

THE ADVENT SABBATH REVIEW AND HERALD

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

Southern Europe and Russia

From One of Our Workers Who Recently Visited Southeastern Europe

LAST week I returned from a two months' itinerary in southeastern Europe. Everywhere I found our people of good courage in the Lord. Hardships and trials, perplexities and difficulties are multiplying on every hand, and these seem to lead our people closer to one another and closer to the Lord. Never have I found both leaders and members more grateful for visits from the division.

Because of the present world condition, our conference and institutional leaders are constantly facing new problems, and they are happy when someone from the outside can come to help them. It is a real joy to see how our men are growing in strength and efficiency. As they daily look to God for wisdom and guidance, He leads them on from victory to victory. Some there are, of course, who are not advancing as they should. Only those who have passed through the experience can understand what it means to try to keep our conference and institutional work organized and moving forward when most of the men are drafted into the army.

In Rumania, for instance, union and local conference presidents, secretary-treasurers, and department men, ministers and colporteurs, institutional heads and employees, as well as church officers and members, have had to leave their posts again and again for army service. Many of them have been in the army constantly since the beginning of the war. How much longer they will remain, God only knows. The last three times I have been in Rumania for union committee meetings, the president has received orders to report at once for service. Just now he and all the local presidents are back in conference service. In some conferences the whole colporteur force, including the leader, has been taken into the army.

Despite all hindrances and obstacles, the work is growing. In Yugoslavia more books are being sold this year than have been sold in any previous year. In Rumania, Hungary, and Bulgaria also the publishing work is going well, considering the circumstances. In Hungary it is difficult to carry forward the work because the churches are closed. We are really surprised at the number of people who are being baptized. If our ministers could be at their posts instead of in the army, the number would be far greater. The little school in Zagreb has every bed filled. Those in charge of the school at Brasov were sure that they would not have more than thirty students this year, but when I was there for the first Sabbath of the new school year, they already had forty-five enrolled, and several more were expected within the next few days.

In addition to the approximately six thousand members lost by the Rumanian Union to Russia, Hungary, and Bulgaria [by transfer of territory], they have also lost a number of German-speaking members who have been transferred to Germany, and it is possible that several hundred more will be lost in the same way. In Rumania, Yugoslavia, and Hungary, the very section which is usually regarded as the granary of Europe, food is becoming scarce, prices are soaring, and poverty is increasing. The situation seems to be by far the worst in Rumania.

There are several reasons for the scarcity of food. The terrible cold of last winter ruined orchards and vineyards; devastating floods removed thousands of hectares from cultivation; and much other land has had to be left untilled

because those who should have done the work have of necessity been called to the army. Heavy exports to other countries are also another reason for the shortage. In Rumania prices have increased from one hundred to four hundred per cent. What poor, scabby fruit there is on the market is so high that only the rich can think of buying a little from time to time. The price of clothes has doubled, and that of shoes has gone up even more. Most of this increase has taken place since I was there last May. I shudder to think of what the common people of that country will have to pass through before spring. The situation of our workers is critical. From increased incomes, the conferences have been paying a monthly bonus that amounts to about twenty-five per cent on the lower salaries—considerably less on the higher—but this is only a fraction of what it ought to be. How I wish we had at least \$2,000 to distribute among the workers now to help them buy a few of the most urgent things for the winter! My heart is troubled every time I think of our workers in Rumania.

When a country is cut to pieces as Rumania has been, and then crowded with refugees from all sides, living conditions of necessity become difficult. More than 100,000 German refugees from Bessarabia are now being taken through Rumania on their way to Germany. Among these last-mentioned refugees, I understand there are two or three hundred Seventh-day Adventists. When these people reached Galatz, our workers met them there, and learned from them something of life under the Russian flag. They said that for some time they enjoyed full liberty for their public worship and evangelistic work. But a few weeks before they left, their chapels and meeting halls were taken over by the authorities and turned into storerooms for food supplies. This was in southern Bessarabia. I do not know if the same thing has happened in the northern part, where we have our large constituency of Russian and Ukrainian members. A Russian officer in Bessarabia told one of our men that there are many *Sabatistas* in Russia. He said he had just read in one of the papers that had come from Russia that the highest prize offered in the republic for work well done had been awarded to a group of *Sabatistas*. When I came through Yugoslavia the other day, the union president told me that a newspaper from Russia had a statistical table giving the number of adherents of the various religious bodies now existing in Russia. In this table, Adventists were listed with 120,000 members. We cannot vouch for the correctness of these figures, but they prove that our work is not dead in that great country.

Traveling through the countries of southeastern Europe is no pleasure now. Nearly all the good, fast trains have been discontinued. The railways are so congested with traffic that most of the passenger trains are late. You have to sit for hours in cold stations waiting for trains. When I was on my way home from Rumania, I reached the frontier three hours late, and learned that the Yugoslavian train had already left, and that I would have to wait twelve hours for the next train.

I praise God for His good hand that has been over me during these two months. In all my travels and labors, He was with me. Although trains and railway stations are some of the special objects sought by the bombers, I came home in perfect safety. For all this, I praise the Lord.

HEART-to-HEART TALKS by the Editor

The Greatest Need of the Church—No. 4

Heaven's Gracious Provision "The Highest of All Gifts"

GOD has invited us to become members of the heavenly family, to partake of His own divine nature, to live with Him through the eternal ages. With this invitation there is provided the power whereby we may do this. Of Christ the Lord it is declared, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." This is the wonderful and gracious provision that God has made for those who accept Christ as their Saviour.

In contemplating His wonderful love, the apostle John exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And then the apostle adds: "Every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:1, 3. This work of purification, of regeneration, of transformation into the image of Christ, of induction into the heavenly family by partaking of the divine nature, is accomplished only by the work and power of the Holy Spirit. It will be helpful in this connection to read some of the statements from the word of God regarding what the Holy Spirit will do for the believer in working this miracle of divine grace.

The Holy Spirit convicts us of sin. "He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. Do we pray for the Holy Spirit? When God answers our prayers, perhaps the first thing that Spirit will do will be to bring unconfessed sins to our remembrance. And as by the grace of Christ we seek to put sin away, our hearts are prepared for the reception of more of the fullness of that Spirit.

The Spirit will bring to our remembrance the promises of the Holy Scripture. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. We may well inquire, Can the Holy Spirit bring to our remembrance things we have never learned? How greatly this emphasizes the need of storing our minds with the word of God.

The Spirit will reveal to us new truth. "He will guide you into all truth." John 16:13.

He will dwell with and in the saints. "The Spirit of truth . . . dwelleth with you, and shall be in you." John 14:17.

The Spirit will impart to us the love of God. "The love of God is shed abroad in our hearts by the Holy Ghost." Rom. 5:5.

Through the gift of the Spirit we shall experience the fruit of the Spirit in our own Christian experience. "The fruit of the Spirit

is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. This enumeration might be continued almost indefinitely.

The reader will find great profit in taking a concordance and looking up Scripture references that relate to the Holy Spirit. If he has never done this, he will be astonished at the revelation of what this third Person of the Godhead will do for the Christian believer. In accord with these promises of Holy Writ are some striking statements made by the Spirit of prophecy.

Through the workings of the Holy Spirit the Christian becomes partaker of the divine nature. "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ."—*"The Desire of Ages,"* p. 805.

"He who looks to Christ in simple, childlike faith is made a partaker of the divine nature through the agency of the Holy Spirit."—*Mrs. E. G. White, in Review and Herald, Nov. 29, 1892.*

The Holy Spirit produces in the believer a new life. "The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God."—*"Prophets and Kings,"* p. 233.

The Spirit is the highest of all gifts. "The Holy Spirit was the highest of all gifts that He [Christ] could solicit from His Father for the exaltation of His people."—*"The Desire of Ages,"* p. 671.

Inexhaustible help is provided. "The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life."—*"Gospel Workers,"* p. 112.

The Spirit makes available heaven's resources. "In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."—*"Christ's Object Lessons,"* p. 419.

The Holy Spirit is the one regenerating agent. "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail."—*"The Desire of Ages,"* p. 671.

Sin can be resisted only through the power of the Holy Spirit. "Evil had been accumulating for centuries and could only be restrained and resisted by the mighty power of the Holy Spirit."—*"Testimonies to Ministers,"* p. 392.

The Holy Spirit will so transform the life of the believer that even his impulses will be born of the Spirit. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*"The Desire of Ages,"* p. 668.

The Spirit opens a field of unlimited usefulness. "There is no limit to the usefulness of the one who, putting self aside, makes room for the work-

(Continued on page 16)

THE ADVENT REVIEW AND SABBATH HERALD

Vol. 117

TAKOMA PARK, WASHINGTON, D.C., DECEMBER 19, 1940

No. 51

God's Holy Day

By E. E. ANDROSS

THERE are two great outstanding truths, each positive in character, that constitute a vital part of the last invitation of mercy that will ever fall upon mortal ears. It is a joyful message, for it announces the imminent coming of our glorious Redeemer. It constitutes the bread of life for a famishing world, and it must quickly be offered to all men in all lands.

