: Christ completed His ministry on cross; no service now.

The Ten Commandments

Law of Moses. Jewish in application. Ceremonial in nature. Expired at the cross. Succeeded by the law of grace, which requires no observance of Sabbath.

The Sabbath

A counterfeit sabbath. The mark of papal authority.

Righteousness

Obtained by pains and penances. Man his own savior, by developing the good within him, by charitable deeds, honorable living. Faith in himself.

Second Coming of Christ

Spiritual, at death, or conversion.

Christ's Millennial Reign

A spiritual reign on earth during which time all men will be converted.

Immortality

Inherent immortality. Never-dying soul, possessed by righteous and wicked alike.

(Continued on page 10)

THE ADVENT REVIEW AND SABBATH HERALD

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Maintaining the Advent Hope

By J. E. FULTON

LET us not forget what many Christians in other communions have forgotten, the "faith of our fathers." To this we also made solemn vows to be true. Our very existence as a people depends upon our fidelity to these God-given principles of our faith, which have been handed down from heaven in this great threefold message. When the "fullness" of prophetic time had come, this message sounded—it came on time. It came in answer to a world's needs. It was a message of reform for the last hour, and it was, therefore, not some local or national message, but a world-wide message.

Not only has it won adherents among the inhabitants of civilized lands, to whose intelligence the truths of this advent hope appeal, but it has also brought hope, and joy, and transforming power to heathen people, to cannibal tribes, and to those in earth's remotest regions. It has proved itself to be what it was claimed to be by the early pioneers, a message of God for this last time, the "everlasting gospel" to be proclaimed to all the world before the coming of Jesus.

Let us not forget, we repeat, what our brethren in other churches seem to have forgotten. It is pathetic, it is indeed tragic, to review the history of the great religious movements since Reformation days, which, after doing a mighty work for God, have apparently lost their bearings, and are drifting on the great sea of Modernism, evolution, and atheism.

Great educational institutions connected with these churches, established with the avowed object of definite religious education, and for the training of young men for the ministry, have now so far lost their objective that today numbers of these schools are no longer known as religious institutions. Their identity as such is only a matter of history. After having been established to safeguard God's work and to mold genuine religious thought and practice, they gradually succumbed to worldly trends, and are today honeycombed with higher criticism, evolution, and paganism. And, thus, these institutions of learning and culture have become mighty factors in the disintegration of the very churches they were established to serve. Surely the modern church has forgotten God. What would those great reformers of a generation or so ago think or say were they here today?

Would they not say the Philistines had stolen away the ark of God, that the glory had departed, and that the true priests and prophets were no more?

A Lesson for the Remnant Church

The history of Israel in this respect particularly serves as a lesson to the remnant church. Its history was recorded especially to instruct us "upon whom the ends of the world are come." One of the outstanding sins of that people, as recorded in Psalms 106, was that they "forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Verses 21, 22. The chapter entitled, "Forgetfulness," in "Testimonies," Volume VIII, pages 107-122, contains a message which should often be carefully read. We are in the same danger of forgetting. History has lost its appeal to the world, and here the church also is failing to remember the way God has sought to lead His people. In that chapter on "Forgetfulness," quotations are made also from the book of Hebrews, in which Paul recites the rebellion of God's ancient people as they provoked God in the wilderness for forty years. And, then, as a warning to ourselves, these words are quoted:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. . . . For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation." Heb. 3:12-15.

The messenger of the Lord asked this pertinent question: "Cannot we who are living in the time of the end realize the importance of the apostle's words, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God'?" And then follows this statement: "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844, the faith of His

people was tested as was that of the Hebrews at the Red Sea."—*Id.*, p. 115.

We then have this striking passage: "I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time."—*Id.*, p. 116. With this statement, let us place another of similar import. "Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, 'My Lord delayeth His coming,' they are beating their fellow servants."—"Testimonies to Ministers," p. 77.

Surely we are in the crisis hour of the ages. In James Moffatt's translation of the Bible, that word of Gabriel to Daniel concerning the great vision of time is rendered thus: "Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at the close." Dan. 8:19. Is it not the crisis hour? Long ago it was said by the Lord's messenger, "A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."—"Testimonies," Vol. V, p. 711. Again, we read: "If there was ever a crisis, it is now."—*Id.*, Vol. VI, p. 16. And since it is evident that this is so, and we all must agree to it, how tragic that many lose sight of the very advent hope we are in the world to proclaim. "That which causes me to tremble," says the messenger of the Lord, "is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity."

O, the peril of forgetfulness! It has ever been the peril of the race. The record of the forgetfulness of God's ancient people has been preserved for our enlightenment. But notwithstanding these warnings, we also have failed. Indifference to our own spiritual needs; indifference to the need of others; loss of the first love, lukewarmness and self-satisfaction; a state of feeling "rich" and in "need of nothing," standing just outside and unprepared when the wise go in with the Bridegroom, and joining in a cry of the heart rather than a word from the lips that "my Lord delayeth His coming"—all of these are synonymous expressions of the condition, or state, of forgetfulness. The parable of the ten virgins illustrates our peril and our need.

We are in danger, insensibly, perhaps, of losing the Spirit from our hearts. This may not be felt or perceived by our friends, or even by our families. The Spirit goes out while routine and form, and even prayer, may remain. The oil exhausted, the lamp here. Our greatest need is to keep in close touch with God. Our greatest risk is a loss of the sense of the Divine. What is this but the lesson of the Laodicean state, the peril of separation from God, while the heart seems satisfied with the boasting of present attainments. "Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus."—*Id.*, Vol. I, p. 190.

"Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God."

Id., Vol. III, p. 281. These are solemn words. What are we, as preachers and leaders, doing about it? God grant that we may sense in our heart of hearts that it is high time to awake out of our sleep and forgetfulness. It was a significant statement which was written in a Christian British weekly in June last, "Forgetfulness of God is the supreme sin of the world today, and it is the root of all the world's unrest."

We need to "call to remembrance the former days," to call to mind those fundamental truths and standards of the advent hope which we may have in some way forgotten. The hour is late. We must not delay, for "the night is far spent, the day is at hand." Four times in the book of Revelation that word "quickly" rings out to startle us, to awaken us to vigilance, to watchfulness. "Behold, I come quickly: *hold that fast* which thou hast, that no man take thy crown." Rev. 3:11. "Remember [don't forget] therefore how thou hast received and heard, and hold fast, and repent."

"Behold, I come quickly," is a truth we have all believed. That has been the basis of our hope. But, in view of the imminent return of our blessed Lord, there is set before us the urgency to "hold that fast, . . . that no man take thy crown." We are to remember in these evil days of forgetfulness, lukewarmness, and apostasy what we once heard and received, and we are to hold fast, and even repent. We must not only hold fast to the one phase of the advent faith, namely, a theoretical belief in the speedy return of the Lord, we must know also the advent experience, and to that especially must we hold fast.

A Lesson From the Thief

One hot summer night, traveling by train over the plains of India, I was in a compartment alone, and taking advantage of the situation, I lay down on a long seat, and with a small handbag under my head for a pillow, I fell asleep. At a great inland city the train halted at midnight, and I was partially awakened by someone's coming into the compartment. Not needing to yield my seat, for there were others, I was about to settle down to further sleep, when, somehow, I awakened sufficiently to see an Indian thief with my suitcase in his hand, ready to leap out into the darkness on the opposite side from the platform. I quickly lunged forward to recover my property. I can still hear the thud of the suitcase as the thief dropped it, and leaped to freedom into the darkness of the night.

At the open door I shouted for the police and for the conductor. Neither came, but an Indian ran to me from an island platform to learn the cause of my excitement. After I had told him what happened, I noticed in the dim moonlight something dark, to which I pointed; and this Indian handed up my coat, which the thief had thrown out. Fortunately, I lost nothing, but had I lost my suitcase and my coat, others could have been purchased. If, however, in this crisis judgment hour, we are found sleeping, and do not "hold fast," and if we lose that priceless garment of righteousness, the garment to wear at the feast of the advent hope, we have lost all. "He that overcometh, the same shall be clothed in white rai-

ment," but, if "thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:5, 3.

Shod With Wool

Greek mythology taught that the gods of Greece were shod with wool, that they might make a noiseless approach. "The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of the thief in the night."—*Id.*, Vol. IX, p. 135. "The angel of mercy is folding her wings, ready to depart."—*Id.*, Vol. VIII, p. 49. "The curtain is about to be lifted. Christ is soon to come. The angels of God are seeking to attract us from ourselves and from earthly things. Let them not labor in vain."—*Id.*, p. 314.

Unless we are thoroughly aroused now, we shall lose our way, and fail to maintain the advent hope. This, says the testimony, some are doing, "losing sight of the special work for this time." We are told, "Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last."—*Id.*, Vol. VI, p. 18.

How tragic to lose sight to any degree of the advent hope, when it is the very hope which brought us into being, and the very truth we are here to promote. The advent hope, blessed polestar of the church, bringing joy to the saints of every age, shall we lose thy blest ray that gleams over the dark waters of our perilous journey? Shall we who should be the most ardent to maintain that blessed advent hope, for a moment lose the guidance of that star? It is not just the form alone or the theory that will save us. We must have not only the form of the truth, but also the love of the truth, especially. A constant danger is that we may be holding to the form, and even be sure of being rich and increased in goods, and yet need the heavenly riches and the garments of righteousness, and "know not" our true state.

Once I was sailing a little mission vessel to a small island in the South Seas. Because of light winds I did not reach the island during daylight—an island which was surrounded by a dangerous coral reef, with but a very narrow opening. Approaching the island slowly that moonlight night, I sent off in a small lifeboat a native who knew the island, to see whether he could discover the opening, and tell us whether we would be able to follow the passage at night. The night was calm, and we were encouraged on the return of our pilot, when he told us we were sailing directly toward the opening, and that it was near. We shortly began to cast out a sounding line and found the water shallowing, and soon our pilot assured us we were safe inside. So we "dropped our anchor," furled our sail, and soon lay down to sleep, intending to make the shore in the morning.

When the sun arose and lighted the little island and our surroundings, lo! we found we were not inside the reef at all, but outside, anchored on a shelf of the reef. We would have been in terrible danger had not the weather been calm and the wind favorable to our position. We thought we

were right, and we were all wrong—outside when we thought we were inside.

Many are in this peril spiritually. How tragic to be so near and yet so far—outside the door, outside in grave danger—a professor and not a possessor—with a lamp in hand, but no oil in the lamp—professing to be among those waiting to meet the Bridegroom, and while professing to hold the advent hope, failing to maintain the advent experience—left out, while the Bridegroom and the wise go in and the door is shut. May God awaken us to learn the lesson these experiences are meant to teach us.

Knowing the time, it is high time to awaken out of sleep. It is a time to renew our vows. Surely we should anew take our bearings. Ninety-four years have passed—almost a century—since this work began. Our High Priest must soon complete His work above. Who knows how soon this may be! How solemn the hour!

We all claim to believe in the message of Revelation 14:6-14. That scripture sets forth in brief but most comprehensive outline the last message to be proclaimed to the world, to be followed by the world's greatest event, the coming of Jesus—the end of the great controversy between Christ and Satan. The outline of that message we have set forth in tracts, pamphlets, and books, as well as in sermons. Thousands of colporteurs distribute them, thousands of preachers proclaim the truths, and an army of young people from our schools in every land are preparing to enter every line of endeavor on every front.

It is the movement born of a divine conviction. It is a heavenly message, given in "a loud voice" to every nation, kindred, tongue, and people, announcing the everlasting gospel of the judgment hour, and proclaiming the spiritual fall of the churches, and making a warning against satanic power which would rule the consciences of men, and lead to false worship. It acknowledges no God but Jehovah, no right standard but the commandments of God, and no true faith except through Jesus Christ. All this will culminate in the coming of Christ, the King, seated on the cloud, with the sickle in His hand.

Such a message is surely worth while subscribing to, defending, and sacrificing for. No wonder it has gathered a triumphant throng of adherents in every land. But there is a material side to this message. There is a mental appeal to its most logical outline. The foes that gathered about years ago, in large numbers, to overthrow the cause by argument and ridicule, have for the most part been vanquished. Few stand forth to challenge our position which many have found is impregnable. But our danger is from another quarter. It would be as vain to overthrow our position as to turn back the water of Niagara.

