

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

Day of Fasting and Prayer

By J. L. McELHANY

President of the General Conference

BY action of the recent Autumn Council, Sabbath, December 7, has been set apart as a day for fasting and prayer.

A deepening sense of the solemn and serious times in which we live came to the brethren who were attending this session. We were dealing with events and studying problems that were different, at least in degree, from anything of the kind in the past.

Our great need of God's special help and guidance was so impressed upon us that we were led to pray frequently and fervently for the Lord's help. As we surveyed the whole world situation, we were deeply impressed to call upon all our brethren and sisters in the churches to join in a special day of fasting and prayer. What reasons can be given for calling all to such an observance? A few reasons may be stated as follows:

Our own great spiritual needs. We need to pray that the Lord will awaken us one and all to our needs, that He will help us to put away sin and worldliness and make quick and deep and lasting preparation for translation into the kingdom of God.

We should pray that we may experience a great spiritual revival and reformation.

We should earnestly pray for a large outpouring of the Spirit of God upon our own hearts, and upon those who labor for the salvation of souls.

We should remember in much fervent prayer our fellow believers in those parts of the world in which persecution prevails. We should also pray that the Lord will protect His own in the lands in which war and violence abound.

We should pray that the Lord will hold in check the forces that are now seeking to destroy the nations, and give yet more opportunities for the finishing of His work.

We should pray that our missionaries may be especially helped and guided in lands where by the alarms and realities of war they are driven from their posts of duty.

We should pray that the uprising and arrogance of paganism, which is seeking to withstand and destroy the religion of Christ, may be brought to nought.

Let us not forget to pray for our own young men who now face the experience of being called by their governments to military or civilian service.

By all means let us not forget to enter into an importunate period of prayer for all our children, youth, and young people.

If ever, in all the history of the church, there has been a time when a call to fasting and prayer should be sounded, that time is now. Let us respond by beginning just now to pray for the spirit of prayer and intercession to be laid upon us.

Let none regard this as an ordinary or routine matter. The coming of the Lord draws nigh. There is no time to lose. A call to prayer now is a call to prepare for His coming. Who will respond and join in the heartfelt observance of this day of fasting and prayer?

HEART-to-HEART TALKS by the Editor

The Greatest Need of the Church

WHAT is the greatest need of the church today? This certainly is a fitting question to consider in such a time as this. We have reached a new hour in the history of the world, a critical hour in which issues of tremendous importance are involved. Thickening signs on every side indicate that the coming of the Lord is near. To the church has been committed the third angel's message, which is to go to all nations, tongues, and peoples.

Marked success has attended the spread of this message thus far during our brief history. But much remains to be done. There are millions of people who have never heard this message. They are in ignorance as to the meaning of the things that are coming upon this earth. Millions are going down to Christless graves with no hope of a future life. God has made the members of His church the stewards of His grace. He says to them, "Go ye into all the world, and preach the gospel to every creature." And their assurance is in the promise, "Lo, I am with you always, even unto the end of the world."

This message never can be given through the power of man. We have within our ranks some fine preachers and missionaries, and we thank God for them. But their eloquence and logic alone in the giving of the gospel message will never move the hearts of men. We have great institutions—publishing houses, colleges, and sanitariums—in different parts of the world, and we are thankful for the influence which is going out from them. But this of itself will never bring to a conclusion the gospel message for today. This movement has back of it thousands of sacrificing men and women. Millions of dollars are being expended to carry forward our work. But these large sums that are so freely and lovingly given will never carry the message to the world. All of these agencies and units have their place. It is in the Lord's order that we have heralds of the cross, that we have our publishing houses to provide books and papers, that we have our schools for the education of workers, that we have our sanitariums for the care of the sick and the afflicted. But these by themselves alone are inert and powerless. There must be something added to their efforts. There must come a vitalizing power into the machinery of this movement, a spirit within the wheels, if there is to be accomplished what God designs in the giving of the gospel message to the world.

We come back to the question, then, What is our greatest need today?

The Holy Spirit

We were privileged to attend in connection with the Autumn Council a meeting for prayer and

devotion. This was attended by the officers of the General Conference and other leading brethren. The leader, Elder J. L. McElhany, asked those present to express themselves as to what in their judgment was the greatest need of the church. It was interesting to listen to the response. One said he believed there was needed a new consecration to God and to His service, another that the church needed a revival and a reformation, and still another that there was need of more earnest prayer. But the united sentiment of all could be summed up in expressing one great need, and that was the outpouring of the Holy Spirit. And so in this editorial we present this as the greatest need of the Seventh-day Adventist Church at the present time.

In fact, it has been the need of the church in every age. The church of the first century depended upon this energizing, vitalizing power to give force and weight to its missionary efforts. To this the apostles looked. Indeed, this was the power that was promised by the Lord before He separated from the early believers. After He told them that He was about to go away, sorrow filled their hearts. But He promised to send in His place the Holy Spirit, the Comforter, and this Comforter was to do for them what Jesus Himself could not do personally. Physically Christ could be in only one place at a time, but the Holy Spirit could be with the disciples in every part of the world at the same time.

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:7-14.

Promised Power

The Holy Spirit had always been with the church. He was the creative agency of Omnipotence when God made the worlds. Through all the centuries He had brought conviction of sin. He had given comfort and healing of heart to those who were distressed. But there came a time, ushered in by the advent of Christ, when the Spirit was to be bestowed in a manner never before recognized. And this Spirit was to be the power that should accompany the gospel message as it made its way among the nations of men. Christ the Lord went home to glory. One of His last admonitions to His disciples, just before His departure, was to wait for the "promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all

(Continued on page 11)

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"The Morning Cometh" +

By J. L. McELHANY

IN behalf of the General Conference Committee now in its Autumn Council session in St. Paul,

I wish to express our great appreciation for the privilege we have of uniting with our brethren and sisters in this locality in the services of this Sabbath. We very cordially welcome you here to participate with us in these services. So far as I know, this is the first time we have ever held a meeting of this kind in St. Paul. A number of years ago an Autumn Council was held in Minneapolis. We are truly glad and thankful to be here with you today.

We ask you all to unite in praying that the blessing of God may attend us in all our services here while we worship together before the Lord.

In the twenty-first chapter of Isaiah, the latter part of the eleventh verse, we read: "Watchman, what of the night? Watchman, what of the night?" The question is repeated. The figure used here is a very clear and easily understood one. It suggests a walled city surrounded by danger, by foes that would oppress it. Its safety is dependent upon the alertness and the vigilance of its watchmen. Somewhere in the shadow the watchman is supposed to be on guard. As the officer of the watch approaches, he calls out, "Watchman, what of the night? Watchman, what of the night?" Alert and on guard, the watchman replies, "The morning cometh."

Yes, my dear brethren and sisters, I say this morning that the dark night is almost at an end. The morning cometh, that blessed morning that will see our release from all that oppresses us here in this world of sin, this world of sorrow and of distress. Just over there looms up that beautiful city, that city of gold of which we have just heard in song. I thank God this morning that as we gather here in the time of the morning watch, just as the long night is about to end, we can look across and see the coming of that blessed day when we shall be with our Saviour in the eternal city.

This symbol of a watchman is a fitting portrayal of the church. The Spirit of prophecy applies it to the work of the church in these last days. I will not take time to speak at length regarding the illustration used. But we know that the

church has been on guard during the long night of sin, and when our Commander cries out as in the illustration, "Watchman, what of the night?" without hesitation or doubt the answer should ring out clear and distinct from the watchman on guard, "The morning cometh."

Dear brethren and sisters, can you this morning catch up that cry and sound it back to our great Commander, "The morning cometh"? How our hearts ought to thrill with the prospect. How our faith ought to respond as we realize that indeed the morning is about to come. Is it time now, just now, for the watchman to desert his post? Is it time for the church to cease her efforts? What about it? I appear here today with one great desire in my heart, and that is to answer the question that some are now asking—Do you think the work is finished, and that we should now relax our efforts?

A Call for Universal Action

Perhaps none here have ever asked that question, but I have had it asked me by some, and I want to say this morning with conviction and with all the earnestness that I can put into my reply, that the answer is no. I do not believe that we have come to the time when the church should cease her vigil, when she should abandon the watch, when she should no longer make any effort to extend the knowledge of God's truth to the earth. I believe there has never been a time so favorable for the presentation of the gospel message as the present, that today is the hour of our greatest opportunity. If any word of mine could serve to emphasize what the Scriptures so clearly teach, I would say that instead of ceasing our efforts at this time we should be called to universal action. The time has come when we should move steadily forward in the accomplishment of the great work that God has set for the church.

The church today stands as a watchman over the whole world—not simply a city somewhere surrounded by a wall to shut out its enemies. We stand today as guardians over the whole world, and we are responsible for that trust.

What I wish to emphasize this morning is the need of a renewed world vision on the part of the whole church. Why do I say that to a congregation like this? Because I believe that it needs to be

* Sabbath sermon at the Autumn Council, St. Paul, Minnesota, October 19, 1940.

said, and said repeatedly. Oh, but, you say, are we not believers in the message that is to go to all the world? Yes; but notwithstanding that, despite all that we have said or done in that direction, I say again that I believe that it needs to be repeatedly said that what we need is a world vision. My friends, one of the great dangers confronting the church today is the danger that we may allow our world vision to grow dim. Jesus bids us lift up our eyes and look upon the white harvest fields. That, my friends, fits into that divinely inspired commission of our great Commander in which He bade us go into the world and preach the gospel to every creature. The very message we bear is a world message. It is sent to every nation, kindred, tongue, and people.

The Gospel to All the World

The love of God which is set forth in the gospel is for the whole world. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The truth of that statement is to be fulfilled in the uttermost parts of the world just as much as in our own land or in other lands that now enjoy the privileges of the gospel. It is to be fulfilled out in the heart of Africa, in India, in South America, in all the islands of the sea, and in every part of the world. The only way we can demonstrate our appreciation of the great truths which are here set forth is by having a world vision and laboring for the salvation of those who sit in darkness out in the uttermost parts of the world.

I met a sister, visited in her home and prayed with her. She said she thought we were doing too much for foreign missions and ought to keep our money at home. I talked with her and we had prayer, and she prayed for her sons and her sons' children, and stopped at that point. Oh, my friends, I say we need a world vision. The souls in the uttermost parts of the earth are laid as a great responsibility on the heart of the church, and we must not fail in a time like this.

I ask you this morning to go back and think for a little time about the beginnings of the work of this movement. It is not my purpose to give you an outline of denominational history, but you remember that just following the days of the disappointment in the 1844 movement there came out a handful of people who had embraced the Sabbath, and still believed confidently in the coming of the Lord. That little company of Adventists went forth and sought to teach the truth. Few in numbers and with very little in the way of material resources, they struggled along.

Then about twenty years after that the churches had increased and a number of conferences had been organized, and in 1863 the General Conference was organized. The whole work at that time could be comprehended today within the limits of one of our smallest union conferences. They still labored on, and about ten years later we find that company of believers crystallizing their

faith and their confidence and their growing world vision into action. They were rich in faith. They had great confidence in the word of God. They believed in the prophecies.

There were two scriptures that seemed to be outstanding in those days. One we find in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Then again that scripture which is very familiar to every Seventh-day Adventist, in the fourteenth of Revelation, beginning with the sixth verse: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The pioneers believed that there rested upon them the responsibility of carrying that message to all the world, to "every nation, and kindred, and tongue, and people." They had a growing world vision. It gradually took shape in their consciousness, their thinking, their planning—a great world that as yet lay untouched by the sound of this message. About ten years later we find that growing world conviction developing into action. It was in the month of September, 1874, that our first accredited missionary set sail across the seas for a foreign land. You remember his name. He was Elder J. N. Andrews.

Advance Through Sacrifice

In those days we had no policy that required medical examinations for foreign missionaries. If we had, I suppose he would never have gone, for he was a man of rather delicate health. After laboring earnestly for a few years in the land to which he went, he laid down his life in the service of this cause, sacrificed his life that the message might be proclaimed. Every advancement made by this cause has been built on the great foundation of sacrifice and faithfulness to God.

This morning in the Sabbath school Elder Brewer asked the congregation if they thought they had given too much, or if they wanted their offerings back. Do you know, when we get over in the kingdom of God and see the results of our sacrifices as represented by the people who have been gathered into this truth through the means we have given, if we have any regret at all it will be because we have given too little, not too much. No, we will not think we have given too much. I thank God for that pioneer missionary. I can never describe to you the way I felt when in Switzerland I went out to that old cemetery in Basel and stood at the graveside of Elder Andrews, that first missionary. I thought of the many lands in which the message is today being preached. I thought of the languages and tongues in which the message is now being proclaimed.

Let me ask you this morning, Has the faith of the pioneers been justified? What do you think? You imagine that body of men, few in number and without resources, but possessed of a great faith, of a conviction that they must hasten the message

We Thank Thee

BY MAY COLE KUHN

For peacefulness in earth and sea and sky,
For bending fruit trees and for ripened grain,
For sunlight on the hilltop and the meadow,
And showers of precious, pure, refreshing rain,
Dear Lord, we thank Thee.

For sweet contentment in a land of plenty,
And for the balm of love that eases pain,
For refuge from the storms we may encounter,
And courage when the battles rage again,
Dear Lord, we thank Thee.

For dear communion with the gracious Master,
Assurance of His steadfast, fervent love;
For promise of a full, free life eternal,
And mansions in that glory land above,
Dear Lord, we thank Thee.



out to the ends of the earth, starting upon a task that embraced the whole world! They are comparable, it seems to me, to that body of believers gathered in Jerusalem when in the days of the apostolic church they started out into Samaria and Judea and the uttermost parts of the earth to carry the gospel message.