The first of these two great reform truths to be announced is: "Fear God, and give glory to Him; . . . worship Him that made heaven, and earth." Rev. 14:7. The second is the announcement of the most solemn truth ever proclaimed: "The hour of His judgment is come."

Why is such a message to be given to all the world unless it be that the world has forgotten its Creator?

The psalmist tells us that God "has made a memorial for His wonderful works." Ps. 111:4, Leeser's translation. And again: The Sabbath "is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

The life of every true Sabbathkeeper is a constant living testimony to the great truth of creation, and an unspoken rebuke to all who trample that holy commandment under their feet.

To the obedient child of God the Sabbath constitutes the sign that the eternal God is his Creator, his Redeemer, his Sanctifier. True sanctification is harmony with God, oneness with Him in character. The power that created all things is the power that re-creates the soul in His own likeness. Of such a one it can be truly said: "The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" Deut. 33:27-29.

The Sabbath is a particular period of time, set apart from the six working days of each week which precede it, by the setting of the sun on Friday evening. The same divine hand marks its close on Saturday evening. This twenty-four-hour period is holy time, and is denominated by God as, "My holy day." The commandment that enjoins its observance is very specific. Ex. 20: 8-11.

Though we are not permitted to do our own pleasure or speak our own words on God's holy day, it is to be made a day of sweet and holy

communion with Him. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

The Sabbath and the marriage institution are the only relics preserved to man from his Edenic state. The former is designed to carry every child of God back in thought, in spirit, and in worship, to the Garden of Eden. As far as possible he is to visualize and experience the holy communings which Adam and Eve enjoyed on this sacred day while in their state of innocence.

To the people who keep God's holy day it is a pledge that He will fulfill to them His covenant.

"Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise."

"The Sabbath is a golden clasp that unites God and His people." "Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs."—"Testimonies," Vol. VI, pp. 350, 351.

"God has set His seal upon His royal requirement."

The Sabbath is the seal of God that distinguishes His remnant people.

"They shall call them, The holy people, The redeemed of the Lord." Isa. 62:12.

"God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right. . . . He calls for a reform in the observance of the Sabbath."—*Id.*, pp. 352, 353.

We should observe the Sabbath here in the same spirit and as nearly as possible in the same way as we shall observe this blessed institution in the eternal kingdom. When this is done by God's commandment-keeping people, each Sabbath will be a Pentecostal season, "and the earth will soon be lightened with His glory."

The Bible clearly reveals the fact that in the closing scenes of the great and prolonged controversy between the forces of good and evil, Satan will lead in a mighty struggle with the remnant church in a supreme effort to turn them from obedience to the commandments of God; and if he fails in this, he will seek to destroy them. The test of God's people will come over the question of their loyalty to God as expressed in their perfect obedience to the Sabbath of Jehovah. Rev. 12:17; 13:15-17.

"The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. . . . Those who have yielded step by step to worldly demands, and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death."—*"Prophets and Kings,"* p. 188.

"God's people are to stand firm for Him. And the

Lord will work in their behalf, showing plainly that He is the God of gods."—*"Testimonies,"* Vol. IX, p. 230.

Just now is the time to prepare for that hour of supreme trial by perfect obedience, both in letter and in spirit, to this holy commandment; for "*it means eternal salvation to keep the Sabbath holy unto the Lord.*"—*Id.*, Vol. VI, p. 356. "Them that honor Me I will honor." 1 Sam. 2:30.

The Imprisoned Violin

By VICTOR A. ANDERSON

AFTER we have accepted the gospel of Christ and have permitted the effects of its transforming power to be seen in our own lives, then it is the will of God that we should put forth every effort to impart this truth to others. The following words from the pen of Mrs. E. G. White are as applicable to modern Israel as they were to ancient Israel: "The spiritual blessings given to Israel were not for themselves alone. God had given the bread of life to them, that they might break it to the world."—*"Christ's Object Lessons,"* p. 221. We are constantly thankful to God because He has called us out of darkness into this marvelous light, but what are we doing to impart this marvelous light to those who are still in darkness? God wants us to give this glorious truth to the world. I think the following incident has a lesson in it for those who have been concealing the truth from others.

Fritz Kreisler, the great violinist, once discovered a violin in the shop of a dealer and offered to buy it. But he soon learned that it was not for sale. The dealer had planned to sell the instrument to a friend who had a passion for collecting violins. "That this divine voice should be doomed to silence under the glass case of a collector," exclaimed Mr. Kreisler, "was to me a tragedy that rent my heart. From that day," continues Mr. Kreisler, "I laid siege to the fortress which held the imprisoned violin. I gave no rest to its owner and jailer. For weeks and months I assailed him with my pleadings." Finally the dealer took the violin from the case, handed it to Mr. Kreisler, and said, "Play."

Mr. Kreisler said, "I played as one condemned to death would have played to obtain his ransom." The dealer was enraptured as he listened to the beautiful music that came from the violin. When the violinist had finished, the dealer said to Mr. Kreisler, "I have no right to keep it; it belongs to you. Go out into the world and let it be heard."

What a tragedy it would have been if this rare violin, from which could be brought such soul-inspiring music, had been condemned year after year as a prisoner in a glass case, instead of being used to charm the world with its rich melody. But it is infinitely sadder when Seventh-day Adventists, who have the most glorious truths ever entrusted to man, fail to give these truths to others. What a tragedy it is that many Adventists have

doomed this glorious truth, this beautiful violin with its enrapturing music, to a glass case. God says to us, as the violin dealer said to Mr. Kreisler, "Go out into the world and let it be heard."

God has ordained that every member of the church should have an active part in proclaiming this gospel to the world. "Not more surely," we are told, "is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons,"* p. 327. If we fail to fill our designated place and do our part in proclaiming this truth to others, our neglect will be felt. Just as a difference is noticed by an orchestra conductor when one of the instruments is silent, so, too, our neglect to fulfill our little part in God's great plan will be noticed in our church and conference.

A story is told of a great orchestra that had gathered to rehearse for a musical performance. As the orchestra thundered through one of the selections, one man said to himself, "There are scores of other instruments in this orchestra that are much larger than mine and have far more volume. My little piccolo doesn't make any difference in this great orchestra." So he stopped playing. Suddenly the conductor held up both hands, and immediately all became silent. "Where is the piccolo?" he shouted. It does make a difference if one instrument stops playing in an orchestra. It does make a difference in our church, too, if one member is not faithful in giving out literature or in paying tithes and offerings, or in other ways fails to do his part, so that this gospel might be given to the world.

Even though you may not be a minister or a church elder or a Sabbath school superintendent, even though you do not play a bass violin or a slide trombone in God's great orchestra, be faithful nevertheless in playing your little piccolo. If you stop playing, it will make a difference. The following quotation should be a source of inspiration, I think, to all who have a part, no matter how insignificant, in giving this truth to others. "The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages."—*"The Desire of Ages,"* p. 823.

But sometimes we grow discouraged and say,

"For years I have done my utmost to give this gospel to others and to win my friends and loved ones to this truth, but so far my efforts have borne very little, if any, fruit." Perhaps our experience has been similar to the experience of the disciples. Experienced fishermen that they were, they toiled all night; but, alas, the record says, "That night they caught nothing." The same has been true, perhaps, of your experience and mine. We have toiled all year, yea, for many years, and have caught nothing. But, you will remember, success finally crowned the efforts of the disciples. In the morning Jesus stood on the shore. "And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:6.

The time is coming, too, when success will crown our efforts to win souls for God's kingdom. In the following texts of Scripture, we are reminded that success lies ahead: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9. "He that goeth forth

and weepeth, bearing precious seed ["seed basket," margin], shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. When the latter rain falls, the seed which has been sown will produce an abundant harvest of souls for God's kingdom.

"The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—"The Great Controversy," p. 612.

Let us then be faithful in sowing the seeds of truth, even though immediate results are not apparent. Let us no longer condemn the gospel, this beautiful violin, with its rich melody, to a glass case. Instead, let us take it out of the case, so that the world may hear its soul-inspiring music.

The Sanctuary—No. 12

The High Priest as Sin Bearer

By M. L. ANDREASEN

IN the eighth article of this series we discussed the matter of sin offerings, especially as related to the common people. We made the observation that it was not enough for the priest who officiated to put the blood on the horns of the altar of burnt offering; he must also eat the flesh. Lev. 4:30, 34; 6:25, 26, 30. In thus eating the flesh of the sin offering, the priest identified himself with the sinner, took upon himself sinful flesh, as it were, and thus bore "the iniquity of the congregation." Lev. 10:17. In fact, the eating of the flesh was for the specific purpose of bearing sin; for the statement is made that God gave them the flesh to eat "to bear the iniquity of the congregation."