Our Great Danger

Our danger is that we shall fail to accept the deeper meaning and import of the message. We may fully appreciate the highly intellectual and incontestable truths, and receive them as they really are, "infallible truths." We may gladly and even proudly acknowledge that these are the

words handed down from heaven and received as a heritage from our "fathers in the faith." We may even be able to point to the certainty of these things in which we have been instructed; and yet, after all, we may not be "sanctified by the truth." The disciples were ready to defend their Lord, and they were ready to die for Him. They accepted His teachings, loved Him, followed Him, and wanted nothing better than that they should reign with Him. But they failed to comprehend the spiritual nature of Christ's kingdom, and they lost their bearings for a time, until they had a deeper conversion and an outpouring of the Spirit.

Let us not fail to grasp the spiritual experience required of those who profess the truths set forth in that wonderful fourteenth chapter of Revelation. Note that the Father's name is to be written in their foreheads, that a new song is put into their mouths, and that they are spoken of as "redeemed from among men," "virgins." "In their mouth was found no guile;" they are "without fault before the throne of God." What a standard! Shall I be a preacher of the everlasting gospel of Revelation 14, and fail to catch the real spirit of the message? Shall I proclaim the judgment, and when weighed in the balances, be found wanting? Shall I proclaim the priesthood of Christ, and fail to avail myself fully of the atoning blood? Shall I be a teacher of the law, and not have it written in my heart? Shall I say with my lips that the coming of Jesus is near, and, yet, in heart and life practices say, "My Lord delayeth His coming"? All this is our danger.

We are not the spiritual men we ought to be, and this condition has been reflected among God's people; for we are told that the shepherds are responsible for the condition of the flock. Many of the watchmen, so we are told, are asleep. "That which causes me to tremble," says the messenger of the Lord, "is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil." —*Id.*, Vol. V, p. 209.

Surely, then, it is time to seek God with all our hearts. "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." "A revival need be expected only in answer to prayer." May the Spirit speak to our hearts and lead us through prayer to this most desired revival. It is time to pray.

'Tis Time to Pray

'Tis time to pray—the time our Saviour said
Would surely come, is here. The night of woe
Is settling o'er the earth, and we must watch
And pray as ne'er before, if we would go
Triumphant through the strife.

'Tis time to pray! for many hearts wax cold,
Iniquity abounding, with its blast
Like winter frosts, destroys love's tender plant;
Faith finds no foothold, and departs at last,
Hope dies, and all is lost!

'Tis time to pray, for if 'twere possible,
E'en God's elect the devil would ensnare.

With wrath increasing, and with mighty power,
He roams the earth. O let us then beware!
And know 'tis time to pray.

'Tis time to pray—the time of trouble such
As never was is at our very door.
Like Jacob, we must wrestle till the morn,
Nor loose our hold. God's help we must implore
Till we with Him prevail.

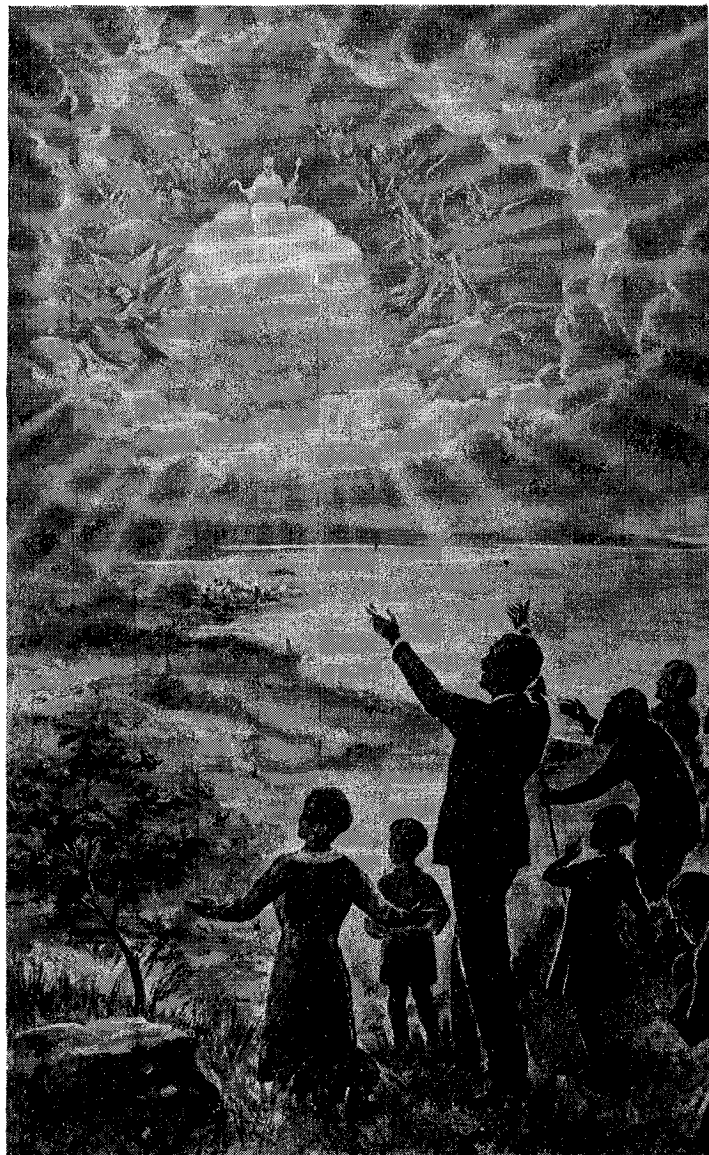
'Tis time to pray! Our children, lambs of Christ,
Must pass through awful scenes and tests severe
Ere morning dawns. God bids us pray for them—
His heritage—and surely He will hear
If we sincerely pray.

'Tis time to pray! The harvest fields are white,
And laborers are needed everywhere.
Look ye upon the fields, and pray that God
Will reapers send to gather and to bear
The sheaves of souls safe home.

'Tis time to pray! Probation's hour will soon
Forever close. And we must victory win
O'er every sin, o'er selfishness, and pride,
If we'd before Christ stand. "God make me
clean!"

'Tis time indeed to pray.

—C. H. Prettyman.



Let Us Not Lose Sight of the Advent Hope

EDITORIAL

Foreign Missions Today

IN 1874 the advent believers, then only a little more than six thousand in number, decided to expand their work beyond the borders of America. In September of that year, one of the most talented of the workers of this small but zealous people, sailed for Europe. This date marks the beginning of an expansion that was to carry the agents of the third angel's message to every continent and every clime.

It was not, however, until 1897 that our first missionaries established the first Seventh-day Adventist mission station among non-Christian peoples. This was the old Solusi Mission of South Africa. Soon missionaries were being sent to India, to the islands of the sea, to Japan, and to China. By the time of the General Conference of 1901, in Battle Creek, this people began to sense in an earnest way the responsibility of the world task. A greater foreign mission program was then entered into. In the next thirty years this appointed people were to see the sending out of over four thousand missionaries.

The messenger of the Lord had sent many communications to the remnant church concerning the need of a larger vision, and greater zeal in approaching the task laid upon them.

From the word of the Lord Himself it was very evident that His coming was dependent upon the work that God's people were to do in the last generation. He had declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come." This is probably the thought that the apostle Peter had in mind when he wrote about "looking for and hastening the coming of the day of God." 2 Peter 3:12, A.R.V., margin. Not only are God's people to look for the coming of Christ, but they are to hasten that coming by hastening with the task that has been assigned them.

Very early in this movement special messages were sent to the church to arouse the members to greater endeavors, and to warn them against delay. While we continually look back and wonder at what has been accomplished, yet we have been reminded that the time of waiting for Christ's return has been prolonged because we have not arisen as we should to the task that is ours.

Solemn Declarations

In 1884 the following word was recorded concerning our efforts up until that time:

"If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people."—*The Great Controversy*, p. 458.

Some time later the following solemn declarations were made:

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, Vol. VI, p. 450.

"If every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Id.*, Vol. IX, p. 29.

Again we read:

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages*, p. 633, 634.

The task of world missions still rests heavily upon us. We cannot shirk it if we cherish the blessed hope of the soon appearing of our Lord. The task and His appearing are very closely related. We cannot sit in idleness and indifference and still hope to be numbered among those who will finally triumph. There will be some who will exemplify the five foolish virgins and let their light grow dim while the Bridegroom tarries. But there will still be those who will be eternally awake, fully dedicating their life and their all to the finishing of God's appointed work. It is upon these that God will pour out His Spirit and multiply their resources and their faith, that they may accomplish mighty things.

We have now entered upon troublous times in many lands. Our representatives are often in great jeopardy. Our missionaries are facing multiplied difficulties. But thank God for the faithful who are being tried and purified. From the furnace of affliction there will come those whom the flame cannot conquer, and these will be mighty witnesses for God in the closing hours of this work.

Labor in Troublous Times

As we look out on this troubled world, we think of the remnant people scattered in little groups here and there, often widely separated. We think of them as a leaven of truth hidden away and unseen, perhaps, but surely doing their appointed work. We think of them as little candles of light greatly magnified by the deepening shadows that surround them. May angels from heaven continue to feed and shelter these flickering flames when they are harassed and afflicted! May the God of Elijah supply their every need and sustain them even in most discouraging moments!

That which this people has failed to do under more favorable circumstances must now be com-

pleted in troublous times. We cannot wait for more favorable circumstances. We have delayed long enough, and now we must arise and finish the task that must be done before our Lord shall appear. The spirit of our workers who are now laboring in the troubled zones of earth is one of great courage and fortitude. Little do we realize the risks they are often taking to advance the third angel's message.

A recent letter from China tells of the progress of the work in spite of the unsettled conditions there. In some sections of the field, especially in the mountain regions among the tribespeople, large numbers are manifesting their interest in this truth. Our faithful colporteurs are still going about in every part of the country, circulating our literature. Evangelists are holding meetings, and the baptisms for this past year of terror and bloodshed are about as many in the field as a whole as for any past year.

It has required great faith to advance in the face of such tremendous odds. There have been losses, to be sure, but our brethren are certain that the gains in souls in the ripening harvest will far outweigh any of the temporal and material losses that have been realized. And we are sure that a remnant of tried and faithful ones in that

field, as well as in other lands, are being strengthened in faith to endure the final days of trouble just before the coming of our Lord.

May we who live under more favorable circumstances, and who are able to freely associate with those of like faith, daily remember that portion of the flock of God that is scattered and afflicted. Let us by our prayers and greater sacrificial giving signify to those who labor in lands afar, and in isolated regions, that God's people will not hesitate in the face of trial and difficulty, but will press on with the task until God shall very evidently declare, "It is done."

Then will be fulfilled the word of the prophet Zephaniah:

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. . . . The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. . . . At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Zeph. 3:14-20.

F. L.

By the Bible Only

How Searchers in South Africa Found the Sabbath

IN a recent letter, E. L. Cardey, who is now carrying on evangelistic efforts in the Union of South Africa, reported two experiences that fit into the theme of the articles, "By the Bible Only," that have appeared now and then in these columns. He wrote:

"Many years ago the servant of the Lord told us that in many places of earth would be found souls who had been praying for light. In our work here in Cape Town we have already come across a number of very interesting cases which bear out the truthfulness of this statement.

"A man and his wife attended some of my meetings about four months ago. They could not attend very regularly, on account of their business; so their names appeared for literature along with many hundreds of others. After a few weeks I received a letter from them, in which they asked me to call. I found them thoroughly convinced and converted to the message, largely through reading the *Present Truth* we had been sending them. Then the man told me this story: They belonged to the Dutch Reformed Church, which opposes our message very earnestly in this country. About fifteen years ago, this man, then a boy in his teens, was a member of a band of young men in his church who had formed a debating society. Their minister asked them to debate the subject, 'Which Day Is the Sabbath, Saturday or Sunday?' This young man was to take the negative side of the debate and show that Saturday is the Sabbath, and not Sunday.

"He told me that he spent many days in search-

ing the Bible for the truth of the Sabbath, and when the night of the debate came, he was convinced that the true Sabbath is the seventh day, and was able to win the debate. The next day the minister came to his home and began to speak very sharply. He said to the mother, 'Have you raised this boy in the teaching of Seventh-day Adventists?' She said no, she had seen but one Adventist, who was a colporteur, and she had bought a Bible from him. From that day on this young man has had it in his heart to follow this message when an opportunity came to him. He and his wife are rejoicing in the truth now.

"The wife has an aunt living in another part of the city. She said to me, 'My auntie is such a good Christian and member of the Dutch Reformed Church that I am sure she will accept the Sabbath when we tell her about it. So they made an appointment, and we all went over to see her about three weeks ago. These good folks told the aunt that they had changed their religion and were joining the Seventh-day Adventist Church. 'Who and what are they?' the aunt said, speaking in Afrikaans, South African Dutch. After a few hours' talk the aunt told us this interesting story of the leading of the Lord. About a year ago there came over her, while she was reading the ten commandments, a feeling that the Sabbath is Saturday, and not Sunday, as she had always been taught.