I will read you a statement written by the editor of the REVIEW AND HERALD and printed December 15, 1874, about three months after Elder Andrews had set sail. This, I believe, illustrates the fact that those pioneers back there did have a world vision.

"We profess to believe that the burden of the work of proclaiming to the world the last message of mercy is committed to our hands. How much is involved in this? This world, though small in comparison with other worlds, is nevertheless to human beings quite a large place. Though three fourths of it are under water, there is still a vast expanse of territory left. Its inhabitants are numbered by the hundreds of millions. How much labor will it take to convey instruction on the present truth to all of these who are entitled to receive it? How many men will be wanted?"

Now you remember that at the moment there was one missionary who had gone across the seas. Just one, three months before.

"What kind of men? The world's talent will be arrayed against the truth. Somebody must be prepared to meet it. How many books will be required? How many thousand tons of periodicals?"

Imagine a man back in those days writing about thousands of tons of periodicals! Why, it almost seemed fanciful, didn't it? But thank God, the pioneers had faith. [Voices: Amen.] They believed that they were following a divine commission to go into all the world and preach the present truth of Jesus' coming to the nations of earth.

"How much means to carry on the work? Can it be done without concerted action? without organized effort? Can it be accomplished by individual or short-sighted labors that are calculated only for the day? . . .

"What more will be needed we perhaps do not now clearly see. We only know that this work is the cause of God, and it will be accomplished. It cannot go back. The omnipotent hand of the God and Christ of our blessed hope is behind it. We know that that cause which represents in the earth the closing truths of the word of God, and the finishing of the work of salvation among men, is no sham and slipshod affair, and will not be done in a corner. There are thousands of localities to be lightened with its presence, which do not yet so much as know of its existence. There are thousands of men to be raised up for the work of the harvest. There are tons of books to be produced. There are hundreds of thousands of dollars to be expended. Perhaps our present facilities must be doubled or quadrupled."

If those pioneers could come to this Autumn Council and hear the reports that are brought from the ends of the earth by the men who represent these fields, what would they say? Do you think their faith would be justified? Would they feel that all their sacrifices had been blessed of God and justified by what they had seen? Yes, my brethren and sisters, as watchmen on the walls of Zion today, what should we say? We are inclined, I sometimes think, to look too much on the dark side of the picture. Of course we ought to have done more. We ought to have accomplished greater things for God. But in our self-examination in this matter let us not fail to give thanks and to glorify God for what has been done. The only answer to all this is that the morning cometh.

Our First Missionary Ship

More than fifty years ago, I sat one Sabbath as a lad in one of our Sabbath schools. There appeared that Sabbath day a stranger who came and talked to the children about how they could help to build a missionary ship. I remember that as a boy I tried to do my part, and I don't know of anything that ever had a more profound influence upon my life as a child than my own personal efforts to help build that missionary ship. You know the story of how the "Pitcairn" was built and how it sailed out through the Golden Gate and down to the South Seas, and for a number of years cruised about through the South Sea Islands.

Some years ago, out in a foreign land, I was riding through the harbor on a launch with E. H. Gates, one of the missionary group who went out on that ship. As we sailed through the harbor, over against the sea wall was a ship moored. I said, "Elder Gates, look over there." There was the very ship I had helped to build when I was a boy. He looked at it, and I thought he would jump overboard, he was so excited about it. That was the very ship on which he had sailed out through the harbor and down into the South Seas. My dear friends, it was interesting to see the reaction of that man who more than fifty years ago had sailed down into those regions.

Go to those islands today, and what do you find? The message has taken root; it is flourishing. To-day if we could visit many who were cannibals and savages, we would hear them singing the songs of salvation; we would hear them reading the word

of God and glorifying His name. What does all this mean? It means that the morning cometh. May God help us all to be awake in these morning hours. Everywhere we look, everywhere we turn, we see similar evidences of the coming of the day.

Look at All the World

Again I say that what the church needs today is a world vision. I was attending a meeting in the city of Hankow, in Central China. I spoke one Sabbath to a group of our believers and workers. After the service was over, a Chinese brother, an ordained minister, came to me, and said, "Well, Brother, you know I used to look only at my own province, but I came to see later on that I must look at all China. Now, from what you say, I see I must look at the whole world." Is that the point of view we all should have? I believe it is.

I want to say here today to the leaders of our work, Do not allow your eyes to be focused only on the particular locality in which you are working; *do not magnify the needs of that locality out of all proportion to the needs of the whole world.* You may have a responsibility for that locality, but equally you have a responsibility for the whole world. It is your duty and responsibility to help the brethren and sisters in that field, in the sphere in which you lead, to lift up their eyes and look upon the field. If all the believers in the world were centered in the locality where you work and labor, you would have the responsibility, just as that handful of pioneers had in the beginning, of carrying the message to the whole world.

The Greatest Sign

May God help every leader to lift up his eyes and look upon the field. May God help all His believers to do the same. The time has come when we ought to recognize that the greatest sign that the coming of the Lord is near at hand, is the preaching of the gospel to the nations of earth. We preach from the prophecies, and rightly so, that the unfolding events in the world are signs of the coming of the Lord; and that is true. But I say again, I believe the greatest sign is the preaching of the gospel of the kingdom.

That handful of pioneers laid the foundation upon which we are building today. We gather in this Autumn Council, and hear the wonderful stories of men and women being converted. Has the time come to stop this work? I say no, a thousand times no. Let us not stay our hands or grow weary. Let us move forward by faith, that same faith that possessed the pioneers, to the final accomplishment of our work.

An Unprecedented Situation

What prompts the question regarding whether we should cease our efforts? Some are looking at the terrible conditions that exist in the world. It is true, conditions are bad. We have never seen anything like the present state of affairs. As I said in my opening talk here a few days ago, while we were considering some of the problems that face us, in a recent meeting in Washington I turned to Elder Spicer, who sat by my right side, and asked him, "Has there ever been an hour when we faced such a serious time as this?" And he

said, "No, there has never before been a time when we faced a situation like this." As far back as the World War we have seen areas cut off from all contact with our brethren. In Russia the whole country is like a sealed book so far as our contacts are concerned. But just recently we have seen many of our workers and people absorbed, or swallowed up, in Bessarabia, and others in Estonia, Lithuania, Latvia, and Poland.

During this past week while we have been in St. Paul new laws have been enforced in some Far Eastern countries that take control of all mission and religious work out of the hands of the foreign missionaries, and we do not know what the results may be. Certainly we are living in a serious time. We have never had more serious, vital issues to decide in a council than must be decided at this Council.

My friends, in the face of all obstacles, trial, persecution, and even death, the cause of God must go forward. There must be no retreat, and if our missionaries are driven out of some lands, let us be thankful for the national believers and workers who have been raised up there to carry on the work. When the foreign workers must lay down their work because of persecution or oppressive laws, or for any reason, what a blessing it is to have trained men of these countries left to carry on the work.

Forward to Victory

Dear brethren and sisters, fellow workers, I believe that the orders to the church today should be, "*Forward to victory.*" We must follow our Leader into the battle. We must redouble our efforts. There is no time to lose, for the morning cometh. All our forces should be thrown into the battle. We are not to spend all our time and thought and resources upon the small fields where we labor, but we must lift up our eyes and look upon the whole world. Watchmen, O watchmen on the walls today, give the trumpet a certain sound. Haste to the task, for the morning cometh.

I repeat again that I believe we would be guilty of base ingratitude if we failed to recognize and to acknowledge the fulfillment of God's word in the work of this movement. I believe that is so. There is nothing in all the history of this work that should result in any human being's boasting of what has been done. But for all that has been accomplished we should give thanks to God.

I wish all of you could realize what our missionaries face as they go out into these heathen lands. This was illustrated to me when, in company with Professor J. C. Thompson, I went out to a little mission station near the borders of Cambodia, French Indo-China, back in the jungles, and visited a humble little mission station. We went out into a clearing in the jungle and saw our missionary, F. L. Pickett, baptize a number of these people. In our meetings each night we could hear in the jungle the beating of the drums of the devil worshippers. We could see their tokens tied to the limbs of the trees as we went along to the baptismal service. The next morning after the baptismal service, we gathered in that little place and heard the native believers bear

their testimony—one of the most wonderful testimony meetings I have ever attended. One believer was an old man about seventy years of age. He rose, and, in a simple, direct manner, said: "Seven months ago I was converted to the Lord Jesus Christ. Every day for forty years I had consumed about thirty cents' worth of opium. I had also consumed during that time a liter of alcohol each day and had smoked large quantities of cigarettes. But, thank God, when the Spirit of the Lord came into my heart, He took away all desire for these things." There he stood, a converted man, thanking God for deliverance from all these vices.

Now tell me, what is it that breaks down these barriers, and converts men from heathenism? Is it the eloquence of the missionary? No. It takes more than that. It is the operation of the Spirit of God on the hearts of men.

I was with Elder E. E. Andross down in the city of Barranquilla in Colombia. While we were there, H. E. Baasch, who was at that time the superintendent of the field, showed us a letter which he had received from a sister who lived away back in those high mountain ranges. She had opposed her husband when he accepted the truth as a result of reading a book he had purchased from one of our colporteurs. After he had left home because of her opposition to the truth, she finally was converted. In that letter she stated that there had come into her heart an irresistible impulse to win souls for Christ. That woman was going from place to place teaching the truth to others, and scores of people had already embraced the message. There were eighty people worshipping in one place as a result of her work.

The Power of the Spirit

It takes the power of the Spirit of God to make such changes in human hearts. Let us pray that a great outpouring of the Spirit of God may rest upon all our missionaries. Let us pray that that same blessed Spirit may rest upon our believers here in our home churches. This is no time to become discouraged or fainthearted. No. We need abounding courage. We need an inspired purpose to press forward to victory. Thank God, we know from the word itself that this blessed message, this movement, will triumph.

I was in the city of Riga in Latvia with Elder L. H. Christian some years ago. There in that city we were having a conference session. While attending a service one Sabbath I thought of the words we read in Revelation 15, the second verse. This is a prophecy of the triumph of this message. In the fourteenth chapter we have outlined the progress of the movement. In the fifteenth chapter we have the prophecy of the triumph of the movement.

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

I was asked to speak that Sabbath morning, and as I spoke to the people there were several interpreters. One man interpreted into Russian, one into German, another into Lettish and Estonian, and so on. Then when I had finished and sat down, those interpreters all disappeared and somebody announced a song. That whole congregation, made up of those different nationalities, rose and joined in that song. It was wonderful. As I stood on the platform and listened to those people, I thought to myself, This is an example of what we will see when over yonder on the sea of glass, gathered from all parts of the earth, will be representatives of the nations to sing the song of victory. We shall need no interpreters, we shall all be able to join in that great victory chorus. I want to help sing it. I want to join in that song.

The Certainty of Triumph

Brethren and sisters, do you want to be there to help sing that great victory chorus when this blessed message triumphs in the kingdom? There is no doubt about its triumph. It is just as certain as everything else written in the word of God. You and I may triumph. I pray that every heart here may be so touched by His Spirit that we shall all be given a new desire to help sing that song in that great hour of deliverance.

The church today is faulty and defective. We know that. We know that she is beset by ills within and assailed by foes without. We all deplore these things. We recognize them on every hand. But soon the Lord will present to Himself a glorious church, not having spot, or wrinkle, or any such thing. I pray today that God may cleanse the church, cleanse every one of us from sin, take from us everything that is out of harmony with His divine will and character, and help us all that in these hours when the night is about to give way to the day we may be prepared for the coming of our blessed Lord.

"Watchman, what of the night?" Just over yonder on the peaks of eternity the gleams of the golden morning are breaking. We see the coming of the day, and what a day it will be, a day of deliverance, a day of victory, a day of triumph. Where will you be when that day comes? Will you be ready? Will you be prepared? I do pray that we may all be clad in the robes of Jesus' righteousness, that everything of this world may be laid aside and forsaken, that we may all stand ready in the power and victory of our Lord Jesus Christ for the triumph of that day. Is that your desire? your purpose today? How many want that experience?

[The congregation stood.]

Prayer of Consecration

[Prayer.] We stand here today a group of believers in this great message. We trace its beginning from that handful of men full of faith and courage. We thank Thee today for what has been accomplished. We give praise to Thy name; we magnify Thee for it all.

O Lord, we pray that Thou wilt forgive our neglect that may have hindered. We believe that the movement would be far more advanced than

it is, if we had been more faithful to the call of God. O Lord, today inspire us all with that faith that possessed the pioneers. Give us all that determination to go forward, and, above all, give us victory over sin in our lives. Help us, O Lord, help us, I pray today.

Bless these dear brethren and sisters gathered here. Help them all to attain to such a state of character, to such an experience, that they may be a part of Thy glorious church that Jesus will soon present to Himself, without spot, or wrinkle, or any such thing.

O Lord, while we stand here just now consecrating ourselves again to Thee, remember our mis-

sionaries out in the ends of the earth, we pray. They are battling against heathen darkness. They are confronted by many, many difficulties of which we have no conception. Lord, bless them we pray. Bless our brethren and sisters in all these lands. We thank Thee for the men who have been raised up among all these nations to stand as witnesses for the truth. Make them mighty men of God, we pray, and give them that same spirit of courage that was seen in the early church as it went forth in its work.

O Lord, help us now, and may our consecration be accepted of Thee today, for we ask it all in the blessed name of Jesus our Saviour. Amen.

The Sanctuary—No. 9

Defilement and Blood

By M. L. ANDREASEN

SEVENTH-DAY ADVENTISTS teach that because of sin the sanctuary of old became defiled. They teach that when the priests in the daily service sprinkled blood on the altar of burnt offering, or toward the veil, or on the altar of incense, these objects became defiled. They teach furthermore that because of this defilement it became necessary for the sanctuary to be cleansed, and that this was accomplished on the Day of Atonement. On that day, upon the high priest's second entrance into the most holy place, the sanctuary was cleansed by the blood of the Lord's goat. The truth of these propositions we shall now discuss.