The blood on the horns of the altar constituted a record of the sin, according to Jeremiah 17:1. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the tables of their heart, and upon the horns of your altars." We therefore stated that the horns of the altar contained the record, written in blood, that sin had been committed, and also that someone had died for sin, while the priest took the sin upon himself, and became responsible for it. The man was free; he went away forgiven and happy. The priest had become responsible, and it was with him that God must now deal.

In this way the burden of Israel's sin came to rest upon the priesthood, of which Aaron was head. As Christ was a sin bearer, so the priests bore sin. And as God dealt with Christ as He became responsible for man, so God dealt with the priesthood, who were the mediators and had identified themselves with sinners. This is what is symbolized in the priests' eating the flesh of the sin offering.

High Priest Represents Israel

In the high priest all offices centered. He offered daily. Heb. 7:27; Lev. 6:19-23. He cared for the lamps and lit them. Lev. 24:2-4; Ex. 30:8; Num. 8:2. He burned incense. Ex. 30:7, 8. It was his prerogative to officiate in any part of the service personally, and whatever service was done by the priests, was done in behalf of Aaron. The priests were simply his helpers. They might serve at the altar; they might even enter the first apartment. But only the high priest could stand in God's presence. Only he could draw aside the veil and enter the abiding place of the Most High.

God dealt with Israel in the person of the high priest, or with such as had been appointed to assist the high priest. In a certain sense Aaron was more than a representative of Israel. He *was* Israel. When he went into the most holy on the Day of Atonement, Israel appeared before God in his person. If he was accepted, they were accepted. If he was rejected, they were rejected. The high priest was a type of Christ, who took our place, took our sins, appears for us, has become one of us, bears our sins, and in whom we obtain forgiveness.

Characteristic of the high priest's relation to Israel was the miter he wore. This miter was surmounted by a crown of gold on which was inscribed, "HOLINESS TO THE LORD." Ex. 39:30, 31. Aaron was to wear this "always upon his forehead, that *they* may be accepted before the Lord." Ex. 28:38. Note that while Aaron was to wear the miter and the crown, it was that *they*, Israel, might be accepted. He was their representative; he stood for them. But note further: "It shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things."

Aaron was to bear the inscription, "HOLINESS TO THE LORD," which was merely the outward sign of the state of the heart. He was to be holy. But this holiness was so "that Aaron may bear the iniquity of the holy things."

This is an interesting statement. It is not here stated that he is to bear the iniquity of the *people*, but of "the holy things." In Leviticus 10:17-20 he and the sons are commanded to eat the flesh of the sin offering, that they might "bear the iniquity of the congregation." But here Aaron is told to wear the miter and the crown, that he "may bear the iniquity of the holy things." According to this he bore both the iniquity of the people and also that of the holy things. By "holy things" are meant the furniture and the vessels of the sanctuary, especially the altars. "Thou and thy sons and thy father's house with thee," God said to Aaron, "shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood."

These texts all state that the priesthood bore iniquity, carried the sins of the people, and were also responsible for the iniquity of the holy things, and for the sanctuary.

High Priest Bears the Guilt

Let us now sum up this teaching. Christ bears our sins. The priest as a type of Christ bears the sins of Israel. The wages of sin is death; but as this could not very well be carried out by having the priest die, an animal was taken, upon whom the sins of the sinner were placed. The animal was then killed, and thus in figure was carried out the lesson that sin means death. The animal could suffer the *punishment* of sin, which is death, but it could not take the *guilt* of that sin and become responsible for it. That the priest does as he identifies himself with the sinner and eats the flesh of the sin offering. Thus the animal suffers the punishment for sin, while the priest takes the responsibility of it, carries "the iniquity of the congregation." The record of the sin is written in blood on the horns of the altar of burnt offering; but the priest carries the sin.

Thus far we have a perfect picture of the plan of salvation. There is the sinner and the sin. There is confession and repentance, and the bringing of a sacrifice. There is a death for sin by substitution, a vicarious bearing of sin, and a record in blood of the whole transaction. The sinner leaves forgiven and happy, thanking God for redemption. But the picture is not finished. The man is indeed forgiven and happy, but the sin has not been finally dealt with. The priest now carries it, and as such must dispose of it. Though he represents Christ, he is, after all, only a man and thus cannot die for anyone else. Carrying in his body all the sins for which he has officiated, he must now offer for himself. When he thus brings his sacrifice, it is not for his own sins only, but for all the sins he carries. The reader will remember the quotation used in article number eight of this series:

"The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make atonement with his life, for he also was a sinner. Therefore, instead of suffering

death himself, he killed the lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ."—Mrs. E. G. White, in *Signs of the Times*, March 14, 1878.

It is well to have in mind that while an animal might fitly be used as a symbol of Christ for the purpose of *punishment* for sin, the innocent dying for the guilty, it could not fitly be represented as taking the *responsibility* for sin. That must rest with the priesthood. Sin—or the record of it—may be transferred to the sanctuary, but there must be some living representative of the sin-carrying savior. He must be holy.

Holiness to the Lord

Such a representative Israel had in the high priest, who carried the inscription, "HOLINESS TO THE LORD," and at the same time bore "the iniquity of the holy things," as well as the sins of the congregation. Sin, or the record of it, had been transferred to the altar of burnt offering; sin had been transferred to the altar of incense. In those two places was a record of all sins committed in Israel—and the high priest bore them all. He bore the sins of the *people* and of the *things*. He was a perfect type of Christ.

The high priest was holy to the Lord. At the same time he carried sin. So the animal which died, bearing sin, was called "most holy." Lev. 6:25, 17, 29. Its flesh was holy, and must be eaten only by holy men in a holy place. Verse 27. And yet it carried sin. It could not be otherwise, for only that which is holy can carry sin. So let no one be disturbed by the fact that it was a sin offering and yet holy. The two things harmonize.

When Aaron on the Day of Atonement went in before God into the most holy, he went in carrying the sins of the people. They were all heaped on him, as it were. And yet in a certain sense they were not the sins of the people any more; they were *his* sins; they were the sins of the priesthood, which the priests had taken upon them and for which they had become responsible. As the high priest disappeared from the sight of the people and went into the holy place to change garments, as he was alone in the sanctuary, not a soul with him, as he divested himself of his garments and put on the linen ones, he represented Christ divesting Himself of His royal robes and putting on the garments of humanity. In this act we stand face to face with the mystery of incarnation. And as the high priest came out again in his pontifical robes, we see Christ resuming His place with the Father. Read these profound words:

"As in the typical service the high priest laid aside his pontifical robes, and officiated in the white linen dress of an ordinary priest; so Christ laid aside His robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white, 'so as no fuller on earth can white them.' He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him on His way."—*Acts of the Apostles*, p. 33.

"Even so, come, Lord Jesus."

The Spirit of Prophecy

By FREDERICK GRIGGS

BEFORE man sinned God talked with him face to face as a friend. He thus revealed to Adam and Eve not only those things which pertained to their immediate welfare and happiness, but also His great purposes for the human race, of which they were to be the parents. But when they sinned, all this was changed. Sin prevented man from enjoying a direct companionship with the perfect God. It was then necessary for God to reveal Himself and His purposes to man through those upon whom He should bestow, as a special gift, the Spirit of prophecy. Of this He says, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

What Is the Spirit of Prophecy?

Prophecy is a declaration of things to come. It is a prediction of what will directly affect an individual or a people. The Bible is a book of prophecy. A true prophet, or a seer, is one who is inspired and directed by God to speak in His name. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The true prophet is more than a predictor; he is also a counselor, a guide, and a leader of God's people.

God's prophets often have not understood the very things which they heard and saw in vision and of which they spoke. This is evident from the words of Peter. In speaking of our salvation, he said:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, . . . which things the angels desire to look into." 1 Peter 1:10-12.

Peter here makes it plain that a true prophet of God is one who receives his message direct from God. He speaks not of himself. The prophet himself often has to inquire and search diligently for an understanding of the very things which God is revealing through him. He thus becomes a wise counselor in things that pertain to the welfare of those to whom God has thus sent a message. However, many messages which God gave to His people and to individuals among His people were of matters so well known to the prophet that no special study was necessary by the prophet for an understanding of what God was revealing through him. Indeed, Paul was inspired of God to speak of things pertaining to himself alone.

Importance of the Gift of Prophecy

Prophecy is among the special gifts which Christ gave to His church when He ascended on high. This gift is so important to the welfare of Christ's followers that Paul admonishes, "Despise not prophesyings."

God employs prophecy as evidence to man that He is the one true, living, mighty God. He says, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10.