Immediately she decided that she would do her work on Friday and keep the Sabbath, and since then she had been quietly keeping the Sabbath at

home. You can imagine what a surprise and joy it was to the younger people and to all who were present that evening."

Some may recall the fact that our first call to

South Africa, in 1886, came from two Bible searchers there, who had begun to keep the Sabbath before they knew anything of others' keeping that day.
W. A. S.

Sacrificial Liberality Needed

Part IV, How Can a Few Adventists Warn the World?

6. If a little company of Adventists are to do so great a work as warning the whole world, there must certainly be included among their distinguishing characteristics a spirit of sacrificial liberality. We witness nations today that are sacrificing, skimping on most luxuries, and even some necessities, in order to have more money to expend on great national objectives, such as armaments preparations, or even the waging of a war. The whole world has been amazed at what a resolute, determined nation or race is able to do in this respect.

Is there not to be found here a spiritual lesson for us? If our hearts are fully set for the success of this advent movement, for the winning of spiritual victories, will we not be constantly seeing how we can do without many little luxuries, many unnecessary things that mean nothing to our life or health, perhaps little even to our happiness? It is amazing how much can be saved if we set out with that objective in mind, and if we set out to save money that we may the better carry on the task of saving souls, how blessed is that program of economy.

Are There Too Many Appeals?

We are aware that some in the church feel that too frequent mention is made of money, that there are too many calls, too many special offerings. We are not interested here in discussing the question of whether some refinement might be made in the matter of planning offerings or campaigns. Possibly at times the matter of money has been presented from the rostrum in a manner that was not the best, and that tempted some of the hearers to feel that a cash register was a fitting symbol for the church.

But grant that there are such unfortunate presentations occasionally. That does not in any wise warrant the feeling that a constant appeal for liberality is alien to good religion. On the contrary, an exhortation to generosity toward God is in every way consistent with good religion. Appeals for liberality did not begin with the advent movement. They are found repeatedly throughout Bible history. We are but following an inspired precedent.

Let us look at the matter in just a little different setting. Every day in the week the world makes a constant, clamorous appeal for our money, whether it be by advertising over the radio or on the highway billboards, or in the newspapers and magazines which we read. And as if that were not sufficient, there comes the appeal to us, often several times a day, from house-to-house salesmen who seek to have us part with our money for some

material thing they have to sell. Even when we walk down the street window-shopping, there is a silent, insistent, and all-too-powerful appeal for our money. Yet we take this quite as a matter of course, and to the embarrassment, often, of our beautifully drafted family budgets, we respond to these appeals, paying out our money right and left, day in and day out.

We Belong to Another World

Now we as Christians are concerned not only with this world, but with another world, not only with material things, but with spiritual. We are concerned to provide comforts for the spirit as well as for the body, food for the soul as well as for the stomach. And what is an even more important distinction, we seek in the spiritual realm to provide such food and comfort not only for ourselves, but for a steadily increasing number of others for whom we feel a spiritual accountability. Why should not therefore some very definite consideration be given on one day in the week to the claims of heaven on our pocketbook? How can we hope to carry out the command of Christ, "Seek ye first the kingdom of God, and His righteousness," if after expending for our material means during the first six days of the week, we fail to respond warmly and enthusiastically to the appeal made in behalf of the kingdom of God on the last day left in the week, the Sabbath day?

There are even those who, when money is stressed, would remind us that salvation is free, as though to put on the defensive him who would apparently mix gold with the gospel. Well, thank God, salvation is free, and if we thus receive it free, how great is our debt to others! How shall we repay that debt? By all the precedents of Scripture one way by which we may rightly seek to pay that debt is by sacrificial liberality in order that a greater number of missionaries may carry on a work for God. Certainly, salvation is free, but steamship tickets are not, and steamship tickets are one of the first investments that must be made when missionaries are sent abroad to carry out Christ's parting command to go and preach the gospel to every creature.

We Would Not Sit in Judgment

We have never felt that it was our place to sit in judgment upon our brethren over the question of how they expend the money over which God has made them stewards. But we have felt clear in setting forth this principle, that if we find our means are sufficient so that our homes are increasingly provided with comforts and conveniences, then we have a solemn obligation before

God to provide increasing support for His work. We could not say less than this and take seriously the command of Christ which we have already quoted, "Seek ye first the kingdom of God, and His righteousness." The emphasis is on the word "first."

All of us are contending with an age-old vice when we struggle with the constant desires of our poor natures to lavish things upon ourselves and to ensure for ourselves a maximum of the good things of this world. Christ declared that the foxes have holes and the birds of the air have nests, but the Son of man had not where to lay His head. We have not been called upon to crucify so fully the desire for material comforts that we would have to speak as Christ here spoke. But would it not be well for us, when under the chronic temptation to think first of our own material welfare, to remember these sublime words of our Saviour? And is it not likely that if we kept these words more fully in our minds, we would discover we had more means to give to the work of God? Furthermore, if all the membership of this advent movement consistently made a united endeavor to save on material things, that they might have more means for God's treasury, would not the treasury be greatly strengthened?

Does Our Religion Cost Too Much?

If you are tempted by the devil to think that it costs too much to be an Adventist, too much actually in dollars and cents, remember that it cost godly men in the past not just their money, but their lives. What is the good of our praying for the faith and courage of the martyrs if we complain even over the cash that our religion costs us?

Perhaps this is stating the matter rather vividly and vigorously, but is there not need at times that we face a question clearly and honestly, so that we may see whether there is any merit to feelings that have clamored for the control of our minds and hearts? As we value our eternal salvation, we ought to pray God for victory over every temptation to feel that the appeals for liberality are too great. Instead of less liberality, there will of a truth have to be still greater liberality if we are to finish this task for God.

And now lest some devout soul who has been earnestly sacrificing should feel that our words are intended indiscriminately for all, we would say unreservedly that we believe there are many in the advent movement who are making God first in finances, and who are laying up treasures in heaven. May God fulfill for such faithful souls His promise to bless the remainder, that it may provide all of the necessities of life.

F. D. N.

THOSE who enjoy talking should see that their words are select and well chosen. Be careful how you speak. Be careful how you represent the religion you have accepted. You may feel it no sin to gossip and talk nonsense, but this grieves your Saviour, and saddens the heavenly angels.—"*Fundamentals of Christian Education*," p. 457.

Present Truth for Today

(Continued from page 2)

State of Dead

Unconscious sleep between death and the resurrection.

State of Dead

Eternal life in misery. Future probation. Final salvation of all.

Reward of Righteous

At second coming of Christ, in new earth. Return to God's original plan.

Reward of Righteous

At death. Sort of attenuated or spiritual existence.

Christian Temperance

Obedience to the laws of our being, which are the laws of God.

Christian Temperance

Christian Science and false healing.

Christian Education

Represented in the development of man, morally, mentally, and physically. Recognizes God as the Source of all wisdom, and His word as the chief textbook.

Christian Education

Undue emphasis upon the intellectual, neglect of spiritual. Discrediting of spiritual by many teachers in some of the great centers of learning today.

Religious and Civil Liberty

Represented in true democracy and genuine Protestantism. Separation of church and state.

Religious and Civil Liberty

Government by dictatorship and religion supported by the state.

Bible Finance

Tithes and offerings.

Bible Finance

Worldly methods of raising church funds.

Spiritual Gifts and the Manifestation of the Spirit of Prophecy

The Spiritual, Miracle-working Power of Satan

It is clearly discernible that the teachings of the Bible are in striking contrast with error. In these last days Satan has come down in great wrath, knowing that his time is short, and by the teaching of every kind of elusive error he is endeavoring to direct men away from a knowledge of God, and faith in His word. Because of this satanic deception, God has given a great system of truth by means of which the snares of the enemy can be revealed and men be enabled to discern between truth and error.

The great controversy between God and Satan, between truth and error, which was begun long centuries ago in heaven itself, is to meet its climax in this our day. Truth crushed to earth will rise again, and this truth will prevail. Right will prove triumphant, and error be cast down, never to rise again.

May God enlighten our eyes that we may see clearly the issues involved, and may we so turn to His word in faithful study and so seek Him for divine enlightenment that we shall be able to stand. And let us remember that it is not enough to hold the everlasting gospel in theory only. It is only those who receive the truth in the love of it, and who are sanctified by it, who will be saved. We can carry the gospel message to others only as we ourselves know the way.

BEACON LIGHTS

Unprecedented Times

The remaking of Europe goes on at a dizzy pace while the whole world trembles in suspense. The talk of war is on every tongue, though all national leaders protest their peaceful intentions. Armaments are mounting to staggering proportions in every land as fast as speeding machines, overtime labor, and grim determination can produce them. Where the lightning will first strike and set off the powder kegs no one dares to prophesy, for in this day it is the unexpected that happens, even though the world is hourly informed as to what is going on in every part of the globe by cable and radio. We most certainly live in that paradoxical age to which the prophets referred, in which nations would become angry and press their claims to the final climax, at which time the intervention of God in the affairs of men will be manifest.

Bigger and Deadlier Battleships

The dreadnought race is again on, but it is no longer a dreadnought, or superdreadnought race, but a super-superdreadnought race. The President of the United States has approved of plans for the building of two 45,000-ton battleships, according to the *New York Times* (March 29), the cost to be between \$85,000,000 and \$100,000,000 each. It is believed that the Japanese are building several battleships of 42,000 tons, and the British navy is building two battleships of 40,000 tons. The French, Italian, and German navies have no ships under construction of tonnages exceeding 35,000 tons. Thus the United States sets a new pace in bigger and deadlier battleships. Where will this race of death-dealing weapons end? The prophets answer that it will end in Armageddon, and complete the history of mankind.

And Now Television!

Television is just around the corner for New Yorkers. Broadcasting of regular television programs in the metropolitan area will begin some time in April. The first commercial receivers will be put on the market at the same time. "Together, the two events mark the real beginning of American television," says the *Scientific Monthly* (April) in an article on "Here Comes Television!" Is this new wonder to be prostituted to evil purposes, as the motion-picture machine and the radio have been? No doubt it will be, in order to make it profitable. It is a significant comment on the moral level of modern life that entertainment, in order to be profitable, must in a large measure appeal to the lower nature of men and women. Paul declared that "in the last days perilous times shall come. . . . For men shall be . . . lovers of pleasures more than lovers of God."

A Startling Admission

According to the *New York Times* (March 18), Dr. Wesley A. Sturges, executive director of Distilled Spirits Institute, stated before the Temporary National Economic Committee: "I have complaints coming to me all the time of children's cocktail parties in hotels and in taprooms and so forth, and that there are sales after hours; and that there are sales to drunks contrary to law, and that the whole thing brings an unfavorable reputation to the industry and its composite setup." He declared that the price level of liquor should not be lowered to a place where consumption by the individual would go beyond social limits. It is strange to note the embarrassment on the part of the liquor and brewing industry since repeal has broken down all restraint, and America has entered upon such an orgy of consumption as it had never known before. Something has happened when the brewing industry must spend its ill-earned dollars to appeal to drinkers to be moderate and law abiding. Well might we say in the words of David, "In the net which they hid is their own foot taken."

The Spanish War Ends

After thirty-two months of war the Spanish conflict came to a virtual end on March 28 as the city of Madrid capitulated to the troops of Generalissimo Francisco Franco. The Associated Press estimates the cost in lives at more than 1,000,000. But the real war is not yet ended. The international conflict of interests in Spain will now begin in a serious way. Great Britain and France wait anxiously to see in what coin Franco will pay his creditors, Italy and Germany, now that the country has been subdued.

"Blasphemous Arrogancy"

An editorial in the *Christian Century* (March 15), while commending the good qualities of the new Pope Pius XII, challenges "the formula of his inauguration" as "blasphemous arrogancy." This surprising denunciation on the part of this liberal magazine refers to the pomp and ceremony of the coronation, and to the words spoken when the tiara is placed on the head of the pope, which are as follows: "Receive the tiara adorned with three crowns, and know that thou art father of princes and kings, ruler of the world, vicar of our Saviour Jesus Christ."

