

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

"I Pour Contempt on All My Pride"

THE life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank. "Is not this the carpenter's son?" Matt. 13:55.

Pride of wealth. "The Son of man hath not where to lay His head." Matt. 8:20.

Pride of respectability. "Can . . . any good thing come out of Nazareth?" "He shall be called a Nazarene." John 1:46; Matt. 2:23.

Pride of personal appearance. "He hath no form nor comeliness." Isa. 53:2.

Pride of independence. "Many others, which ministered unto Him of their substance." Luke 8:3.

Pride of learning. "How knoweth this man letters, having never learned?" John 7:15.

Pride of superiority. "I am among you as he that serveth." "He humbled Himself." "Made a curse for us." Luke 22:27; Phil. 2:8; Gal. 3:13.

Pride of success. "He came unto His own, and His own received Him not." "Neither did His brethren believe in Him." "He was despised, and rejected of men." John 1:11; 7:5; Isa. 53:3.

Pride of self-reliance. "He went down . . . to Nazareth, and was subject unto them." Luke 2:51.

Pride of ability. "I can of Mine own self do nothing." John 5:30.

Pride of self-will. "I seek not Mine own will, but the will of Him that sent Me." John 5:30.

Pride of intellect. "As My Father hath taught Me, I speak these things." John 8:28.

Pride of bigotry. "Forbid him not; . . . for he that is not against us is on our part." Mark 9:39, 40.

Pride of resentment. "Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?" Luke 23:34; Matt. 26:50.

Pride of reserve. "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me." "The Son of man must suffer many things, and be rejected." Matt. 26:38; Luke 9:22.

Pride of sanctity. "This man receiveth sinners, and eateth with them." Luke 15:2.—*Indian Witness.*

HEART-to-HEART TALKS by the Editor

This Same Jesus

CHRIST was meeting with His disciples for the last time during His earthly ministry. He had imparted to them His final instructions, and as they gazed upon Him in wonder and amazement, He was quietly drawn upward from among them. Clouds of angels surrounded Him, and He was borne to the courts of glory above.

We can well imagine the commingled feelings of sorrow and disappointment which filled the minds of the disciples as they recognized that they were parting with their beloved Master. As they stood there looking eagerly into the heavens, two heavenly angels appeared and brought to them this comforting message, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

This same Jesus was to return. How they had learned to love Him. How He had thrilled them by the gracious truths that fell from His lips. They had traversed with Him the vales and hills of old Judea; they had seen Him instruct the multitude, and then after the crowds had dispersed, He had turned to them and explained for their understanding the parables He had uttered to others. He had healed the sick and raised the dead. He had cast out devils and stilled the tempest. He had fed the multitude with food miraculously provided. Having Him, the disciples felt that they had their all. And now He was gone; but the assurance of the angels that this same Jesus shall come again, filled their hearts with joy.

They remembered, too, His divine commission, "Go ye into all the world, and preach the gospel." "Lo, I am with you alway, even unto the end." When He had gone, the Comforter would come, the Holy Spirit. This would afford them a fellowship and a communion which they had never enjoyed even with Christ the Lord.

This is our comfort today as we look for the speedy return of the Master. Have we learned to love Him in our fellowship? Has He comforted us in our sorrow? Has He provided for our needs? We have loved Him in His absence. We will love Him all the more in His presence. We cannot disassociate our love of our friends from our love of their personal presence. We love to be near them, to grasp their hands, and look into their eyes, and exchange speech with them; and this is the blessed privilege which will be accorded to every believer when Christ comes. We shall be able to look into the face of our greatest and truest

Friend. In the words of David, we shall be satisfied when we awake in Christ's likeness.

The advent hope is a blessed one. Let us cherish it. Soon He that shall come, will come, and will not tarry. He has gone to prepare mansions for His children, and He will come to take His children home to live with Him forever. This is a cheering hope that should inspire the heart of every advent believer.

Burden Bearing

BEAR ye one another's burdens, and so fulfill the law of Christ." "Every man shall bear his own burden." Gal. 6:2, 5.

There is no contradiction in these two scriptures. Every Christian relationship is a mutual one. In it there must be found the principle of giving and receiving, of bearing and forbearing, of Christian love and sympathy and helpfulness. We minister to the sick in their distress; we give to the poor in their need; we comfort the sorrowing, counsel the erring, instruct the uninformed.

In the family relationship the husband and the wife pledged to stand by each other. Before the altar, when they pledge their troth, they take each other for better or for worse, for richer or for poorer, in sickness and in health, until death shall separate them.

It is in this sense that the apostle exhorts the believers to bear one another's burdens. But while he is a member of this beautiful fraternity of love and fellowship in the church and in the home, every believer will, to the extent of his ability and opportunities, bear his own burden. The poor man will not become a willing load on his brethren. He will exert himself to the utmost to support his family. In noble independence he will seek to provide for his own. The Bible says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

The Lord places no premium upon indolence, but where individual effort fails in meeting life's objectives, the church lends a willing hand. The young man seeking an education will obtain it by his own initiative to the very best of his ability. By his own unaided efforts, by application, by industry, by economy, he will seek to meet his own expenses. But if by his individual effort he is unable to meet all his obligations, sympathizing friends may come to his aid. This illustrates the principles that are enunciated in these two scriptures.

This same principle of individual effort should operate in a Christian home. Both husband and wife should aim to become self-reliant. The husband should seek to do his part, and the wife equally should recognize her responsibility; but at the same time that loving fellowship should exist between them which will lead each to bear the burden of the other.

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Missionaries for God⁺

By MRS. E. G. WHITE

FOR the disciple is not above his Master, nor the servant above his Lord." Matt. 10:24.

Here we see that those who go out to do the work of God are not to feel sufficient of themselves. In the sixteenth verse, the apostle speaks of them as being as sheep among wolves. There is to be a hatred against those who proclaim God's law, and therefore there is to be a necessity of our having a living connection with God if we engage in His work. Christ says, "Be ye therefore wise as serpents, and harmless as doves." While we are to be harmless in a crooked and perverse generation, we are to shine as lights in the world. We should have our hearts filled with wisdom and the grace of Christ, so that we shall make no mistakes to prove an injury to those for whom we labor. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Guarding Our Actions

It will not answer for us to take hold of the work of God in a loose, careless manner. We are "a spectacle unto the world, and to angels, and to men." We are to watch our words and actions, and show that we really believe the truth which we accept. Our conduct should be blameless and harmless before men and angels. We need not be discouraged and feel that we never can attain to this position; because we can be overcomers through God. We must remember that we are right amid the perils of the last days, and if we are conscious that we have defects of character in the sight of God, we must at once cease from sin and iniquity. We must seek for a Christian character, and the Christian will be distinct from the worldling. His words, his deportment, will be very different. Out of the treasures of the heart will proceed either good or evil. If the good is there, the words will be of that elevating character that others will see that we have been with Jesus and learned of Him.

Every one of us should be missionaries for God. There are places into which we shall be brought where we will need His special help. Christ says that we shall be "as sheep among wolves." We want, then, to be in that position where we may

know that our influence is right before God. We must guard our every action, so that others will have no occasion to speak against the truth. We are working right among wolves, but God's angels are found all around in these elements, and we want to conduct ourselves in such a way that we will not be ashamed to go to God and ask Him for help. "Wise as serpents." This means a great deal. "Harmless as doves." This, also, means a great deal. The Spirit of God must be with us in order that we may exercise a right influence over those around us.

The missionary life is not one of contentment and ease. There is not a soul that follows Jesus but is a missionary. If we should be so unwise as to lessen in any way our influence, we do not rightly represent Christ. We should guard ourselves with jealous care wherever we are, because we are in the sight of God. Wherever we are, the eye of God is upon us, and we want strength that comes from God, in order to do His work acceptably. We want that confidence in God that we may lay our souls open before His scrutinizing eye, and then come with boldness to the throne of God, believing and claiming the promises. Now we know that our precious Saviour never designed that His disciples should be as sheep among wolves, unless He was to have a care for them. He has special blessings for those whom He describes as sheep among wolves.

Wisdom and Humility

Everyone needs to cultivate Christian politeness. You need all the intelligence and knowledge that it is possible for you to obtain, that you may be wise to answer those who will bring up objections against the truth. You do not want to feel while you have the plain Scriptures at your command, that this is any ability of your own, but you want to acknowledge that it is God's manifestation of special help to you, and you should humble yourselves before Him.

We are to sense the evil and the oppositions that we are to meet against the truth; and how very foolish we would be not to make the most of our privileges and opportunities, that we may be prepared for every emergency! The very weakest of

* Morning talk at Copenhagen, Denmark, July 20, 1886.

us can take the Bible and search its pages, and so establish himself in the truth that nothing can swerve him from it. Every one of us should believe that the Bible was written so that we can understand it, and we want to be wise so that we can bring others to the light and understanding of the truth. Make it a point when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind. You will never feel that you have completed your knowledge of the Bible—that you have graduated in the Scriptures. Why, through all eternity the Scriptures will be shining forth brighter and brighter, like precious gems; but we do not half understand these truths. The precious Bible truth that we have accepted must do a great work for us, and the more we understand these things, the better will we understand how to make an impression upon other minds.

The Lord wants to bring us up to an elevated standpoint. And when Christ says, "Be . . . wise as serpents and harmless as doves," we shall know what it means. We must have our lives so hid with Christ in God that when bitter speeches and scornful words and unkind looks meet us, we shall not permit our feelings to be stirred up against this class, but shall feel the deepest sympathy for them, because they know nothing about the precious Saviour whom we claim to know. We must remember that they are in the service of one who is the bitterest enemy of Jesus Christ, and that while all heaven is opened to the sons and daughters of God, they have no such privilege.

A Divine Helper

You ought to feel that you are the happiest people upon the face of the whole earth; notwithstanding, as Christ's representatives, you are as sheep in the midst of wolves, you have One with you who can help you under all circumstances;

and you will not be devoured by these wolves, if you keep close to Jesus. How careful you should be to represent Jesus in every word and action! You should feel when you arise in the morning, and when you go out upon the street, and when you come in, that Jesus loves you, that He is by your side, and that you must not cherish a thought that will grieve your Saviour. You should keep your mind in a frame of prayer. It is your only safety. Remember that this is what Christ exhorted His disciples to do.

We cannot always be upon our knees in prayer, but we can let the heart be ascending to God continually for His blessing, and we will have help just as sure as we keep in this state of mind. The evil angels may be all around you to press their darkness upon you, but the will of God is greater than their power. And if you do not in word or action, or in any way, make Christ ashamed of you, the sweet blessing and peace of God will be in your heart every day you live.

May the sweet blessing and peace of Christ rest upon us here, as we assemble from morning to morning, so that we can serve Him. We must meet difficulties, and in order to meet and overcome them we must have Jesus with us. Satan will say to you that you are a very great sinner, and that you need not pray, for Jesus will not hear you. But you can tell him that because you are a sinner is the very reason why you need to pray; for Christ came to save sinners, and He died upon Calvary's cross in order that sinners might come to Him and be saved.

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength.—*Review and Herald, April 10, 1888.*

Sin Offerings—No. 2

By M. L. ANDREASEN

AS was noted last week, in the case of sin offerings, either the blood must be carried into the sanctuary, or else the flesh must be eaten by the priests. "God hath given it you [the priesthood] to bear the iniquity of the congregation, to make atonement for them before the Lord." Lev. 10:17. In eating the flesh the priests took upon themselves the sins which, by the laying on of hands and by confession, had been transferred from the sinner to the animal.

The sequel to the incident recorded in Leviticus 10:16-18, as discussed last week, is interesting. Aaron, Eleazar, and Ithamar had not eaten the flesh of the sin offering as they should have done. Aaron explained their breach by saying that a calamity had befallen him. Two of his sons, while

under the influence of wine, had been killed while officiating before the Lord, as recorded in the first part of chapter 10. Aaron and the two other sons who remained were apparently not entirely guiltless. While they perhaps did not partake of the wine, they were probably in perplexity about the justice of the judgment that had come upon their brothers and fellow priests. In that condition they did not feel that they could carry anyone else's sins. They had enough in carrying their own. It was with this in mind that Aaron asked, "If I had eaten the sin offering today, should it have been accepted in the sight of the Lord? . . . When Moses heard that, he was content." Verses 19, 20. From this we may rightly draw the conclusion that God did not expect the priests to eat

the sin offering and thus carry the sins of the people unless they themselves were clean. "Be ye clean, that bear the vessels of the Lord."

The Transfer of Sin

In the critical study that of late years has been given to many parts of the Bible, doubt has been thrown upon the question of the transfer of sin. While it is clear that in each case the sinner was to place his hand upon the sacrifice, it is denied that this act indicated either a confession or a transfer of sin. It must be admitted, however, that something happened to the man who brought his sin offering. In each case mentioned in the fourth chapter of Leviticus, except that of the anointed priest, it is said that atonement was made and that the sin "shall be forgiven him." Lev. 4:20, 26, 31, 35. The man was forgiven his sin and went away free.

It was not to the man only, however, that something happened. In some way the priests came to bear the sins that the man had borne before. The man had sinned. He had confessed his sin and been forgiven. But now the priests bear the sin. How was that transfer made? The inference seems clear. The man, the sinner, had placed his hand upon the innocent animal, had confessed his sin, and thus, in a figure, had transferred his sin to the animal. Being a sinner, or at least made to bear sin, the animal was killed. The priest, in eating the flesh, took upon himself sinful flesh, and thus carried the "iniquity of the congregation."