All other prophets than His own God calls false, and He challenges them with this word:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23.

Throughout all time God has thus testified of Himself and His good purposes for man. Christ Himself justified His work and His teaching in the same manner when He said: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19.

God has given to every man the great gift of faith. Man is saved through faith. One purpose of prophecy is to establish in the heart of man this means of his salvation. Through a study of the words of the prophets and their fulfillment, many an infidel has come to believe in God as his heavenly Father and in His Son as his personal Saviour.

Spirit of Prophecy in the Remnant Church

The church of Christ has not experienced throughout its history severer trials than the remnant church is to meet. Said Christ, in speaking of His people in these last days: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. God has built for His church a strong tower of defense against the great delusions of this our day. It is the Spirit of prophecy.

In speaking of His remnant people, God says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. And then He declares that "the testimony of Jesus is the Spirit of prophecy." Rev. 19:10. Thus is clearly established the fact that the Spirit of prophecy is to be definitely manifested in God's remnant church for the salvation of its members, and as a guide in its great work.

These prophetic words thus given by God to this church through John the revelator are definitely and unmistakably realized in the inspired teachings of Mrs. E. G. White. Her many words of prophecy have been fulfilled, and her counsel has guided this church in a most remarkable way. No other prophet of all time has left such a

(Continued on page 16)

EDITORIAL

The Explanation of Adventist Liberality—Part II

LAST week we introduced the subject of contributions made by our church membership for the support of our church work in its varied forms. We considered in part the answer to the question, How are Seventh-day Adventists able to give so liberally? We stated that there were three parts to the answer. The first part was answered by the statement in Malachi that if we bring all the tithes into the storehouse, the Lord will pour out upon us a blessing that we will not have room enough to receive. We wish now to present the next part of the answer.

Our very habits of life, as members of the Seventh-day Adventist Church, enable us to save a great deal of money, which, in turn, we have available for contributions to the church. Let us examine, in a series, some of these habits and practices.

No Liquor Bill

No one in our church fellowship drinks intoxicating liquor. Certainly here is a saving of no small dimensions. The National Committee for Religion and Welfare Recovery published a leaflet some time ago, showing the expenditures of Americans for various purposes. This leaflet declares that the average citizen "spends more than twice as much for alcoholic beverages as for churches and church-supported philanthropies." That helps one to realize the dollars-and-cents side of the liquor question in relation to the church. The devil strikes a double blow at the church through the liquor business, by stealing the resources of men which should go for the care of their families, and also the resources that ought to go for the care of the work of God. And all this, of course, is quite apart from the effect upon the drinker himself, an effect so well defined that we need not discuss it here.

No, there is no Seventh-day Adventist money being spent for liquor; nor is any time being lost from work, therefore, on account of drinking sprees. Seventh-day Adventists don't have "hang-overs." They pay out none of their money in fines for drunken driving.

No Money Burned Up

No Seventh-day Adventist uses tobacco in any form. The leaflet to which we referred a moment ago is authority for the statement that the average citizen in America "spends more for cigarettes than for churches and religious education." Adventists do not burn up any of their money. They contribute nothing to the vast advertising budget of the cigarette companies. They have that money available for the support of the church. What is more, they are not weakening their physical con-

stitution with nicotine. There is excellent scientific evidence that tobacco is damaging to the heart and other vital organs of the body, that those who are heavy smokers have a definitely shorter life expectancy than those who do not smoke. On the average a longer life expectancy means longer earning power. Certainly one who is not damaging his vital organs with nicotine is at least a little less likely to be taking time off for sickness. Sickness is always costly. There is generally little left for the church after a long sick spell.

It is contrary to Seventh-day Adventist teaching to attend the theater and indulge in like amusements. While there are doubtless a few who yield to temptation in this matter, there is every reason to believe that the overwhelming majority of the membership do not spend any of their money on the theater or like amusements. We do not have any figures before us concerning what the average citizen spends to amuse himself, but unquestionably the dollars spent for such purposes must be very many.

Jewelry Absent

The doctrine of simplicity in dress is taught in our denomination. Jewelry is noticeable by its absence. Now we hardly need to remark that jewelry is costly. Diamonds are worth more than gold. We have never seen a diamond ring on any member in our church. Here, surely, is a great saving. This means that our members have more money available to spend for the church.

We teach the doctrine of simplicity in eating. We believe that this doctrine quite generally is carried out in the practice of our membership. We have found that we need not eat a great many rich foods in order to be well nourished. Indeed, one of the paradoxes in the field of nutrition is that the children of the rich are sometimes undernourished. They have not lacked for abundance of food, costly food, but their bodies would have been better off if they had lived on a plain, simple fare of an entirely different kind. We do not mean by this that a plain, simple fare necessarily assures proper nutrition; we simply mean that it is possible, by intelligent direction, to secure a wholesome—indeed, the most wholesome—diet from simple, inexpensive foods.

When we add the savings represented by these items we have mentioned, and possibly more could be given, we find at least a partial answer to the question of our fellow editor of the Baptist denomination who wonders how we "do it."

Savings Plus Conviction

Of course the mere fact that we save money because of our program of living does not mean

that the church necessarily benefits. But this saving, combined with the conviction that we hold regarding the advent movement, tends to release these savings for the church, and thus to explain in part the unparalleled per capita total for church work on the part of Seventh-day Adventists.

We are doubly impressed that this is so as we view certain trends on the part of Protestant church members in general over a period of years. Liberality for missions has been declining sharply and definitely, to the dismay of mission boards. To make the situation even more startling, the contributions of the average church member are definitely less today than they were in the depths of the depression. According to the leaflet from the National Committee on Religion and Welfare Recovery, to which we have already referred, the average church member gave \$16.11 in 1933 for all forms of church work, religious education, and church-supported philanthropies. In 1938 he gave \$13.47. Now the national income has steadily increased since 1933 up to the present time; yet liberality has not increased. On the contrary, it has decreased. Compare with this the fact that the expenditures for liquor, tobacco, amusements, and the like, have increased markedly on a per capita basis during these years.

We are persuaded that the real problem of Protestantism is not a problem of poverty among its members, that is, not a poverty of finance; the poverty is one of conviction. The question is asked in the Scriptures, "What shall a man give in exchange for his soul?" The answer of course is, Everything. If you belong to a movement that you consider more important than life itself, you do not hesitate very much to give the best of your resources to it. It is a matter of your belief.

Next week we shall examine the third part of the answer.

F. D. N.

Beyond the Fords of Jordan

BY SAMUEL J. TOWNSEND

WHEN, beyond the fords of Jordan,
In the gardens of our dreams,
We shall roam amid the splendor
With our Friend whose love redeems,
How our souls shall thrill with rapture
As the harp's entrancing strain
To the songs of saint and seraph
Lends a sweet and glad refrain!

Soon, beyond the fords of Jordan,
We shall meet in grand review,
We shall wake our harps in cadence
Heav'n's bravuras never knew.
Sin's dominion barred forever,
Love forever on the throne,
We shall join in one blest anthem
By the ransomed learned alone.

Lo! beyond the fords of Jordan
Gleam the glorious realms afar!
Wheresoe'er our King shall journey
We shall wing from star to star.
Through the glad eternal ages,
As we roam from clime to clime,
We shall sing our Saviour's praises
Through God's universe sublime!

What the Visiting Professor Saw in China

MANY have doubtless forgotten the book, "Rethinking Missions," the popular report of a laymen's commission that visited missions in Asia years ago. The visitors were generally of the Modernist school. That visit and the report brought no help to foreign missions. It was a wet-blanket kind of report. Less known is the more detailed report that was later published. In this later set of volumes, "Laymen's Foreign Mission Inquiry," reference is made to industrial school work in China. It is interesting to see how the writer, evidently a university professor, paid tribute to the distinctive features of our way of Christian education, which was established among us under the direct leading of the Spirit of prophecy. The professor, all unconscious of this, nevertheless traced our China school program to the Avondale school in Australia, where these principles began to be worked out while Mrs. White was in that country. The report says of findings in China:

"Something is being done in the way of industrial schools, among which the Union Mission School at Foochow and the Seventh-day Adventist school near Nanking are best known. The latter is a very unusual school at Chiaotoutseng. This school, the China Training Institute, was established on untilled, unoccupied land far from any city. It is patterned after the Avondale school of the Seventh-day Adventists in Australia, and is luminous with religious fervor. These leaders regard education as 'the harmonious development of the physical, the mental, and the spiritual powers.'"—*Volume II, p. 43.*

Speaking again of our school, the visitor said: "This is 'a community of learning,' where all are 'earning while learning,' and where spiritual adjustment and growth rank first."—*Id., p. 44.*

Toward the end of the second volume, the report speaks again of the Seventh-day Adventist school as "noteworthy, especially as an example of vocational training (with student self-support in the process) in an atmosphere of experimental religion and sacrificial devotion."