Sin Defiles

There can be no question in regard to the proposition that sin defiles. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: *these are the things which defile a man.*" Matt. 15:19, 20. Here Christ states the principle which applies generally, that it is sin that defiles. This is confirmed by many other statements in the Bible. Not only does sin defile a man, but it defiles whatever it touches. Adultery defiles the land. Jer. 3:9; 16:18. Murder does the same. Num. 35:33. Profanation of the Sabbath defiles the Sabbath. Ex. 31:14; Eze. 20:13, 16, 24. Uncleaness defiles the tabernacle. Lev. 15:31; 16:16. Worshipping Molech defiles the sanctuary. Lev. 20:3. The ceremonially unclean, who does not purify himself, defiles the tabernacle and the sanctuary of the Lord. Num. 19:13, 20. In all these cases it is sin that defiles, whether that which is defiled be a person, a thing, or a day. The land can be defiled, and so can the Sabbath, the tabernacle, the sanctuary, or the human heart. Sin defiles what it touches.

Blood and Sin

In the sanctuary service blood was used on many occasions. It was sprinkled on the altar of burnt offering, it was put on the horns of the altar, it was sprinkled toward the veil in the first apartment, it was put on the horns of the altar of in-

cense, it was sprinkled on the mercy seat in the most holy, it was sprinkled on Aaron's garments. What connection, if any, did the sprinkling of blood have with sin? To make it more definite: Was sin conveyed in and by the blood to the object sprinkled? To this we answer that at times the blood effected cleansing, as on the Day of Atonement, and when it was sprinkled on Aaron's garments; and that at other times it brought defilement. The answer to the question of whether or not blood conveyed sin, depends upon the occasion and the kind of blood used. The first question that demands attention is this: Was sin *ever* conveyed by the blood?

Sin does not exist independent of, and separate from, personality. We personify love, hate, and other attributes of character, but we do not conceive of these attributes as existing independently and by themselves. Love is possible only in connection with personality, and so is sin. Where there is sin, there is also a sinner. When sinners at last are destroyed, sin is destroyed. Should sin ever come up again—which we are promised it will not—it will be because *someone* sins.

When we therefore read of the high priest's confessing over the scapegoat "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat," we do not think of him as having something concrete to place on the head of the goat. His was a symbolic act, a spiritual act, and it must be spiritually conceived. The sins placed on Satan belong to Satan, and Satan must bear the punishment for them. Thus understood, the symbolic act becomes clear.

The Sin Offering

Let us follow closely the ritual whereby and through which sins were forgiven in the Old Testament. When one of the common people sinned, he was to bring a kid of the goats, a female, or a female lamb, as his sin offering. Lev. 4:28, 32. On this offering he was to lay his hand, and, according to Leviticus 5:5, "confess that he hath sinned in that thing." Then he is to slay the sin offering, "and the priest shall take of the blood

thereof with his finger, and put it upon the horns of the altar of burnt offering." Lev. 4:30. The rest of the blood is poured out at the bottom of the altar. Lev. 4:30.

After this the priest burns the fat "upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Verse 31. Verse 35 states that the priest "shall make an atonement for his sin that he hath committed." That is, atonement is made both for the man and for the sin.

We are not told in the fourth chapter of Leviticus, where the sin offering is specially mentioned, how the body of the sacrifice is disposed of. This, however, is discussed in chapter six, where the command is given that "the priest that offereth it for sin shall eat it." Verse 26. In chapter ten we are informed that in eating the flesh the priests by taking sin upon them bore iniquity. Verses 17, 18. As we have discussed this before, we do not need to dwell on this phase. Suffice it here to say that when the man confessed his sin, he was forgiven, the sin was his no longer, and he could rejoice in the atonement.

The Blood

Call to mind what was done to the blood in this case. The reading is: "The priest shall take of the blood thereof with his finger [not fingers], and put it upon the horns of the altar of burnt offering." Lev. 4:30. Of this Jeremiah says: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars." Jer. 17:1. As the priest solemnly marks the horns with the blood, as if he were writing, the sins are recorded there. The blood record is as definite as though it were graven with the point of a diamond. The man has sinned. He has come and confessed his sin. Now the sin is recorded with the blood of the sacrifice which the man has brought. He has admitted his guilt. He has recognized the justice of death as the punishment for his sin, and in recognition of this he has with his own hand taken the life of the victim. The sin, and also the confession of the sin, is recorded in blood.

But more than this is recorded on the horns. Not only are the sin and the confession graven there, but also the fact that a death has taken place for that sin. The man has in faith placed his hand on the sacrifice, and confessed that he is guilty in "that thing." The blood constitutes the evidence that someone has died for the sin, that the man believed that death was required and demanded, and that his hope centered in the one who died in his place. So, having faith that God would accept the substitute, he offers his lamb, and goes away forgiven, believing that according to the word of the Lord atonement has been made for him. Thus the blood records the sin and the confession, the man's admission of the justice of the punishment for sin, his faith in a substitute, and the death that has taken place because of the sin.

It might in parenthesis be remarked that the same sin had already been recorded in the sprin-

gling of the blood in the morning and the evening sacrifice for the nation, which covered temporarily and provisionally all sin, by whomsoever committed, until the sinner had opportunity to come to the sanctuary himself. The record of the sin was already there, but there was no record that the man had done anything about it. Not until the man came with his individual offering was the sin lifted from the altar, as it were, to the horns.

We therefore confidently take our position that there was a record on the horns of the altar of burnt offering for sins committed and forgiven, and that that record remained there until the Day of Atonement. Another record of sins could be found on the altar of incense, for there blood was sprinkled when the anointed priest or the whole congregation sinned. And there also the priest used his finger in making the record. Lev. 4:6, 7, 17, 18.

When the Day of Atonement came, the horns of the altars received special consideration. "Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements." Ex. 30:10. The atonement was made upon the horns, and this was done "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Of the altar it is definitely stated that the blood is to be put "upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:18, 19. (See also verse 16.)

Summing up the argument: When sin had been committed, the priest, with his finger, put blood on the horns of either the altar of incense or the altar of burnt offering. Lev. 4:7, 18, 30, 34. This blood was the blood of the animal slain because of sin. Thus the horns of the altars bore the record of sins. Jer. 17:1. This made atonement for the altars necessary, and this atonement was made upon the horns of the altar. Ex. 30:10. By sprinkling the altar and putting blood on the horns of it, the altar was cleansed from the sin and uncleanness of the children of Israel. Lev. 16:18, 19, 16. In the record of the Day of Atonement the altar is especially mentioned as being atoned for, and emphatically it is stated that atonement was made upon the horns. Lev. 16:33; Ex. 30:10. Thus blood recorded sins and defiled the altar, and other blood cleansed it.

It is of interest to note that on the Day of Atonement the atoning blood was placed only on the objects that had previously been defiled. No blood was placed on the laver, or the candlestick, or the table of shewbread, for no blood had previously been applied to them. But blood was applied to the mercy seat, where the blood of the bullock had been sprinkled. The altar of incense and the altar of burnt offering were also sprinkled, for they had previously been sprinkled in the daily service. Of the veil we have no clear record that any blood was sprinkled on it, either in the daily service or in the cleansing on the Day of Atonement. The Bible statement is that the blood was sprinkled "before" the veil, which is probably the correct reading. Lev. 4:6, 17. However, once a

year the veil was taken down and a new one hung up. (See "Spirit of Prophecy," Vol. III, p. 166.)

Upon the testimony adduced we rest our case. We believe that sin was transferred in the blood of the sinner's victim. If any should say that it is the *record* of the sin and not the sin itself that was thus transferred, we have no quarrel with

them. We would, however, call attention to the fact that the Bible states that the sanctuary was cleansed from *sin*, not merely from the record of sin. But we would also call attention to our statement in this article that sin is not something concrete that can be separated from personality. This may help to compose the difference.

David's Experience

(Concluded)

By MRS. MARION E. CADY

DAVID tells us of his activities in his Father's house.

"To behold the beauty of the Lord."

"Out of Zion, the perfection of beauty, God hath shined." Ps. 50:2. Rich beauty is everywhere in our Father's house. But the outshining of the effulgent glory of Christ, which is the excellence of His character, exceeds it all. He glorifies perfection.

There are certain perfections that unite in the nature and character of the Lord to produce a more glorious beauty. Holiness is beautiful. Mercy is beautiful. Truth is beautiful. God recognizes a special beauty in such combinations as the psalmist describes when he tells us that "mercy and truth are met together [who but the perfect Jesus could be both merciful and truthful!]; righteousness and peace have kissed each other." "Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; Thy judgments are a great deep." The word of God is rich in imagery and expression to reveal to our sin-dulled minds the glories of Christ and the riches in Him, so that we should desire Him above all others.

He is "the Lily of the valley." The simplicity and purity of His life are brought to us whenever we look upon this flower of the field. "Solomon in all his glory was not arrayed like one of these."

He is "the Rose of Sharon." The fragrant beauty of the lovely rose is like Him whose love sheds its fragrance on all alike—rich and poor, high and low, bond and free, good and bad.

He is "the bright and morning Star," the glad harbinger of the day—the day toward which men's eyes have longingly looked ever since sin entered into the world.

He is "the chiefest among ten thousand," "the One altogether lovely." In Christ we behold Him of whom all the beauty of heaven and earth is but a dim reflection. Words fail to describe Him. A new name is given Him—"One altogether lovely." Not one disagreeable habit, not one unlovely or unlovable trait, mars the character of the lovely Jesus. His is beauty undimmed by a single blemish. He is all that we could ask for—and more than all; for we find in Him love eternal, unchangeable, which nothing can quench and from which nothing can separate us. Small wonder that David longs to spend his days beholding the beauty of the Lord, and "to inquire in His temple."

"In His temple doth everyone speak of His glory." The glory of Christ, the center; Christ, the Word of God. It is to the Bible we go—the "Word was made flesh, and dwelt among us"—to learn how this excellency of character may be revealed in place of our faulty, unlovely, sin-filled lives. "As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores."—"Education," p. 192. "Beloved, . . . we know that," someday, "we shall be like Him; for we shall see Him as He is."

Not only in this life, but throughout all eternity, ages without end, our greatest delight shall be to "inquire in His temple," to study the words and works of God.

"All the treasures of the universe will be open to the study of God's redeemed. . . . With unutterable delight the children of earth enter into the joy and wisdom of unfallen beings. . . . And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ."—"The Great Controversy," pp. 677, 678.

As Jesus opens before them the riches of redemption, the hearts of the ransomed thrill with more fervent devotion and with more rapturous joy than even David ever felt. They sweep the harps of gold, and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise, as these, the redeemed of God, "inquire in His temple."

Those who, through hard, stern battles with self, have experienced in their own hearts and lives the precious things about which David writes in Psalms 27:5—and *only those*—will have faith at the last to exclaim, with fervent assurance, with David: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock."

"Man is born unto trouble, as the sparks fly upward," says Job, who spoke from a full heart. True it is that every life has its burden of trouble. True it is that "the heart knoweth his own bitterness"—the bitterness of sorrow and suffering, of affliction, of poverty and hardship. But when the outlook seems dark and the future perplexing; when we feel helpless and alone, we need often to recall Christ's words to His beloved disciples, "Let not your heart be troubled."

There is one affliction, or trouble, most difficult to bear, which the One who is "very pitiful, and of tender mercy," singles out from all the others for special mention. He sees the secret anguish of the heart, and in infinite love He sends this solace, through the psalmist: "In the secret of Thy presence, . . . Thou shalt keep them secretly . . . from the strife of tongues." "The scourge of the tongue," Job says. The souls that turn to Him for refuge Jesus lifts above the accusing and the strife of tongues. They sit in heavenly places, beside Him, the great Sin Bearer, in the light that shines from the throne of God.

But there is a period coming when the troubles of our everyday life will be as nothing in comparison. "The time of trouble" of which David speaks includes far more than "our light affliction, which is but for a moment." It is a definite time connected with a definite event. "At that time . . . there shall be a time of trouble, such as never was since there was a nation even to that same time," says Daniel the prophet—a time when "all faces are turned into paleness," a time when "anguish hath taken hold of us," "because thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (Jer. 4:19), a time when there will be fearful anguish, and such destruction and desolation that there will be no place on the earth where we can flee and be safe. A "thousand shall fall at thy side, and ten thousand at thy right hand," but "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

In that awful time when the blackness of eternal despair and ruin is settling down on the earth, what will it mean to be among that "little flock" who can say with the assurance of the sweet psalmist of Israel, "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock," "the rock that is higher than I"? And in the raging of the relentless fury of the storm, what happiness will be theirs who can look up into the heavens when Jesus comes and say, "Lo, this is *our* God; we have waited for Him, and He will save us."

The Greatest Need of the Church

(Continued from page 2)

Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4, 5, 8.

It was only a short time, a matter of about forty days, before this promise was fulfilled. The disciples returned to their homes from the mount of ascension. They were happy in the consciousness of fellowship with their ascended Lord. They spent their time in prayer, in the putting away of every sin, in bringing themselves into harmony with one another, and with the Lord, awaiting in confident expectation the fulfillment of His word. And on the day of Pentecost that fulfillment came. The Holy Spirit, like a rushing mighty wind, filled the house where they were assembled. Cloven tongues like as of fire sat upon each of

them, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

When this wonderful exhibition of divine power became noised abroad, a great multitude assembled at the place where the disciples were meeting. Jews from different nations of the Roman Empire were there. They were astonished beyond measure to hear the disciples speaking in the tongues of the countries from which they came. Others who failed to recognize the language saw in it only senseless jargon, and they said, These men are full of new wine. This we see is only drunken revelry. The apostle Peter answered this unjust and false accusation. He declared:

"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those day of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Verses 16-21.