That the guilt was transferred on the Day of Atonement is clearly stated. "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:21. Here it is stated definitely that Aaron is to lay his hands on the head of the goat, that he is to confess over him the sins of the children of Israel, and that he is to put these sins on the head of the goat.

May we not believe that this is exactly the meaning in the case of the sin offering mentioned in the fourth chapter of Leviticus? That in some way the priests came to bear the iniquity of the congregation is clear. The statement to that effect is very emphatic. It is also clear that it was through the eating of the flesh that they took the sin upon themselves. This sin, of course, was not the sin of the animal, but of the sinner who had brought his sin offering for the purpose of forgiveness. The argument seems complete. The sinner originally bore his sins. Now the priests bear them. They received them by eating the flesh of the animal. We therefore hold that the Bible teaches the doctrine of the transfer of sin.

The laying of the hands of the sinner upon the offering doubtless had a wider meaning, especially in the case of burnt offerings and peace offerings. After the sinner had confessed and had been forgiven, he was brought into fellowship with his God. A clear understanding of this truth is essential to a comprehension of the sacrifices involved.

A Special Ceremony

The ceremony of the red heifer deserves special consideration. It differed in many respects from the regular sin offerings; yet it served the same purpose. Numbers 19:9 says: "It is a purification for sin." The word here used is the same that is used elsewhere for "sin offering." The American Revised Version reads: "It is a sin offering." We therefore include the red heifer among the sin offerings commanded by God.

Israel was commanded to bring a red heifer, spotless and without blemish, and give it to Eleazar the priest. Num. 19:2, 3. The priest was to bring the heifer without the camp and have someone kill it in his presence. The priest was then to take the blood with his finger and sprinkle the blood toward the tabernacle of the congregation seven times. Verse 4. After this was done, one was to burn the heifer before Eleazar, "her skin, and her flesh, and her blood, with her dung, shall he burn." Verse 5. As the heifer was thus being consumed, the priest was to take "cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer." Verse 6. Then the priest was to wash his clothes, bathe his flesh, come back to the camp, and be unclean until evening. Verse 7. After this a man who was clean should gather up the ashes of the heifer and lay them up without the camp in a clean place. It was to be "a water of separation: it is a purification for sin." Verse 9.

The ashes thus kept were to be used in certain kinds of uncleanness, as the touching of a dead body. In such a case, the ashes were to be taken "and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." Num. 19:17-19.

It will be noted that while this ceremony was "a purification for sin," no blood as such was used in the cleansing of the man from his defilement. The only time the use of blood is mentioned is at the time of the killing of the heifer when the priests took the blood and sprinkled it seven times before the tabernacle of the congregation. Verse 4. In the application to the individual person, however, there was no sprinkling of blood.

It should also be noted that the heifer was not killed within the confines of the court of the tabernacle where the other sacrifices were killed. The blood was not carried into the tabernacle, the blood was not sprinkled before the veil, it was not put on the horns of the altar of incense, it was not put on the horns of the altar of burnt offering; it did not come in direct contact with either the holy place or the altar of burnt offering.

In the ritual of cleansing it was required that a clean person officiate. Still another point is that this cleansing availed not only for the children of Israel, but also for the stranger. "It shall be unto the children of Israel, and unto the stranger that

sojourneth among them, for a statute forever." Verse 10.

Significance of Red-Heifer Ceremony

The occasional ceremony of the red heifer has deep significance for the reverent student of God's word. Purification from sin is here accomplished by the use of water in which ashes from the slain heifer have been put. This cleansing is for the stranger as well as for the children of Israel. Its ministration is without the camp apart from the ordinary worship of Jehovah, and is not directly connected with the usual round of the sanctuary service.

It is to this ceremony that the writer of Hebrews refers when he says: "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:13, 14. David's prayer is: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Ps. 51:7.

A somewhat similar use of water for purposes of purification is mentioned in the fifth chapter of the book of Numbers. In case of certain sins, "the

priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water." Verse 17. The "holy water" thus prepared is called "bitter water" in verses 18, 19, 23. While it is not necessary to go into detail concerning the distressing ceremony mentioned in this chapter, we call attention to the twenty-third verse. The priest was to write these curses in a book, and then "blot them out with the bitter water."

While blood is mentioned in the Old Testament as being used in the purification for sin, water is mentioned in the same way. The laver situated just before the tabernacle, the water used in the ceremony of the red heifer, the bitter water used for blotting out sin as recorded in the fifth chapter of Numbers, testify to the use of water for ceremonial cleansing. Of Christ it is written, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." 1 John 5:6. At the crucifixion "one of the soldiers with a spear pierced His side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19:34, 35. The baptismal water, the precious ordinance of humility, does still "save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)." 1 Peter 3:21.

Epistles of Christ

By T. J. MICHAEL

YE are manifestly declared to be the epistle of Christ." 2 Cor. 3:3. Christ has chosen us, His followers, to be His letter to sinful mankind. He has intended that men should see in us His letter of love, His letter of invitation, His letter of salvation. The gospel record written by Matthew, Mark, Luke, and John is very important. But the "gospel according to you" also has an extremely important part to play in God's plan for drawing sinners to the salvation made possible through Christ.

Some years ago I became intimately acquainted with a Hindu gentleman in Calcutta. Many times I had long and earnest conversations with him about Christ. He confessed a great admiration for Christ and His teachings. There were indications that the Spirit was making a real impression upon his heart. One night we sat together on the porch of our apartment overlooking one of Calcutta's busy streets. Immediately across the street was a large restaurant, the large public dining room of which was clearly visible through the large windows. It happened to be a festive day, and a number of European men and women were gathered in the restaurant to celebrate the day in honor of their national patron saint. After dinner, the drinks began to be passed around, and it was not very long until the effects of the strong drink began to be apparent. Both men and women lost restraint, and all sense of decency seemed to have been abandoned.

As I observed the disgraceful trend of the scene in the restaurant, I endeavored to move my chair around so that my Hindu friend would look away from that direction. Eventually, as matters became worse and worse across the street, I suggested that we might continue our interesting conversation inside the house. As we stood to move inside, my Hindu friend said, "You have taught me much about Christ, and you have tonight been urging me to become a Christian." And then, pointing to the scene in the restaurant, he continued, "If *that* is what it means to be a Christian, I would rather continue being a Hindu." And he is still a Hindu!

I should explain that, to the Indian mind, every European is a Christian. Orientals understand that the Western lands are Christian lands, and they have the idea that all the white people from the West—from Europe and America—are Christians. And they see many of these "Christian" foreigners regularly attend church each week. We know that not all, by any means, of the inhabitants of these Western lands are Christians. And, unfortunately, even among those who regularly attend church, few could be said to be genuine Christians. But the Indians expect them to be what they are supposed to be—"the epistle of Christ," "known and read of all men." One of the great obstacles to the progress of Christian missions in some countries is the fact that these

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THE SANITARIUM

The Chaplain

By D. W. HUNTER

SOME time ago the editor of the REVIEW asked me to write an article on the work of the sanitarium chaplain, with particular reference to the work with the nursing staff. First of all, it is to be understood that the chaplain in most cases is the Bible instructor in the nurses' training school and as such teaches all three years of Bible. The first year a course in college Bible doctrines is given. The second, instruction in the methods and art of personal evangelism is presented, and the third-year course consists of inspirational studies on the life of Christ.

In the second and third year Bible training, our student nurses are required to make out a number of Bible studies in the form in which they would present them to interested persons. In our school here the number required is sixteen, on the most important doctrinal points of our faith. They also are asked to find interested patients to whom they may give studies, at least four studies being required of each student and a similar number audited, as presented by their classmates. However, we find that when our nurses do find interested persons, they are not content with giving only four studies, but carry on the work until the person is firmly grounded in the truth. At least three groups of nurses are carrying on cottage Bible meetings every week in homes in the community where interest was originally created while members of the family were patients in our sanitarium.

A note on my desk the other morning from one of our second-year-training students mentioned the fact that she had planned to give four studies to a certain patient while he was with us, but that the interest was so great that the number of studies given increased to twelve, and she wondered if it might not be possible to arrange transportation for her to continue the studies when the patient had returned home. Of course, we were more than glad to do this. When patients live too far away from the sanitarium, we try to make contact with the nearest worker or pastor, so that the interest may be developed. We are happy to say that a great number of our regular attendants at our Sabbath services are those who found their first contact with our people at the Washington Sanitarium.

In addition to the school end of the chaplain's work with the nurses, there is always the association in church activities, such as the young people's society, the Sabbath school, worship in the dormitory, and the campaigns, such as Harvest Ingathering, that are conducted throughout the year.

I do believe that there is a very fine spirit of service on the part of all our nurses, which is greatly appreciated by the guests. Over and over again I have been told by men who travel a great

deal that they find more wholesome young people here than anywhere else they have ever been, and that rather than giving service because it is required or for any material benefit that they might receive, our young women seem to be so willing and strive to do more than is usually asked of them. Men who have had no religious experience for many years, and who seem rather hardened to such matters, tell me that their hearts have been touched and tendered from the first evening spent with us. Each evening as preparations are being made for the night, the nurse asks if the patient would be willing to have prayer offered, and in very few instances has this offer been refused; rather, in most cases it has been gratefully accepted and the occasion is looked back upon as a pleasant memory of their visit to our institution. In fact, I believe that there are some who have traced the beginning of their reawakening to spiritual matters to such an occasion as this.

Our nursing work in our sanitariums as well as in private practice fills a great place of service in the Lord's work yet to be done in the world, and I believe that there are many who will still be brought into the truth through this means. I am glad for the privilege of serving in such an institution, where I can be associated with God-fearing young people who are striving to serve their Master from day to day.

Epistles of Christ

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human "epistles" are so smudged and stained that the heathen cannot discern the handwriting of Christ, His message to them.

But the inconsistent lives of professing Christians in mission lands are not the only obstacle. Early in 1938 I was traveling on the train from Lucknow to Delhi. One of my traveling companions was a well-educated Indian gentleman. He had received a part of his education in a Christian mission school, and he spoke appreciatively of Christ and of the Bible. I discovered that he had visited Europe and America several times. As we neared the end of our journey, I inquired why, if he could say such appreciative things about the Bible and Christ, he was not a Christian. "My Christian friend," he said, "what I have observed of so-called Christian lives in Europe and America has made me determine that I shall be a Hindu forever!" And he assured me that he had been genuinely discriminating in his observations.

Since then I have frequently prayed that God will help me to fully sense my responsibility as a professing Seventh-day Adventist. To a fuller degree than any other Christians, we are called, in these perilous times, to be "the epistle of Christ" to a dying world. May God grant that every professing Seventh-day Adventist shall be, to all who observe him, a true "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

EDITORIAL

The Unanswered Calls

THE report of the Budget Committee at a Fall Council is always of intense interest to overseas division leaders and workers. Besides those who are in attendance at the council, there are those out in the far-flung fields who wait with great expectancy the news that is sent by cable and post telling of the appropriation for the year to come.

Well do I remember how I, as a local mission director and then as a union mission superintendent, together with my associates, assisted in the preparation of our budget requests from year to year. It was no easy task to bring our requests within normal bounds, for the pressing needs were always beyond what could be termed normal. Then how anxiously we waited for the reply from the Fall Council each year, telling us what the General Conference was prepared to do for us in the twelve months to come.

We were always quite sure that the brethren would not fail us so far as the regular budget was concerned. It was always the "specials" that we were interested in. Would we get that extra five hundred dollars for the needed chapel, the hundred dollars for one more evangelist, the two or three hundred dollars for greatly needed equipment at the provincial school? These messages from across the seas were very important to those holding the thin lines of advance.

For many years the missionaries' hearts were encouraged by one enlarged appropriation after another. Many new centers were opened, and new workers were taken on. Then the days of financial stress came. Instead of surplus appropriations, word came of "cuts." To meet these deficits, many a mission has struggled to answer the demands of an ever-growing work. There must be no retreat from places into which we advanced during the years of expansion. In spite of financial difficulties, the work on all fronts was able to make advances. Much of this advance work was made possible by the doubling and trebling of the responsibilities of missionaries and their national associates. The new believers also rallied to the need by greater sacrifices. This forced economy helped to develop a greater feeling of responsibility on the part of the young mission churches to pass on the good news of salvation through efforts of their own.

But even these plans could not answer for decreasing appropriations in the face of growing needs and greater opportunities. It was a happy day when we began to hear of "specials" again. A few began to come through as our people were able to increase their earning power. The missionary watched the gratifying increase in tithes. He believed that this was an indication of better conditions for our people in the home base, and

therefore foreign missions would greatly benefit. But for a number of years he has watched a growing tithe and an enlarging fund for home missions without a proportionate increase in foreign mission offerings.

When the Budget Committee reported at the Fall Council just held in Lincoln, I again noticed an air of expectancy among the overseas delegation. There were not many among them at this session, but their attitude was typical of those who were unable to attend. Leaders in many parts of the world were waiting for cabled messages telling them of the appropriations made for another year.

The secretary of the Budget Committee first read off the sums in the regular budget for the various divisions. Then the special items were announced. I noticed one division vice-president and treasurer taking down the figures for their division. The treasurer then began to figure rapidly. It was a tense moment for the leaders of that division, and I realized the mingled thoughts of thankfulness and disappointment that must have been theirs—thankfulness that so much had been appropriated to their field in view of the many pressing world needs, but disappointment that so many of the calls, urgent as they were, had gone unanswered.