Thank God for the fruitage of Christian education in every land, so distinctive that this observer was moved to describe that school on the China hills as "luminous with religious fervor." It was a light set on a hill. The school buildings were all destroyed early in the present Chino-Japanese war. But the school that the visitor found "luminous with religious fervor" lives on in the lives of young men and young women of China. War may destroy property, but it cannot destroy the fruitage of Christian education in hearts and lives. The real aim is to build for eternity in this work of God. This work will stand even when the heavens and the earth shall pass away.

W. A. S.

"THE measure of a man's life is the well spending of it, and not the length."

BEACON LIGHTS

Dangerous Results of Modern Education

AN article appearing in *Harper's Magazine* (October), entitled, "This Pre-War Generation," gives a vivid picture of the attitude of youth today and of the results of modern education. Note one or two striking passages. "It would be incorrect to speak of the present generation as disillusioned or demoralized. They seem to have grown up without any allegiances that could be betrayed, without a moral philosophy to renounce. They talk like calloused realists, though their actual experience of life cannot account for their imperviousness to traditional appeals." "The real trouble is that our college students and recent graduates do not take any moral issues seriously, whether about their personal affairs or the economic and political problems of the nation. Their only principle is that there are no moral principles at all, their only slogan, that all statements of policy, all appeals to standards, are nothing but slogans, and hence frauds and deceptions." "What has been happening in American education since 1900, what has finally achieved its full effect in the present generation, flows with tragic inevitability from the seeds of modern culture as they have developed in the last three hundred years. The very things which constitute the cultural departure that we call modern times have eventuated, not only in perverted education of American youth today, but also in the crises they are unprepared to face." When faith in a personal God has vanished from the heart, there is little regard for moral principles. When evolution dethroned a personal God to whom we must give account, it undermined the moral foundation of human existence. It is little wonder that the present generation stands bewildered before an unprecedented crisis.

Religion and College Advisers

An article in the *Religious Digest* (November), under the heading "Advisers-of Youth Omit Religion," presents a survey of church-affiliated colleges with respect to the subject of student counselors. Most colleges today have elaborate schemes whereby every student may have active contact with a certain faculty member for advice and counsel. The result of this survey, so far as religious counsel is concerned, is alarming. We read: "To students in eight church-regulated colleges, seven Protestant and one Catholic, a question regarding the frequency with which their teachers suggested values to be found in religion in the solution of their personal problems was put. Only 20 per cent of 815 Protestant students stated that their teachers frequently suggested the resources lying in the field of religion as possible aids. On the other hand, 70 per cent of the Catholic students included in the survey, stated that religion was frequently suggested by their teachers. Only 8 per cent of the Catholic students reported that their teachers never mentioned religion as a source of possible help, while 54 per cent of the Protestant students indicated the absence of any such suggestion. The remainder of the students, 26 per cent Protestant and 22 per cent Catholic, reported that such advice was seldom given." When the faculty members of church-established colleges so evidently consider that religion has little to do with personal problems, what can be expected of the more secular schools? The waning faith of Protestants and the continued faith of Catholics are mirrored in this survey. It is very evident that Catholic teachers believe what they profess to believe, and that Protestant teachers know not what they believe, or else regard what they believe with indifference. This situation has been brought about by a spirit of Modernism that has crept into Protestant ranks and robbed Christian leaders and laymen of their faith. What is needed is a great revival of faith, not merely in religion, but in the revelation of God as recorded in His word.

Religion and the Public Schools

There is a growing concern over the morals of the rising generation. Many believe that the lack of moral standards among modern youth is due to the fact that religion has not been taught in the public schools. Under the Constitution of the United States, this cannot be done. There are those, however, who would ignore the principles of separation of church and state in this connection and who wish to institute the teaching of religion in public schools. Dr. Nicholas Murray Butler, president of Columbia University, recently stated, as reported in the *New York Times* (November 29), that "he deplored the 'curious tendency' in the United States to exclude religious teaching from education on the ground that it would violate the separation of church and state. The separation of church and state, he contended, does not preclude religion from a role in public education, but merely means that religious teaching through the schools should be catholic—'using the word with the small c.'" Doctor Butler admitted that "it is because the family and the church have not risen to their responsibility during the past half century that religious instruction has so largely passed out and religious knowledge is so largely lacking among the youth of yesterday and today."

Now that parents have largely abdicated their position of responsibility toward their children, and the church has no attraction for youth, many leaders today insist that the state must take over this responsibility and see that the children of today be taught some form of religion. Some would have courses in religion taught in the public school's classrooms, but others, sensing a threat to constitutional rights in this procedure, are inventing other methods. One large experiment is just beginning in the public schools of New York City. The last hour of every Wednesday has been set aside as a time when students may be excused from schools to attend a religious class in any religious organization. The students may choose the place where they wish to study. They must, however, enroll with the religious organization before permission for the free hour is granted. The student will be given credit for the time spent in the study of religion.

We wonder just how much spiritual worth will be found in such a mechanical arrangement. It is not religious knowledge that is needed, but the earnest and sincere teaching of a faith that brings about a sense of sin and the desire for repentance. We are not given any greater confidence in this experiment when we are assured by Doctor Howlett, secretary of the Greater New York Federation of Churches, that "the religious teachers will possess master of arts degrees in religious education and will have an adequate training and background in their subject." (*New York Times*, Nov. 26.) Nothing can take the place of the religious atmosphere of the home which leads to a worshipful attendance at church. When state institutions become so definitely involved in the teaching of religion, we may well become alarmed, for this can grow into something far more drastic, while for the present it merely creates a theoretical interest in religion. Such a plan will do little to remedy the ills that are taking possession of the world. Only the regenerating power of Christ can do that.

Catholic Missions in China

While other churches are deploring the decrease in foreign mission zeal and activity, Roman Catholics are pressing forward. The *Chinese Recorder* (August), presents statistics of Catholic missions in China taken from the 1940 Year Book published by the Jesuits in Shanghai. From this we learn that Roman Catholic membership in China increased from 2,486,941 in 1929 to 3,182,950 in 1939. The foreign staff including priests, brothers, and nuns increased from 3,616, in 1929 to 5,845 in 1939. The Chinese staff was 4,476 in 1929, and 6,555 in 1939. Enrollment in all schools increased from 113,622 in 1929 to 225,048 in 1939. Thus there has been a 28 per cent increase in membership and 50 per cent in mission forces. F. L.

IN MISSION LANDS

Modern Inventions and Modern Missions

By N. H. KINZER

AS I write these lines I am on board a modern river boat traveling up the mighty Magdalena River in Colombia, South America. We enjoy practically all the modern conveniences that heart could wish. We have a radio, which brings the latest news of conditions in Europe and the Far East. Yes, and there is a new electric refrigerator just out from the factory. Down below we find a large modern crude-oil engine turning the paddle wheel.

Now we pull into port. Do I need to send a cable, a telegram, or an air-mail letter? If so, there is the cable and telegraph station just across the street from the port. Near by is the air-mail office. While we are docked, a huge hydro-plane lights by the side of the boat. Several passengers get off and take a modern automobile for some interior city.

Only a few years ago our missionaries in these countries did most of their traveling by muleback or in small river launches pushed along by man power. Airplanes, trains, automobiles, cables, telegraph, and modern ocean and river boats were barely being dreamed of. Why all these modern methods of travel at this particular epoch in the development of modern missions? Let us find the reason.

First, Jesus prophesied, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Then came John the revelator, saying, "I saw another angel flying 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, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6. Back in the long, long ago, Daniel was inspired to write, "Daniel, shut up the words, and seal the book, even to the time of the

end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

These prophesied events were to be contemporaneous in their fulfillment. We are in the time when the fulfillment is actually taking place in practically all the world. All countries and all islands of the sea are being benefited by the running "to and fro" and the increase of knowledge. Modern missions are reaping marvelous results from modern methods of communication and transportation. Undoubtedly this is what John saw in the symbolic figure of the angel "flying in the midst of heaven, and . . . saying with a loud voice." The modern inventions are being used for the rapid advancement of God's cause in the earth today. The angel said the message was to be proclaimed "with a loud voice." And today we find that the radio is playing an important part in helping the world to hear the voice of the gospel missionary.