The Palestine Parley

A special parley of the conflicting Arab and Jewish elements in Palestine, which was called by the British government, met in London for six weeks, and finally had to adjourn, March 17, without coming to any satisfactory agreement. The British government is finding it most difficult to fulfill its promise of an independent state for the Arabs and a "national home" for the Jews in Palestine. The Arab is rapidly awakening, and is making demands that are most embarrassing in these uncertain times. This discontent is being fanned by propaganda from Europe. The Mediterranean, and the strategically placed country of Palestine, constitute the focusing point of many and varied interests that demand a settlement. Prophecy points to this very region as the place where the conflicting elements in this evil world will go down to ruin. Surely this event cannot long be delayed.

Deaths by the Mile

The *New York Times* (March 28) carries a pathetic note from India, "There were 6,400,000 deaths, or 23 per mile, in British India alone in 1936, the latest period for which figures are available." More than 100,000,000 persons suffer from malaria, with 1,000,000 deaths from this cause each year. There are 1,000,000 lepers to be found in India. The greatest number of deaths resulted from fevers, "12.7 deaths per mile." Death is conqueror of every mile of every street and road where men dwell. It subjugates the autocrat as well as the peasant. It rings down the curtain upon the acts of men without fear or favor. Well it is for the man whose day is ended if he has done justly, loved mercy, and walked humbly with his God, even as the Lord requires of all men.

Gandhi Wins Again

Strange it is that in a world feverishly building up its instruments of force, a little emaciated man of India, by a mere act of fasting, can bring to none effect the powerful weapons of a mighty empire. Five times in the past the 80-pound sixty-year-old Hindu nationalist leader has fasted, and he has won on each occasion some concession for his people. As *Time* puts it, "Facts have shown that Saint Gandhi's hunger pain is mightier than a sword." The fast of recent weeks was ostensibly in behalf of government reform in the little Indian principality of Rajkot, with its 76,000 inhabitants, but it was in reality a test of strength on the part of Gandhi. That he still wields a power in India is shown by the great concern of the British government at the time and its speedy efforts to bring about proper settlement of the issue favorable to the reforms demanded. Gandhi's "fast unto death" has won again.

F. L.

IN MISSION LANDS

Thein La Effort

By R. A. BECKNER

THE baptism of twelve persons, the sale of four Burmese and four Karen Bibles, and orders for nine more, the sale of six songbooks and orders for thirteen more, thirty signers to a pledge against the use of liquor, tobacco, opium, and betel nut—these are results from the four weeks' effort held in the village of Thein La, October 28 to November 25. Among the results not so easily counted might be mentioned the strengthening of the six members we had there to begin with, and the interest aroused among others who desire to study further, but were not ready for baptism when the meetings closed.

Those connected with the effort were Pastor Po Shwe, Mrs. Beckner, and the writer. Thein La, a Pwo Karen village of 1,000 to 1,200 people, was selected as the place in which we would try out an evangelistic effort between the end of the planting season and the beginning of the reaping season.

Mrs. Beckner's box of medicines was a great attraction each morning, and even during the day, calls would come for treatments and medicine. It was a big help in winning the confidence of the people, and the donations more than covered the cost of the medicines used. Four-year-old Harry and six-year-old Clara knew where everybody lived long before we older ones did, and their friendliness with the people was not the least of the features in the success of the effort. I feel

sure that if the badly infected leg of one woman had been left unattended much longer, she would have died; but before we left, she was walking about, and the sores were practically healed. She and her twelve-year-old daughter are planning on being baptized later.

Of the twelve baptized, one was the sister of our village school teacher's wife from Taungpaw-zu, a village about four miles away; one had attended Baptist school and church; the others were spirit worshipers. Aside from the two Seventh-day Adventist families, and about ten or twelve Baptist families, the villagers were either Buddhists or members of the Spirit Society (Nat Athin). These last were the most interested in our meetings, and while we did not bring any of the older people definitely to unite with us, the younger ones, from sixteen to twenty-seven years of age, were the ones to take their stand and join us. We hope yet to see many of the older ones also leave off their devil worship and unite fully with us. One interesting feature was that we held our meetings in the large zayat in a compound which has been more or less abandoned for a new place farther from the village. We also spent some time meeting with them on their "sabbath days" in their new "Garden of Eden." Their leader or prophet is very friendly, but, unfortunately, is very deaf, so that it is hard for him to understand what is said.

Visiting Churches Under Difficulties (Concluded)

By C. E. WOOD

THESE river boats are not built for excursion purposes. Their business is principally the transportation of livestock from the interior of the country to the seaport towns. Fortunately we were traveling up the river, and no stock was on board. The only space allotted to passengers was on the hatches—two areas about six feet by nine feet. The captain seemed anxious to make us as comfortable as possible, and brought up from the hold two canvas folding chairs. These served a double purpose, as there were no beds on the boat.

On this reserved space on the hatches we were so close to the kitchen that the cook could pass our food to us with scarcely any change of his position in front of the stove.

The trip down the river was very beautiful, as the river winds in and out through the forest. Each evening we saw a number of monkeys on the

trees near the river. That hour of the day seemed to be the time when they had a family reunion. Perhaps they met together to engage in some musical exercise, for they certainly made plenty of noise.

The last three miles of this trip of two and one-half days, the river became so shallow that we were obliged to disembark and walk the rest of the way. We found that in Salto de Agua there was no hotel; but we were able to rent a room for the night.

Traveling by Airplane

It was our plan to make the rest of the trip on horseback, but when we endeavored to make arrangements for three horses—two to carry us and one for our baggage—we found that the expense would be more than to travel by airplane,

as it would take about eight days to make the trip on horseback.

The plane arrived the next morning, and we found it to be different from the trimotored one I traveled on from Minatitlán to Carmen. It was an open plane, with only one motor. The American pilot stepped out and shook hands with us, and then fitted our goggles on us, and strapped us to the seat, which, in contrast with the other plane, was in front of the pilot. This plane carried only two passengers. It is well when traveling in a one-motored plane not to think of what would happen should the motor cease to function, and yet I could scarcely refrain from meditating on the prospect. Soon we were waving to the group of people who had gathered in the farmer's field (which served as an airport) to see us off, and we were soaring over the town.

The pilot had said just before we started:

"I do not like this north wind which is blowing today. I think I shall detour a little to avoid flying over the mountains."

The wind was so strong that we sometimes feared the plane would turn over. It was a consolation to know that the heavy strap by which we were fastened to the seat, probably would not break, if we should find ourselves traveling with our heads downward. There was a little iron brace directly in front of me, that I found very convenient to hang on to when it looked as though we might find ourselves in an inverted position.

The pilot told us that we would land on an island of gravel, which had been formed by the wash of the river, and that we would make the trip in about an hour and ten minutes. When I looked at my watch one hour and five minutes from the time we started, and then looked below, I saw the island.

This island is used as an airport by a rubber company, whose plantation is about three miles away. The pilot flew over the buildings to notify the manager that he would land passengers on the island. Lime had been placed in large spots on this island to indicate to the pilot the direction to take when landing. Our pilot evidently did not take the right course, for he landed in a place where the stones were large. We were aware of the fact by the rough landing that we made; and the pilot found, when he alighted, that the rear wheel of the plane had been broken. He looked in the plane for tools to make the repairs, and the only tool he could find was a small screw driver. He explained that this was not his regular plane, that the other pilot was sick that morning and he had to take his plane. But that did not convince us that he should not have looked carefully to see whether the necessary tools were there before starting, especially when he was making a trip to the uninhabited interior, where he might find himself in serious difficulty.

Soon we heard the hum of a motorboat, and the owner of the rubber plantation, with two of his men, landed and came toward the plane. We were surprised to find that he was the German consul of Mexico. The pilot was able to borrow tools from the motorboat, and soon had the wheel off—for he had decided that he would have to fly

without it. In a few minutes he was in the air again on the way to his next appointment, which was to take the governor of the state of Campeche to the hospital, as he was seriously ill.

The German consul kindly invited us to spend the night at his home, and treated us royally. He and his wife speak four or five different languages, and they entertained us after supper with conversation and music. The next morning the consul sent one of his men to take us in a canoe down the river a day's journey, to the place where we would hold our first meeting.

This river is infested with large crocodiles, which may be seen sunning themselves on the sandy banks nearly every morning when the sun is shining. Our Indian guide told us that a young girl was washing dishes at the edge of the river a short time before our visit, and a crocodile stealthily crept up under the water, pulled the girl under the water, and ate her. These Indian canoes, which are hewn out of the trunks of trees, have a tendency to roll and capsize; and we wondered sometimes if we would provide a meal for the crocodiles.

Our first meeting was at a place at which the superintendent of the mission had baptized seventy-two people the year before. This large company of believers had been raised up largely as the result of the missionary work of one man.

When a book was sold to a merchant of a small store in the interior of the state of Chiapas a few years ago, the colporteur did not realize how far reaching would be its influence. The purchaser did not take much interest in the book at first, but later decided that he would compare its teaching with the Bible; and in this way he found the truth.

He immediately began to tell his customers and friends of the wonderful light which had illuminated his mind and changed his life. Very few customers left his store without carrying with them literature, or the remembrance of his enthusiastic explanation of some point of truth. As the result of this earnest missionary work, a company of more than 200 believers was raised up in that district. Not one of the members of this company ever saw a railway train. They know nothing of modern inventions, although they frequently see an airplane pass over their district. One young Indian carried his mother, who was more than seventy years of age, on a chair on his back to this meeting in order that she might be baptized.

It was a beautiful sight to see these Indians coming to the services in their Indian canoes from both directions on the river, and we greatly enjoyed becoming acquainted with them. As we listened to their earnest testimonies, and witnessed their consecration, and their love for this message, we considered our visit well worth the difficulties we encountered on the way.

Burning False Gods

Just before we left this district, our brother, the merchant, showed us a large box, filled with images which had been used by the Indians in their worship before they accepted the truth. We placed these on some boxes and took a picture of them.

As the Indians desired that these images be destroyed, we made a bonfire of them. No signs of regret could be seen on the faces of the Indians as these images, gaudily dressed in colors, were being reduced to ashes, for they had found something better.

As we entered the canoe for the two and a half days' journey down the river, all joined in singing, in the Spanish language, "God be with you till we meet again." Some of the Indians walked along the riverbank about a mile to wave to us a final good-by. The Lord is certainly doing a wonderful work among the Indians of Mexico, and this, our largest company of believers in the union, was raised up as the result of the influence of one book that was sold to a merchant.

The five-year-old daughter of our Mexican worker had been sick during the entire time of our meeting at this place, and at the close of the meeting he was anxious to return with her as quickly as possible to his home; so a covering was erected over a portion of the large canoe we were to travel in down the river, and this protected the sick girl from the rays of the sun. There were fourteen in the canoe, including the four Indians who paddled; this number, with our baggage, quite completely occupied the space of the canoe.

I was afraid the sick child would not reach her home alive, and on the afternoon of the second day she quietly passed away while we were drifting down the river. On this trip we had to pass a town where an attempt had been made upon the life of the superintendent of the mission the year before; so we planned to pass this place at midnight, and gave instruction to the Indians who were paddling that they were not to talk, and that they should make as little noise in paddling as possible. The next day we had to pass through a

district, as we neared Villahermosa, the capital, in which it would be dangerous for the superintendent and me to be seen; so we lay in the bottom of the canoe to avoid this danger. This position in an Indian canoe, with the hot tropical sun directly overhead, is not as comfortable as traveling Pullman in the homeland.

We reached our destination at 3 A.M. of the third morning of our trip. We did not dare to go to the city, but stopped at the home of one of our brethren, who owns a ranch about two miles from Villahermosa. The body of the dead child was conveyed to this place, and the funeral was held the next day.

The father did not dare follow the body of the child as it was being carried to the cemetery, but he and his wife went later by making a detour to avoid being observed. This is part of the penalty that Christians had to pay in the state of Tabasco for being faithful to the Lord. While we were at this house, we had to be careful not to be seen, for if it had been reported to the authorities in Villahermosa that two missionaries were staying in this home, an investigation would have immediately been made. This would have brought trouble to the superintendent, and to me in being associated with him.

Notwithstanding the many difficulties of carrying forward our work in that state, the members of the churches have been faithful in the payment of tithes and offerings, and especially in their missionary work, which has resulted in the organization of many new Sabbath schools. It is remarkable that during three months of the year 1937, one student organized five new Sabbath schools in this territory. History has many times demonstrated that persecution is a strong factor in developing a bountiful harvest.



Interior View of Our Lisbon, Portugal, Chapel

PIONEER DAYS

Light on the Scriptures in Answer to Prayer

SOME time prior to 1888, several Dutch families in South Africa, members of the Dutch Reformed Church, not feeling satisfied with the spiritual help they were receiving from that church, banded themselves together in a covenant to meet together once a week to pray for light on the Scriptures.