This was the outpouring of the Holy Spirit promised by the Lord. This was the power with which He imbued His church. This helped to constitute their fitness to go forth as His messengers to carry the gospel to the nations of men. That was the greatest need of the apostolic church. It is none the less the greatest need of the church today. This we shall consider further next week.

God's Message—Not Ours

By MRS. M. W. EARL

RECENTLY I overheard a conversation between two brethren that I shall long remember and I hope profit by.

One dear brother, long in the truth, said to a young brother who had lately accepted the message, "You can no longer distinguish a Seventh-day Adventist from one who is not."

The young brother replied, "I did not join this church because of the people in it, but because I believe that the principles it advocates are founded on the word of God. In the church I left there are young people whom I love dearly. But the word of God said, 'This way,' and that same word says that 'to obey is better than sacrifice.'"

There was a whole sermon to me in those few words. Oh, if we could always remember that this is God's message, and that it does not change. No matter what you or I or any individual or group of individuals may say or do, this message will surely go forward to completion. And then—glorious thought—Jesus will come.

No one is useless in this world who lightens the burden for someone else.—*Dickens*.

The Writings of Ellen G. White

By R. R. MATTISON

ARE the writings of Mrs. E. G. White inspired? This has never been a question to me, and I am sure that it is not in the minds of many of those who compose the membership of the Seventh-day Adventist Church. Yet it is a question in the minds of many of those with whom we come in contact as we go about our work. How to meet that question satisfactorily is a problem for some. But I believe that the problem can easily be solved by letting the works of this faithful messenger of God speak for themselves.

One day I arrived at a large sugar mill in Cuba with a colporteur to canvass the place. We were looking around a bit before starting our work to see if we could find someone who could give us a line-up on the personnel of the different departments. We ran across an American who had worked at this mill for years. At the present time he was the owner of the theater and some other property in the place. He was very kind, and gave us all the information we needed.

As we were leaving him, he asked if I would visit him that evening after working hours. I gladly accepted his kind invitation. I had been reading "Prophets and Kings" on that trip, and was anxious to lend it to someone, as I had enjoyed it so much. I asked him if he enjoyed reading. He assured me that he was a great reader. I asked him if he enjoyed reading religious books. He said that he had never read religious books until recently, when his wife had returned from Havana with a religious book that had interested him a great deal. He promised to show me his library that night, stating that it contained more than three hundred volumes.

When I arrived that evening I found him and his family waiting for me. His wife is a Cuban woman, and they have several children. After a few minutes of friendly chatting, led me into the living room, and there was his library. I found it to be composed mostly of novels, both new and old, with a goodly number of literary works. But there was one book among them that shone out above them all. It was a copy of "Patriarchs and Prophets" in half leather. He took this book out and told me the following story:

One afternoon while it was raining he went to his library to find something to read. After looking over his stock of books, he didn't seem to be able to find anything that interested him. Finally this book caught his eye, but it was written in Spanish, and he had never read a book in Spanish, although he spoke it and read it fully as well as he did his native language. Finally he took it out and began reading. The thing gripped him, and he read on and on. Night came on, and he had to stop reading in order to do a few chores; but as soon as they were out of the way, he returned to his book. He read well into the night. This kept up day after day until the book was finished. Then he turned back to the beginning and read it all through again.

This was the first time in many years that he had given God and religion a thought. He had fallen into careless company around the sugar mill, and had taken to drink, gambling, and novel reading. This un-Christian way of living had had a telling effect on his physical, moral, and spiritual life. But this book had an almost immediate effect on his life. Radical changes were being made in his habits of living. Drink had been eliminated from his program. He was a happy man. He praised the book and its author. He said: "That man White is inspired, the same as Daniel, Ezekiel, and the rest of the prophets. The things that he says are all true, and the things that he has prophesied are being fulfilled before our eyes every day."

Here was a man who knew nothing of the claims of Seventh-day Adventists regarding this author. He didn't know that she was called of God to communicate His messages to His remnant people. Just having read one of her many works, he was convinced that she was inspired of God. He did not know that she was a woman, only having noticed the name E. G. White on the cover of the book.

After he was told that the author was a woman, he said that this made no difference, for a person who was not inspired of God could not write such a book.

After having a long talk with him and his family regarding our work and some of our beliefs, I left him my "Prophets and Kings," telling him that this was a companion book which followed the one he had just read, and that I was sure he would find this book equally as interesting as the other one.

When I returned after three weeks I found that he had finished the entire book. Also he had noticed the books "The Desire of Ages," "Acts of the Apostles," and "The Great Controversy" advertised in the back of the book, and he placed an order with us for them.

About that time I was called from Cuba to connect with the Panama Conference; so I did not hear any more of this man for many months. Later, however, I learned that he had become a full-fledged Seventh-day Adventist, well instructed and grounded in all the doctrines that we teach, just from having read the full set of the Conflict Series.

I thank God daily for this great blessing that He has given to His remnant people, and I want to follow fully the light that shines from these inspired volumes.

THOSE who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character.—"Patriarchs and Prophets," p. 307.

BEACON LIGHTS

A Day of Broken Hopes

Exultant hope surged through millions of hearts on that first Armistice Day, November 11, 1918. Thereafter, each year, people in many nations have gone through the form of celebrating this day. But as the years have rolled by, they have seen peace receding, and now, in so short a time, the world is again plunged into bloody conflict—a conflict on such a colossal scale that few can comprehend its full implication. This is not just another war. It is the death agonies of an era of liberty and progress. Many are now troubled about the future and are wondering concerning the shape of things to come. This year on Armistice Day few are looking to the past. The hopes that then were present have now vanished. The *Christian Century* remarks, "Armistice Day is a monument to broken promises and broken hopes." And we add that the whole path of history is lined with these monuments of broken hopes. Are we assured that any future monument of this kind which men may erect after the din of battle has ceased will symbolize any more-lasting hope? It is time that men begin to realize that there is only one sure hope in the life of man, and that is what Paul calls "that blessed hope," "the glorious appearing of the great God and our Saviour Jesus Christ."

Plans for a New World Order

Everywhere we are reading of plans for a new world order. Men are already beginning to draw the blueprints of the world to come after the war. One set of plans depends on the overthrow of the dictators, another on the downfall of the British Empire, and still another upon a stalemate in the war. William Henry Chamberlain, writing in the *American Mercury* (November) on "The Coming Peace," states, "The postwar age will be hardboiled. Born, as it will be, of a frightful duel, fought out with lethal weapons of the most destructive and nerve-shattering type, it will be a rough era, with little benefit of humanist values." This world observer further declares that "before the last shot of the present war has been fired," we may well have entered upon "the World's Iron Age." Ernest Bradshaw, in a letter to the *Christian Century* (October 23) predicts "the establishment of the United States of the World as a permanent federation of states when the war is finally concluded," and adds, "Swords may then be safely beaten into plowshares; for universal and permanent peace based on justice and human brotherhood will prevail throughout the world. This glorious event, about 1950, probably two or three years before that time." These two extremes run the gamut of man's vision of the future. But we have a more reliable picture than this, and that is the word of the prophet Daniel, who declared, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

World Church Gaining

In the special correspondence columns of the *Christian Century* (November 6), we find the following concerning the World Council of Churches: "Sixty-nine world communions were reported to have taken action to join the World Council of Churches. The most recent additions are the Augustana Synod of the Lutheran Church and the Protestant Episcopal Church of America, the Church of England, and the American Five Year Meetings of Friends. These communions constitute the major membership of the churches of the world except some Orthodox churches, which have not acted, and the one large denomination which has acted unfavorably." The present conflict is causing the Christian churches to press closer together. Federation and union have become a para-

mount issue. An editorial in the *Christian Century* of June 12, entitled, "Can Protestantism Unite?" stated, "We are safe in saying that the tide has turned. The older causes of division have become largely obsolete, and a spirit of forbearance and of unity with liberty is supplanting the opinionativeness and contentiousness of the creedal era." Many years ago the messenger of the Lord, in the *REVIEW AND HERALD* of August 5, 1909, declared, "Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. . . . The church is only half awake to the situation." Are we awake to the situation today?

The Truth About Tobacco

Scribner's Commentator for September and October contained some vital facts about the effects of tobacco on the human system under titles, "Smoke in Your Blood," and, "More Smoke in Your Blood." They are referred to by the editors as "the frankest, most outspoken articles on smoking ever published in any general magazine in America." We quote one or two pertinent paragraphs from these articles: "Up to the age of fifty, the death rate for heavy smokers is double (and more than double) that for nonusers, but thereafter the disparity gradually grows less. The number of nonusers who survive to the Biblical three-score years and ten is half again as many as the number of heavy smokers who live to this age. After the seventieth year, however, the death rate per thousand is not very different for the three groups, with the advantage, if any, going to the smokers. Professor Pearl explains this as 'an expression of the residual effects of the heavily selective character of the mortality in the earlier years in the groups damaged by tobacco.' In other words, the smokers who survive to seventy or thereabouts are such tough and resistant specimens of mankind that thereafter the smoking is not associated with any further shortening of their life span." We quote further, "It has been suggested by some competent observers that the mounting incidence of coronary disease, including angina pectoris, may not be unrelated to the rapid increase in the use of cigarettes." From these articles we learn that "during the last twenty-five years the population of the United States has increased by about 30 per cent, its use of cigarettes by about 1,500 per cent." Rarely does one see in a popular journal such an honest appraisal of the effects of tobacco smoking. It evidently does not pay to offend the sensibilities of those who smoke or the big tobacco advertisers. Surely no understanding Christian will use this poisonous weed which most certainly impairs the blood vessels, overworks the heart, dulls the sense of taste and smell, cripples the digestive and the breathing functions of the body, and slows down the action of the brain.

Catholic Challenge to the Constitution

The *Christian Century* (November 6) contains a very pertinent article on "Catholics and Religious Tolerance." Reviewing a recent book, entitled, "Catholic Principles of Politics," the writer states that any perusal of this book will dispel the illusion that "Catholicism in America has abandoned its European heritage and revised its political ideals." After quoting many significant statements from the book, the writer says: "That Catholic strength in America is increasing cannot be denied, and the problem of the Roman Catholic in politics is something that should occupy our time and attention to a far greater extent than it does. . . . Under the Federal Constitution they have the right to believe what they do about the Roman Church and to espouse their ideal of the Catholic state. But that, by their religious convictions, they stand opposed to the very American liberties under which they are permitted to exist is patent. This, at least, should give all loyal Americans pause for thought."

F. L.

IN MISSION LANDS

Standing True Under Difficulties

By GENTRY G. LOWRY

ALL through the history of God's people there have been times when young people have been called upon to witness in a special way for Him. No one knows beforehand whether he will or will not be able to stand in a time of great trial, but he may always have the assurance that if God wants him to pass through a testing experience, He will be there to help him and see that he comes through safely. A recent experience came under my observation which illustrates anew the fact that there is power in the gospel of Jesus Christ to help people, young and old, to stand for the truth in the face of tremendous difficulties.

In a little village in Mysore state, India, far away from the centers of civilization, lives a little girl barely fourteen years old. Her father is dead and her mother is a heathen woman. She and one of her older brothers have accepted Christ and have been baptized. This girl, who was given the name of Ruth when she was baptized a year or so ago, had a great desire to attend our boarding school. Her mother and other relatives, being heathen people, were not interested in her plan or her desire, and tried to hinder her. Through the help of friends, however, she managed to get to our school, which was only a few miles from her home. She got along well for some time. Then one day her brothers came and told her that her mother was seriously ill and wanted her to come home at once. Believing their story, she obtained permission from the principal of the school, and went to her home. When she arrived there she learned, to her surprise, that her mother was not sick at all. She then knew what the purpose of the call home was.

An offer had come to the old mother for the marriage of the girl. The man who wanted her was about forty years old and had one living wife at the time, but was childless. Being dissatisfied with his first wife, he thought of taking a second wife, which is a common practice among Hindu people in India. He wanted this girl, and offered a good sum of money for her. In order to get this money the mother was willing to sell her daughter, and had secretly planned to get her away from the mission in order to turn her over to this man.

As soon as the girl learned of the plan, she was alarmed and terribly upset, and did not know what to do to escape from them. She managed to get out of the house for a few minutes, and ran over to one of our Christian workers and told him about it, and begged him to help her to get back to the school. It was then after dark. The worker took her by an unfrequented path through the fields to keep her people from finding them, eventually reaching the mission station. Shortly after she disappeared from the house, her folks began

to search for her, but of course they could not find her. Great was their anger when they found that she had fled back to the mission school.

A few days after this, her brothers came to the school for her, and demanded that she be turned over to them. It so happened that A. E. Rawson, superintendent of that mission, and I were there when these men came. They looked very surly and determined as they came up and began to talk with us about the matter. We had talked the matter over among ourselves beforehand, and had decided that we would not be legally able to hold the girl if they tried to force her to go. We thought it would be a good thing to let her decide herself whether she wanted to go with them, but we assured her that we would stand by her if she wanted to stay with us. We told them that we could not agree to their taking the girl off and marrying her, a Christian, to a non-Christian against her will, but we said that if she herself wanted to go with them, we would not oppose her doing so. They thought that would be all right, for little did they dream that their sister would have the courage to stand up against them if they told her to come with them. We called the girl out into the compound where they could see her and talk to her. Then we told her that they had come for her and had brought a cart in which to take her back home. We told her, in their presence, that if she wanted to go with them, we would make no opposition; but, on the other hand, if she chose to stay in the school and in the mission, and did not wish to go with them and marry the man they planned to marry her to, we would protect her from them, and she might stay on in the school.