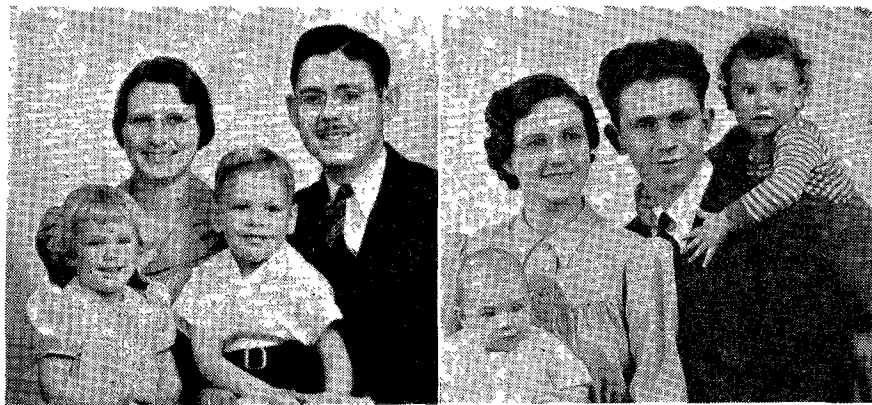
Men and women of all nations are coming in contact with the outside world. Their minds are being transformed, their ideas changed. They see what others are doing, what others believe, and how their religion affects their way of living. It causes many of them to want a change.

Our Lord has seen best to wait until our times to endow the inventors with more than human knowledge to construct the modern machines which are being used for the rapid carrying forward of the gospel to all nations. Even in far-off mission lands these inventions are being used, and "horse and buggy" days are almost a thing of the past.

We are told that "the final movements will be rapid ones." This is true not only in the political and mechanical world, but also in modern missions. For indeed the blessing of God is resting on His work, causing it to be brought to a rapid finish, and "then shall the end come."

Satan will employ these inventions to destroy the work of God, but we as a people should be wiser than he, and go forward with a firm determination to finish the work. God has declared that He will "cut it short in righteousness."

WE never know for what God is preparing us in His schools—for what work on earth, for work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—*Lyman Abbott.*



MISSIONARIES TO TANGANYIKA

Left: Mr. and Mrs. Donald K. Short and Children. Right: Mr. and Mrs. Kingsley H. Minifie and Children. These Two Families Sailed From San Francisco on the S.S. "President Harrison," November 27

Africa as We See It

By P. B. FAIRCHILD

BA *mama! Ba mama!*" The cry awoke me. I listened to the sounds from the African bush. What was that cry? Again, but farther away, that heart-rending, pathetic cry, "*Ba mama! Ba mama!*" came across that African night air.

And now I knew what it was. Another dark daughter of Africa had been literally snatched from her mother. "My mother! My mother!" was her wailing cry as her abducters carried her away that unforgettable night.

Lest you think these were slave raiders, I must tell you the story. It is the story, in part, of Africa, as I see it.

The girl was beautiful. She had already reached the age of marriage. Had she not spent that long six weeks locked up in the initiation school? Here she had learned the ways and duties of womanhood. And at the close of her schooling had she not blown the koodoo's horn (the horn of a large buck) to tell Africa that she was now ready for suitors to call upon her parents?

Yes, and the suitors had heard the call of that horn. One after another had called on her parents to bargain over this jewel in ebony.

At last it was settled. Old Mungo, the aged chief, had succeeded in securing, in addition to his already many wives, this beautiful daughter of his subchief.

But the daughter knew not how her fate was shaping. For such business as marriage plans are not for girls to discuss.

The marriage date was set for the first full moon after the bean harvest. But life in Zodwa's village, for that is our daughter's name, went on as before. Zodwa could not know how the plans were progressing. She had no choice but to follow what had been outlined for her, for was not that the custom?

The bean harvest was over. Zodwa's father had the *labola*, or marriage fees, already in the cattle kraal.

If I had only known what was to happen, I would have waited for the workings of this night. But like Zodwa, I turned to my rest. Tomorrow meant another long trek into the back areas of Northern Rhodesia.

And then came that cry, "*Ba mama!*" Another daughter had been snatched from her home to begin life anew. Yes, hers was to be a life such as Africa has decreed for women.

My trek was over. I was back at our mission in Rusangu. Tomorrow was to be a gala day at the mission. All of the two hundred school children were to be free. One of our schoolgirls was to be married to one of our teachers. And all the plans had been made with the girl's knowledge and consent, for she loved the young man.

The church was full of expectant youth and aging parents. Here was something new. Africa turning European. Marriage as adopted by Africa.

The minister with the bridegroom had just taken his place at the altar. All eyes then turned to the rear of the church to watch the entrance of another jewel in ebony.

And then came those solemn words, "And that which God has joined together, let no man put asunder," bringing the sacred scene to a close.

And far into the night you could hear happy laughter.

My dear brethren and sisters, no sacrifice is too great to let the light shine upon these darkened souls. And as you read these words, may you resolve to help it shine.

New Opportunities in the Philippines

By J. Y. YOVAN

OUR oldest Filipino minister, who has served twenty-four years as an evangelist, pitched his tent in Sampaga-Dacanlaw, western Batangas, and opened a series of meetings. He was assisted by his wife and son. This campaign yielded thirty-three souls. With these, and those who accepted the truth several years ago, we hope to be able to organize a church of forty members. At the present writing there are others who are preparing for baptism. It was a joy to us to see a chapel being put up by these new brethren, with only \$12.50 help from the mission.

There is great need of help for the finishing of the gospel in such a time as this. If we only had enough funds to finance more efforts like this one, we would be able to reap a large harvest of souls! Unfortunately, the South Central Luzon Mission is the hardest hit by the greatest copra crisis since the beginning of the Philippine commonwealth. For the time being, this mission needs outside help, especially now when so many interests are increasing and the harvest is growing more fruitful. Soon the time of trouble prophesied in Daniel 12 will take place, and then it may be too late for us to give our money and our means for the dispensation of the third angel's message.

God wants our time and money at this hour. He is now working mightily upon the hearts of unbelievers. Places which years ago were fortified against our faith, are now receiving us with open arms. Shall we lose the opportunity of using ourselves and our properties for Christ's sake? Did He not become poor, that we might be rich? "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

Beloved, let us now spend this time, yea, even this time of times, to help finish the work by reconsecrating all our means, including ourselves. Let us redeem the time now before the end comes, lest the opportunity slip away from us unaware. If we cannot go, others will, but they need our willing cooperation, our prayers, faithful tithes, and liberal offerings. May God help you to consecrate your all to His service.

BY THE FAMILY FIRESIDE



The Westward Trek

RUTH CONARD

How the story began: Lured by glowing tales of the Far West, and inspired by the example of his father-in-law, Isaac Miller, who led a covered-wagon caravan across the plains in 1851, Alvin Clark, a farmer of Sugar Grove, Illinois, decided to migrate to the Willamette Valley, in Oregon, and planned to start early in the spring of 1852. With him he would take his wife, Mary, and the children: Emeline, eighteen years old; DeWitt, fourteen; Libby, thirteen; Howard, eight; Hannah, six; and the twins, Clara and Clarence, who would be not quite a year old on the proposed starting date.

WE can just make the ford if we don't hit quicksand."

The speaker was Alvin Clark, of Illinois, who was, in fact, on his way to Oregon at last. The little train of ten wagons, of which he was captain, had left Sugar Grove on the frosty morning of April 12, 1852, and had crossed the Mississippi River at Muscatine two days later. Through the State of Iowa, where Alvin Clark had lived for several years, they had spent a number of nights with friends, and their progress had therefore been slower than it otherwise might have been.

On May 7 the caravan had reached Kanessville—later known as Council Bluffs—on the Missouri River. Though they were well ahead of the great crowd of emigrants who would soon be thronging the banks of the river, they had nevertheless found this jumping-off place a scene of bustling activity. They had made a few last-minute purchases here, and then the wagons had been ferried across the river on fragile-looking little boats, propelled by horses in a treadmill.

Early Saturday morning, May 15, the little string of wagons from Sugar Grove had bidden farewell to the Missouri—and to civilization—and had headed into the west.

They had cut across country to the Platte River, and had followed its broad, muddy course to where the Loup Fork flows into it. This tributary, turbulent and swift, almost overflowing its banks with its burden of icy waters from the melting snows, was too deep to ford at its junction with the Platte. They had therefore followed up its course as it curved first north and then toward the west. On Monday, the twenty-fourth, they had reached a fording place.

"Yes," Alvin Clark repeated as he leaned from his horse to note the high-water mark on the pole in his hand in comparison with the height of the bed of the covered wagon close by, "if the wagons don't hit shifting sand or holes, they will just miss the water line. It's a treacherous river, though, and we don't want to take any chances.

We'd better raise the wagon beds as much as possible, and hitch four yoke of oxen to each wagon. We'll take across just one wagon at first, and if we get that through without any trouble, we can try more the next trip, and maybe fasten them together with ropes and chains, so that if one wagon gets bogged down, the teams on the front wagons can help pull it out. Other people have done it"—he was looking toward the south bank of the river, where covered wagons and tents dotted the green plain—"and we certainly can do what's been done before."