They solemnly pledged each other that if any of them discovered things in their lives that were not in harmony with the Bible, they would give them up. One of these men, in partnership with an older brother, was operating a windmill in connection with a feed store. He thought the windmill ought not to run on Sunday. He took the matter up with his brother, saying that he could not consent to the windmill's running on Sunday. His brother was impatient with him, and finally told him that Sunday is not a sacred day, and that when he found one text in the Bible in favor of Sundaykeeping, he would consent to have the windmill stop, but that until he found such a text, it must continue to run.

This matter was taken up at their next weekly prayer season. They all thought they had an easy way out of their difficulty, and began searching for the text called for. But the more they searched for Sundaykeeping in the Bible the more they were perplexed. Instead, they found that the only Sabbath taught in the Bible is the seventh day of the week. These eight families all began the observance of the seventh-day Sabbath, supposing they were the only Christians in the whole world who were keeping the Sabbath of the Lord.

Soon after they began to keep the Sabbath, they came in contact with Brother Hunt. He told them there was a whole denomination of Seventh-day Adventists in America, and that their General Conference was appointed to be held in Battle Creek, Michigan, in May, 1888.

At the General Conference, in May, 1888, O. A. Olsen read a letter from a Mr. van Druten, of Kimberley, South Africa. The letter told the story of how a number of families had found the Sabbath truth in answer to prayer for light on the Scriptures, and that they had since learned of the General Conference in America. The letter contained a draft for twenty-five pounds (\$125), and an urgent appeal that a minister be sent to them to teach them the way of the Lord more fully. I shall never forget the thrill that passed over the congregation as this wonderful letter was read. Many people wanted to see it with their own eyes. It seemed almost like a letter from another world.

First Missionaries Sent to South Africa

When the Van Druten letter, from Kimberley, was read at the General Conference, it aroused, for the first time, a great interest in that far-off field. It was voted to ask the Sabbath schools of North America to raise a fund during the next quarter for the work in South Africa. A fund of \$12,000 was thus raised. This was the very baby cry of Sabbath school donations for foreign missions. Since those days, "What hath God wrought" through the agency of the many millions of dollars of Sabbath school donations that have been sent into all parts of the world.

It was voted to send to South Africa two ministers with their wives. Elder and Mrs. C. L. Boyd and Elder and Mrs. D. A. Robinson responded to the call. Several other workers joined them, among whom was Miss Carrie Mace, of South Lancaster, Massachusetts, now the wife of Elder O. O. Farnsworth, of Angwin, California.

It was a memorable day when Elder and Mrs. D. A.

Robinson and Miss Carrie Mace left South Lancaster to go to Africa. Nearly the whole church gathered at the little railway station to bid them farewell, never again expecting to see their faces. The big fat conductor said, "Africa! They'll never see Africa. They will go off somewhere and stay six months, and come back and say they have been to Africa."

Upon their arrival at Cape Town, South Africa, it was decided that Elder and Mrs. Boyd and part of the workers should go to Kimberley, where the eight families who were keeping the Sabbath, were living; and that Elder and Mrs. Robinson and the other workers should remain to open work in Cape Town. Elder Boyd opened public meetings in Kimberley, where a good-sized church was raised up. A church building was erected, the first building of any kind to be erected by Seventh-day Adventists in all Africa. I am told the building is still standing, and is used by the colored people, as a church. Kimberley is some nine hundred miles from Cape Town.

On the voyage from Southampton to Cape Town, a very warm friendship sprang up between Elder Robinson and Mr. Nuttall, the pastor of the Baptist church in Cape Town. Since our work was wholly unknown in Cape Colony, Elder Robinson and his company worked for some time in a quiet way. Several weeks after their arrival Pastor Nuttall's people wanted him to take a vacation. He told them he would take a vacation if they could get that man Robinson to occupy his pulpit during his absence. The deacons of the church came to Elder Robinson with the proposition. He told them that he could not consent to such an arrangement, as he was a Seventh-day Adventist. They brought his answer to Mr. Nuttall, who said, "You tell Robinson that his being an Adventist makes no difference, and that I wish him to take my work during my absence."

It was so arranged that during several weeks of the pastor's absence Elder Robinson preached in his pulpit on Sunday morning and evening, and conducted the prayer meeting on Wednesday evenings. A very warm feeling of friendship grew up between him and the officers of the church. On the pastor's return a reception was held in the church at which time Mrs. Nuttall said that Mr. Robinson had been thoroughly orthodox in his preaching.

After a time tent meetings were conducted in the suburbs of Cape Town, and two of the deacons and several members of the Baptist church embraced the truth, some of whom became active workers in the cause.

A. T. ROBINSON.

Where Is Thy Faith?

As I was visiting with one of our sisters here in Barbados, she related the following experience. "My husband died, leaving me with several children to rear. Soon afterward, my right arm became afflicted, and upon examining it, the doctor said that I would never be able to use it again. In my trouble I turned to the Lord, telling Him of my condition. A widow, with children to rear, my only means of livelihood was working the soil. Day after day I pleaded with God. One day the thought came, Where is thy faith? I called to my eldest child to bring me the hoe. She remonstrated, saying that she must help me dress, and how could I use a hoe. Finally the hoe was brought to me, and in faith I started to work, at first with great pain. God honored my faith, and today my arm, which the doctor said could never be used, is strong and has served me these many years. God has been good to me."

A. E. HEMPEL.

LET US never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.—*Maurice Maeterlinck.*

BY THE FAMILY FIRESIDE

Mother's Shadows

BY NELLIE SUMNER BROOKS

I MET a mother hastening along,
And, close behind her, in the busy way,
Two merry children pressed with laugh and song
Through all the pleasant passage of the day.

"They are my shadows," smilingly she said.
I answered, "Yes, they image what you do;
And mother's love is sunshine, warmly spread,
To make those shadows beautiful and true."

Food and Drink—VI

By MRS. L. L. CAVINESS

CONCENTRATION is taught not alone by requiring small tasks, though this method is also valuable because it teaches so much. Children learn to use their mother tongue and in so doing learn to use their minds by memorizing, even at a very early age. The little child is a born imitator. He needs only to hear combinations of phrases to have them fixed in his mind, together with the same intonations of the voice from which he received them.

Nothing can be more wholesomely stimulating for the mind than the memorizing of texts of Scripture for Friday evening worship. In one home this custom was followed. Each member of the family had a text to present as his part of the vesper service; and no one felt free to offer, time after time, the same verse he had repeated before. And so, as fast as they were ready for the Sabbath, the different members of the family would be seen, each in some corner with a Bible, learning a new verse for the worship hour. Wasn't that a good way to get ready for the Sabbath? And it was a wise and thoughtful daddy who usually offered a fine long verse as his part of the exercise, to serve as a stimulus to the children.

The memorizing of hymns is also very helpful. Our father loved to sing, and even before we had a little organ in our home, I can remember his gathering me up in his big chair when we came home from Sabbath morning service and singing hymns for and with me. He usually took a new hymn, sung it by note first, and then when he had the melody in mind, sang through all the verses. Thus my sister and I memorized the words of many, many hymns, with no effort at all on our part. Indeed, to this day I seldom use a hymnbook in church, the old familiar words and melodies in which the voices of God's children have praised their Maker for generations, coming to my mind spontaneously.

Our father did not often choose "children's songs," believing that children enjoy and appreciate much that they do not bother to grasp intellectually. "Sun of My Soul, O Saviour Dear," was one of these. I had no comprehension of the

words, but their spiritual beauty and melody moved me and influenced me unconsciously. Only years later, when the burdens and problems of life had grown heavy, did I grasp the verity of the words—

"It is not night if Thou be near."

I believe that though sums or the multiplication tables may be assigned for punishment, the words of Holy Scripture and of lofty poetry should never be used as a rod of correction.

Not only does memorizing give food for the growing child mind, but the Bible narrative is a never-ending source of nourishment, both spiritual and mental. When I was a grown woman, loose leaves of our old "Bible Picture-Story Book" could still be found in odd corners about the house. We had a habit of wakening early Sabbath morning, and our parents—who might easily have been annoyed by this tendency—utilized it for our education by giving us the Sabbath privilege of coming to their bed with our Bible picture book. There we whiled away the early morning hours by telling each other Bible stories.

I do not remember when we children did not tell them to each other, though I suppose there was a time when our parents had told them to us first. But the time I remember best was when one child began and told until he forgot a detail, and another was allowed to take up the story. Sometimes we all got confused, and father or mother put in an oar to bring us all to a safe landing. We completely wore out that "Bible Picture-Story Book," which had not a word in it save the titles beneath the pictures.

I realized when my own children were growing up how easily our parents might have excused themselves from these Sabbath morning treats—that they might well have been "too weary" or too occupied with their own study to give themselves thus to us. But I am sure they were absolutely right in making the sacrifice. The result is that the Sabbath evening and Sabbath morning privileges made Sabbath the best-loved treasure both for us and now for our children. For I need not add that we always have followed the same custom. The privilege of a Sabbath morning hour of happy companionship is still a precious treat to us all, even though our children have now grown to maturity.

Sacred song and story are not the only food children may receive with profit, else the mental ration would not be "balanced." Before we were old enough to read for ourselves, we were taught to repeat short poems, to improve our speech, and to give our minds patterns of noble thought and expression. The so-called "home poets" of English and American literature give an abundance of material for this. I could not have been more than four years old when my father taught me Oliver Wendell Holmes' "The Last Leaf." I learned it a stanza at a time with him, for the fun of the rhythm. I am sure he chose that not only

to train my ear to appreciate fine meter and rhythm, but also that its lesson of respect and consideration for age might someday dawn upon my callow, childish soul.

Longfellow's "Hiawatha," "Evangeline," and many of his shorter poems were favorites with us. Whittier, Lowell, and Tennyson have much that is appropriate. We were stirred by the beauty of the words before we understood them, and the lessons of enduring hardship and sorrow with courage and faith were later borne in upon us to teach us how to live.

I have a feeling that children take in spiritual truths best if they are allowed to sort of breathe them in, rather than being taught them didactically.

A mother has innumerable opportunities for this work, if she will only give herself to her children. I do not know whether it can be done successfully, if she must do some work a certain number of hours a day, away from her children. I presume if she must, the home program is so crowded and kaleidoscoped that there is room for little but hurry and scold and slap and hurry. In such an atmosphere of tension and strain there is room for few of the fruits of the Spirit or the mind to develop. We must keep our perspective of what we are trying to do for our children. Do we want to make money hastily, or acquire a fine house to shelter the family? Or are we more concerned with developing characters that will stand the test of time and eternity? Are we trying to make prodigies out of our children, or are we wishing to help them to have minds that will enjoy and be able to appreciate the atmosphere of our heavenly home?

Our purpose will determine our course of action, and no amount of eulogizing the Christian life will make up for our failure to live thus humbly and joyfully with our children's minds.

FOR THE YOUTH

Why I Am Taking the Medical Course

By CHARLES E. WARNELL

THE question, "Why are you taking the medical course?" has been asked me many times; so I shall attempt to tell in a few words why I chose the profession of medicine.

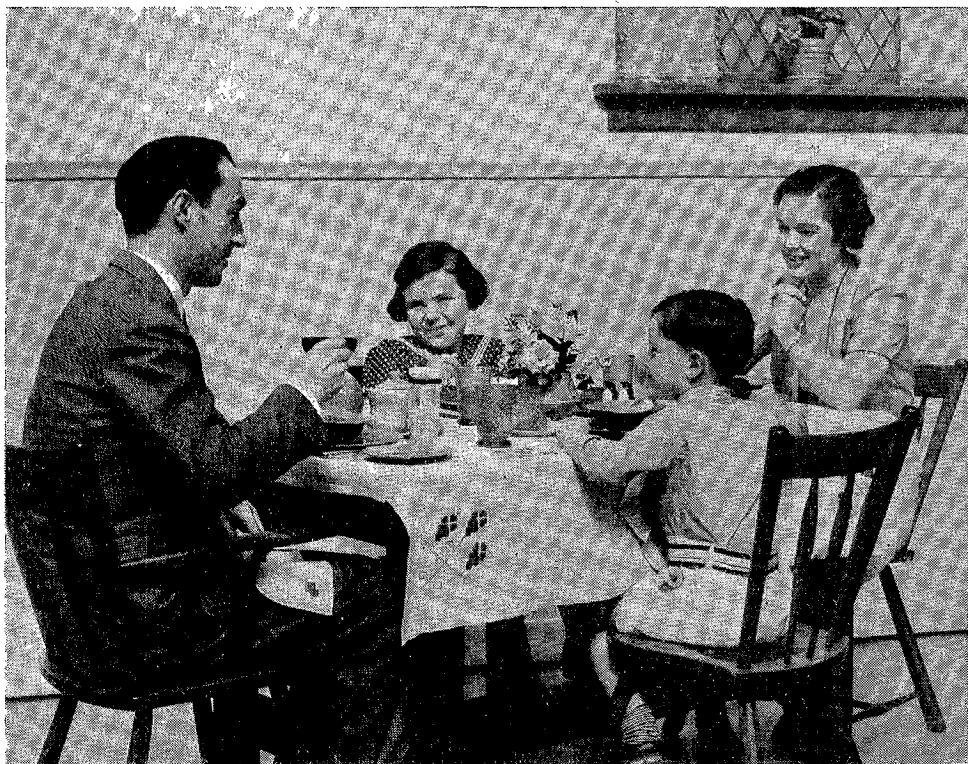
In the first place, I chose the medical course because this type of work intrigues me. I enjoy working with people, and trying to help them recover health and strength. I enjoy trying to study out the different problems each case presents. I know of no greater thrill than to see a person taken, as it were, from the jaws of death and restored to health. I appreciate the opportunities which present themselves for speaking a helpful word that will give courage and hope to those who may be discouraged because of illness, and I can think of no other work which gives greater satisfaction and happiness.