She hesitated for a moment, and then very bravely and boldly told them that she would not go with them, but would stay in the mission. They were surprised and infuriated to think that she, a young girl, had the nerve to refuse to obey them. They began to abuse her and call her all sorts of names, and threaten her with all sorts of dire calamities. She simply stood there and repeated over and over again that she would not go with them. We then told her she might go back into the dormitory, and told the men they might as well go back home, for we would not allow them to take her since she herself had made the choice. They were so angry they shed tears when they realized their defeat. Finally they had to give up and return without her.

This experience, it seems to me, very effectively answers the oft-asked question as to whether people from heathenism have the courage to stand for what they know is right. Surely they have the courage to do so, and oftentimes they are called

upon to pass through all sorts of hardships such as are never dreamed of in the Western world. Like Paul we can say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." And very often do we see the truthfulness of this statement made plain in the mission field.

Among Gospel Battlefields

By J. Y. YOVAN

A LEADING colporteur was chosen to conduct a series of tent meetings in Tayabas, on the eastern coast of the province. After a week of preaching in this place, a heavy down-pour came and stopped the meetings for two weeks. When the rain abated, our recruit took up the series where he had left off, and continued his studies with the people. Then came the south-east monsoon, about the third week of the last month of last year, sweeping, as it were, the whole Pacific coast of Luzon. Mr. Cudanin's tent was blown down, but after the typhoon was over, he repitched his tent and resumed his meetings.

As crowds of people came to hearken to the message, another storm appeared in the person of opposers. They despised the Seventh-day Adventist doctrines, and preached teachings destructive to our faith. They put up a regular meeting place close to our tent, and spoke by turns, with ringing voices shouting to the people that we give a wrong interpretation of the Scriptures. Our worker had great difficulty in replying to the derisive ridicules, but he lost no time in presenting his defense politely and with calmness.

Then the town officials and prominent citizens of Atimonan formally invited our young evangelist and the challenger to hold public debates in the town square. Both sides could not back out, and any maneuver for retreat would have been tantamount to defeat. To accept the invitation was the only alternative, and so our worker had to go to town to take part in the discussions and to present the bulwark of our religion.

Several days were allotted the debaters to present their arguments, but on the third day the Manalite (so called after the name of the founder of that religion, Manalo) was already exhausted out of reason, and was booed and shouted at by the public. He was finally commanded by officials not to disturb any more Adventist meetings within the jurisdiction of their municipality. Thus ended the storm of religious opposition for at least a time in this particular place in the Philippines.

After these days of discussions in the town plaza, our evangelist returned to his tent effort and again took up the series. A goodly number had decided to join the Adventists and help organize a church in this place. But at this crucial moment our worker had to take down his tent because it was badly needed for the general meetings. He came down to the headquarters with his family to attend this conference.

A week passed before our preacher returned to his territory and took up his work where he had left it. He had an extremely hard time to gather

back to his tent meetings his former audience, who were now being decoyed by Catholic revivals and annual feasts. To a certain degree he was successful in bringing some more into the fold at this last stage of his endeavor. After he concluded seven months of meetings, I had the privilege of organizing a church of twenty baptized members for Malusak.

Personally I admire the courage of this young laborer, and his perseverance. Before starting his evangelistic work, he was a colporteur noted for his grit. He has carried that quality to the evangelistic front. In all his work he has respected orders and suggestions from the headquarters, and has kept a calm and respectable poise before the public. Veritably noteworthy is the fact that Malusak members erected a chapel before the worker left for another assignment.

In the midst of opposition and contempt, Christ is signally triumphing over the host of the enemy here in the Philippines. That is why the South Central Luzon Mission, of the Philippine Union, had by far exceeded the baptismal goal allotted to it by the last biennial session, of 1938. Malusak is but one among numerous battlefields in the world where the gospel reveals its saving power. What we need now is the right kind of men and women to promulgate the message with courage and perseverance. I honestly believe that we have now this type of young people in our ranks. But behind them there must be inexhaustible support in the promised tithes and offerings. They need to be clothed and fed. They should present our message in a representative manner. This means that comfortable seats, folding organs, strong frames, and attractive tents must be furnished. Brethren, we need your help. We depend on your word and your voluntary contributions. Your pledges and sacrifices are very dear to our hearts and needs. What you give bears much fruitage in the mission fields. May God bless and help you in manifold ways is our prayer from this area of the earth.

A Smile

None is so rich or so mighty that he can get along without it, and none so poor that he cannot be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. More than the above, it brings rest to the weary, cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile; give them one of yours, as none needs a smile so much as he who has no more to give.—
Author Unknown.

HAVE you ever thought of the value of a smile? It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever.

BIBLE DOCTRINES

Why Give for Missions?

By FREDERICK GRIGGS

NO cause of any sort is of greater importance than that of gospel missions, for such missions are organized to promote Christ's message of good will and peace. The welfare of his fellow men should have first place in every man's heart and effort. That meaningful word "others," which General Booth of the Salvation Army on one occasion cabled to all his under-officers throughout the world, should be the inspiration of Christians. In derision it was said of our Saviour, "He saved others; let Him save Himself." But He saved only others.

The second advent movement is being given in the time of earth's greatest trouble and spiritual darkness, and its news of peace and good will is in greatest contrast to the fear and sorrow of our time. The great majority of the men and women of heathenism live on a low plane of existence. The religions of heathenism, generally speaking, are those of fear. The heathen knows not a God of love. He lives in constant dread of the work and torture of evil spirits. The contrast between the heathen world and the Christian world is exceedingly great.

Spirit of Giving

Everyone who is truly a follower of the God who gives to all men liberally, will have the spirit of giving to gospel missions. He has freely received from God, and he freely gives for the welfare of his fellow men. "Let this mind be in you, which was also in Christ Jesus," wrote Paul to the Philippians, and to us. Now this mind of Christ is one of giving, for He "gave Himself for us," that we might be a "peculiar people, zealous of good works." He who has Christ's mind cannot do other than give for his fellow men, particularly for those who live in an atmosphere of constant need, fear, and unhappiness. The spirit of giving is love, and love is unselfish. It does not give in order that it may receive. The right hand of love does not know what the left hand does.

The spirit of giving is beautifully set forth in Paul's message to the Galatians, in which he says: "I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and would have given them to me." This is the spirit of cheerful giving, and "God loveth a cheerful giver." "In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice." —*Testimonies*, Vol. III, pp. 398, 399.

Systematic Giving

Malachi told God's people that they had robbed Him not only in tithes, but in offerings. The tithe is not man's property. It is God's, and man is really giving nothing whatever to God when he pays a faithful tithe. But when he makes offer-

ings, he gives from that which God has given him to use as he may choose.

Paul admonished his Corinthian brethren: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This admonition would seem to refer to the giving of freewill offerings as well as to the payment of the tithe.

The needs of God's cause are as imperative as those of our own personal affairs, and demand of us the same careful reckoning. Definite thought, study, and prayer should be given to the question of freewill offerings for missions. These gifts are to be based upon a definite, unselfish reckoning of what we may do, rather than upon a spontaneous impulse which may come to us. However, it is true that God does appeal to us at times in a very special way, and we are thereby impelled to a spirit of liberality. "The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work." —*Id.*, Vol. III, p. 398.

The Results and the Benefits of Offerings for Missions

The first benefit in giving to missions comes to the giver. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25. Spiritual happiness must have come to the widow who gave her two mites, even though that was all her living. "Every ray of light that we shed upon others is reflected upon ourselves. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to the needy, if prompted by a right motive, will result in blessings to the giver." —*Patriarchs and Prophets*, p. 218.

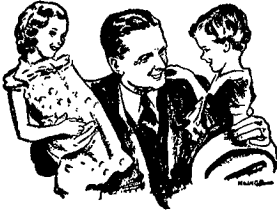
God's last gospel message is to go "to every nation, and kindred, and tongue, and people." For years the gifts of God's people have been carrying the message to a new language group every few days, but there is very much yet to be done. "The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God." "Not all can make large offerings, not all can do great works, magnificent deeds; but all can practice self-denial, all can reveal the unselfishness of the Saviour. Some can bring large gifts to the Lord's treasury; others can bring only mites; but every gift brought in sincerity is accepted by the Lord." —*Testimonies*, Vol. IX, pp. 51, 54, 55.

Anciently in Israel the rewards of battle were divided between warriors and those who stayed at home to support them. This is likewise true in mission service. The rewards from soulsaving and the uplifting of benighted peoples must be distributed between those who go and those who send them.

"THE way to have nothing to give, is to give nothing."

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard



The Temple of a Noble Character—No. 6

By F. B. JENSEN

"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Ps. 144:12.

HAVING discussed briefly the habits, good and bad, which go into the formation of character, and having studied the steps necessary in the perfection of a noble character, let us return to the problem which parents face in guiding their children in the cultivation of strong, noble characters.

The logical way to understand any living being is to study first of all his environment. After that the point of interest is the person. The revolt so often mentioned as characteristic in the adolescent years is simply the result of a conflict in the mind which the adolescent is seeking to solve. If the home is healthful and the parents have cultivated understanding hearts, youth may pass through this storm period with a minimum of conflict. Some young people are hardly aware of any serious upheaval in their lives. These have been properly taught all that they should know about themselves at each level of experience.



I Thank Thee

BY CRISTEL HASTINGS

I THANK Thee, Lord, for all the little things
That are so great a part of every day:
The dawn, the dusk, the bright sun at noon,
And the glad voice of children at their play.

I thank Thee for the house in which I live,
For the gray roof on which the raindrops slant;
I thank Thee for a garden and the slim
Young shoots that mark old-fashioned things I plant.

I thank Thee for a daily task to do,
For books that are my ships with golden wings.
For mighty gifts let others offer praise;
Lord, I am thanking Thee for little things.

Sex Antagonism in Early Adolescence

During the early adolescent life there is a sort of sex antagonism manifest. The boys work and play together, and the girls seek companionship largely by themselves. The boy is exceedingly fearful lest he be called a sissy by his comrades.

My boy needed a pair of gymnasium shoes recently; so we went to town together to make the purchase. We entered a shoe store and sat down. When we told the clerk what we wanted, Bud watched him closely as he walked across the room to get the shoes. When the clerk was on his way back to us, Bud said, "He got them from the girls' side of the store." "You need not fear about that," I remarked; "the clerk will not sell you a pair of girls' shoes." But when the clerk returned, Bud asked him if they were not girls' shoes. When he was told that they were boys' shoes, he remained silent. But on the way home he said, "If the boys call me a sissy when they see these shoes, I'm going to sell them and get me another pair."

Adolescence is a most important span of life for boys and girls. It is during this period that the important qualities which mean so much to a healthy outlook on life in adulthood are learned. It is the time to teach them teamwork and good sportsmanship.

Christian sportsmanship is an attitude that means much to health and happiness in later years. Is there anything in adult life that is more destructive to the welfare of the church than the person who feels that he alone is capable of understanding what is best for the church? Is it not something to be regretted when a very sincere member feels that if his counsel is not followed the church is going to pieces? Is it not sad in the adult life of the church to find a person who has no confidence in his fellow Christians and who goes about bemoaning the situation that is only apparent and not real? These difficulties arise in every church because some of the members passed through the early adolescent period of life without the opportunity to learn these deep-seated patterns of wholesome behavior.

Social Life of the Adolescent

In later adolescent development the new sex interest awakens and seeks to find expression in a normal social life. Every child must grow up and finally become mature and independent, and establish a home of his own. But many boys and many girls have been denied that privilege by

overweening mothers who were either grossly ignorant of the laws of personality development or who were extremely selfish. It does not matter what the basic reason may be in the life of the parent who refuses to let the child grow up normally; the sad part of it is that if the child is not permitted to be emancipated from fond parents, he is retarded in his normal development, and when at last he does break away from the home and marry, his is likely to be a very unhappy experience.

There is the mother who is unhappy in her marriage. She is denied the normal affection she should receive from her husband, and she seeks to satisfy her empty heart by receiving all the affection she can get from her son. Then when a young woman comes into his life, the mother is exceedingly jealous, and probably without knowing what damage she is doing, she breaks up one affair after another, until the boy does not think that anyone is good enough for him, and wonders if he can really love anybody. Thus his hope for a normal happy married life is ruined by an over-zealous mother who has refused to let her son become emancipated from her. The wise, understanding mother, no matter how great may be her personal disappointment in life, will seek to assist her growing son to establish an independent life in the most natural and normal way possible.

Later Adolescence

When the later adolescent years of life come to the growing boy, he manifests the natural law of development by desiring to be with other boys his own age, rather than being satisfied in the company of his parents. And so often when that day arrives in the home, the parents become uneasy. They feel that the boy has lost his love and respect for them. The boy, on his part, feels that he is not understood by the parents.

Now, all this distress might be eliminated if the parents understood that it is an inborn, natural law of emancipation that is operating in the restless youth. He does not understand why he is so restless. It is an instinctual law driving him to grow up and be a man like his father, and go out and be independent and build a home of his own. It is that urge of developing manhood that drives him during this complex and trying period of his life. It is not that he loves his parents less, or wants to revolt from the home. And if parents can be wise enough to understand this intensely interesting law of growth, they will quickly begin to cooperate with the boy, and thus there will be less of headache and heartache for both. The boy needs sympathy and understanding. And there is no use for the mother to cry and say that her son no longer loves her. There is no use for the father to assert his power as the master of the home and begin to make demands of the son. This tends only to drive the boy away.

How beautiful life is with our sons and daughters if we understand the laws of growth in their development. Then we are happy to have them bring their friends to our homes, and happy to have our children associate with others in their homes. We make our homes an asylum for these

restless youth, and stand by them in the struggle, with an understanding heart. We cooperate with them in the struggle for emancipation.