The reading was ended. The budget was balanced. But the unanswered calls had to wait for another year. The General Conference treasurer arose to speak. He expressed his gratitude to God that in these days of world-wide stress this people could appropriate a total of \$4,321,000 for foreign missions. "But," he added, "definite calls to the extent of a million dollars have to go unanswered."

I thought of the needs in China, in India, in Africa, in South America, in the Far East and the Near East, in the islands of the sea, and in troubled Europe. Then I thought of the needs in the great home base, the North American Division. Many needs are here, to be sure—enough, in fact, to consume most of our energies if our vision grew dim. But how small are these needs when compared with the needs of the waiting fields overseas who look for support and comfort to the sheltered flock in this land where the advent message was born.

What about these unanswered calls, brethren and sisters? When *will* they be answered? How long must the multitudes wait? But even more personal than that is the question, "How long must we wait until the task is completed and our Lord shall come?"

This is a troubled hour, that is certain. Nevertheless, even as the walls of Jerusalem had to be built in troublous times, so we today must go forward in face of difficulty and trial. Six of our world divisions are affected by war. Many fields

which have been a strength to foreign missions are, because of necessity, unable to support this work. Thus, added burdens are being placed upon those in more favorable circumstances. Soon the time may come when those who have hoped to do more for missions will find that their money cannot be used in such a needy place.

We are reminded of the words of Isaiah:

"In that day a man shall cast his idols of silver, and his idols of gold which they made each one for himself to worship, to the moles and to the bats."

The Spirit of prophecy pictures just such a time as this in the following words:

"I saw that if any held on to their property, and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause of God was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!' I saw that a *sacrifice* did not increase, but it decreased and was *consumed*. I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when

to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the advent cause, while others have been permitted to keep theirs until a time of need. Then as the cause needs it, their duty is to sell."—*Early Writings*, p. 57.

Here is a balanced view. The time will come when all possessions will be valueless. Now they can be made to bring salvation to men and honor to God. All that we have should be dedicated to the service of God. We should in fact be in business for the Lord. We are not to add field to field and house to house merely to satisfy the acquisitive spirit. There are times when fields and houses should be sold to advance the advent message. There are times when they should be held and their earning power dedicated to the use of God. All this will be revealed to the man or the woman who has caught the vision of a world need and the glory of doing business for the Lord. Soon that business will be halted. In that day will we be able to look up into the face of the Master and say, "I held back nothing of all that I possessed"?

It will take such a spirit as this to answer the calls of the fields. Let us work while it is day, for "the night cometh, when no man can work."

F. L.

Troubled Times Prompt to Evangelism

Part II. Why Put the Emphasis on Evangelism

LAST week we considered two reasons why we should put the emphasis on evangelism: first, because it is Christ's command; second, because we must fulfill the prophecy of Revelation 14:6-11. The third reason is closely related to the second.

Because Time Is Short

3. Because time is short. There are those who are sure that they believe the emphasis should be put upon evangelism, but who fail to realize that their belief does not have much point or vitality unless they focus it right on the immediate present. It is right here and now that the emphasis should be put upon evangelism; it is not tomorrow. We have no claim upon tomorrow. Indeed we know not what tomorrow may bring forth. There is a certain urgency to the task which we have to perform that does not brook delay. To project into some vague future time the execution of our work is simply to deny the most fundamental ideas on which our whole movement rests.

The great British colonizer, Cecil Rhodes, was wont to exclaim repeatedly as he saw the magnitude of Africa and sensed the frailties of his own life, "So much to do; so little time to do it." We have thought often upon those terse phrases. They explain at least in part the driving energy that controlled that man. He felt that he had a work to do for an earthly kingdom whose active representative he was. He felt all the while that his days were numbered, that there was a limit to the time in which he could carry out the task that was his. As we stand on the vantage point of

fulfilling prophecy and gaze over the wide sweep of our world, we may well borrow the words of Rhodes and declare, "So much to do; so little time to do it."

We are representatives of a heavenly kingdom, with a very great task assigned to us, a task as ambassadors for God, to appeal to men in Christ's stead to be reconciled to God. It is in this very connection that the inspired declaration of the apostle has its most definite meaning: "Redeeming the time, because the days are evil." Eph. 5:16. The poet has expressed it in the stirring couplet:

"The work that centuries might have done
Must crowd the hour of setting sun."

Because Men's Hearts Are Troubled

4. We must put the emphasis upon evangelism because our troublous times have disturbed men and made them unusually receptive to our message. In other words, God has prepared the way before us. The very troubles of our earth serve to stir men's hearts to the point of inquiry, of seeking to discover what is coming on the earth. It is a case of the wrath of men, which has stirred up trouble in various parts of the earth, being made to praise God.

Our message is made for troublous times. It is not a fair-weather doctrine. It is a robust teaching which concerns calamities and their meaning, a warning to men to flee from the wrath to come. Our message finds its most emphatic support in the presence of earthquakes and amid the roar of battle. We have been wont to speak of the stage's

being set for the final events of earth's history. It is time for us to realize that the stage has already been set. The question is, Shall we mount the stage and proclaim our message to all men?

Because the Way May Be Hedged Up

5. We must place the emphasis on evangelism because our troublous times may soon hedge up the way so that we can no longer preach with the freedom that we now have in many lands. One of the paradoxes of our troubled times is that the very distractions of our world that stir men's hearts to the point of inquiry, are serving also to create problems and obstacles for us in the preaching of our message in various lands. We have long been warned by the messenger of the Lord that what we failed to do in times of peace and prosperity, we would have to do in times of adversity and trouble. It is even so today. Already in some lands it is impossible to conduct public services. The haunting fear stalks our laborers in other lands that they, too, may soon be prevented from giving a public presentation of the truth. In a very special way the conviction should come home to the hearts of us who live in lands of great freedom that we ought to capitalize that freedom for God, that we ought to work with renewed earnestness while it is day, for the night cometh when no man can work.

Because Our Own Souls Are Blessed

6. We should put the emphasis upon evangelism because the work of evangelizing provides us the greatest happiness and is indispensable as an aid to preserving our Christian experience. This sixth and last of the reasons we here offer takes

us, in a sense, out of the line of thought which we have been considering, and shows the relation of evangelism to our own inner experience. We are too often prone to think of evangelism as something that has an effect upon the lives of only those for whom we labor. But this is too narrow a view, a view which robs us of the anticipation of a very great spiritual thrill.

Without doubt one of the reasons why the Lord saw fit to entrust to finite men the task of preaching the gospel, is that He sought to provide His followers with a constant source of spiritual happiness and a constant reinforcement to their Christian living. We cannot bring the truth to others without receiving a new realization of the meaning of that truth for our own lives. We cannot make the truth clear to others without its becoming still clearer to us. When we lift up the heads of others that they may rejoice that their redemption draws nigh, we find our own hearts rejoicing anew in a more ardent way than ever before. It is one of the mysteries of the mathematics of the gospel that by dividing to others our knowledge of the truth, we multiply our own knowledge of it. We must give it to others if we would be sure of holding on to it ourselves.

In these last days the devil is doing all within his power to turn away our hearts from the love of the truth, to lead us into every kind of bypath, to cause us to pick flaws with the message and with the movement, to weaken the intensity of our conviction concerning the beliefs that have characterized us as a people. Would we build up a wall of protection against these onslaughts of the enemy? Then put the emphasis upon evangelism in the program of your life as a Seventh-day Adventist.

F. D. N.

Notes on Early Times in This Advent Movement

No. 6. Taking Up and Carrying on the Torch of Sabbath Reform

THAT rural church in Washington, New Hampshire, had laid hold of the Sabbath truth in 1844 as a living, vital thing in their lives. It meant everything to them; but they were shut away from the main currents of public life.

Such men as T. M. Preble and J. B. Cook, who received the light from little Washington, in the mountains, had the gift for giving publicity to the newly found light. They began to publish it abroad, especially after the second disappointment in the autumn of 1844. But while they had caught the facts of the teaching, they had not caught the real advent spirit of it.

In "History of the Sabbath," written by J. N. Andrews a few years after these days, we are told:

"These men were called in the providence of God to fill an important place in the work of Sabbath reform. But both of them, while preaching and writing in its behalf, committed the fatal error of making it of no practical importance."—Page 502.

It became too much an academic argument with these men, and our early believers felt that they held to the Sabbath only halfheartedly. No won-

der they soon gave it up and few of their converts continued in obedience. Preble, in a debate with M. E. Cornell, one of our early evangelists, in 1865, declared his regret that he ever became "bewildered into the keeping of the Sabbath." He wished that what he had written about it had never had existence.

But, as the apostle Paul said, "we can do nothing against the truth, but for the truth." Preble's first article on the Sabbath (in an Adventist paper called, the *Hope of Israel*, Feb. 28, 1845) passed the torch of Sabbath reform to hands that God had evidently been preparing to carry the light before men.

Captain Joseph Bates, of Fairhaven, Massachusetts, a man who had stood in the forefront of the 1844 times with William Miller, read Preble's first article. Bates was one of those whose faith in God's leadership never wavered in the disappointment over the fact that they had been mistaken in believing that the second advent would take place in the autumn of 1844. He held fast to the advent hope and was praying for light and waiting on God.

Here was light, he felt, as he read the argument for the Sabbath. He studied the whole question in his Bible, and reviewed the history cited by Preble. He was convinced and convicted. He must obey God. That was the rule of his life. There was never anything halfhearted and merely theoretical about the old ship captain's relation to Bible truth. To see the beacon light was to follow the gleam as a seaman steers into port by the harbor lights. He published the next year, in his Sabbath tract of 1846:

"Many things now troubled my mind as to how I could make this great change—family, friends, and brethren; but this one passage of Scripture was, and always will be, as clear as a sunbeam: 'What is that to thee? follow thou Me.' In a few days my mind was made up to begin to keep the fourth commandment; and I bless God for the clear light He has shed upon my mind in answer to prayer and a thorough examination of the Scriptures on this great subject."

He felt he must publish the truth that stirred his soul. But first he wanted to meet that original group of Adventist Sabbathkeepers in Washington, New Hampshire. So up he came, into the mountain, evidently intent on listening to the testimony of the first Adventist believers to whom the Lord had committed the Sabbath light, and who had put it to the test of obedience.

They used to show us the three tall maple trees under which Joseph Bates sat, on his brief visit, with Elder Wheeler and the Farnsworth brothers. I hope the New England hurricane of 1938 left unscathed these old landmarks of our advent history. Nothing was ever written of that interview, I think, in our early publications. Our pioneers were too busy making history to write much about it, even as the writer of the book of Acts mentions but a few things in the life story of the apostolic band who carried the message of that hour into all the known world. Col. 1:6.

I like one little fragment of the story of Captain Bates' visit, as Frederick Wheeler's eldest son, George Wheeler, told it some years ago to his neighbor and friend, F. W. Bartle. The latter wrote:

"George Wheeler told me about Elder Bates' coming to his father's home. He got in about ten o'clock at night, after the family were all in bed. George heard the knock at the door, and heard his father get up and let someone in. Then, he said, at times in the night he would wake up and hear the man and his father talking. They talked all night long. When George and the hired man came down in the morning, they were introduced to Elder Bates, from Massachusetts. After breakfast and family worship, his father told George and the hired man to go to the field to work, and he would come out later, for he wished to talk with Elder Bates further. About noon the father came out where they were at work, and said that Elder Bates had started for home."

"So," writes F. W. Bartle, "it is evident that Elder Bates did not linger, but did what he had to do when he thought it should be done."

Our thanks to Brother Bartle, of New York, for preserving and passing on to us this fragmentary story of this visit, as a boy of ten or eleven remembered it to old age. Such narratives are real history. While the boy and the hired man were working in the field that morning, Elders Wheeler and Bates were evidently sitting with the Farnsworth

brothers, and possibly others, under the shade of those three maples that are pointed out to us in front of Cyrus Farnsworth's old brick house.

We get from the story a picture of Elder Bates, wasting not a moment, "pressed like a cart beneath the sheaves," as one phrase of our pioneers used often to tell of the pressure they were under to spread the truth.

Less than a day could he spend counseling with those who could confirm his findings and teach him more of the Sabbath way. Then he must hurry on. It reminds one of the picture of the apostle Paul going down to Jerusalem, communicating his manner of preaching "privately to them which were of reputation," lest by any means he should run in vain. Gal. 2:1-3.

A similar picture of Elder Bates' burden to push on with haste to tell the newly discovered truth, meets us as we see him crossing the bridge from New Bedford to his Fairhaven home. There we catch the spirit of the oft-told story of the meeting between him and an Adventist neighbor, Mr. Hall.

"Good morning, Captain Bates," said Mr. Hall, as they met on the bridge. "What is the news?"

"The news is that the seventh day is the Sabbath," Elder Bates replied; "and I am going to write a book about it."

These things were, after all, not so very long ago. At a camp meeting in Massachusetts a few years ago I was introduced to a brother. As we began to shake hands, the significance of the name I had heard dawned upon me. "Wait a minute," I said, "your name is Joseph Bates Hall. How did you get that name? Are you the son of that Mr. Hall who met Joseph Bates on the bridge as he came down from New Hampshire?" "Yes," he said, "I am the son of that same Mr. Hall."

In the narrative of that meeting on the bridge we can fairly hear the crackle of the electrical energy in the spiritual atmosphere as the time came in 1845 when this key truth of the Sabbath, in the very setting and spirit of the advent message, was to be set more widely before men.