In the second place, I chose this profession because I believe there is no wider field for missionary endeavor than the field of service which is open to the Christian physician. This was impressed on my mind more forcibly when I read the following statement in "Testimonies," Volume V, pages 448, 449:

"There is no missionary field more important than that occupied by the faithful, God-fearing physician. There is no field where a man may accomplish greater good, or win more jewels to shine in the crown of his rejoicing. He may carry the grace of Christ, as a sweet perfume, into all

the sickrooms he enters; he may carry the true healing balm to the sin-sick soul. He can point the sick and dying to the Lamb of God that taketh away the sin of the world."

I believe the Christian physician has an opportunity to tell of the love of Christ to many people who would hear the gospel in no other way. Many people who are usually careless and indifferent to spiritual things are led to think more seriously when illness lays a loved one low. It is at such a time that a word fitly spoken, or a prayer offered by a Christian doctor, may break



A Happy Family

down the strongest prejudice, or cause the careless and indifferent to open their hearts to the gospel. This fact is very clearly brought out when we review the life and work of the greatest Physician of all times, Jesus Christ. We find recorded many instances of His use of the restoration of physical health as a means of imparting spiritual lessons. Christ spent more time in healing the sick than in actual preaching, and today His name is known throughout the universe. So important did He consider this work that He specifically commanded His disciples to "heal the sick," along with the performance of other duties.

Furthermore, the medical profession offers endless opportunities for self-supporting missionary endeavor. There is no land, race, or creed where sin has not made itself manifest in sickness and death. Rich and poor alike are affected. The more fortunate are able to help the less fortunate, and thus a self-supporting missionary work can be established through which many souls may be won to Christ.

Still another reason for my choice of medicine as my lifework is that it offers opportunities for pioneering. In fields which have been closed for centuries, our medical work has proved to be an entering wedge for the gospel, and somehow the spirit of the pioneers still appeals to me.

I realize that there are many other lines of work which are absolutely essential to the carry-

ing forward of our message. I would not say they are less important than the medical work, for they all have their place in this great world-wide work. But somehow the medical profession, with its opportunities and responsibilities, has awakened a responsive chord in my heart.

FOR THE CHILDREN

God's Orders

MR. SANDS looked up from his books. "What do you want with me?" he asked. "I want some work to do," was the quick answer of young Willie Thompson.

"Some work? What makes you think I have any work?"

"I read your advertisement in the paper."

"So you read the paper, do you? Well, do you answer the description that I gave?"

"I do not know, sir. I thought perhaps you would be willing to try me and see."

"Well, now, that's fair; what can you do?"

Willie hesitated a minute. There were a good many things that he thought he could do, and he didn't see how he was to get them all into a short answer. At last he said, "I can do what I am told."

"Can you, indeed? Now if you are entirely sure of that, you are a very unusual boy."

"Well, I mean," said Willie, his cheeks getting red, "that I can try to do it. I suppose a gentleman would not give me things to do that he knew I couldn't do."

"But suppose I should hire you, and the next morning I should tell you to go to my shop, and roll down the hill at the back door twenty-five times; what then?"

"Why," said Willie, and he could not help laughing, "I am sure I could do that, and I would go at it as fast as I could."

"Well, suppose I should tell you to go to the shop next door to mine, and watch your chance, and seize the nicest-looking codfish you saw, and run back with it, and put it on my counter; what then?"

"That I couldn't do, sir," Willie said.

"Why not? You told me you could do what you were told to do."

"So I can, but I had my orders about that a good while ago. 'Thou shalt not steal,' is one of my orders; I have to follow that."

"Ah, then my orders come next to those, do they?"

"Yes, sir, always."

Willie's voice was as firm as before; but he began to think that Mr. Sands must be a very wicked man, and it would be just as well not to work for him, but just at this point the gentleman held out his hand.

"We'll shake hands on that, my boy," he said, "and we'll try each other for two weeks, if you say so. I want a boy who puts God's orders first, and mine second."—*Author Unknown.*

THINK IT OVER

By RUTH NERLUND

*"Before us is a future all unknown,
a path untrod,
Beside us is a Friend well loved;
That Friend is God."*

What a beautiful gem—a real seed thought for the week, isn't it?

Does the future look dark to you? Are you worrying about the obstacles which may confront you? Just remember that beside you is "a Friend well loved." No flower is too tiny for Him to array in elegant colors, no tree too large for Him to deck with beautiful foliage, no wave too boisterous for Him to calm. Each night reveals His promises so bright, and in the day His radiant light is ever beaming forth. Yes, He even knows when a little sparrow falls.

One moonlight night, after a little child had been put to bed and the lights had been turned out, she inquired of her mother, "Is the moon God's light?"

And the mother replied, "Yes, dear, the moon and stars are all God's lights."

"Will God blow out His light and go to sleep, too?"

"No, His lights are always burning."

And then the little one said in such a satisfied and contented manner, "Mother, dear, as long as I know God is awake, I won't be afraid."

Ah, you have no need to fear. With such a Friend by your side the future need not look dark. True, a grievous trial may come your way, but even this may prove to be a blessing, for this Friend works all things out "for good to them that love God." No precipice will be too steep for God and you, no sorrow so deep but that He will be able to comfort you, no task too difficult for you to undertake, and no burden too hard for you to bear, when Jesus walks beside you.

A beautiful thought, indeed, that—

*"Before us is a future all unknown,
a path untrod,
Beside us is a Friend well loved;
That Friend is God."*

With OUR YOUTH OVERSEAS

Our Young People in China

OUR young people should, can, and *do* work for the furtherance of this message. They love the message of a soon-coming Saviour, and have their own ways of making it known to others. Not all are as positive as some of us might wish, but the majority of them are looking for and working toward that great event.

When the editorial secretary's request for this article reached me, only four or five days before the tide of war swept through and completely changed the normal life of Hankow, I was sitting in the office of our mission church building in that great metropolis. With me was a young Chinese nurse. He was seeking advice regarding what he should do in the face of the oncoming crisis.

He told me that he had last met me when he was a student in our mission school in Changsha. When the war reached its long arm to that city and our school was closed, he went back into western Hunan, where his father was preaching. Rather than lose a whole school year, he entered the local government high school as a special student. Very seriously and thoughtfully he pointed out the differences between one of our own schools and the government institution which he had attended. He was shocked by some things he had seen and heard, and decided that for his own spiritual safety he must find some missionary work to do.

This led to his going out each Sunday afternoon to the outskirts of the city and holding street meetings. In these meetings he told the crowds, which so easily gather in China, of the Saviour whom he loved and served. For a number of Sundays he did this work. Soon he saw among the people who came to listen quite a number of his fellow students from the high school. They became so interested in his message that they sought him privately, that he might study the Bible with them. They gave up their smoking and other social habits which seemed out of harmony with the words and teachings of the Saviour. Their aims, their habits, their courses of action, were completely changed—all because of the testimony of a young man in whose heart the message of present truth occupied first place.

Youth's Evangelistic Campaign

The Missionary Volunteer department in China has launched a youth's evangelistic campaign for the summer holiday season, but the enthusiasm of wide-awake Missionary Volunteers on fire for God cannot be limited to the summer vacations.

We hasten to explain that our youth's evangelistic campaign sprang from two incentives—one, the vision of Christ's work as set forth by Mark in the sixth chapter, in which it is said of Him, "He went round about the villages, teaching;" and two, the inspiration which comes from the reports of what our Missionary Volunteers are doing for the Saviour in South Africa.

China has about one and a quarter million villages. In them are 85 per cent of China's "four hundred million customers." To us they are four hundred million reasons why Christ died on the cross, and why our youth should join in our student volunteer evangelistic campaign to tell them the story of salvation.

Listen to this report of a certain mission director concerning the work of twelve of his student volunteer evangelists: "As our mature students are all tribes-people, we did not feel it wise to send them out into the Chinese villages. Neither did we have the proper supplies for this campaign. However, we felt that we could experiment in this new endeavor. After studying

the prospects, we decided to ask the Miao students to take along with them our recently completed book on Bible doctrines, the New Testament, and our songbook. As you know, these books are all in their own language. Our plan was this: The students were to go into unentered Miao territory, visit the villages, conduct meetings in as many of them as possible, and during these meetings offer the above-mentioned books for sale. The first week in July we sent out six groups. They spent about six weeks in this work. During this time they conducted 146 meetings in 96 different villages with a total attendance of over 3,600, and sold 217 books. Of course, they visited numerous villages in which they were unable to hold meetings. Their work covered twelve hsien (counties). The total cost of the effort was \$86 [about \$14 U.S. currency]."

"On to Lhasa" Movement

At the youth's congress held at Chiaotoutseng in March, 1936, the "On to Lhasa" movement was launched by our Missionary Volunteers. At that time we had two young Tibetan students who had formerly been lama priests. They were so thrilled by the "On to Lhasa" spirit that they volunteered to be the first young Adventists to carry the advent message to Lhasa. How our hearts beat with joy when one of them packed his literature and personal luggage on the backs of three animals out in the city of Sining, high up in Chinghai, and then in June, 1938, Feng Yeng Seng mounted his horse and started off for the long, hard trip to Lhasa.

In October we were thrilled by the telegram from Lhasa which stated that Yeng Seng had reached that city in Central Asia, and now the message of our dear Saviour is being proclaimed by an Adventist youth in one of the last great unentered portions of the earth.

Time and space forbid me to tell of the work that is being done by the Junior and Senior young people in our Missionary Volunteer Societies throughout the land. Our goal now is to find ways and means whereby we can place a beautiful picture depicting the Christian way of living in every home in China. For we must remember that somewhat more than eighty-five per cent of all our four hundred millions for whom Christ died cannot read the advent message, but must get it in some other simple but effective way.

Think of it: A picture of the advent message in eighty million homes in China. Will the young people of America catch that vision, accept that challenge, and help us warn China in this most commonly used and most effective way? When the work of the gospel is finished in China, then may we expect Christ's return.

D. E. REBOK.

Lilacs

BY CAROLINE EELLS KEELER

THEY are so lovely, the lilacs,
An amethyst dream in the spring;
Dew wet or rain drenched or sun smiling,
To the wide world their beauty they fling.
So poignant are they with fond memories
Of loved ones in long dreamless sleep;
Yes, they are prophetic of heaven,
Where no one shall evermore weep.

O, they are so sweet and so fragrant,
So common and yet so elite,
They'll flourish in anyone's dooryard
Or grace a proud garden so neat.
O, beauty of lavender star flowers,
You thrill me anew with desire
To be sweet and as lovely as you are;
To higher things ever aspire.

WORLD-WIDE FIELD

Northern Union Conference

Two eventful years have passed into history since the reorganization of the former Northern Union Conference was perfected. During this biennial period great changes have taken place in the world, which have in some degree affected the progress of God's work. We have at present 225 churches throughout the local conferences of the union, with a membership of 11,204.

Because of the prevailing financial conditions, the workers have been somewhat handicapped in their endeavors, as they have had to practice stringent economy in their evangelistic efforts; but like the food multiplied in the Saviour's hands, the word has increased as it has been imparted to the multitudes by consecrated loyal workers. Through the united and sincere efforts of the workers and the laity, 806 were added to the remnant church in the year 1937, and 719 additions were made during 1938, a total of 1,525 by baptism and profession of faith.