(Continued on page 20)

For the Thanksgiving Program

WE are indebted to Carolene B. Hamilton for sending in two songs which she heard at a Thanksgiving program, and which she suggests church school teachers and others who are planning programs for the approaching holiday, might appreciate. We are glad to pass these to our readers.

Plymouth Song

(Tune: "I Cannot Sing the Old Songs")

Long years ago the Pilgrims
On bleak New England's shore
Enjoyed their days of feasting
When harvest days were o'er.
With lavishness of summer crop
And fruit from forest tree,
With spirits blithe and hopeful,
Love unrestrained and free,
They kept the harvest festival
In Plymouth by the sea.

Through years of toil and hardship
Their courage wavered not;
With faith undimmed and glowing
Their God was not forgot.
By winter's cold and hunger's pang
Though they harassed might be,
They founded there a nation,
And there by law's decree
Established our Thanksgiving Day
In Plymouth by the sea.

All honor to the Pilgrims
Of centuries ago,
And let us e'er remember
The debt to them we owe.
A heart attuned to grateful praise,
A courage staunch and free,
A liberty untrammelled,
They gave to you and me.
We thank them for the heritage
Of Plymouth by the sea.

—Author Unknown.

Cheer Our Pilgrim Fathers

(Tune: "Tramp, Tramp, Tramp, the Boys Are Marching")

In America today, all our thoughts are far away
To a time we're proud to hold in mem'ry's name.
And forever will we stand, loyal to that honored band
That so nobly won its laurels and its fame.

CHORUS:

Cheer! all cheer our Pilgrim Fathers;
Hail the mem'ry of that band.
May it ever be a star that will guide us when afar,
Back again to home, sweet home, and freedom's land.

On this bright November day let each heart with
thanks be gay,
Filled with gladness for a home on freedom's sod.
And that liberty remain through the ages free from stain,
Is the prayer that from our hearts goes up to God.

—Author Unknown.

Let's Go—Let's Do

By J. ERNEST EDWARDS

RED danger signals everywhere in the world give urgency to youth activity. Adventist youth, standing on the borders of the eternal world, are challenged to live with all their might for God.

God "is waiting to inspire the youth with power from above, that they may stand under the blood-stained banner of Christ, to work as He worked, to lead souls into safe paths, to plant the feet of many upon the Rock of Ages."—*Ministry of Healing*, p. 405.

The need of self-consecration and sacrifice is the clarion call of this hour. Years ago Wesley exclaimed, "Give me a hundred men who fear no one but God, hate nothing but sin, who will do nothing but right, and know nothing but Christ and Him crucified, and I will set this world on fire for Christ!" With this same ardor let Adventist youth enthusiastically throw themselves into service, and give themselves in complete abandonment to the adventurous life of a world-wide "Win My Friends Crusade."

Let the Adventist youth count that year lost in which he has brought no soul to a decision for the third angel's message; for the young people of this denomination are Christ's ambassadors sent to reconcile sinners to God. Let each one prepare himself for service. The five qualifications for a successful Christian worker are: a converted heart, a Scripture-filled mind, a love for souls, a prayerful life, and an infilling of the Spirit of God.

God needs each young person. He depends upon the unwavering loyalty, the unquestioning obedience, and the unswerving devotion of every valiant crusader.

Christ urges youth to grasp every opportunity, for He assures "grace sufficient for every need," and the guidance of the Holy Spirit.

Some time ago a young man, confronted by a definite decision and fearful of what the outcome might be if he should obey God, received a letter from an older friend. Along with other well-timed advice was this sentence, "Never take counsel of your fears; do your whole duty, and leave the results with God."

With unbounded faith in the glorious triumph of God's work, let every youth willingly give his talents in doing God's bidding.

On the boat bound for China, Morrison was accosted by the captain, who sneeringly questioned, "Do you think you can save China?"

"No, but God can!" was the serious and courageous answer.

All over the world Adventist youth rise to the opportunity of this closing hour, confidently exclaiming, "In Christ we can do all things. Count on us in a 'Win My Friends Crusade.'"

But you ask, "What methods can I use to bring

my friends to a right decision? How best can I use my talents?"

Young people in many places have suggested soul-winning methods which they have used to real advantage.

Suggestive Methods

1. Win My Friends Plan
 - a. Place their names on my prayer list.
 - b. Invite them to evangelistic and church services.
 - c. Encourage them to read our books and periodicals.
 - (1) Free Circulating Library Plan promotes serial reading of our Crisis books.
 - (2) Use "Truth for Youth" series of twelve leaflets to win friends to the message.
 - d. Discuss with them the Christian life and our doctrines.
 - e. Relate to them personal experiences in Christ.
2. Directing-Conversation Method
 - a. Direct conversation from daily news to Bible prophecy and its fulfillment.
 - b. Belong to King's Pocket League. Climax conversational interest by giving a tract.
3. Youth's Own Evangelistic Effort
 - a. Empty store or small hall efforts. Let the Bible lecture be given by young people themselves under the direction of older and experienced leaders. Music, ushering, visiting, distribution of announcements and literature, afford work for every member of the society. (A well-conducted Study and Service League class should precede such an effort.)
4. Young People's Branch Sabbath School
 - a. In Virginia a group of young people are systematically distributing literature in smaller towns. When sufficient interest is aroused, a Sabbath school is formed to study Bible truths and to instruct the children of the community in Bible stories.
5. Junior Broadcasters
 - a. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power."—*Counsels to Teachers*, p. 166.

For weeks preceding the launching of a church effort in one city, the Senior Missionary Volunteers directed the "Broadcasters"—Juniors banded together to "broadcast" our message-filled papers—in distributing our literature to all the homes surrounding the church. Later they carried the weekly announcements. This personal contact at each home, with the assurance that each paper contained "Good News," brought a good attendance and results in souls.
6. Street Meetings
 - a. Street-corner meetings on Saturday night afford excellent opportunities to:
 - (1) Present a short doctrinal subject and a number of personal testimonies.
 - (2) Utilize musical talent, which serves as an attraction.
 - (3) Distribute our literature, stamped with church address.
 - (4) Invite people to Sunday night evangelistic services at the church.
 - (5) Provide training in speaking to a large group.

- (6) Furnish interesting social opportunities among our young people.
7. A Letter a Week
 - a. The recent slogan, "Write a letter a week for Christ," appeals to youth, and is being sponsored in the Missionary Volunteer Societies.
8. Tract Nights
 - a. Every Saturday night one society in the South distributes tracts stamped with the church address. Shopping streets in smaller cities and towns are good territory for such literature distribution. In one city a real interest in Bible prophecy resulted from this unusual tract-night plan, which was sponsored the year round.
9. Gospel Teams

"Young men and women should be educated to become workers in their own neighborhoods and in other places."—*"Testimonies," Vol. IX, p. 118.*

 - a. District the neighborhoods in larger communities.
 - b. Instruct young people in visitation methods.
 - c. Send them out in gospel teams.
 - d. Invite people to church and Missionary Volunteer Society meetings.
 - e. Encourage, and pray where possible.
 - f. Leave some kind of literature.
10. Film Library
 - a. Some Missionary Volunteer Societies have purchased a set of doctrinal films for the use of the members in giving Bible studies and holding cottage meetings.
 - b. There are many advantages in using the films.
 - (1) Assure a well-outlined talk.
 - (2) Give confidence to the speaker who might forget.
 - (3) Relieve any possible embarrassment on the part of the listener, who otherwise would be asked to find and read texts in his own unfamiliar Bible.
11. Tract Racks
 - a. Usually young men in the society realize the missionary value of keeping racks filled with attractive illustrated literature. Bus and railroad stations, restaurants, and department-store lounges are suggested places for racks.
12. Previously Read Literature
 - a. The young people of one church take literature, such as health journals, *Signs*, *Present Truth*, and *Watchman*, previously read by our people, to the Veterans' Hospital. The *Youth's Instructor* and *Signs* are used at CCC camps.
13. Correspondence Bands
 - a. Using the Home Bible Study League method (with its three printed questionnaire letters, obtained free from the Review and Herald Publishing Association) of sending out *Present Truth*, the Young People's Societies have been thrilled by the letters received and the decisions made for the truth after these interested ones have been followed up by the nearest worker.
14. Library Opportunities

One society takes for its yearly project the supplying of a public library in the vicinity with our magazines, such as *Signs*, *Watchman*, *Liberty*, and health journals.
15. Hospitals and Institutions (old people's and children's homes)

A monthly program of songs, short Scripture messages, and recitations is much appreciated by shut-ins.
16. Modernized King's Pocket League
 - a. Make a pocket for tracts in your car. Scatter literature at gas stations, roadside stands, and stores.
 - b. Include a tract in your correspondence. If every youth would give away just one tract a day, almost one hundred million would be distributed in one year. We are assured that as we sow, we shall reap.
17. Junior Dorcas
 - a. The young women in one Washington, D.C., church have organized a strong Junior Dorcas

organization. It is separate from the church Dorcas Society; yet its plans and objectives are the same. This method enlists the cooperation of younger women who do not enter into the activities of the senior Dorcas groups.

18. Community Health Schools

"Let them [lay workers who possess true missionary zeal] take the living principles of health reform into the communities that to a large degree are ignorant of these principles."—*"Testimonies," Vol. IX, p. 118.*

A health school conducted by qualified young people breaks down prejudice and awakens interest in our message.

19. Evangelistic Progressive Class

The Missionary Volunteer Progressive Class plan has already been used effectively to break down prejudice.

May the vitalizing Spirit of God possess the heart of each youth. With burning love for Christ and overwhelming passion for souls, may youth march forward in a great soul-winning year.

We face anew the task of making disciples. As youth throws itself into service, God will award a harvest of precious souls.

With loyal spirit and willing sacrifice, grasp the soul-winning opportunity now. Plan for intensive missionary work. Unite with Missionary Volunteers around the world in the fellowship of service.

The Temple of a Noble Character

(Continued from page 18)

Being Companions to Our Children

There will be no serious problems during this period of youth if the parents have given the children an adequate home life since childhood. If the children have grown up by our side as companions, and have had all things in common, they will continue to listen to our counsel and will appreciate our advice when the stormy years of later adolescence begin.

The wise parent will get ready for the stormy years by growing up with the children during the earlier years. Then this difficult period will prove to be no more than a continuation of the fine comradeship they have had with one another through the years. But if the parents have been secretive, and have never shared their lives with the children, except to provide for them and educate them, there is bound to be heartache and disappointment when later adolescent life arrives. And the heartache that comes is the result of ignorance on the part of the parent of how to cooperate with the needs of the child. We as fathers and mothers think the boy and girl should cooperate with us. They want to, but they do not know how. It is for us to view their problems with understanding eyes, to cooperate with them.

The time when young people in the home reach the later adolescent years is a time above all others when parents need the help, the sustaining influence, of God. It is a time to be calm, a time to make the home the loveliest place on earth, a time to deal with the boys and girls just as Jesus would if He were here in person. And Christ promises His power to the parent who seeks His guidance. He will prove a help in every time of need.

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

The New Manila Sanitarium

THE new Manila Sanitarium is completed. The nursing and medical staff is rejoicing that our medical work in the Philippines now has the advantage of a modern building located in Pasay, a suburb of Manila.

But our story begins back in 1928, when Dr. Horace Hall, now in Redlands, California, came to Manila and used a small residence for the beginning of the Manila Sanitarium and Hospital. The old sanitarium building was erected soon after that. Doctor Hall was followed by Dr. Hjalmar A. Erickson, who is now on the staff of the Boulder-Colorado Sanitarium. Their faithful, capable medical work made the present new building possible.

The institution has always had a strong nursing staff. At various times the Misses Hyde, Barnett, and Porter have served here. Miss Bessie Irvine is at present on furlough in the United States. Miss Bertha Parker is superintendent of nurses. Assisting her are Mrs. Clayton Forshee, and Miss Edna Stoneburner, who recently arrived from the United States. These, with our well-trained Filipino nurses, give us a good nursing corps. At present we have thirty-seven student nurses in the three-year course, six of whom are men. Two of the women came from India

to take the course. We employ sixteen of our graduate Filipino nurses as supervisors in the sanitarium. Twenty-one of our graduates serve in the denominational work in the Philippines. Some of these are traveling field nurses for our mission stations, and some are school nurses, medical evangelists, and Bible workers. These faithful field nurses operate large clinics and cover an extensive area in their work.

The school of nursing was started in 1930. High-school training is prerequisite for entrance to the school. This course has government recognition. On hospital day of this year the Manila Sanitarium and Hospital was awarded first prize in the group of hospitals of less than one hundred beds.

The present medical staff consists of Dr. Vera Honor, Dr. R. Santos, a graduate of the University of the Philippines, and the writer. Doctors in private practice hospitalize many of their patients in our institution. A call has been sent in for an eye, ear, nose, and throat specialist, for which there is great need. A dentist is also needed.

Mr. Clayton Forshee is business manager, and carries on his efficient work assisted by an able group of office helpers.

Mrs. R. G. Campbell, dietitian, supervises the culinary department and directs the preparation of a well-balanced vegetarian diet.

Manila has a population of more than half a million people, and is

located at one of the crossroads of the world's busy air and water highways. It has proved to be a strategic location for our sanitarium. The influence of the institution has been far-reaching. World travelers frequently come to us. In the Philippine Islands all classes, from diplomats and high government officials to the common country folk, come in from widely scattered villages and far-flung isles.

Both millionaires and the destitute are treated. The fees received from those who are well able to pay support the work that is done for those who can pay nothing. Many have returned home after regaining health, feeling thankful to God for "all His benefits." Hydrotherapy has proved a blessing to many. Surgery also has had a large place in our work. The institution is especially well known for goiter surgery.