History was being made. God was quickening the human instruments for the starting of a great work. For centuries the evil spirit of lawless tradition had been trampling God's holy day underfoot. His Sabbath, He says, is the sign by which men may know that He is their Lord, the true and living God.

The prophet Daniel had seen apostasy treading truth underfoot. How long? he had evidently cried out in his soul, How long shall this lawless power be allowed unopposed to tread down the truth?

The Lord's answer, probably in the last year of Babylon, had meant, in effect: Have patience. Wait until the end of the 2300 years—until the year 1844. Then will the judgment hour come in the heavenly sanctuary above, and then on earth will come the movement that will lift up the down-trodden truths before men once again. A commandment-keeping people will appear who will lift up the banner of reform.

Heaven had waited for the hour—through more

(Continued on page 20)

BEACON LIGHTS

The Lights of Europe

THE nights in London, Paris, and Berlin are typical of the day in which we live. We have entered another dark era. The once brilliantly lighted streets of the world's greatest cities are now places in which people grope their way about as in a bygone day. Windows are blackened, shades are drawn, lamps are carefully covered. "Blackout" is the new word coined for the dreaded nights of Europe. The lights which have stood as symbols of the greatness and genius of modern times, are being extinguished. In a day when men might have light, they are forced to walk in darkness. We are reminded of the text which says, "Behold, the darkness shall cover the earth, and gross darkness the people." It is in such a day as this that God's people are called upon to arise and let the light of truth and hope shine forth as never before.

Dark Hour for Spiritualists of England

Time (October 23) says, "The outbreak of World War II was a considerable embarrassment to British Spiritualists. Before September 1 British Spiritualist publications and practitioners were almost unanimous in proclaiming that their country would have ten or more years of peace." *Time* declared that Spiritualist apologists admitted that they were undergoing "a dark hour" because of the discrepancy between fact and forecast. Of those who look to "familiar spirits, and unto wizards that peep, and that mutter," the word of God declares, "They shall be driven to darkness."

The Crisis in Science

Only a few months ago scientists were deploring the fact at great assemblies that the results of scientific research were being perverted for man's destruction. They announced that hereafter scientists would study what they might do to change such a situation. Now scientists find themselves caught in the meshes of another world war in which science is compelled again to forget ethical impulses and give its attention to wholesale slaughter. An editorial in *Nature*, most widely circulated of British science journals, says in part: "In no previous war has science played so great a part as that which will be demanded of it in the struggle that is at hand. For a time, while the issue hangs in the balance, it is the duty of the man of science to lay aside his just misgivings whether the greatest force of the human intellect should thus be harnessed to the forces of destruction. For the moment, the interests of pure science as an intellectual pursuit and discipline must remain in abeyance." (Quoted in the *New York Times*, October 27.) Thus comes to an end another noble purpose because of the evil fate that assails men today. Let us admit once and for all that science cannot save when evil passions rule. In God alone is there hope for men.

Religious Instruction in Public Schools

From all over the United States is coming agitation for the giving of religious instruction in public schools. In Boston the teaching of the ten commandments as the foundation of character is advocated by the Massachusetts Parent-Teacher Association. Governor Dickenson of Michigan recently dedicated two thousand Gideon Bibles which are to be used in Michigan public schools. The organization known as the Gideons has adopted a new slogan, "A Bible in Every Schoolroom in the Nation." Parents of the public-school children of St. Louis want their children to receive religious instruction in school. Such a tendency may seem to indicate that people are becoming more religious. But it is a dangerous trend which affects the relation between church and state. The place to teach religion to children is in the home and in the church. Are we willing that the state shall take over the duties which properly belong to other institutions?

"Missionary Review" to Suspend Publication

The Religious News Service (November 11) announces that the *Missionary Review of the World* will suspend publication with its December issue. "Lack of missionary interest and financial difficulties were given as reasons for the journal's discontinuance." What a sad commentary on the words of Christ, "Because iniquity [lawlessness] shall abound, the love of many shall wax cold." A church which has turned its back on the law of God cannot hope to sustain that spirit of love which finds its joy not only in service to God, but likewise in service to man.

"World Bible" Published

Under the title, "The Bible of the World," three scholars have collaborated in bringing out a book of 1,440 pages, which contains the "spiritual treasures" of Buddhism, Mohammedanism, Hinduism, Zoroastrianism, Confucianism, Taoism, Judaism, and Christianity. The publishers state that "by painstaking research, by patient winnowing, by seeking the advice of the greatest of modern scholars, it has been possible to gather into one book the essential elements of all the living source religions of the world." The words of God to Jeremiah are most applicable here, "He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord."

The Door to Tomorrow

The *New York Times* (October 29) carries an article on the closing of the New York World's Fair. It states in part: "A great door to the future—this, in fact, was what the Fair set out to be and what to a great extent it succeeded in being. Peace and plenty, health and comfort, man conquering nature, the triumph of the known, the adventure of the still unknown—of these aspirations was it made. The Fair closes, and all over the world other doors are slamming shut. Yet here, on 1,216 acres of what was once a dismal marsh, are gardens and buildings, mirroring a possible future, whose keys have not been lost." Thus do men dream of future days with an uncertain hope. It is little wonder that they are not too sure regarding the world of tomorrow. Only the Christian has a certain and sure hope. He knows that even though men are shutting the doors to peace and justice in many places, there is One who holds the key of destiny in His hands. Soon He will accomplish His promise to create "new heavens and a new earth, wherein dwelleth righteousness."

Ten Cars a Minute

An article on the automobile industry of Detroit, Michigan, which appears in the *New York Times Magazine* (October 15), states: "For the next ten months the assembly lines of the Detroit district will be turning out ten new cars every minute of every day. And that is a miracle." We are indeed living in a miracle-working day. Thirty million cars now speed along the highways of the United States, and yet other millions must be produced to satisfy the restless spirit of man. Where are we going with such speed? How much time do we have to think and ponder on the fundamental issues of life? Is not this the secret of the grave problems that now afflict humanity? How few there are today who heed the word, "Be still, and know that I am God."

The Wages of Sin

The *Moody Monthly* (July) refers to an article which appeared in the *Chicago Daily News* under the caption, "Sin Gets \$200,000,000 a Year From Chicago Pocketbooks." From this article were taken the following facts: \$30,000,000 is squandered on commercialized vice, \$50,000,000 more is spent in nine thousand taverns, \$37,000,000 in race-track gambling, \$63,000,000 in "bookies," and \$20,000,000 in policy games. One cannot compute the full costs of sin. All parties are losers in the game of sin, though one may appear to lose and another win, for, says the word of God, "The wages of sin is death." F. L.

IN MISSION LANDS

In Spite of War

By W. H. BRANSON

NOTWITHSTANDING the fact that the China Division has for over two years now been experiencing the ravages of war, during which time some of our largest educational institutions and many of our churches have been destroyed and thousands of our members scattered, it is most encouraging to receive at the division office frequent reports of progress in winning souls to the gospel. One such report was recently sent



Women of the Miao Tribe, China. Their Style of Hairdress Indicates That They Are Mothers

us by K. H. Wood, superintendent of the Manchukuoan Union. Brother Wood says:

"More than a year ago, a general residing at Tsitsihar, Manchuria, accepted the truth for this time. Realizing that his duties as an officer in the army would often conflict with Christian principles, he tendered his resignation, thereby relinquishing a salary of five hundred dollars a month. His aged parents and his wife and children are also rejoicing with him in this blessed hope.

"As soon as arrangements could be made, the family returned to their country home several hundred miles from Tsitsihar, and another chapter in General Liu's life was begun. Neighbors and friends were soon listening to the gospel story as told by these new converts. A Sabbath school was organized, and General Liu and interested inquirers provided a place of meeting and the necessary furnishings. Arrangements were also made for an evangelist to conduct a month's series of meetings, following which nearly thirty persons became regular members of the Sabbath school. During the recent Chinese New Year season, another short series of meetings was held, and at the present time, more than twenty persons are attending the baptismal class, most of whom, we trust, will receive the rite this summer. Thus another light has been kindled in this portion of the field."

It was the writer's privilege to meet this gentleman on a recent visit to the Manchukuoan Union, and he stated that he was rejoicing greatly in his new-found hope.

The Miao tribe of Yunnan has recently furnished many converts to the message. C. B. Miller

reports that among them there seems to be a real desire to find God. Frequent calls come from villages throughout this tribe and neighboring tribes requesting that someone be sent to teach them of the true God.

During the month of March this year the largest single baptismal service in the history of our work in China was conducted when 103 of these Miao tribespeople received this rite. The first work for this tribe was begun about eleven years ago. Now the total number of believers among them is between 900 and 1,000. It is thought that at least one hundred more will be baptized from among these tribesmen before the end of this year in the Yunnan Province alone.

Another illustration of the willingness of these mountain tribespeople to respond to the truth is seen in the following paragraph from G. L. Wilkin-son, who for some years has served as superintendent of the West China Union:

"Last summer a Chinese worker in Yunnan who had attended the training school in Da Bao, Szechwan, decided to do some summer evangelistic work. With one of the believers in the tribe he went to an unworked section of the Yunnan Province, and the two men began holding meetings. In connection with these meetings they visited all the homes and did Bible work. As a result of this and later efforts, ninety-one families have burned their idols. When I visited this company in March of this year, three hundred persons attended the services, and at that time they presented the mission with a new church building.

"These two brethren later went on to another section of the province, where, as a result of their labors, forty-four families have turned from heathenism and are ready to study the truth. These one hundred thirty-five families have all come direct from heathenism."

From W. J. Harris comes the word that notwithstanding the fact that the North China Union is divided be-

tween two opposing armies and is now suffering from one of the worst floods in history, our workers are still making progress. Several large evangelistic efforts are being conducted and our colpor-



Miao Girls. Their Hairdress Shows That They Are Not Mothers

teurs are making record sales. Brother Harris says:

"In spite of disturbances, our organization as a whole is intact, and plans are being laid for a steady advance. The membership of the Hopei Mission alone has grown during the period from 605 to 695—a net gain of ninety souls.

"The work of our faithful colporteurs fills us with admiration and courage. In territory where postal and other communications are well-nigh destroyed, where banditry is rife and disorganization hampers every business activity, our colporteurs press right on with their work, and during the four-year period another record has been set up in China."

M. E. Loewen, former director of the Honan Mission, sends the report of the results of public evangelistic efforts that were held in various sections of that province this year:

"About fifty have joined the baptismal classes. At Lohu fifty women have begun studying. An additional fifty women throughout the mission have been organized into reading classes. Already many of these have joined the baptismal classes.

"It is planned to hold at least fifteen efforts in the Honan Mission this year. One church member whose business has been especially prospered, has given an offering of two hundred dollars for the holding of efforts in unentered places. With this spirit possessing the church, surely great blessings will be poured out."

A very encouraging evangelistic effort is in progress in the beautiful new church building in the city of Hong Kong, where C. I. Meng, of the China Training Institute, together with some of his ministerial department students, is daily proclaiming the message.

Public efforts are also being conducted in such cities as Shanghai, Mukden, etc. Some of them give promise of good results.

At the close of a recent colporteur institute held

in Manchukuo, E. L. Longway, secretary of the division publishing department, related the following interesting experience that came to two of our colporteurs:

"Toward the close of last year, Brethren Wu and Li were working on the lower reaches of the Sungari River. One day they visited a military official in a small city. This official is a Christian of another denomination. He welcomed our brethren, bought their literature, and arranged for Bible studies in his home. The longer he studied, the deeper became his interest.

"Soon our colporteurs had finished their work in that city and were about to move on to another center. The military official said to them, 'You must arrange with your mission officers to send a minister here to instruct us further in the truth.'

"That will not be possible,' our brethren answered, 'for we have only a few evangelists in the mission, and every one of them has more than he can do to care for the interests of the church right where he is.'

"Then one of you must stay here and teach us,' said the man. 'We will not let you leave until you have taught us all that you know about the Bible and about this wonderful truth of the soon coming of Jesus.'

"Our brethren explained that they had no salary from the mission, but depended on the income from literature sales to pay expenses and to care for their families. The work in that city was finished, and they must move on to other places.

"The officer, however, was in earnest. 'All right,' he said; 'you figure up what you have made from your work thus far this year. I'll pay you a monthly wage equal to what you have earned, and you stay with me until I know as much about the Bible as you do.'

Thus it is evident that even in war-torn China the pillar of cloud is moving forward and victories are being gained for God's truth.

Many of our workers labor in cities where air raids are carried on almost daily and where their lives are in constant danger. Most of them, however, are loyally standing by their posts of duty, and the Lord is richly blessing their labors.

Influence of Spicer College

By EDWARD W. POHLMAN

SPICER COLLEGE, formerly the South India Union Training School, is the only vernacular institution operated by Seventh-day Adventists which offers college training to the youth of all India, Burma, Ceylon, Afghanistan, Nepal, and Bhutan. Over twenty different languages are represented by the students, including some from as far away as Ethiopia. There are as many types of clothing, food, and general tastes and preferences as there are languages. To establish unity and tolerance among such a varied group of active young people is itself an important advance.

Since these young men and young women come to Spicer College, not to stay, but to return to their people after training, the influence of the school will be felt in all these twenty different language areas. Some of these students will teach smaller schools of their own, others will teach through evangelistic service, still others will serve as lay workers among their people, but in all, Spicer College influence will be reflected and amplified. What a responsibility this lays on the school—the activities and atmosphere of Spicer College to be felt in sunny Ceylon, in far-off Burma, in the

Punjab, Land of the Five Waters, in Bengal, and in the beautiful hills of Assam!