The evangelistic efforts conducted throughout the local conferences have been richly blessed by God, and many souls have found shelter and relief in the power of the message accepted. At present forty-six lay evangelists are busily engaged in conducting evangelistic meetings. The interest is continually increasing, and the churches are inspired as they watch the progress of these lay preachers. As in the days of the apostles, these men are going forth preaching the word everywhere.

About two years ago the South Dakota Conference committee decided to do some work among the Sioux Indians of that State. C. D. Smith was called to give his attention to the Indians in that conference, and he has done a noble work. He has worked untiringly as a missionary in behalf of this great need, and as a result of his endeavors twenty-nine Indians have been baptized. They are sincere, earnest followers of the Master, devoted Sabbathkeepers, and faithful tithepayers. We believe that the Indians in South Dakota are just as needy as the Indians in South America. We have a real mission field before us. The Lord has blessed our efforts. The future is bright, and prospects are good. The truth appeals to these benighted people, and many are turning their attention to the good old Book which brings deliverance, happiness, and peace to the soul.

The colporteur work has also advanced steadily since the reorganization of the union conference. Elder P. D. Gerrard is leading a

faithful group of devoted men and women whose hearts are set not merely upon the sales of literature, but upon soul winning. The sales for 1937 amounted to \$47,020.35. We were greatly encouraged as we watched the faithful bookmen going forth with the message. Their hearts were stirred as they beheld the great need, and God has watered the seed sown. We are sorry to show a slight loss for 1938. The sales at the close of the year amounted to \$46,723.98, a total for the two years of \$93,744.33.

Surely, the Lord has done great

things in our field in connection with the literature work. These faithful colporteurs have been paving the way for larger evangelism. They are not only salesmen, they are also soul winners. Every one of them has had some fruit in soul-saving work, but there is one outstanding colporteur who has won twenty-five persons to the blessed truth. These have been baptized into the precious faith as a result of the work of a colporteur evangelist.

We are of good courage in the Lord, and by His help we are determined to do our utmost in finishing the work in the territory that has been assigned to the workers of our field.

E. H. OSWALD.

Greater Things in Portugal

It was my privilege, following New Year's, to spend ten days in Portugal, meeting with the brethren in committee and visiting a number of the most important churches in the field, and I would like to share with the readers of the REVIEW a very definite conviction that I have gathered from this short visit.

I found, first of all, that 1938 was a banner year for Portugal in the number of souls won. The leaders greatly rejoice that sixty-six members were added to the churches during the past year by baptism and vote, this total being considerably higher than the average of the preceding years. They believe, furthermore, that this larger 1938 result is a definite indication of still greater results in the future; and I must say, after visiting the different places where evangelistic efforts are now in progress, that their optimism seems to me to be fully justified. I believe with all my heart that Portugal has come to a time of more fruitful soul-saving endeavor.

This conviction grew upon me in a special way as I witnessed the success which is attending the labors of workers who are opening up new fields. During the past years, our efforts have been concentrated almost entirely upon the larger cities of the land. True, very good results have been obtained, a number of substantial churches having been built up. The church in Lisbon, the largest in the field, has more than two hundred members; and there are others of lesser importance which have developed very well.

About a year ago, however, the Portuguese committee decided that greater things were to be expected, and began to plan for them. It was felt that our forces had camped

long enough in the main centers, and that the time had come to move out into the smaller cities and villages. During 1938 a beginning was made in this direction, and the result has been most encouraging.

A young worker was placed in Barreiro, a little city across the Tagus from Lisbon, where a faithful sister had been valiantly holding up the torch of truth. Evangelistic meetings were held in a little building, which served at the same time as an apartment for the worker, and a fine interest developed immediately. In 1938, fifteen were baptized and a church of more than twenty members was organized. At the present time, ten additional candidates are ready for baptism.

A worker of long experience was placed down in the southeastern corner of Portugal, in the city of Vila Real. Up until last February, the southern province of Algarve had remained practically untouched, and nothing had been done in the way of an evangelistic effort in Vila Real. From time to time the faithful colporteurs had visited the city; in fact, quite a number of copies of W. A. Spicer's "Our Day" had been sold a few years ago. The seed had been sown, and an abundant fruitage was soon to appear.

For the first meeting of the public effort, the little hall, which had been prepared to seat some 250 people, was full to overflowing, and many were turned away; and this attendance really has never fallen off. On the evening of my visit to Vila Real, about 400 persons were crowded into the hall, most of whom were standing, and twice that number were packed in the street in an endeavor to come at least within hearing distance. The attendance at the public meetings has kept up, and the interest for truth has grown

in many hearts. Only eight have been baptized in Vila Real, but a large number are studying for baptism. I would be disappointed if a church of thirty members were not organized in 1939.

I would like to mention a third place, which is also typical of the present awakening to the "everlasting gospel" in Portugal, Ribeira de Niza. This, really, is only a small village, which is located in the mountains about five miles from Portalegre, a city in eastern Portugal near the Spanish border. The interest in this place dates back to more than two years ago, and began with a few missionary visits to a group of interested people. Soon meetings were called for, and the services were attended by an ever-growing audience.

The success of the meetings did not seem to please the Catholic priest of the village, who, by his influence, succeeded finally in having our meeting place closed to us. But this only helped to increase the interest for the truth, and to create a greater desire than ever to hear the message, with the result that our friends grouped together, and, with a little help from the Portuguese Conference, built a small wooden tabernacle, which provides seats for at least 250 people. The tabernacle has been attractively arranged, and is well filled twice a week for the evening meetings. I think I have never found a more earnest group of listeners than those who crowded into the Ribeira de Niza tabernacle the evening of my visit.

In this last place we are still in the sowing time, but the promise of a rich harvest is most cheering. The time of greater things truly has come for Portugal. The people in the out-of-the-way places seem to be ready to hear gospel truth to a degree that is far beyond our expectation. And I am convinced that the interests mentioned in this report are indicative of what could be done, and should be done, in the

countryside of Portugal, where there are hundreds of villages which, during the past years, practically have been abandoned by the state church. In these places God is pouring out His Spirit upon honest hearts, and turning them toward religious things. This unquestionably is God's method of preparing the way for the messengers of the last hour, and we must step into the opening doors.

In closing this short report I would like to say a few words about our little training school in Lisbon. Though still very small and incomplete, this institution, which is destined to play a vital role in the development of God's work not only in Portugal, but in the Portuguese empire beyond the seas, is doing admirable work. Really the school already is playing its vital role, inasmuch as a number of workers, about ten, I think, have been prepared for service within its walls and have gone forth into the field.

These young people of Portugal are doing faithful, efficient work in the homeland, in the islands of the Atlantic, and in the Portuguese sec-

tions of Africa which are under the supervision of the Southern African Division. They are showing that they are ready to lay down their lives in sacrifice. Yes, the first Portuguese missionary to fall at the post of duty has been laid to rest until Jesus comes. It was here somewhere, in this vast waste of water called the Gulf of Guinea, just a day out of São Thomé, that Isabel Falcão was let down into her watery grave. She was returning home from Angola because of illness, but she never reached her home, and was buried at sea.

"I am sure there are ten young people in our school," said A. D. Gomes, the leader of our work in Portugal, "who are ready and willing to respond to the call of God and to take the place left vacant by Brother and Sister Falcão." Such is the spirit of the advent youth of Portugal, and this means much for the final triumph of the cause in the Portuguese territories. Let us pray, and if need be sacrifice of our means, for the school which is building this spirit into the hearts and lives of the youth of Portugal.

W. R. BEACH.

Union College

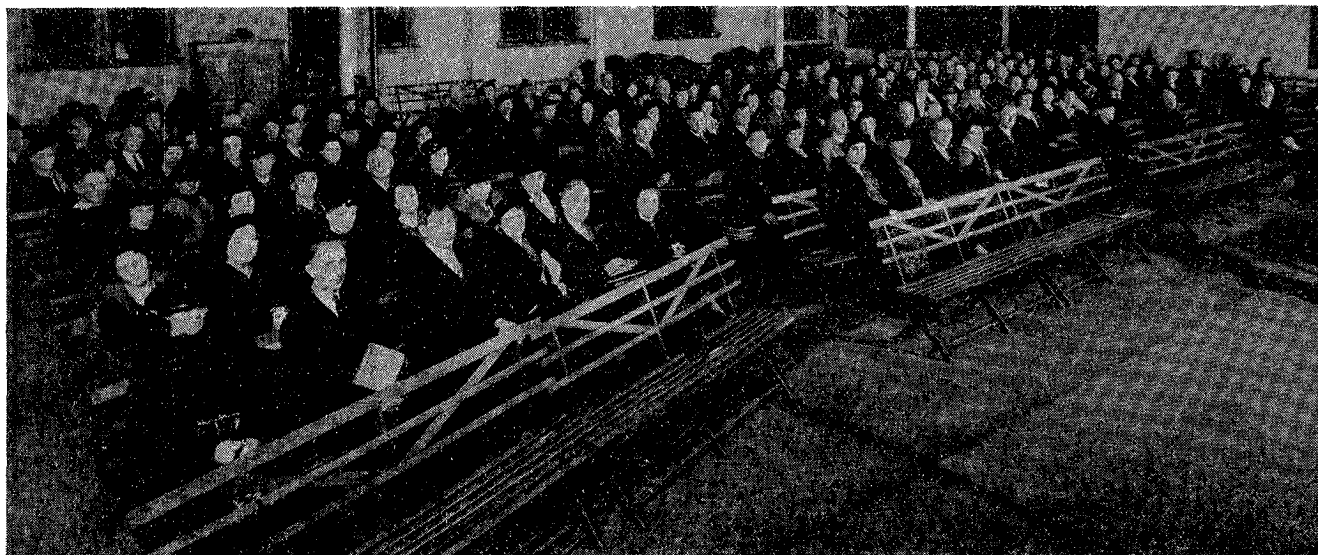
UNION COLLEGE, in its effort to train competent workers for the cause of God, has placed in its curriculum a course in field evangelism, which is carried on under the supervision of the department of religion. This course provides laboratory work in sermon preparation and delivery, in church services, and in public meetings.

It is designed to give the young people actual experience in the field of evangelism while they are still in training, and while they may have the counsel of their instructors. Accordingly, plans were laid at the beginning of the school year to find openings for a number of young

people who were desirous of availing themselves of the opportunity for better preparation.

In one of the suburbs of the city of Lincoln an interest had been awakened as the result of work done by lay brethren and sisters. Much literature had been distributed and many Bible readings given. This interest had been fostered during the previous summer, and by the time of the opening of the school term, three had taken their stand for the message, and were baptized.

The interest was good, and a company of young people from the college began a series of public



The Home Study Group in Lay Evangelism I, Battle Creek, Michigan. The Pastor of the Church, T. G. Bunch, is the instructor. This Group Meets on Wednesday Evening at 8 O'clock. There is Another Group Taking the Same Course, Which Meets on Tuesday Evening. The Combined Membership Is Almost Two Hundred Fifty

meetings. During the series of twenty-six meetings which were held three times weekly, interest continued to grow. At the close of this series four more had decided to cast their lot with the command-keeping people of God, and were baptized into the faith. The whole effort was carried on by students from the college, who may be seen in the accompanying cut.

At the close of the first series, the interest was still high, and it was felt that a second effort would be necessary to bring the message to the thirty-six interested people each Sunday evening. The work done in the public meetings was augmented by Bible readings, which were held in four or five centers.

This work has been a real inspiration to the young people who have taken part. It has also been a practical training, for they can see, from week to week, ways in which they can improve on their methods of operation. We look for a number more to take their stand with God's people as final fruits of this effort.

Another company held meetings at Shenandoah, Iowa, which is about one hundred miles from the college. At this place it was not possible to hold more than one meeting a week. The meetings were held on Sunday nights. One of the features of this effort was short health talks given by a graduate nurse, the wife of one of the company. As she appeared in uniform and talked to the people of the things that were vital to their health, a band was formed, and many came for consultation. Thus the right arm of the message did its part in holding the interest.

One hundred miles is a long way to drive to conduct meetings, but these young people were courageous and have done very acceptable work, but feel that had they been nearer their place of labor, they could have worked more effectively. As the meetings have continued, the interest has increased, and while the attendance has not been large, they have been instrumental in winning to the message three new converts and reclaiming two backsliders.