The three men standing close by nodded assent. These men were the heads of the families which comprised the little caravan. There was Ransome Long, tall, fine-looking, easy-going husband of Alvin Clark's sister, Rosetta. And Gabriel Long, big, friendly, jolly brother of Ransome. Then there was Hiram Hardy, slight of form, with a lined, pinched face. His wife was a sister of Mary Clark. He had recently undergone a siege of sickness, and was going west in the hope that the Oregon climate would restore his health.

"They say a wagon got stuck in the sand here only last week, and it took them all day to get it out," Hiram Hardy said.

"We'd better be sure the wagons are watertight, so that just in case the water comes up higher than we expect—" Gabriel Rice smiled a little wryly as he thought back to a former crossing which they had negotiated in Iowa, and the wagonful of wet bedding and clothes that he had had because he had failed to take this precaution.

"How about laying over for the rest of the day and crossing early in the morning when the oxen are fresh?" Ransome Long was probably thinking more of his own inclination than of the welfare of the animals.

But Captain Clark looked at the cloud-flecked sky and shook his head. A sudden shower might raise the river to a point which would make fording impossible for days.

So out came the tar buckets which had been hanging under the wagons, and all masculine hands—including the men and boys of the "cow column" to the rear—were pressed into service. Before long every possible point of leakage on the wagons had been smeared liberally with tar. Even Ransome Long labored with a will. Once in the swing of work, he did not take his leisurely sug-

gestions any more seriously than did others.

"Bring up two yoke of oxen," Alvin told his son, DeWitt, as the tarring process came to an end.

And the boy, with the energy of not-yet-fifteen, jumped, like an agile Indian, onto the back of his horse and galloped to the rear of the column. In a short time the oxen came lumbering up, DeWitt at the rear, yelling and cracking a whip high over their heads to hurry them along.

Libby, thirteen years of age, sat on the front seat of the lead wagon. John, Ransome Long's lively little ten-year-old son, was perched beside her, eager to be the first across the river.

"You'd better let DeWitt ride with you over the ford, Libby," Alvin Clark suggested kindly, looking up at his stepdaughter as he hitched the extra oxen in front of the two yoke already attached to the wagon.

"Oh, no, father." The girl shook her head so vigorously that her blue sunbonnet almost dropped off. "I can get along just fine."

Alvin Clark smiled. Libby was a true daughter of her mother, and the captain of the train thought tenderly of his wife in the next wagon. Looking back he could see Mary, her figure framed in the wide sweep of the circular canvas canopy, one little twin nestled on each side of her. What a picture she made!

"All right, men." Captain Clark sprang to his horse as the other men rode up, also on horseback. "Gabriel, you and Ransome get on the upstream side of the oxen. Hi and I will take the downstream side. Keep on the sand bar. DeWitt, you stay by the wagon, to be sure she's riding all right."

A sharp report from the black snake in the captain's hand, and the wagon moved slowly down

the embankment. Splash! The lead oxen plowed into the water just as Gabriel and Alvin rode in, keeping close to the team to help guide it. The swift-flowing water was soon swirling around the sides of the patient, plodding animals. The wagon jerked up and down, like a bark on a choppy sea, but Libby, bumping around on the springless seat, sat unperturbed, and John was enjoying the jolts immensely.

The oxen were going slower now, feeling their way. The team veered a little downstream, and the animals on that side lost footing for a moment and swam gently until they caught hold of the bottom again. A little farther on, the leaders hesitated. Gabriel Long quickly grasped the front yoke and pulled the oxen forward. It was disastrous to allow the wheels to settle in that treacherous, shifting river bottom for even a minute, for the heavily loaded emigrant wagon would settle rapidly into the tenacious quicksand.

Finally the backs of the oxen pushed farther out of the water, as they neared the south side. The bank was steep here, and the men, hastily dismounting, put their shoulders to the wagon wheels and pushed with all their might, as the laboring animals tugged in front. The lead oxen gained level ground at last. Then the next yoke. And with one more strenuous heave, the wagon rested on the grassy plain above the river.

The men wiped wet handkerchiefs, taken from wet pockets, over perspiring brows, and took a deep breath. But there was no time for rest. There were nine more wagons to be brought over before they pitched camp, and the sun was already creeping down the western side of the sky. The oxen were unyoked, and the men remounted and drove the animals back across the river.

KNOW YOUR CHURCH HISTORY

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

"Not by might, nor by power," but by God's Spirit is the work being done.

Since the organization of the General Conference in 1863, from which time denominational funds have been received and disbursed through organized channels, seventeen men and women have served the denomination as General Conference treasurer, some having served more than one term. It is interesting to note that three women have served in that office.

E. S. Walker
I. D. Van Horn
Uriah Smith
G. H. Bell
Mrs. A. P. Van Horn
E. B. Gaskill

Harmon Lindsay
Miss Fredericka House
Mrs. M. J. Chapman
A. R. Henry
W. H. Edwards
A. G. Adams

H. M. Mitchell
I. H. Evans
W. T. Knox
J. L. Shaw
W. E. Nelson

Through their hands have flowed the ever-increasing gifts of a loyal people to a great work.

Now note the comparison between the TOTAL CONTRIBUTIONS of that first year of our General Conference organization, and those of the last year for which statistics are available (1939).

Year	No. of Seventh-day Adventists in World	Total Contributions for All Purposes	Per Capita
1863	3,500	\$ 8,000.00	\$ 2.29
1939	486,670	13,499,973.00	27.76

More than \$13,000,000 in one year!

More than \$279,000,000 in our entire history!

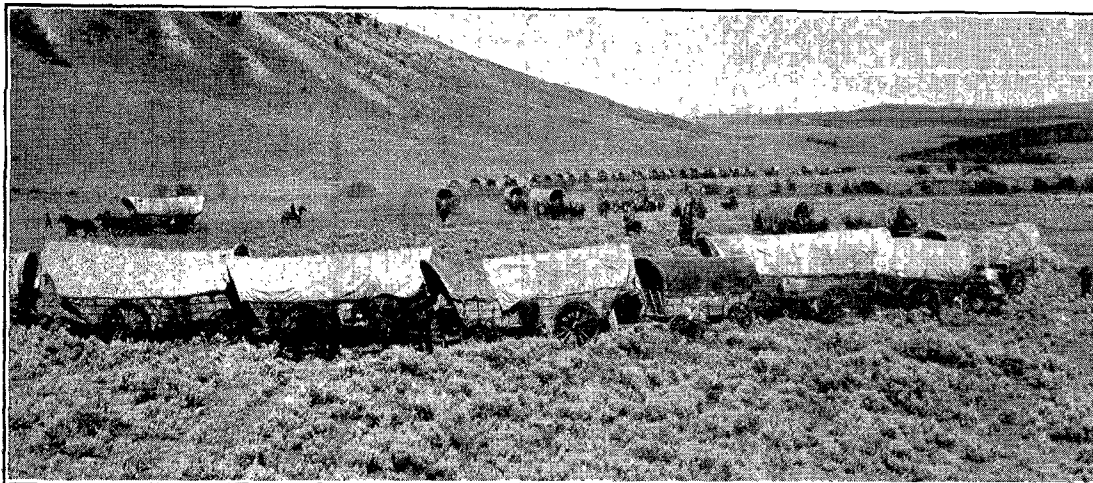
How has our denomination given such sums, when we are a poor people?

Perhaps the answer is found in the experience of an elderly gentleman who was about to be baptized by Elder A. T. Robinson in Colorado many years ago. As he stood in the water, ready for immersion, suddenly he called to his son, who was holding his personal belongings, "Throw me my purse. It needs a baptism, too."

Consecrated means, the world over, are finishing God's work on earth.

42

STELLA PARKER PETERSON.



PUBLISHERS PHOTO

At the End of the Day's Trek, the Covered Wagons Were Driven Into a Circle, Inside Which Camp Was Made

as never before the yearning which the song expressed for "Canaan's fair and happy land."

Alvin Clark opened his Bible to Deuteronomy 31. The darting

Dusk was hazing the landscape before the last schooner had been pulled and pushed onto the solid south bank and the milch cows and extra oxen had been driven across.

Camp was pitched on an open grassy spot a little to the west of the ford. The men hobbled the horses and unyoked the oxen. Quickly the women set about the work of preparing supper. The older boys were sent to milk the cows, and the children were dispatched to gather wood. Soon little stoves, magically produced from the cavernous depths of the covered wagons, were crackling energetically.

Each family gathered beside its own stove for the evening meal. A hush fell over the little encampment as the meal progressed, and the muffled rumble of life in the surrounding camps crescendoed and diminuendoed about them.