Many of our students have enjoyed Western home influences and



View of Administration Building (right) and Boys' Hostel, at Spicer College, Bangalore Heights, South India

Christian standards for years, but not all of them. Some have never slept on a bed, used soap, or eaten with plates and other tableware before attending our college. But this mode of living is not a mark of Christianity, or even necessarily of civilization. We are not so interested in having Spicer College graduates teach others the advantages of sleeping on beds, as we are in their developing that inward rest, that peace that passes understanding. More important than the use of soap and the Western toothbrush is the cleansing of the heart and a mouth that speaks no guile. Appreciation for cleanliness, neatness, and well-prepared, wholesome food is a part of the college training, but it is the bread of life that should be received, and broken in service to others as young Adventists leave our campus.

The growth of the work in Southern Asia has, through the years, made heavy demands on this institution. Many of the graduates have been appointed to service before their course of study

was finished. The theological department has sent out young men and young women ready to interpret the all-sufficient Christ to the East, fired with the zeal of His approaching advent. The teachers' training department has done much to strengthen our lower schools over the field through the workers it has prepared. The commercial department has trained stenographers and secretaries for our offices, consecrated to efficiency in service.

The very few years since the school was constituted as a division institution serving the whole of Southern Asia have seen a marked increase in enrollment, but the college has not grown correspondingly. The buildings and equipment are much the same. We hope for gradual improvement in this respect, but are grateful that the Master's guidance and blessing may be ever realized, whatever the handicaps of material substance. The prayers of our believers and their continued financial support are earnestly invited.

The Klamath Indians

By F. A. STAHL

It is now three months since the work was started for the Indians who live on the mountainous shores of the Klamath River, which flows through the northern part of California. This tribe of Indians derives its name from this river. After a long journey over mountain roads, the last twenty-three miles is a "one-way road" on which automobiles can pass only at certain places. Upon my arrival at Watec, a small isolated settlement of Indians at the end of the road, I was rather disappointed at not seeing anyone about. The houses were unlocked, but it seemed that the people had gone out for the day. It was a cold, bleak day, and rain was falling. As it was growing dark, I made myself as comfortable as possible for the night on the back seat of my auto. I had slept in much worse places than this many times before.

Early the next morning I saw an old Indian near by, whom I went to meet. As I greeted him, his first question was, "What did you come here for?" "I have come to help you; I have always liked the Indians and have tried to help them," I answered. When he learned that I understood the care of the sick, he at once asked me to go with him to visit some sick Indians. In each case, after ministering to their physical needs, I knelt beside the bed and prayed earnestly for the sick one. God blessed, and the people were made happy.

After I had visited the sick in the village, the old Indian asked me to go down the river and care for a "very sick man." On leaving this man's house, I received a message from our Dr. H. G. Leland, in which he asked me to meet him up the river and take charge of a funeral. Doctor Leland is the Government physician for the Indians of this reservation, and is doing an excellent work for them. There were many Indians gathered at this funeral, for the dead woman was one of the old settlers and very much respected. God gave

me freedom, and the hearts of those present were touched as truth and consolation were brought from God's precious word. These occasions gave me the opportunity to meet many people. On my return to Watec, I met others who had gathered there. Thus ended my first day among the Klamath Indians.

I now began to visit the Indians in their homes. I found that nearly all in this district attended the "Shaker" church. I had never heard of this



Along the Banks of the Klamath River, in Northern California, Pictured Above, Live the Klamath Indians, Among Whom F. A. Stahl Has Recently Begun Mission Work

sect before. On inquiry I was told that "this is a strictly Indian religion," and that "God gave the Indians the bells with which to carry on worship, while the white man has the Bible." They hold their services on Sunday. I had announced my meeting for Sabbath, and the leaders of the Shakers kindly invited me to use their building, for which I was thankful, for there was no other. When the time came, I rang the church bell, and quite a number of the people gathered.

The next day I was invited to attend their service. The only benches in the large room were those which had been built into the sides of the walls all around the room. The center of the room

was left free. As the people gathered, some began to give their testimonies concerning what their religion had done for them. Then the people stepped up to the altar, on which was a cross, and many lighted candles and bells. Both men and women took part. Holding a bell in each hand, they all began to ring the bells and chant loudly, keeping time with their feet. After a while they formed into single file and began to dance solemnly around the room, ringing the bells and chanting. As they passed the altar, each one would solemnly swing around, at the same time making the sign of the cross.

After about an hour, some of the people began to stretch out their arms full length and shake their hands. My old friend who had accompanied me the first day of my visit leaned toward me and said, "These people you see shaking are receiving the power." Finally a woman came forward, took one of the lighted candles from the altar, and repeatedly passed her hand through the flame and over her face and head. Then going to others, she did the same to them. I was told that the candles were an "offering to God, because they were made from the fat of animals." Soon this woman began jumping most energetically and making a great noise. The people were continually dancing and chanting loudly. Some of the Indians must have become quite exhausted, as this service continued for a considerable time. The people are not allowed to use the Bible during the services, and very few indeed have the Bible in their homes.

As I saw the need of these people, I taught them about Christ, "the way, the truth, and the life." I told them that the purpose of God is to unite His children, and that the Lord has made no distinction between the races of men. The greatest impression was manifested when the ordinance of humility was explained, and they realized that there is a people living on this earth who are following the Saviour's example in observing this ordinance, and also in keeping all of God's commandments. I wasted no time in criticizing their belief, but made it plain that God has more light for them.

In other districts many of the Indians still adhere partially to their old forms of religion, and celebrate the "white deer dance," the "brush dance," and the "jump dance." The drink habit is

still the curse of the Indian. This, coupled with the modern vices, is working havoc among these noble people. There are difficulties in laboring for them, but as in times past, God will answer the prayers of His people. At this time I make a most earnest request that our people remember this work in prayer. I am very glad that we are a united people, that we all have a part in this soul-winning work. Prayer makes it so, and all of God's people will share in the great reward when Jesus comes.

Rawalpindi, Punjab, India

By J. C. COLLETT

RAWALPINDI, shortly spoken of as "Pindi," is a well-known civil and military center in the Indian Punjab, the territory watered by the Indus River and its five large tributaries. The city is somewhat more than a hundred miles from the famous Khyber Pass and from the frontier between India and Afghanistan.

When the suggestion was made that my wife and I should winter in Rawalpindi for the purpose of proclaiming the truth there in a public effort, the proposal met with our hearty approval. So when the closing of Vincent Hill School early in December released us, we set out, confident that God, who had called us, in His gracious condescension had a work for us to do in Rawalpindi.

From the first, and throughout the effort of approximately three months' duration, in answered prayer and overruling providence we had the evidence that God was with us. We were able to rent a centrally situated hall, as well as suitable living quarters near by. We decorated the hall with banners in blue and gold, had it comfortably furnished and tastefully lighted, set up our projector, and advertised fully illustrated lectures. Soon after we started, a sister gave us a hundred rupees to apply toward the expense of the effort. We drew a small but uniform attendance. All were under deep conviction of truth, and when the time drew near for us to leave, five were ready to make the Christian's first public confession of the Saviour, and through that gateway to enter the fold of the remnant church.

They were baptized in the beautiful Sohan River, a minor tributary of the Indus system which flows a few miles out of Pindi. Many others, we know, were experiencing a strong urge in the right direction, but more time, which was not then at our disposal, seemed to be needed to win them completely. A large company witnessed the baptismal scene. E. R. Reynolds, who carries the burden of the work in the near-by city of Lahore, is kindly caring for the enlarged work and interest in Rawalpindi, while on the spot, holding the church together till a regular worker can be found for the city, is our enthusiastic lay member, G. R. E. Webster.

Since our return to the school, we have had letters from the newly baptized ones which have cheered and assured us.



New Believers at Rawalpindi, Punjab, India

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

The Christian Home and Youth—No. 2

By MARY NINAJ-LARSON

WHEN the youth looks back to his home, the thing that impresses him most, consciously or subconsciously, is the relation that exists between his parents, and after that, the relation that exists between them and himself. And it is to this that fathers and mothers must look first. If they are to be successful home builders, they must, first of all, be consecrated to God. Second, there must be a constant expression of living affection between them. Third, they must study how to be parents. And fourth, closely akin to this, it is necessary for them to study each child individually as to his character and needs, so that they will be able to give each one the very help that is essential to the development of his character.

Let the parents study the word of God diligently, not simply by glancing hastily at the Sabbath school lesson or by hurriedly reading a verse or two that is forgotten as soon as the Bible is closed. There needs to be daily, earnest thoughtful study of the blessed word of our dear Father. Let them spend time in communion with Him. Each day let them consecrate themselves fully and completely to Him. Let there be earnest heart searching and a weeding out of all evil. No matter how pressing and urgent the duties of the day, let there be a set hour which belongs to the Lord. We shall accomplish more and do our work better if we spend a portion of the day with Him. Let us heed the admonition to "watch and pray" the whole day through, for the Saviour has promised that if we do this He will walk by our side and give us the victory over temptation.

As a child I had the habit of rising early and going to the living room to watch the early morning sky and to "feel" the newness of the day. As I would sit there quietly, father would often come in to study his Bible and to pray—sometimes aloud. The picture comes to me again and again. It was the faith and the practices of my parents that drew me early to the Lord's word. It is in the matter of a personal relationship to God that our first task as parents lies.

Affection in the Home

Happy the husband and the wife who carry out their marriage vows made between them and the Lord to "love, honor, and cherish" each other, and who make this vow a fact every day. Never should the attentions of courtship and early marriage be forsaken; rather, they should be increased. Husband and wife should study, *study*, how to make each other happy. The Lord will help us succeed in this as in any other thing. Let us not repress the expression of our love either in words or in acts. The more the husband and wife express

their love for each other, the more will their love grow, and the Lord will unite them truly into one with the golden bonds of heaven. Nor will parents with this habit withhold the expression of their love from their children. When the expression of love is repressed, the "generous impulses are repressed, they wither, and the heart becomes desolate and cold."¹ The longer the husband and wife live together, the greater should be the understanding and sympathy between them, the stronger should be their love. But in order to achieve this end, they must make it a point to take time for each other and to plan and study how best to advance each other's happiness.

Frequently the tender little expressions of love and thoughtfulness of courtship and early marriage are soon forgotten. The wife and mother becomes so involved in the temporal care of her home and children that she is little more than a housekeeper. The father becomes so tied up with his work and outside church and missionary activities that he "has no time for either his wife or his children." Let not the loved ones take each other too much for granted. Marriage, the symbol of union between Jesus and His people, is too sacred

(Continued on page 20)

THINK IT OVER

By RUTH NERLUND HOLLEY

*"The hill which seems so steep viewed from below
Becomes an easy slope as up you go."*

How true this statement is! And equally true is this statement as it relates to some task which to you may seem impossible to perform. Perhaps in your pathway are found stones of difficulty which you think are stumbling blocks. But if you could see the future as does the all-seeing One, those stones might prove to be steppingstones to success.

"A young man inherited from his father a large tract of land on condition that, with funds provided in the will, he would build a house on the ground and live there for five years. If in that time he succeeded in making a living from the place, it was his; if he failed, the property went to somebody else.

"That father knew his son; he knew his boy needed just that to make a man of him. The son built the house and then set about to make a living. He gathered up the rocks and with them built his chimney and his fireplace. He walled his garden with them; he laid his walks with them; he sold tons of them. For the first two or three years he made a living out of the stone. Then when the topsoil was cleared and in workable condition, he went to farming. Now he is one of the most prosperous farmers in his neighborhood."

His was indeed a "rocky blessing." And so, if your pathway is laden with stones, don't push them aside as stumbling blocks, but do your best to use them as steppingstones to success. And with the Unseen One as your guide—

*"The hill which seems so steep viewed from below
Becomes an easy slope as up you go."*

A Heavenly Calling

By H. B. LUNDQUIST

THE Master is come, and calleth for thee." These gracious words were spoken nineteen centuries ago to the Mary from whom Jesus had cast the devil seven times. When she received this call, she was burdened down with grief, and her soul was filled with sadness that He who was now calling her had permitted her brother and helper to die. But the record says: "As soon as she heard that, she arose quickly, and came unto Him." She hesitated not, but came unquestioningly.

Little did Mary realize that He who was to restore to her him whom she and her sister Martha loved so greatly, would within a short time thence be in need of her loving ministry and devotion. When Jesus died on Calvary's tree, Mary's hope well-nigh died with Him, but her devotion was of a sort that could not be affected by apparent disaster. Accordingly, on that memorable first day of the week, "cometh Mary Magdalene, when it was yet dark, unto the sepulcher" of her Lord. Through her blinding tears she discerned not that the two men who sat within the sepulcher were heavenly visitants, nor that He who addressed her a few moments later in the garden was her risen Lord. But the unfailing devotion which brought her from her sleepless couch before the break of day secured for her the privilege of being the first daughter of Adam to see the risen Saviour and conveying to His sorrowing disciples the glad news of the resurrection and the announcement of His ascension.

And so it is many, many times. The Lord's call comes to us in a moment of affliction, of seeming impossibility.

A Time of Testing

Well do I remember when the arresting sweetness of that voice called me "from the worship of the vain world's golden store; from each idol that would keep us." It seems like yesterday. I can still see the spot where the great worth of the heavenly treasure galvanized my halting and feeble desires into the decision to "be the best Christian in the world," and of how that decision was followed a bit later by the heavenly call. Well do I remember how the world's need and the waning importance of this world's vain show drew from me the decision to go forth as a representative of the meek and lowly One to minister to the suffering and hopeless. I knew not how I would secure the needed preparation, for my scant earnings had for years been the main support of our family, which consisted of mother and two younger brothers. But my youthful ardor, which had hitherto been employed in worldly pursuit, was now to be directed toward a worthier object.