Other work has been done for the inmates of a reformatory and a welfare group, which has proved a great blessing both to the students and to those to whom they have ministered, and it is our hope that this practical work will be the means of helping

these Bible majors to be prepared, so that when they have finished their college course, they will be able to go out and do efficient service for their Master.

J. W. ROWLAND,
Instructor in Religion.

Great Britain

FROM many points of view, the year 1938 was one of the best in the history of our work here in Great Britain. As far as tithe income is concerned, we reached the record figure of \$155,000, which was nearly \$17,000 above that of the previous year. Every one of our fields showed an increase in mission offerings, and our total offerings for missions reached beyond \$94,000, the increase over the record of the previous year being \$2,000. Notable among these offerings stands our Harvest In-gathering achievement of \$55,600. This is a per capita of about \$10.

Our publishing house had an excellent year, and showed an operating gain of over \$5,000. Student colporteur sales were the highest for many long years, reaching \$102,000, a gain of 20 per cent over 1937. Thirty students reached scholarship figures, this latter being a record for the union.

Our health food factory kept pace with the press, as far as its profits are concerned, and with a small capital expenditure for extending the manufacturing plant, this department of our work could become a great source of financial strength to the movement in Great Britain. The sales figures were a record. We have a very keen, faithful staff of workers in this institution.

Our college has an enrollment of 125 students, twenty-five of these being from different parts of Northern Europe. The spirit in the school is good, and more than 40 per cent of our present working force of 111 have come into the field during the eight years of our Newbold College's existence. There are great

and rather grave needs at this institution. There is need of a new science unit, four more classrooms, and numerous other improvements, if we are to raise the educational standard in comparison with the standards of the country in general.

The sanitarium and maternity home at Watford suffered a loss of about \$500, which is very much less than the heavy losses suffered by this institution for some years past.

It seems incredible that there are still 1,000 cities in the British Isles which are untouched by the advent message. God surely has a way through this city problem. These multitudes may be untouched, but they cannot be untouchable by this blessed advent message. We are spending only about \$20,000 a year on public evangelism, which is much less than was being spent six or eight years ago. Our workers baptized 377 during the year, which figure should be fivefold more. Our membership in the union now stands at 5,921.

More than 1,300 members are enrolled in the Bible service training course, by which means we hope greatly to increase our soul-winning activities.

We feel that God has greater things in store for us in Britain, despite the uncertainties of these times, and the unpredictable days in which we live. Our believers here are calm and trustful in the Lord, and are firm believers in the advent message.

We send our greetings to the REVIEW family around the world, and prayerfully join that circle of believers whose vision from day to day enlarges as the kingdom approaches.

H. W. LOWE.



Union College Student Evangelistic
Company

Back row, left to right: William Grotheer,
Dan O'Neil, Jesse Williamson, Clark Smith

Front row: Fern Johnson, Lois Johnson,
Esther Kunau, Lillian Lane, Olga Unterseher

Our Greatest Treasure

I FIRST came in contact with the teaching of Seventh-day Adventists by attending a series of evangelistic meetings conducted by H. W. Decker, one of our pioneer ministers. Night after night my father's family attended the services with ever-increasing interest. Diligently we searched the Scriptures to see if these things were true. Although I had previously learned to cherish the Bible, with its story of the Saviour's love, yet my knowledge of its teachings was very limited. Now it became a new book to me.

Soon our little company of new Sabbathkeepers was left almost entirely alone, with no one to guide us in our studies, and, O how precious were the few volumes we had secured, such as "The Great Controversy" and "Thoughts on Daniel and the Revelation," and the Sabbath school lessons. Late into the night I pored over these blessed books, with my Bible by my side. To me the great truths of this message became more to be desired than gold. There, and later in our schools, I laid the foundation upon which, through the years that have followed, I have been building.

"When God gave His Son to the world, He endowed human beings with imperishable riches,—riches compared with which the treasured wealth of men since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart."—"Testimonies," Vol. VII, p. 144.

That this treasure may be brought to our homes, and to the homes of the world, our literature is prepared and sent forth. By the careful, prayerful study of this literature we fill our earthen vessels with this treasure, and thus are prepared to pass it on to others in need.

The last golden moments of probationary time are swiftly passing.

SUCCESS COMES TO A CERTAIN TYPE OF YOUNG PEOPLE

Success comes to those who grasp opportunities when they offer themselves, and make the most of their spare minutes. The opportunity to get a high-school or college education by taking studies around your own fireside is one that thousands of young people are grasping today, and many other thousands should follow their example. Some of our best stenographers, both men and women, studied the subject by correspondence. Many of our leading ministers received a large portion of their education in the same way. Bookkeeping, Higher Accountancy, Salesmanship, Typewriting, College Rhetoric, Bible Doctrines, and Public Speaking are some of the interesting subjects that can be taken to excellent advantage. The cost need not be more than \$1 a month. For full particulars address—

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

"Eternity stretches before us. The curtain is about to be lifted. Christ is soon to come. The angels of God are seeking to attract us from ourselves and from earthly things. Let them not labor in vain."—*Id.*, Vol. VIII, p. 314. The work of preparing to meet our God is not accomplished in a moment. It behooves every believer in this message to avail himself of every help God has so graciously provided.

All over the world the last message of warning is now being given. In clear, trumpetlike tones, with no wavering sound or uncertain note, with voice and pen, men are being called to repentance. The Spirit of God is mightily witnessing to this call, and thousands are turning, with all their hearts, to the living God.

What a miracle is this amid the babel of voices that are sounding everywhere! What is the secret of this union of heart and of purpose that is manifest in this movement in all the earth? From all nations men and women are gathering under the banner, "The commandments of God, and the faith of Jesus," and are heroically carrying the everlasting gospel into every dark corner. First of all, the secret of this unity is that the Bible is given the supreme place by the individual believer, in the home, in the church, and in the school. It is enthroned as the voice of God to His people. Again, this unity prevails because of the place the Spirit of prophecy occupies in this great movement. Second only to the Bible, and made available to all in its various forms of publication, it is exerting a tremendous influence in unifying the body of believers, in separating them from the world, in beautifying and glorifying their lives.

Now for more than fifty years I have been studying these precious volumes along with my Bible. I have found them invaluable as aids in the development of a Christlike character. Here we find Jesus in all His beauty and glory revealed. He is brought very near to the sinner; and though sin is made to appear exceeding sinful, yet we hear Him say in the sweetest tones, "Neither do I condemn thee: go, and sin no more." The character of Jesus is made to appear so beautiful that we will never rest till our lives are completely transformed into His image.

From personal experience I know that the prayerful study of these volumes helps us, O, so much, in bringing a heavenly atmosphere into the home. It helps us in all our relations with others. It helps to smooth the wrinkles from the brow, and to remove the anxious, troubled expression from the countenance. It helps in opening the door into the audience chamber with God, where we may enjoy the

sweetest communion with Jesus, our Redeemer and Saviour.

"When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love, an atmosphere invigorating to the spiritual life of all who inhale it."—*Id.*, Vol. VI, p. 43. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

If you do not now have access to this soul-inspiring, character-building literature, let me urge you to secure it at the earliest possible moment. This should be done though it may mean great personal sacrifice. For your own sake, and for the sake of the members of your household, and of all who may come within the sphere of your influence, you should do all within your power to build yourself up in the most holy faith.

E. E. ANDROSS.

Words of Appreciation

I FEEL that I cannot afford to be without this great journal which has meant so much to me during the past year.

W. E. YATES.

I HAVE read the REVIEW for years and could not do without it. I call it my preacher, as I am not able to attend church any more. It is such an encouragement and an inspiration to me to read the many good articles and reports of the progress of the third angel's message in all the great world fields.

MARY E. MOUNT.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

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OF SPECIAL INTEREST

THE many friends of D. W. Reavis will be sorry to learn of his death, which occurred at Takoma Park, Washington, D.C., March 28, 1939, in his eighty-sixth year. For long years he was an earnest worker in the promotion and circulation of our denominational literature. We believe that his faithful service will continue to bear fruit until the coming of the Life-giver.

"THE Lord's work moves on in spite of difficulties." This is the statement of J. R. Campbell, superintendent of the Zambesi Union Mission, who writes as follows under date of February 21:

"The past year, in spite of our many financial problems, has been a year of real blessing. More than 1,000 souls were baptized in the union, and there are now in the classes—hearers and probationers—about 700 more. Many of these, after sufficient training, will be ready for baptism. The doors are open on every side, and we find it impossible to answer many of the calls because of lack of men and means."

Reports for the "Review"

THERE are embraced in this movement many and varied units of organization. Just as far as possible we are glad to have these represented in our general church paper from time to time. But in order that this may be made possible, it is necessary for us to limit the length of the reports which are published.

As a rule, no report should exceed two or three typewritten pages. One or two hundred words should be sufficient to report some church dedication or some local meeting. Reports of meetings of large proportions, or of councils which represent a large field, must necessarily require more space.

May we not kindly but earnestly ask that our workers, in reporting various interests, make their reports just as short and concise as is reasonably possible. Otherwise, it will be necessary for the editors to do the shortening, and this will be much less satisfactory than if the article were shortened by the writer himself.

The space in the REVIEW is limited, and we must guard this space continually to prevent the crowding out of articles of a general and spiritual nature. We are sure that our readers do not approve of our omitting such articles. We do not want fewer reports, but shorter ones.

Missionary Sailings

MR. AND MRS. R. L. BADGLEY, of Oregon, sailed from Boston for Port-of-Spain, Trinidad, on the S.S. "Lady Drake," March 25. They have been called to connect with the faculty of the Caribbean Training College.

Elder C. L. Torrey, returning from furlough to his work as treasurer of the Far Eastern Division, sailed from San Francisco for Singapore, on the S.S. "Tatuta Maru," March 30. Mrs. Torrey will not return to Singapore until a little later.

A. W. CORMACK.

Our "Review" Campaign

WE are greatly encouraged with the campaign which is now going on throughout the field in securing subscribers for the REVIEW. New subscriptions and renewals are coming in rapidly at the present time. Some of our conferences are already responding in a fine way, and all, we believe, will eventually do their best to place our general church paper in the homes of all of our English-reading church members.

Frederick Lee, of our editorial staff, and M. E. Munger, circulation manager, have recently returned from a visit to the Southern Union Conference. Elder Munger visited churches in the Kentucky-Tennessee, Alabama-Mississippi, and Georgia-Cumberland Conferences, and Elder Lee spent his time in Florida and the Carolinas. They were given a warm welcome by our brethren and sisters in these fields, who made a hearty response to their appeals.

J. K. Jones, the president of the union, and the presidents of the local conferences, are putting forth an earnest effort to bring the REVIEW AND HERALD into the homes of our people. We greatly appreciate the endeavors of these loyal men.

Our Church Schools

AT a recent camp meeting one of our sisters testified that of her nine children only one attended the church school, and this was the only one who had given himself to the Lord. The great value of our church schools in inclining the hearts of the children toward His service has been illustrated many times. Whenever possible, our parents should see that their children attend our denominational schools.

A Suggestion to Church Elders

MAY we suggest that sometime when a minister is not present and you are at a loss to know what lesson to give to your congregation, you read to them the fine article in this number of the REVIEW, beginning on page 3, entitled, "Maintaining the Advent Hope," by J. E. Fulton. This article presents a fine message to Seventh-day Adventists. It should appeal to every heart.

The Value of Missions Extension

WE thank God that His people have responded to the appeals coming year after year for missionaries and mission institutions, until today we find monuments planted in nearly every country our message has entered. The funds from the Missions Extension plan, when invested, have been multiplied many times, and there has come a strength to the work that could not have been realized without these facilities. At vantage points publishing houses have been established.

The mission lands continue their appeal for the establishment of new sanitariums and medical units. These institutions play a most important part in our mission advance. The Spirit of prophecy tells us that "it is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work."

The larger share of the money to be raised this year through the Missions Extension Fund is to be used for educational work. Some may question why so much investment in training schools in our mission work. Because we are impressed more and more with the fact that the greatest need of our foreign-mission work today is a "native ministry," a ministry that understands how best to reach the hearts of fellow countrymen.

God calls upon us to strengthen the hands of our missionaries whom we have sent overseas by providing publishing houses, medical institutions, and educational centers, and thus to hasten our Lord's return. Every one of the projects listed for help in 1939 is important. We feel confident that we shall be able to provide not only for the twelve new projects, but also for the five other needs. The offering will be taken April 22.

Past experience assures us that we can expect the loyal support of every Seventh-day Adventist in the Missions Extension effort of 1939, and that the confidence of our leaders and people throughout the world will be deepened in the great value of the annual Missions Extension.

W. H. WILLIAMS.