The new building is of modern construction, fireproof and earthquakeproof, and has windows designed especially for tropical climate. The normal capacity is about eighty beds. It is equipped with an elevator, a convenience which the old building did not have. The building itself consists of a main portion and a rear wing on each of three floors, with a roof garden and a dining room on the fourth floor over the central portion. The first floor contains the larger wards, business and medical offices, clinical laboratory, pharmacy, and kitchen. The second



Doctors and Nurses at the Manila Sanitarium and Hospital, Philippines

floor has the obstetrical department, private rooms, smaller wards, X-ray department, and a large hydrotherapy department. On the third floor there are private rooms and the operating rooms.

The Philippine Islands are scattered over a distance of nearly one thousand miles. Patients from the more southern islands of the group find it difficult to come so far. The workers there have asked that a smaller hospital be established in their section of the field. We hope that this may be done in the not-too-distant future.

The Spirit of prophecy has given a description which applies to our surroundings in Manila: "All around us are those who need our help. The widow, the orphan, the sick and the dying, the heartsick, the discouraged."—"Ministry of Healing," p. 152. We ask you to pray for the work in the Manila Sanitarium that it will always be truly "the place where poor shipwrecked souls are to find a haven."

HERBERT C. HONOR, M.D.

Emmanuel Missionary College

EMMANUEL MISSIONARY COLLEGE opened its doors October 11 to 530 students, who came not only from all parts of the Lake Union Conference, but also from many other States and several foreign countries.

During the second week of school, C. A. Reeves, of London, England, gave a series of evangelistic sermons which were greatly appreciated by the students and the faculty members. The Week of Prayer services will be conducted by J. L. Shuler, of Washington, D.C., who will be assisted by R. R. Bietz, secretary of the Missionary Volunteer department of the Michigan Conference.

Two field days resulted in a total of \$2,111.21 in Harvest Ingathering, and this has since been increased to almost \$2,500. The college goal was \$2,000.

Reports from various sources indicate that an excellent spirit prevails throughout the entire school. The prospects are therefore good for a very successful year in this, the successor to the first college in the denomination.

TAYLOR G. BUNCH.

Experience of a Former Methodist Minister

WHILE I was attending a convention held in the Seventh-day Adventist colored church in Newark, New Jersey, not long ago, I was very deeply impressed with the testimony given by a former Methodist minister who had recently become a Seventh-day Adventist. I requested him to write out his experience and send it to me, which he did. I am sure that our people will greatly enjoy reading this striking testimony, as it shows how the Lord is still answering prayer and guiding His people into the light. His testimony is as follows:

"How I Became a Seventh-day Adventist"

"For forty years, from 1898 to 1938, I served as an itinerant Methodist minister in full standing. During this time I spurned the doctrines and teachings of the Adventists; yet I was not satisfied with my religious status. There was something lacking which my church, with all its religious training, could not supply. Finally, in early 1939, I became sick, and was given up as incurable in two different hospitals. I arranged for my own funeral, secured the undertaker, had my obituary prepared, and then resigned myself to the will of God, through prayer and consecration.

"Just at this time I was visited by H. W. Kibble, the esteemed pastor of the Seventh-day Adventist church of this city, who prayed and labored unceasingly for my health and spiritual comfort. Then the scales of prejudice fell from my eyes. I could not hold out any

longer, but became perfectly willing and ready to accept God's eternal truth as set forth in the Holy Scriptures, and the third angel's message, and to keep the

commandments of God and the faith of Jesus.

"Elder Kibble did not merely pray, and then leave me on the brink of doubt. He labored until I accepted the words of Jesus that 'if the Son . . . shall make you free, ye shall be free indeed.'

"Thank God I have found that freedom in the Seventh-day Adventist Church. I accepted baptism, membership, and fellowship in the above-named church. Since then my health has been restored and my spirit renewed, and by God's eternal grace I ever expect to give my life, my time, my service, to the glory of God and the advancement of His kingdom among men, and in the Seventh-day Adventist Church.

"Your prayers are solicited.

(Signed) "R. T. PARSON."

C. S. LONGACRE.

With Our Colporteurs in Guatemala

THE crisis hasn't frightened our colporteurs in Guatemala. Despite the hardest financial times for years, due to the low price of coffee, our colporteur work, instead of going backward, has been "always more, never less." During 1939 we made a record in sales, with the help and prestige of a new medical book and fair times; yet in 1940, with the best territory already covered and most of our workers selling small books, *El Centinela*, and religious books, the sales have not only kept up, but have advanced. At the end of August this year our sales were three hundred dollars ahead of what they were at the same time last year.

Brother Santos and his workers have stood their ground. Brother Santos says that he has found the secret of how to combat the hard times—"Just work a little harder and a little longer." That seems to be the real secret, and our records show that the colporteurs are doing it with hundreds of hours more work than in 1939. Brother Santos himself, besides helping his men, delivered personally \$1,000 worth of literature in the north coast in about three months. One week he sold and delivered \$348 worth of books. However, he worked seventy-eight hours; so his success came as the reward for faithful effort, and was not merely good luck or the results of using high-powered salesmanship. It is certainly a modern miracle to me to see the way the men are able to sell when all other business is at a standstill.

Adrian Alcantará, our oldest and most experienced bookman, is having increasing success, and each month his name stands at the head of the list for hours and sales.

THE ADVENT REVIEW



Herbert C. Honor, M.D., and Clayton D. Forshee, Medical Superintendent and Business Manager, Respectively, of the Manila Sanitarium and Hospital

He is working on the far-off frontier of the country near Mexico, where it is rough and sparsely settled, and where it requires great effort to reach the farms. The crops are mostly coffee, and the farms are in poor condition because of low coffee prices. This brother recently wrote me that he had one thousand *fincas* on his list to visit, four hundred of which we had already visited. The roads are only trails over rocky mountain peaks, down into the deep barrancas, and up again. The weather varies from tropical heat to near freezing almost every day.

I am including a snap of Brother Alcantará, taken as he crossed the

What Are Seventh-day Adventists?

SEVENTH-DAY ADVENTISTS are workers. A priest in a European country is reported to have said publicly: "The greatest danger with these Adventists is that immediately after they join the church they become missionaries." There is no place in their ranks for the idler. The wise man advises: "Go to the ant, thou sluggard; consider her ways, and be wise." Ants do not tolerate laziness. Certain species eliminate the slothful by killing them. Human beings can learn



Colporteur Adrian Alcantará, at the Top of Mount Tajumulco, Northwestern Guatemala

divide in the heights of Tajumulco. You can see the rocky, bleak country and the active volcano in the distance. He not only keeps his sales at the top, but is ever active in gospel efforts. He has organized several Sabbath schools in these far-off places, and now there is a group of twenty-five in a Sabbath school who are begging me to come to visit them. Where they are is two days by car and three days more by muleback from the capital here.

I am continually inspired by the zeal of these faithful men. Generally there are about twelve of them in this field. They are our disciples sent out to the towns and villages of Guatemala. We ministers try to follow up the interest their work creates, but often because we are unable to get there soon, the interest has greatly waned before we can reach the seekers after truth. We badly need more workers to follow up the interests created by our colporteurs as they plant far and wide. The tender plants should have someone to care for them. Lambs without shepherds are safer than newborn souls without someone to care for them. Remember our colporteurs and our work in Guatemala in your prayers.

ORLEY FORD.

from the ants. However, being endowed with greater wisdom than the creatures, they can eliminate the sluggards in a wiser way. Instead of taking them out and shooting them at sunrise, it is their duty to convert the idlers into workers. This may be done by both precept and example; by enthusiastically telling the laggards of the joys in service, and by going out and showing them!

Seventh-day Adventists are organized workers. Their campaigns in Christian warfare are planned with no less skill than are those of a secular army. They realize that there is strength in unity, and that by united effort they can carry the banner of Christ into the heart of the enemy's camp.

Sambo and a friend were jogging along a country road in a wagon. Sambo was entertaining his friend by striking with the whip the beetles and other insects he could see. The friend marveled at his skillful aim. One crack of the whip seemed invariably to bring down a fly or whatever insect was aimed at. Presently they passed near a tree with a wasps' nest. Quite a number of wasps were busily flying around.

"Can you hit one of them?" questioned the friend.

"Yes," came Sambo's reply, "but I'se not goin' to!"

"Why not?"

"Cause dey's organized!"

It is the organized effort of Seventh-day Adventists that gives such strength. In Europe in a section in which there are only about three hundred Adventists, a newspaper writer said: "There are at least thirty thousand Adventists in this part of the country. Wherever you go you meet an Adventist, who invariably will tell you that Jesus is coming soon, and he will try to sell you a book, a paper, or a tract."

Seventh-day Adventists are organized workers with a message. Without that message there would be no point to their work. Without it there would be no call for their organization. The message is the very core of all their activities, their reason for existence. This message will be preached in all the world, the Master declares. There is nothing that can stop it. Opposition causes the message to go all the faster.

That message calls for a preparation of heart and mind, and then it calls for organized effort in its proclamation. It calls for church members to be so busy in this effort that there will be no time for petty jealousies or ill feeling.

Where do you stand? Are you a true Seventh-day Adventist?

H. E. BEDDOE.

Belize, British Honduras

WE were glad to greet the superintendent of the mission, Pastor L. Astleford and his family. We found warm hearts within the city, and warmer hearts within our church on that Sunday night. The church was well filled with believers and nonbelievers, or perhaps one should really say, non-Adventists and keepers of the seventh day. We have an attractive building in this place, which we understand was erected under the supervision of Elder C. B. Sutton, the one-time superintendent of the mission, in 1931 and 1932. It will be remembered that in September, 1931, the hurricane destroyed our church, or nearly so, so that a new one had to be put up.

On the trip from Spanish Honduras to Belize, I had the pleasure of the company of C. E. Westphal, the superintendent of the Spanish Honduras Mission. On our arrival in Belize, it was arranged that Elder Westphal should speak on Sunday night and I on Wednesday night. We had almost as many people on Wednesday night—prayer meeting night—as were present on the Sunday night preceding. There were 175 or more people present.

While our membership in British Honduras is not very large, we look forward to having a goodly number of baptisms in that field

(Continued on page 25)

North American Division Gleanings

Compiled by Merwin R. Thurber

Atlantic Union

THE Poughkeepsie, New York, church is rejoicing over the new members who have been enrolled as a result of last summer's tent effort. During recent weeks 12 have been baptized, and one has entered on profession of faith.

The Syracuse, New York, district lay members are engaged in a concerted evangelistic endeavor under the direction of Theodore Carcich. Literature distribution paved the way and created the interest. Now Sunday night meetings are being held in the Dexterville church. An audience of some 230 is gathered in cars by various members. Such cooperative effort is bound to produce results. In Syracuse itself, preliminary literature distribution has opened at least 150 homes to the lending-library workers.

Mrs. Carroll Perry and several of the girls in the dormitory have redecorated the Union Springs Academy, New York, dining room.

Orville D. Wright conducted the morning devotions over radio station WSPR, Springfield, Massachusetts, November 11-16.

Clifton L. Taylor reports that one of the large universities of New England has requested a gift of representative Adventist publications for its library. The Southern New England Conference is responding liberally.

The New England Sanitarium, Melrose, Massachusetts, welcomes Dr. Paul L. Fisher to its staff as obstetrician.

Canadian Union

The Alberta Conference has moved its office from Calgary to College Heights. This move will place the office in a more central location in the conference.

D. C. McFeters, secretary-treasurer of Manitoba-Saskatchewan, has accepted an invitation to the same position in Alberta.

Manitoba-Saskatchewan welcomes U. Wissner, recently of South America, as its new secretary-treasurer.

On September 14, J. M. Ackerman was ordained to the gospel ministry in the Vancouver, British Columbia, church.

Manitoba-Saskatchewan welcomes T. T. Babienko to the conference working force.

Columbia Union

R. L. Boothby preached to an overflow audience on October 6 in the Emery Auditorium, Cincinnati, Ohio, at the opening service of the fall effort. The attendance continued large throughout the week. On October 12, 29 were baptized from the preceding ten months of

evangelism, bringing the total who were baptized to 359.

The effort at Danville, Virginia, conducted by H. R. Murphy, has resulted in 28 being baptized and admitted to the church. H. R. Johnson officiated at the two baptismal services.

H. R. Johnson is conducting Sunday night meetings in the Ephesus church, Washington, D.C.

Central Union

Enterprise Academy, Kansas, is planning an irrigation project which it is hoped will enable them to raise all their fodder and alfalfa. They are also proud of their new barn, which holds many tons of hay, and the addition to the broomshop, which enables them to produce more and better brooms.

The church building at Arcadia, Kansas, has been remodeled and put into shape for another public effort in that section. The Fort Scott, Kansas, church has also been remodeled and renovated.

Both Parsons and Marion, Kansas, have received allotments from the Church Extension Fund, and hope to start construction soon on new church buildings.

On Sabbath, October 19, P. E. Shakespeare baptized 3 near the small country church of McGee, Kansas.

October 5, the Lebanon, Missouri, church members drove to Bennett Springs for the baptism of 3 who wished to unite with the church.

L. H. Lindbeck reports the baptism of 24 at St. Louis, Missouri.

Beaman Senecal baptized 5 at Torrington, Wyoming, on October 26.

Lake Union

Michigan announces that E. L. Pingnot, of Salem, Oregon, has been called to the pastorate of the Battle Creek church.

R. J. Winders has started an evangelistic effort in Danville, Illinois.

On Sabbath, October 26, more than 1,000 young people from the Chicago, Illinois, area gathered for the fall Missionary Volunteer rally and investiture service. A. W. Peterson, of the General Conference Missionary Volunteer Department, and W. P. Elliott, manager of the Review and Herald Publishing Association, gave much-appreciated help.