Then came the testing, which extended over a

number of years. First of all, a relationship with a young woman not of our faith was severed. Then the loss of my position because of the Sabbath—that connection which seemed to assure comfort and worldly honor. About a year and a half afterward, that refuge which God provides us from the storms of life—home—was destroyed when my dear mother was laid to rest. But still my faith held firm, and my determination remained fixed. God was permitting some of those "all things" to "work out" His divine purpose for me and to open the way for the fulfillment of my desire.

An Encouraging Word

Then the president of the conference—God bless him for taking an interest in a lonely young man—took me out into the yard of our desolate home and inquired if I had thought of securing an education. I had to confess that I had thought very little about it. After that interview, every energy of my being was bent toward gathering the means necessary to attend college. That very fall I loosed my business connections and began my preparation. The very thought of the long, weary years of waiting until I could buckle on the harness was harassing, irritating. At each year's end the struggle between the desire to accept a call to join the thin ranks against the enemy and the heaven-born determination to secure that thorough furnishing for every good work recommended by the apostle Paul, caused me anguish of heart.

The enemy's last attempt to swerve me from my determination to preach the everlasting good news of the kingdom came one week after I had made the definite dedication of my life to foreign service. What in some earlier hour might have been a tempting offer—to become the partner of a former schoolmate in a wealthy Turkish-rug-importing firm—fell on unresponsive ears, and my written rejection was, I fear, as I now look back on my youthful ardor, scarcely polite. The ever-present freshness of that heavenly vocation aided me in steering my bark through those years of preparation. And that same heavenly vision has guided me on through many a dark, tempestuous hour since my graduation night.

For twenty years, now, I have been trying to carry on in active service in the Lord's vineyard, and while the billows of affliction, sickness, and discouragement have tossed my bark cruelly many times, nevertheless I cannot recall one moment in which I have regretted answering the heavenly call. I know now why I chose to respond to the call. It is a holy calling. Its results are eternal. The physician's work of repairing broken bodies and salvaging human lives is a noble work; but unless the soul is redeemed, the sepulcher makes its final claim. The painter and the sculptor

and the wood carver may produce from oil and pigment, from stone and wood, works that charm and elevate; yet time does its inevitable work with these products of earthly genius. But he who molds a human soul in the divine image, under the guiding inspiration and skill of the Master Workman, is doing an infinitely greater work.

"The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. True ministers are collaborators with the Lord in the accomplishment of His purposes. God says to them, Go, teach and preach Christ."—*Gospel Workers*, pp. 18, 19.

Life is a transaction. Our threescore years and ten is our capital. Surely, then, one could not be blamed for making the most advantageous investment possible. The stakes are high—eternal life or eternal death. And right here is where many youth err. Because the returns are not immediate, because the compensation is not always forthcoming in bankable securities, they choose the glitter and tinsel and tawdry show, and reject the pure gold. They take time and leave eternity, the apparent for the real.

Jesus speaks clearly on this point. He says: "Follow Me, and I will make you fishers of men," and, "Take up your cross, and follow Me." In other words, relinquish, by faith, your hold on the apparent. And in all ages, the great of earth have trod the path of self-renunciation. They have been able to do so because they have glimpsed the real.

Christ endured the heart-breaking anguish of Gethsemane, the cruel trial and scourgings, the disappointment and apparent defeat on the cross, because He was able, through faith, to glimpse that host whom no man can number who stand redeemed on the sea of glass with harps, singing the song of Moses, of deliverance; and of the Lamb, of redemption, as a result of His sacrifice. He had refused to continue securely by His Father's side in order to risk all, to win back from eternal destruction those who had sold themselves into the enemy's power for nought. And in His triumph, soon to be consummated, you, young man, young woman, may share if you, too, are willing to pray for the heavenly vision and anointing, and continue praying until you receive it, and, having received it, with unfaltering faith and courage follow it.

And the Lord, in order to accommodate Himself to our proneness to evaluate everything in earthly terms, says, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30. There it is, a thousand, no, ten thousand per cent on the investment. He takes our life, a poor, valueless counterfeit, and gives us in exchange for it a signed blank check on the bank of heaven. And, dear young people, soon the gathering darkness will be pierced by the gleams of the golden morning, and those who have made the supreme transaction will be able to make this exchange, the apparent—this life—for the real—the eternal life.

World's Fair Musings

The Book of Books

THE Bible? Yes, I found it in many places among the exhibits at the New York World's Fair.

The Bible is a Book for royalty. In the large British pavilion I saw a beautiful Greek New Testament, bound in red velvet with gold-stamped panels and an enameled coat-of-arms, which once belonged to Queen Elizabeth. Close by was a book of the Gospels, executed in 1630, which was owned by King Charles I of England, and which contains notes which were penned by him in the margins. It is recorded that after this book came into his possession, "not a day passed but the king spent one hour in the perusing of it," and he referred to it as a jewel that he would "upon no terms part with."

The Bible is a Book for the masses. At the exhibit of the Gideons—that organization of Christian businessmen who have placed thousands of Bibles in hotel rooms, hospitals, schools, and prisons—I learned many stories of salvation brought to people through the reading of the Bible. There was the experience of the man and his wife, both trick riders in a Wild West show, who stopped in a hotel in Fort Worth, Texas, read the Bible on the table, and gave their hearts to the Lord. Again, there was the story of four young bandits, convicted of holding up a restaurant and killing the proprietor, who were given Bibles while behind the bars awaiting trial. They read them and accepted salvation.

The Bible is a Book for the world of today. At the American Bible Society exhibit, I saw Bibles in many different languages, and a map which showed the places where these languages are used and illustrations showing the people who speak them. This organization distributed during 1938 a total of 6,970,757 volumes of Scripture, which, if stacked in a column, would reach 151 times as high as the Trylon, the tall white spire which is visible all over the fairgrounds.

The Bible is a Book to bequeath to the world of the future. A Bible is one of the items that were sealed in the Time Capsule—a metal container which visionary scientists have prepared to illustrate our present-day civilization, and which is buried far down below the grounds of the Fair, with the vague hope that it will be dug up and opened by the earth's inhabitants 5,000 years hence, should time last.

Maligned, abused, ignored as it often is, the Book of books has survived through the years, bringing comfort and cheer to thousands, and in this modern age it ranks as the world's best seller. Its universal appeal—more evident today than ever before—is beautifully expressed in the following words of Henry van Dyke:

"Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch

that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its studies with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest affections and colored our dearest dreams, so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own."

R. C.

The Christian Home and Youth

(Continued from page 17)

for that. The time taken for each other and the loving words and acts expressed toward each other by both husband and wife bear rich fruit. The wife is radiant, cheerful, overflowing with happiness and love to all who come her way. And the husband himself is happier, healthier, and more ready to perform his tasks for his home, for the church, and for society.

Happy are the children in such a home! A blessed heritage is theirs, for the father and the mother both manifest and teach love by concrete expression to the younger members of the family. Almost invariably we have found that boys and girls who come from homes like these are sunny and helpful, and do their best to spread cheer.

Study How to Be Parents

The next requisite is for the husband and the wife to study how to be parents. There should be, first of all, an earnest searching of the word of God, for in it the Lord has left to parents many examples and many words of counsel. After the Bible itself comes the abundant instruction found in the Spirit of prophecy with its many and varied applications to the special problems which face youth today. There are fine books and magazines published which contain helpful articles for parents. Among these our own denominational magazines stand first. No physician would be permitted

to practice medicine without being trained for his work; no teacher is considered ready to teach unless he has first studied how to teach; we would call no carpenter to build our house unless we knew he was prepared for that type of work. Parents in dealing with their children should realize that they are dealing with human souls which the Lord has given them to prepare for life eternal. With this thought in mind, with such destinies in their hands, how much more important for them to study the work which "underlies every other"!² The Lord will help us in this study, and His angels will attend our sincere efforts.

Nor is it any the less important to study each child individually. In talking with Betty, who was subject to tantrums, fits of anger, and grumbles, we had to use an altogether different method of approach from that which we used in our talks with Will, who was gentle and kind, but whose chief difficulty was in not always telling the truth. So it is in every family. The parents should study the character, the inherent traits, the needs, of every child, and the methods to be employed in dealing with each child.

¹ "Ministry of Healing," p. 360.

² "Ministry of Healing," p. 349.

Notes on Early Times in This Advent Movement

(Continued from page 11)

than two millenniums. Would that people appear in 1844? They had to appear, for the sure word of prophecy said they would come.

And, lo, as the year 1844 came, the people of the prophecy appeared, first in New Hampshire, and then round about. The angels must surely have been watching. I can imagine them saying, as they will say of the redeemed saints, Here they are! "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. They had come!

The time of the prophecy had come, and the people of the prophecy appeared. We must note how this rising Sabbath truth was brought to those who had light on the heavenly sanctuary and to those also among whom the gift of the Spirit of prophecy had appeared.

W. A. S.

LIVE the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you.—"Historical Sketches," pp. 142, 143.

WORLD-WIDE FIELD

The World Is Waiting

EVENTS in the political world are being shaped to the final great conflict. The student of Bible prophecy can plainly discern God's hand guiding the governments of earth. We know that the moment that every nation is in the proper position, the final struggle will open. But there is another side to consider. God is not only allowing the political events to shape for the final conflict, but He is preparing the ranks of His spiritual army for a special task. The world is to be warned. Jesus said, "This gospel of the kingdom *shall be preached* in all the world for a witness *unto all nations*; and then shall the end come." Notice! The end cannot possibly come until the world has been warned, for this gospel is to stand as a witness to "every nation, and kindred, and tongue, and people." God is shaping the ranks of His people, for He has said through His messenger that "the final movements shall be rapid ones."

In the last few weeks this has been especially impressed upon my mind. As Mrs. Badgley and I have traveled from the northwestern part of the United States to the southern part of the British West Indies, we have found the same trend in thought and preparation. In every country and island those we visited of God's people seem to feel in a special sense that events are shaping to hasten the second coming of Jesus. Indeed, the Spirit of God is working upon the hearts of His people to prepare them for the great judgment day and the ushering in of eternity. Then on the other hand there are many who are yet in the world who are looking for something which they do not have. They are honesthearted souls who will accept the second advent message as soon as it is brought to them.

Our new field of labor is a land of opportunity. We are informed by the workers here that many new churches could be built up if we just had the leaders to take care of the new members after they are brought into the truth. It is necessary to educate native workers to take over this shepherding work. Our schools, the one means we have whereby to train these native workers, are already full and running over. God is preparing a great army of young men and young women to bear His banner in the final battle against evil. Equipment and buildings in our educational institutions are inadequate to meet the demands; yet some way, under God's leading, we must struggle on and be ready to fill the needs in the field when the time comes. God is leading, and is opening the hearts of the people for the truth. Will we

follow Him and take advantage of the opportunities which He gives us?

Since landing here in the Island of Trinidad, we have often felt that if our people back home could just get a little glimpse of the great harvest field as we actually see it firsthand, with all its needs and so many souls pleading for the truth, there would be a greater response to the calls that are made both for funds and for missionaries to carry the message to a lost world.

Yes, the Infinite God, in all His love and mercy, is shaping events in this denomination so that the final movements will be rapid ones. His movement is going to triumph. Will we triumph with it? May the Lord help every Seventh-day Adventist, both young and old, to buckle on the armor and pray, *not* for a task to equal our strength, but for strength to equal the task before us, that the work may be finished and the sheaves may be gathered home to our blessed Master's kingdom.

R. L. BADGLEY.

An Answer to Prayer

IN reading recently of remarkable answers to prayer, I thought of an experience that came to me many years ago when I was connected with the mission in Brooklyn, New York.

It had been a busy day, and as I was hastily dressing to go to Staten Island, to hold a Bible reading, I laid out some change to take with me. After the reading, a number of questions were asked which delayed me until I had just time to catch the last boat that night. When almost to the wharf, I saw the ferryboat coming in, and I hastened my steps.

To save time I thought I would have my fare all ready. I opened my purse, only to find it empty. In my hurry I had forgotten to take the change I had laid out. I did not know what to do; the fare was five cents on the ferry and five cents on the streetcar. Then it came to me to ask the Lord to help me; so, I hastily offered a prayer and hurried on. There was no sidewalk, only a path. Just then as I came under the street lamp, something bright in the grass by my side caught my eye. Stooping to pick it up, I found it to be a new ten-cent piece. I could not believe that it was genuine at first; then I realized that the Lord had answered my prayer. I think I would not have felt richer if it had been a million dollars. I paid my fare on the ferry and on the streetcar, and reached home safely.

Since, when tempted to doubt the Lord's care, I remember that little experience, and am reminded that when we cry to the Lord, He hears

and delivers us out of all our troubles. What a wonderful Lord we serve, and how many times we fail to appreciate His loving care.

MARTHA C. ROBINSON,
Orlando, Florida.

Free Gifts

ONE Sabbath, while visiting friends who are not Adventists, I stopped up town with them after a ride, as my hostess wished to do some shopping. I remained in the car, which was parked in front of a store which had reopened for business that day.

While I sat waiting in the car, my mother and my sister, who are not Adventists, came up and spoke to me. They urged me to go into the new store and register, so that I would receive a pot cleaner as a gift. I explained that I couldn't, as it was not quite sundown. My sister insisted that she could not see that it would be wrong, since the gift was free and I would not need to buy anything, but just sign my name. Of course my conscience would not let me, and I felt that if the Lord wanted me to have a "free" pot cleaner, He would see that I got one.

Three days later I attended a sheriff sale at which the stock of a retail store was sold. I spent \$1.95, and when I got home I discovered that I had at least \$10 worth of merchandise. What was still more startling was the fact that I found among my purchases a pot cleaner just like the "free gift" that was given by the store on its opening day.

Some of my friends called it a coincidence, but I feel that the Lord takes such means to show us that He is a rewarder of those who keep His commandments. He gives good gifts to His children.

MRS. MATHILDE RUGGLES,
Summittville, Colorado.

Effort in Delta

EARLY in July A. A. Leiske and his company started their effort in Delta, Colorado, in harmony with the committee action. Right from the start a great interest was shown on the part of the people of Delta and surrounding towns. The conference owns a temple which seats about seven hundred people, and this was used by the Leiske company. Throughout the entire series the temple was practically full every night, and on Sunday nights there were times when it would not nearly accommodate the crowds. Even after the Sabbath question was given, the crowds continued to come.

We are always interested in the expenses of an effort of this kind. The total expenses in conducting this fifteen-week effort amounted to \$1,124.31. The offerings taken in during the same period totaled \$1,128.17.

Elder Leiske, the evangelist, has followed the practice of getting out a special issue of the local paper in the town in which his meetings are held. This is called the "Temple Edition." He was successful in controlling one issue of the leading paper of the county at a cost of \$182, with an income to defray this expense of \$183. The paper contains reports of the meetings and various fundamental principles of our message, and goes to every family in the county. It usually arouses a great interest and has a tendency to increase the attendance at the temple.

The evangelistic company consists of Elder and Mrs. Leiske, Brother and Sister Harold Turner, and additional local help furnished by the church. During the campaign it was my privilege to visit the company three times, and each time I went away with my heart cheered, and greatly inspired to see the interest manifested and the pleasure expressed by those who had taken their stand for the message. Seventy have been baptized to date, and there is the hope that others will make their decisions in the near future.

Brother and Sister Chester Wickwire have been asked to settle in Delta, Brother Wickwire to take the pastorate of the fine church, and thus follow up the interest. This effort has brought courage and cheer to the entire constituency of the Colorado Conference.

G. F. EICHMAN.

New Jersey

FROM a recent personal letter by M. G. Conger, president of the New Jersey Conference, we copy the following statement regarding the work in that field.

"God has greatly blessed us in our 1939 Ingathering campaign. Nearly half of our churches and districts are already over their Ingathering goals. There is in hand to date \$6,124.61 more than was recorded at this same time last year.

"The last week of September, which ended on the thirtieth, saw another victory for New Jersey in that our colporteur work reached a goal set months before, of \$1,000 in sales for colporteur Big Week. It has been years since New Jersey made literature sales amounting to \$1,000 in one week. In addition to the sales, there were nearly \$400 worth of deliveries that same week. We have added an assistant field secretary for our colored literature work for a trial period, and we are praying that this arrangement will be a decided benefit, and

will greatly increase the sale of our denominational literature.

"Our people have greatly appreciated the 'War Special' issue of *Present Truth*, and to date approximately 7,000 copies have been used in New Jersey.

"Since we came to New Jersey, it has been our privilege to invite O. D. Cardey to join us. Sunday night, October 8, he opened his evangelistic meeting in the Masonic Temple in Plainfield. This will be the second evangelistic effort that we have had since the start of the Ingathering campaign. We are planning that, upon the full completion of Ingathering, we shall have a conference-wide advance in soul-winning evangelism.

"We might also report on the large increase of tithe for the past months, the excellent operating statement, and other items which show Heaven's prospering blessings upon this field. We could tell you of the success of the educational work in New Jersey, with its twelve schools in addition to two home schools and the Plainfield Academy, with a grand total of about twenty teachers. In it all we praise God for His divine leadership in this field and in all our world-wide work.

"In these trying times we look to heaven and pray that God may cause wars to cease, and grant us another time of peace and a few added years of grace in which to finish the work of God under favorable circumstances."

Return to Field

MRS. ADAMS and I have just entered upon our fifth term of service in the Philippine Islands after an enjoyable and profitable year in the homeland. The trip across was most pleasant. In fact, we think that it was the best that we have ever had. We are in a part of the field where we have not been located before, though I have visited churches in this mission and helped in institutes and general meetings.

There are about 3,000 members with a corps of evangelists, colporteurs, teachers, and nurses. The Northern Luzon Mission office and our home is adjoining the academy grounds. The enrollment of this school is 121, besides about seventy in the intermediate grades.

Our first major effort was to conduct the academy Week of Prayer which was a great blessing to me, and, I trust, to the students and teachers as well. The discouraged were revived, and thirty-two gave their hearts to God for the first time. These have joined a baptismal class.

We received a hearty welcome from the Northern Luzon Mission and find a wonderful opportunity for service. Elder and Mrs. E. N. Lugenbeal (he as director of the mission and she as principal of the academy) spent a number of suc-

cessful years in this field. The work has grown rapidly under their leadership. May we have the help of your prayers to carry on the work thus far so well done.

E. M. ADAMS.

Dedicating Our All

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

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. VII, p. 140.

The angel here referred to is a symbol of the people of God in these last days, and the work the angel is said to do is but a prophecy of what this people are to do.

As the third angel's message is a challenge to this people which spurs us on to the work we are now doing, so the representation of the work of the angel of Revelation 18:1 is a challenge to this people to lighten the earth with the glory of God largely through our literature. We have published and distributed to our people and to the world some \$120,000,000 worth of our literature since we first began to do the work of the angel of Revelation 18:1. This literature is doing its work, but there is still a much greater work to be done and but a little time left in which to do it.

We are doing much to proclaim the third angel's message, and the work of this other angel is to join the work of the third angel as the message swells to the loud cry. Surely we must publish and distribute more literature. We must multiply manifold our present publishing work. We must leave no stone unturned. We should make one last grand endeavor to lighten the earth.

What about all the books and tracts and papers that are now lying unread and unused in our homes around the world? If any family of us were to move to another house, we might wonder what to do with all this literature on hand. We would not like to destroy it and we would hardly feel like moving it to the next house. Well, we are just about to move, all of us. We are going into our Father's house and will occupy a mansion especially prepared for us and for our loved ones. We will not need any of our present accumulation of extra literature in the new home; so we must decide now before we move whether to give it to the neighbors or let it lie unused, to be destroyed in the great fire that destroys the world.

Would it not be well to start cleaning house in preparation for that move, and gather up all extra papers and tracts and books and give them

to someone to read? If each family around the world who reads this article will do this, millions of pages of truth-filled literature will immediately reenter the field of usefulness and many souls will read the truth, all at no added expense. Let us rise and clean our houses in preparation for a quick move to the better home.

And while we are gathering up our extra papers, etc., shall we not also gather up our extra dollars and our extra properties—our houses and farms, and other possessions—and shall we not also dedicate these and put their price to work in the cause, preparatory to our move to our new home? Certainly we will not need our extra dollars and our extra farms and other things of like nature that we have accumulated here. Also, why not gather out of our lives the things that cannot be taken over there, and clean this temple of ours of all that is unlovely in preparation for our soon and certain move?

It takes all to buy the field. Are we willing to pay the price? Let us search our shelves for our extra literature, search our possessions for our extra dollars and other extra values, and let us search our hearts and lives for anything that is superfluous; then let us make proper disposition of all, that we may be ready for our last great and glorious move.

G. A. ROBERTS.

Southern Wisconsin Regional Meeting

ON October 20, 21, and 22 the churches of the southern Wisconsin area, represented by approximately four hundred members, gathered in Madison, Wisconsin, for their annual meeting. To provide for the large delegation, the spacious auditorium of a near-by high school was secured for the Sabbath meetings, and the room was filled to capacity. A fine spirit of reaching forth for the preparation called for in these momentous times was manifest, and the meetings were characterized by deep spiritual fervor and consecration to greater service. Those who led out in the meetings were W. H. Holden, president of the Wisconsin Conference, E. W. Dunbar, M. V. secretary of the Lake Union, W. E. Murray, superintendent of the Austral Union Mission, and the writer, from the General Conference Home Missionary Department.

W. H. BERGHERM.

Special Notice

TEACHERS, editors, librarians, departmental secretaries, and many others will be interested to know that bound volumes of some of our periodicals, dating back as far

AND SABBATH HERALD

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Space does not permit listing the assortment here; a complete list will be sent on request. Final disposition will be made of any of this stock uncalled for on December 31; so be sure your order reaches us before that time.

REVIEW AND HERALD PUBLISHING ASSOCIATION,
Takoma Park, D.C.

Requests for Prayer

A BROTHER in Minnesota requests prayer for his wife, who is in a very serious condition as the result of an incurable heart ailment.

From Oregon comes a request from a sister for prayer that she may be healed of an infection of the sinuses and the gall bladder.

An eighty-eight-year-old sister, living in Wisconsin, requests prayer for herself. She is almost blind and is a cripple.

A sister, writing from the State of Washington, expresses thankfulness for the healing of her daughter, through prayer, and requests that special prayer be had for her granddaughter.

A request has been received for special prayer for a sister in New Hampshire that she may be healed from a heart ailment, and that her daughter may recover from injuries sustained in a recent automobile accident.

A seventy-three-year-old sister in Colorado requests prayer that she may be healed of stomach trouble and nervousness.

A request comes from Ohio for special prayer for a young person who is suffering from extreme mental depression.

The JOURNEY'S END

CORNISH.—Martha Malenda Cornish was born at Mound City, Kansas, April 17, 1878, and died at National City, California, September 16, 1939.

ANDERSON.—Mary Johnson Anderson was born in Sweden, December 5, 1860, and passed away September 22, 1939, at National City, California. She was married to John Anderson in 1889.

WALSTON.—Henrietta May Walston, nee Myers, was born at West Boylston, Massachusetts, July 4, 1893, and died at Keene, New Hampshire, October 6, 1939. In 1911 she was married to W. Earl Walston.

SHUFFLEMAN.—Christian Shuffleman was born in Germany, February 20, 1859, and died at Sanford, Florida, October 1, 1939.

SILER.—Kathryn Ruth Allen-Siler was born at Russell, Pennsylvania, February 13, 1900, and died in Philadelphia, September 17, 1939. On September 10, 1923, she was united in marriage with John W. Siler, of Washington, D.C.

GALE.—George E. Gale passed away on September 26, 1939, at the home of his daughter, in Minneapolis, Minnesota. He was eighty-one years of age. He was a

charter member of the Clear Lake, Minnesota, church.

JONES.—Mrs. Eliza Jones was born in Iowa, November 19, 1845, and died in Palo Alto, California, October 16, 1939. When a young girl, she crossed the plains in a covered wagon.

ELSEY.—Mrs. Sarah Margaret Elsey was born in Missouri, August 28, 1861, and died in Palo Alto, California, October 14, 1939.

EDWARDS.—Eliza Ann Edwards was born in Albion, Iowa, November 10, 1857, and died at Sanitarium, California, October 20, 1939.

KIRKPATRICK.—Amanda Lecunda Kirkpatrick was born near Palestine, Illinois, June 7, 1890, and died at her home in Mount Vernon, Ohio, September 3, 1939. In 1920 she was united in marriage with Charles Kirkpatrick, who died a few months later in an accident. After this she resumed the line of work she had carried previous to her marriage, church school teaching, and labored for a while in Cleero, Indiana, later in Takoma Park, D.C., and for the last nine years at Mount Vernon, Ohio.

CALLICOTT.—Beulah Mina Callicott was born in Union City, Tennessee, and passed peacefully to her rest September 6, 1939, at her home in Keene, Texas. Her years of service in the cause included work as Sabbath school secretary of the Tennessee River Conference and secretary-treasurer of the Mississippi Conference. She spent some time also in connection with the Nashville Sanitarium.

SLADE.—Agusta Parkhurst Slade was born in Clinton County, near Grand Ledge, Michigan, September 24, 1866, and died October 31, 1939. After attending public school, and later Battle Creek College, she spent several years teaching in the public schools. At the age of twenty-three she was united in marriage to Edwin K. Slade, at the home of her birthplace. She and her husband later took a special nurses' course at the Battle Creek Sanitarium, and then engaged in mission work in Chicago, she acting as matron at the mission home. In her husband's wide administrative work, as local or union conference president in East Michigan, Ohio, West Michigan, the Atlantic Union, and the North Pacific Union, Mrs. Slade loyally stood by his side as a devoted and faithful helper. Although she suffered much physically at times, she submitted with fortitude and faith in God. She is survived by her husband, Elder E. K. Slade, and one sister, Mrs. George Hinman, of Bay City, Michigan. Interment in Grandview Park, Glendale, California.