The Indiana Medical Cadet Corps was organized on Sunday, October 27, at the Indiana Academy. Ninety-one were enrolled.

Pacific Union

Plans are being laid for a recreational evening at the Golden Gate Academy for the East Bay district,

California, at which a hobby exhibit is to be a main feature.

The new addition to the Ditman Avenue church, Los Angeles, California, was dedicated Sabbath, November 9.

Paradise Valley Sanitarium, California, celebrated Founders Day November 10.

Southwestern Union

J. H. Williams reports the baptism of 6 colored believers at the Ephesus church in New Orleans, Louisiana, October 19. On October 26, at Hammond, 11 more were baptized—6 from Hammond, 3 from Covington, and 1 from Abita Springs.

An imitation-brick siding is being applied to the two dormitories of the Ozark Junior Academy, Arkansas.

The believers at Benton, Arkansas, are making plans for a new church. A lot has already been purchased on which are the burned remains of a store building from which some material can be salvaged.

Oklahoma has ordered \$10,000 worth of lumber for the construction of a dining pavilion and other units on its permanent campground.

Southwestern Junior College farm has just purchased a new 2,000-egg incubator.

The Southwestern Union office staff welcomes Wanda Johnston, the latest addition to their force.

The "Messenger" in Alaskan Waters

DURING late summer, the Alaska Mission yacht "Messenger" made its twelfth annual trip among the coastal villages of southeastern Alaska in the interests of welfare and Ingathering work.

H. L. Wood, superintendent of the mission, was master of the yacht, and he was accompanied by his wife and his daughter, Virginia. Dr. A. W. Petersohn, of Battle Creek, Michigan, was a member of the company on a portion of the trip, and gave free medical help to needy people, both white and native, whom they encountered. Mr. and Mrs. Steward Emery, of Walla Walla College, were also aboard during the latter part of the journey and rendered good service.

Nearly every year Elder Wood effects one or more rescues while on this trip, and this year was no exception. He found a fishing boat which, owing to engine trouble, was drifting helpless in a storm, and he was able to tow it to the nearest harbor for repairs.

This trip of the "Messenger" is always made during the busiest fishing and canning season in Alaska, and has been found to be well worth the effort both in the welfare work that is done and in the funds that are collected for Harvest Ingathering.

Belize, British Honduras

(Continued from page 23)

for the year 1940. Our workers number only two: L. Astleford and L. L. Garbutt. Brother Claypole is our colporteur. The population is more than 56,000, English and Spanish. We pray that God will spare the lives of these workers, so that they may be able to give the message to the people who do not know this blessed truth.

F. I. MOHR.

They Are Read in Far-Off Places

"THAT title sounds interesting." It was a cultured woman speaking—the president of the Theosophical Society, an eye specialist, a businesswoman, a leader in local society. "Steps to Christ"—that sounds interesting," she repeated. "I am going to borrow that book from the public library and read it." Of several, this title attracted her attention more than any other. So this admirer of Annie Besant and Krishnamurti is now in touch with something far better. Who knows how she will be influenced by the reading of this wonderful little masterpiece?

But one thing is certain. Many educated Filipinos are reading the precious volumes of the Spirit of prophecy. The book buyers are getting them from our devoted colporteurs. The book borrowers in

this city are seeking the truth from library shelves. I was curious to know who was reading "The Great Controversy." Upon inquiry I learned that it had been taken out by a Mr. Jesus, a student. This common surname and given name is invariably changed when the bearer becomes a Seventh-day Adventist. Exalted be the Saviour and His name "above every name." "The Great Controversy" is always out on the borrowed list.

These Orientals know how to do the courteous thing. I highly prize my official "Certificate of Gratitude." It looks like a diploma. It is decorated by the large crimson seal, duly stamped, of the Philippine Commonwealth. It also presents the eagle-mounted, symbolic red, white, blue, and gold shield, with its fortress and its dragon-tailed lion holding a sword in one forepaw. The document acknowledges the gift of several books to the Davao branch of the Philippine National Library. It is issued by the national director. The mayor of Davao also made special mention of this first donation to the new library in this city.

We are highly thankful for the freedom to place our literature where it gains access to yearning hearts. This privilege is remarkable. It is God's providence. But black clouds are gathering. Now is the time for action.

The names of several generous-hearted friends in America should be written into the "Certificate of Gratitude." It is they who have given the books. Their good deeds shine in far-off places. Besides the library readers, ministers, students, colporteurs, members, inquirers, many are reading the precious books and papers that have been sent. Now, while the special rate on literature to the Philippines is extremely low, while there is freedom to work, while the Stars and Stripes still float over these "Seven Thousand Emeralds"—now is the time to use books and papers in this field. Old, discarded books from the attic or rescued from the secondhand bookstore, and back numbers of papers, are quite acceptable. The people are eager to read, but their purchasing power is low. You and I can help them. Address your gifts to the undersigned at Davao City, Philippines.

ALFONSO N. ANDERSON.

West Los Angeles

THE tabernacle campaign in West Los Angeles closed in June. A few who were baptized were not the direct fruit of the meeting. In all, 140 came to the Lord. A cooking school was held one night a week for ten weeks. The attendance ranged from one hundred to three hundred. The results cannot be overestimated. People opposed to the message came to the school,

and some were later baptized. Friends were made on every hand as a further result.

Another result was a gain in tithes in the Santa Monica church of \$6,000 to date over last year. This amount would more than pay for all tabernacle building costs, with much to spare. Also the offerings were slightly in excess of total running expenses.

During the campaign the new Santa Monica church building, which seats 750, was completed, at a cost of \$36,000.

B. R. SPEAR.

NOTICES

REQUESTS FOR PRAYER

A SISTER in California asks for prayer that her hearing may be restored.

From South Dakota comes the request of a sister: "Would you kindly have the believers in the Review family pray for the healing of my mind?"

An earnest request has been received from a sister in Cleveland that special prayer be offered for her husband, who is afflicted with the terrible liquor habit, which is sapping his life.

A brother in Wisconsin asks prayer for himself, that he may regain his sight; also prayer for his son, who is suffering from ulcers of the stomach, and for his daughter, who is not well.

A sister in California asks prayer for afflicted friends of hers as follows: A brother and his wife, both of whom are afflicted with extreme nervousness; a sister who has serious sinus trouble, which affects her voice, whose hands are crippled, and who also suffers from other minor infirmities.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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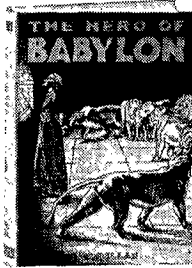
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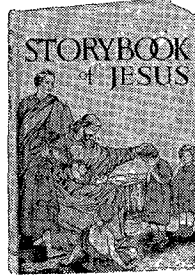
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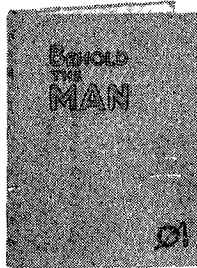
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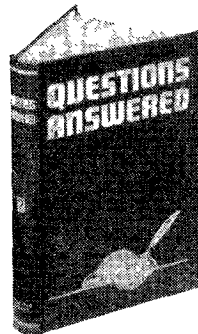
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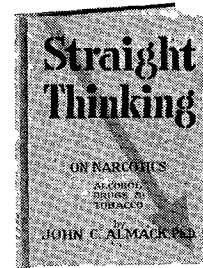
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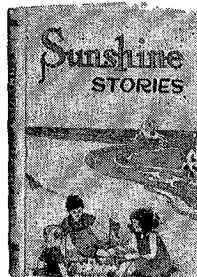
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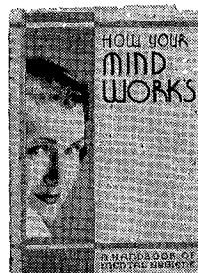
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OF SPECIAL INTEREST

Missionaries in the Orient

DURING recent weeks our members generally have been deeply interested in the course of events, particularly in the Orient. Many have inquired regarding the welfare of our workers who are laboring in that part of the world. They also ask what effect the strained international relations have, or may have, upon the personal safety and plans of our missionaries.

In harmony with our policy of keeping our members fully informed, we are glad to submit some information which we believe will be of deepest interest to all. Before we left for the Autumn Council some of our officers made frequent contacts with the State Department in Washington regarding the situation. After reaching St. Paul, Minnesota, we spent several days in very earnest counsel regarding the whole situation. The American consular authorities had already advised United States citizens to leave parts of China, Manchuria, Korea, and Japan. We were fortunate in having with us Brethren Brewer and Armstrong, presidents of the China and the Far Eastern Divisions.

We had received a cable from our division office in Shanghai telling of the request that our missionaries be evacuated from China and these countries. As a consequence of our study of this whole problem of the growing tension that existed, and of the danger of open hostilities breaking out, we sent the following cable on October 13: "ELDER FROST. ADVENTIST SHANGHAI. COUNCIL PRAYING FOR YOU. CONSULTING WIDELY. BELIEVE GENERAL EVACUATION NOT YET INDICATED. AUTHORIZE, HOWEVER, IMMEDIATE TRANSFER MEN AND FAMILIES KALGAN, TSINANFU, HARBIN, HANKOW, KIUKIANG, CHANGSHA, WENCHOW, AMOY, FOCHOW, CANTON, OTHER INLAND POINTS IN OCCUPIED CHINA TO PEIPING, MUKDEN, SHANGHAI, OR HONG KONG. PERMANENT RETURN OF DAVIES, BRODERSEN. AGREE BRETT GO AUSTRALIA. NEW MISSIONARIES REMAIN SHANGHAI. IF TOTAL EVACUATION FROM OCCUPIED CHINA BECOMES NECESSARY WE APPROVE, DIVISION OFFICE AND FAMILIES IF POSSIBLE LOCATING IN BURMA, TAKING NEW MISSIONARIES AND TEACHERS FOR LANGUAGE STUDY. SEND DIVISION FILES TO CHILDS SAN FRANCISCO. IN CASE

EVACUATION SUGGEST WOMEN, CHILDREN, EXCEPT DIVISION STAFF, PROCEED AMERICA, MEN AMERICA OR WEST CHINA, FAR EASTERN ACADEMY STUDENTS TO PARENTS. IF AND WHEN DIVISION COMMITTEE CONSIDERS TOTAL EVACUATION NECESSARY YOU HAVE OUR APPROVAL. COMMITTEE."

On October 31 we received the following cable from Shanghai:

"GENERAL CONFERENCE. MANCHURIA RESERVES SPACE NINE WOMEN CHILDREN, S.S. 'MARIPOSA' LEAVING CHINGWANGTAO 13TH. COMMITTEE MAKING BOOKINGS 75 WOMEN, CHILDREN, STUDENTS, AND FEW MEN S.S. 'WASHINGTON' 21ST. BOAT SPACE TOWARD RANGOON LIMITED, NECESSITATE RECRUITS AND OTHERS GRADUALLY PROCEEDING BURMA. MOST MEN CARRYING ON HERE UNTIL NECESSARY LEAVE. CABLE REACTION TO THESE UNDERTAKINGS IN VIEW PRESENT SITUATION. NOTIFY BREWER THESE PLANS. COMMITTEE."

From this cable we understand that the division leaders in Shanghai are arranging to evacuate a number of women and children and a few men whose furloughs are undoubtedly due. After still further consideration of the problem, the General Conference cabled our brethren in Shanghai as follows:

"APPROVE ANY ACTION YOU DEEM NECESSARY."

We have had no further word. We believe that the brethren who are out in one of the troubled spots of the world field will do their utmost to discharge their responsibilities in a prudent and careful manner. We are glad that we have in Shanghai at the present time responsible men of experience who we believe will be guided and directed by the Lord in the further decisions they will make. We will not knowingly take any course that will place any of our workers in jeopardy. At the same time we will do all we can to conserve the work and save it from being disrupted or broken down.

It is most heartening to know that while plans are being considered for evacuating workers from some troubled spots, a large number of new workers are going forward into other fields. Just recently a number of workers have

sailed from these shores, some going to Africa and some to India. Thus the message will be extended, and more and more people will be brought under its influence.

These are anxious days that call for clearheaded and cool judgment, and, above all, for a large measure of God's Spirit in order that we may be guided in all our decisions. We earnestly appeal to the parents and relatives of all our missionaries, as well as our brethren and sisters generally, to pray for the safety and well-being of our fellow workers in these troubled lands.

J. L. McELHANY.

The Personal Touch

THE personal touch means much in Christian service. That is doubtless the reason the Spirit of prophecy so forcefully urges upon the minister the necessity of making strong the personal-visitation side of his work. It is the personal-touch privileges that come to the colporteur which help to make his work so rich in its soul-saving opportunities. Sometimes we hear the argument presented that we could just drop out our colporteur organization, take the money that we spend in promoting this work, purchase literature with it at wholesale prices, and send it out free to those we think might read it. Such an argument, however, wholly overlooks the personal-touch side of the literature ministry, which is the most vital part.

One of our colporteurs, an aged sister with many years of faithful service to her account, sent us the following interesting experience:

"I went to a business office to deliver a magazine to a customer, but he was not in. Later I went back, and he was there. I said to him, 'Wouldn't you like to give me a subscription for the magazine, and save my calling in vain when you are out of the office?' He thought a minute, and said, 'No, I would miss the personal touch.' Then he added, 'You are always so cheerful and happy, I like to see you.'"

In the closing days of our work this personal-touch side will grow in importance. Back in the year 1895, when our colporteur work was young, Mrs. White penned these words relative to the influence of the personal touch in the literature ministry:

"The people who purchase a book will read it, having before them a mental photograph of the face, conduct, and spirit of the man who sold it to them; and this silent influence will weigh heavily in the decisions they make for or against the truth."—*General Conference Bulletin*, 1895, p. 438.

C. E. WEAKS.