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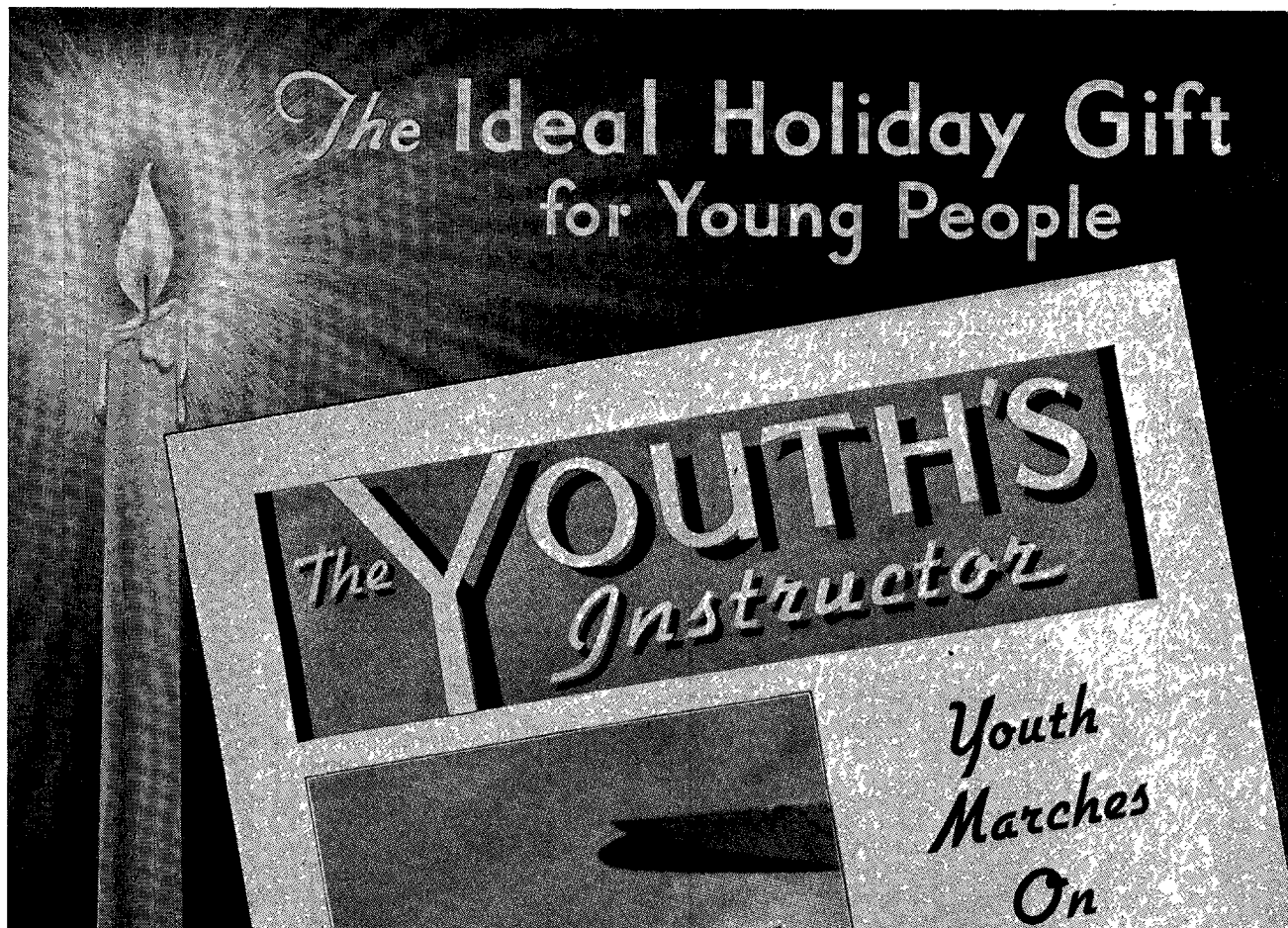
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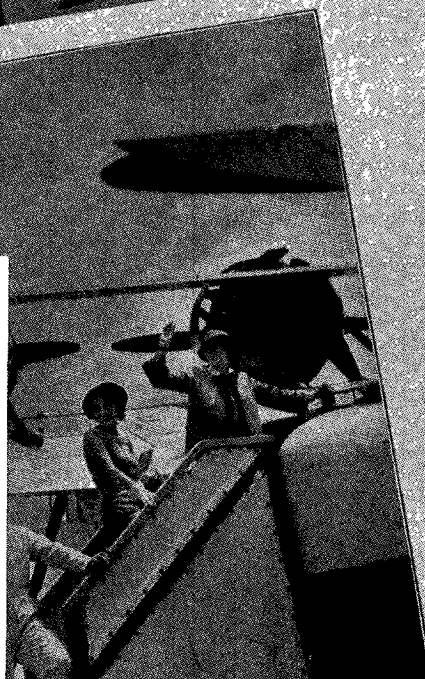
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BY EVERETT E. DUNCAN

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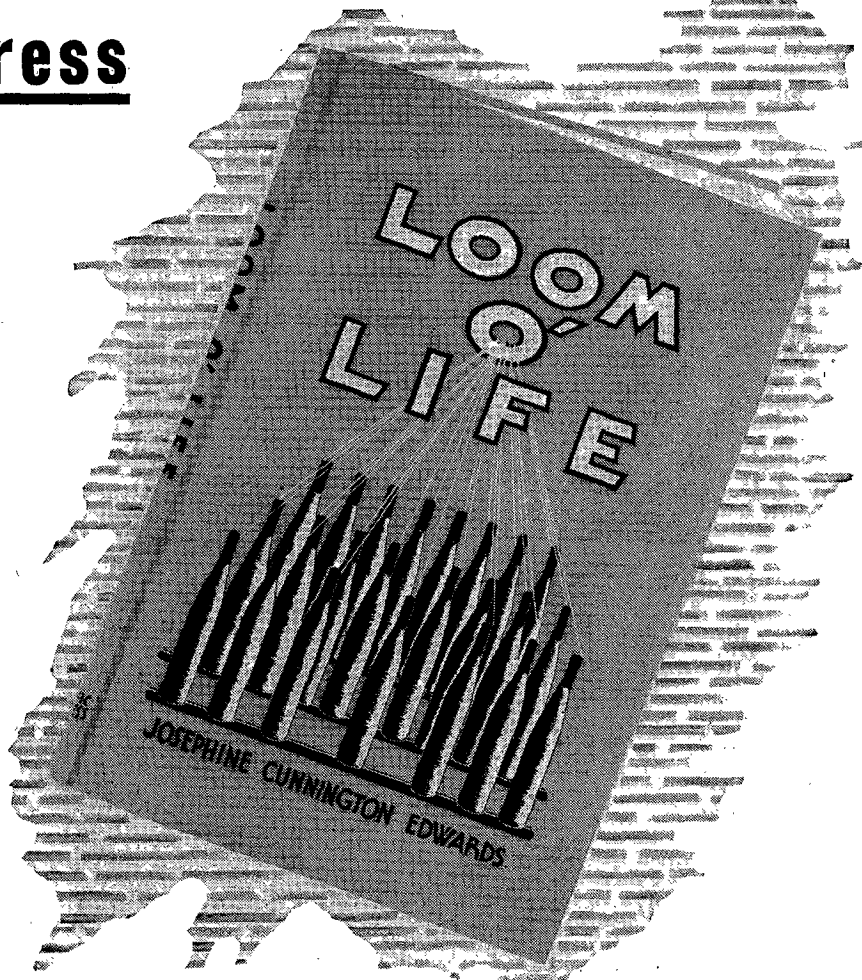
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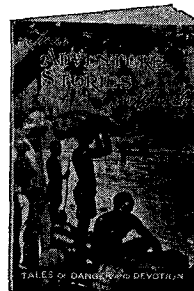
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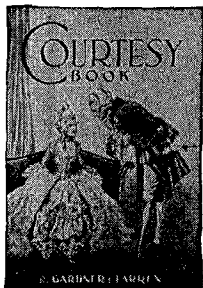
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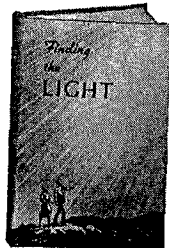
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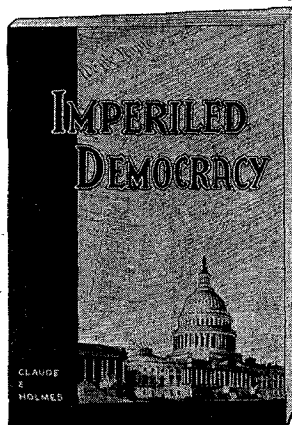
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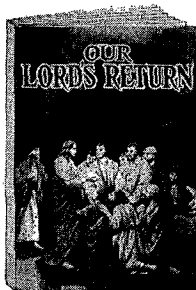
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OF SPECIAL INTEREST

"BE still, and know that I am God." This is the admonition given us by the psalmist. Judging from the connection, we can see that it applies to the times of stress and storm, the days of warfare, and surely we have reached such days in our experience.

This thought is emphasized in a letter from H. B. Lundquist of the Inca Union Mission under date of October 2:

"It is and has been inspiring to see how God overrules for the good of His cause here in the mission field. Many times there appears to be no way out, but there always is. Through the years we have learned to wait and see how God will work out the riddle. Sometimes we want to help God, and then it is that we get into serious trouble. The command to be still and know that He is God is not arbitrary. To obey it is the only thing to do.

"Our work in this union is changing. We are gradually leaving the perhaps more interesting pioneer stage, and are rapidly arriving at the point where the work must be placed on a strong foundation. Already our youth in all but two fields have the advantage of training. We are studying how to bring to the two remaining fields the advantages of a Christian preparation for life."

Evangelistic Efforts in Southern Asia

THE time was, and not so long ago, when it was felt that evangelistic efforts in India, the great Gibraltar of heathenism, could not be carried on with success. Recent years, however, have marked a change in this matter, and the brethren now are finding that the people are inquiring as to the meaning of the times in which we are living, and that evangelistic efforts are conducted with a much larger degree of success than ever before. A recent article in the *REVIEW*, accompanied by a picture of those who were converted as a result of the efforts in Bangalore, presents evidence of this changing attitude.

A further word from N. C. Wilson, the president of the division, speaks of other efforts now in progress. Concerning these he writes:

"We have word from J. C. Dean to the effect that his evangelistic campaign in Madras opened last Sunday night with the largest hall in the city packed to its capacity. There were nearly 1,000 people present, I believe. The city of Madras is being stirred, and surely these times of perplexity present a wonderful opportunity to preach

the advent message in these great centers. This good news from Madras greatly cheers us.

"Recently I have been in Travancore. I could write you a great many items of interest from that wonderful field also. G. G. Lowry is holding an evangelistic effort in the southern part of the Travancore field, among the Tamils, and he has a baptismal class of twenty-six people. The Lord has greatly blessed Elder Lowry in this work, and he feels that most of those in the baptismal class will be ready before long for church membership. These experiences are like a cooling breeze, and greatly encourage us along the way." E. D. DICK.

Sacrificing for Christ

A FEW years ago at a meeting of the Caribbean Union in Port of Spain, Trinidad, one of the brethren from British Guiana told us of the experience of the members of one of our churches in the interior of that field who were anxious to join their brethren in raising money for the Week of Sacrifice. They had listened to the appealing calls for help, and their hearts were deeply moved. The entire church membership decided that they would unite in an effort to raise a fund to help carry forward the interests of God's cause. They had no way of soliciting from their neighbors, as they were practically isolated from all others; so the brethren went into the forest and cut down trees, and the sisters all joined with the brethren in dragging these logs down to the river, where they were formed into rafts and taken by the brethren to market and sold. They gave the entire proceeds of their week's labor as their offering in the Week of Sacrifice.

Later I was in Georgetown, British Guiana, and had the privilege of meeting some of the members of this church and heard their story from their own lips. Great joy was brought to the hearts of the entire church as they realized they could join their brethren in the Week of Sacrifice. In this way they earned a substantial sum for this purpose; but that which made it of far greater value than the number of dollars represented, was the spirit with which they entered into their work. Their example of sacrifice inspired the hearts of many others of our brethren to give more liberally in the Week of Sacrifice than they otherwise would have done; and it filled my own heart with a desire to do more for the salvation of others.

E. E. ANDROSS.

WE are glad that some of our older ministers, who through age or physical infirmity have been retired from the active service of the conference, still find a field of labor. The fires of the advent hope still burn brightly in their hearts. They feel that the call to divine service still sounds in their ears.

These remarks are occasioned by a letter which recently came from Elder F. H. Westphal of Glendale, California. He says that during the last eight months he has distributed 375 copies of *Present Truth* from house to house each time it has been published. We quote:

"A territory has been assigned me about a mile in length and over a block wide. This includes both sides of two streets and the cross streets. I have limited my work to this field. Working in the heat and walking so much brought illness upon me; so I had to lay down this service and leave it to another brother who has taken it up. I do not see how we could expect more interest than these people manifest. Many of them are my friends, and I believe I shall meet them in the kingdom of heaven.

"Some of our brethren find it difficult to do such work as this. It seems to them almost an impossibility to take our truth-filled literature from door to door. I feel a great burden for this work, and to lay it down causes me heartache. We should flood the world with our literature that is doing so much good. There ought to be one hundred workers where there is now one."

May the Lord bless Brother Westphal and give him health and strength to continue the work he loves so much.

At the Right Moment

THE late Morris Lukens, evangelist and executive, related the following account of the arrival of a woman magazine worker in America, at the right door at the right moment:

"Our worker knocked twice at the door. No response. She was impressed to try again. A woman opened the door and said, 'Come in.' She explained that she had been so depressed and hopeless over her situation that she had that morning decided to end her life. But as she was taking her last breakfast, as she thought, the impression came to her to pray. For the last few minutes she had been upstairs praying God to send someone to help her.

"Our worker well knew that she had been sent of God to answer that prayer. Earnestly she worked for that woman's soul. They became friends; and in time the woman was baptized into Christ and faith and hope."