The repast ended, the families assembled around the single large campfire for evening worship. Elizabeth Hardy, Phebe Long, Rosetta Long, and Mary Clark stood quietly beside their husbands. A little to one side was Aunt Katie Rice, sister of Phebe Long, spare and prim, who hid a generous and kindly heart under the stern mask of a spinster schoolteacher. Emeline, now a lovely, serious-eyed young woman of eighteen, and two young men, cousins of the Long brothers, who were driving two of the wagons through just for the trip to the "romantic West," completed the adult membership of the company. Then there were nineteen children—ranging in age from Cyrus Long, almost as tall as a man, down to the Clark twins, Clarence and Clara, just a year old.

The firelight played softly on the strong faces of those pioneers. A moment of silence, and then Alvin Clark's rich, deep voice rang out in song, "On Jordan's stormy banks I stand." The others took up the strain—

"And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

Someway the song held more meaning for the travelers, standing away out here on the banks of the Loup Fork, than it had when they had sung it in the snug, safe little Baptist meetinghouse back in Illinois. They could now better visualize "Jordan's stormy banks," and could appreciate

flames of the campfire lit up the sacred page. Slowly, meaningfully, he read—really quoted, for he repeated the words, hardly glancing down. It was the comforting message which Moses had given to Joshua in the sight of all Israel when, four thousand years before, that great company of wanderers—pioneers they were—were traveling toward their Promised Land.

"The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed."

With one accord, the little group bowed out there under the prairie skies.

"Dear Lord," Captain Clark prayed, "be with us as we journey. Guard our steps. Protect us from all harm—disease, wild beasts, Indians—and guide us to our Land of Promise in the West, as Thou didst guide Thy wandering people Israel in days of old. Protect our loved ones whom we have left behind. And at last, when our earthly journey is over, bring us, a united company, into Thy heavenly Canaan. Amen."

The final "Amen" was echoed by the other men in the company. Solemnly they rose.

Captain Clark announced that it had been decided to lay over on Tuesday and Wednesday, in order to do some much-needed repair work on the wagons and to shoe several of the horses. The schedule for guard duty for the night was given.

With soft-spoken "good nights," the weary travelers separated and quickly made ready for the night, some lying down to sleep in the great wagons, others in the little tents close by.

Alvin Clark sat alone beside the campfire, which was still burning brightly. He drew from his pocket a little tan cowhide-covered book.

"Alvin Clark's book," he read in the firelight, "for taking notes on his road to Oregon in the year 1852."

He glanced down the single page of uneven writing describing briefly the journey thus far. Then he turned the page and recorded:

"Reached Lute [Loup] Fork 21 of May at the ferry some 95 miles from the Missouri, and went up to the ford 60 miles and crossed on 24."

The river murmured softly close by. A muffled stir from the animal herd. The eerie, sustained howl of a wolf in the darkness. Silence.

(To be continued)

"Don't Scratch There!"

By WALKER OLIPHANT

It is afternoon. Two young men are walking down a small city street talking and noticing the window displays. They stop in front of a store window and look at the articles inside. As they stand there, one of them takes a diamond ring from his finger and raises his hand, about to make a sweeping cut across the plate-glass window. Just in time his companion notices what he is doing.

"Don't scratch there—you can't erase it!" he cries.

A man and his young son are in a canoe on a small stream, fishing. The father, not a drunkard, but a so-called good sport, pulls a bottle of whisky from his hip pocket and takes a little drink while his son looks on. "Don't scratch there—you can't erase it!"

A mother and father, at the dinner table after church, criticize the minister's attire, his peculiarities of speech, and his manners. Until this time their children have had respect for the minister and confidence in him. "Don't scratch there—you can't erase it!"

A group of boys listen to an older boy tell, with much gusto and pride, of his experiences at the dance hall and gambling den. He proudly exhibits his few coins of gain and sets himself up as a hero. "Don't scratch there—you can't erase it!"

Many things we do, though they may seem to be only little scratches, make the outlook of others less perfect. Our attitude, our words, our looks, seem to us such small things; yet many a person has his vision of life besmeared because of some careless word or thoughtless act. Many a wound that can never heal has been caused by a selfish deed. "Don't scratch there—you can't erase it!"

We must remember that it is the same Satan that causes us to do the little wrongs, to scratch, to make imperfect the lives of others, who is causing millions to be destroyed in Europe and China. It is a dangerous thing to flirt with evil in any form—even the little things. "Don't scratch there—you can't erase it!"

The Spirit of Prophecy

(Continued from page 7)

volume of stern reproof, cheering counsel, and clear direction for the church as has this prophet for the remnant church. Her work meets every qualification of a prophet given in Holy Writ. Her writings, while in no way taking the place of the Scriptures, do make a direct application of the commands and entreaties of God's word to His remnant church. Some of Mrs. White's counsel and reproof has been given to individuals, but in such a way as to aid those not directly reproofed. Of this she says:

"I was directed to bring out general principles, in speaking and in writing, and at the same time to

specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled. I saw that all should search their own hearts and lives closely, to see if they had not made the same mistakes for which others were corrected, and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them, and should make as practical an application of them as though they were especially addressed to themselves."—*"Testimonies," Vol. V, p. 660.*

God's love for His people is especially manifested in giving them the Spirit of prophecy, to reprove and correct, and then to instruct them in the way of righteousness.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Id., p. 661.*

We who face the great trials and temptations of these last days, should prayerfully study and heed these messages of God to us.

Heaven's Gracious Provision

(Continued from page 2)

ing of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*"Testimonies," Vol. VIII, p. 19.*

Many more statements of similar import could be quoted from the writings of the Spirit of prophecy. We know that our readers would find it most profitable to take the publications of Mrs. E. G. White and trace through the references to this wonderful transforming power which God has promised His children.

The gift of the Holy Spirit is the greatest need of the church of Christ today. It is the greatest need of every reader of these words. We are born into the kingdom of heaven, as expressed by the apostle John, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

How vainly have we tried in our experience by will power, by resolution, to make ourselves right with heaven, and in every instance failure has marked our course. No man can save himself. No man can change his heart or transform his own perverse nature. Left to ourselves, we are lost and undone, without hope and without God in the world. But help has been laid upon One who is mighty to save. Christ our Saviour gave His own precious life in our behalf. And He invites us to come to Him. He sends His Holy Spirit to convict us of sin. He sends that Spirit to give us repentance. Received in faith, that Spirit brings Christ into our hearts to live with us, so that we can say, in the words of the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

North American Division Gleanings

Compiled by Merwin R. Thurber

Atlantic Union

CONSTRUCTION work has been started on the new church in Oakfield, Maine.

Atlantic Union is getting under way strongly with its Medical Cadet organization. The Atlantic Union College corps is functioning, and corps have been organized in New York City, and Troy, New York. Perhaps other groups will be in training by the time this reaches the field.

Atlantic Union College is rejoicing in the new dining room in the basement of the new women's dormitory.

We notice that Atlantic Union College has advertised for young men who are experienced in printing to work for their education. Evidently opportunities are not all exhausted.

Central Union

N. T. Sutton reports the recent baptism of one young person at Lyan, Colorado, and 5 at La Junta. J. B. Carter baptized 7 at Fort Morgan, Colorado, as the result of a two weeks' series of meetings in the church.

Leonard Rogers baptized 5 in one of the churches in the Durango district of Colorado.

E. H. Meyers reports the baptism of 12 at Wellsville, Missouri, recently.

F. W. Detamore had the joy of leading 12 into the watery grave as the result of his meetings at Prairie Point, Missouri.

R. T. Hudson and L. B. Reynolds have baptized 30 so far in their effort for the colored people in Kansas City, Missouri.

O. T. Garner and J. M. Howell assisted in the dedication of the church building in Lynch, Nebraska, recently.

Believers in Sheridan, Wyoming, are anticipating the installation of their new pews—a needed improvement to their church.

G. W. Hosford baptized 13 at Saratoga, Wyoming, November 16.

Columbia Union

Dallas Youngs reports the baptism of 11 from Jersey Shore, Pennsylvania, on October 12 as the result of his Bible correspondence lessons.

During the interval between the two efforts in the Emery Auditorium, Cincinnati, Ohio, R. L. Boothby conducted a small tent effort in Hamlet, a suburb of Cincinnati, which resulted in 26 accepting the truth. These with others from surrounding churches were recently organized into a new

church. When the transfers are all made, it is expected that the membership will total between 50 and 60.

The Chesapeake Conference is launching an improvement program to provide needed equipment for its campground—enlarged water line, sanitary facilities, family tents, and a young people's pavilion.

Construction work on the new Seminary building is rapidly nearing completion. Interior trim and finish is being applied, heating equipment is being installed, and soon the school will occupy its new quarters.

The outside repair work on the Review and Herald building is practically finished. The new brick facing adds much to the weather-resistant qualities of the structure, and makes it a fit representative of the truth.

Lake Union

Wisconsin teachers met in institute on November 17 in the church school room of the South Side Madison church.

Sabbath, November 23, was a high day at Crawfordsville, Indiana. F. A. Mote, missionary in the Far Eastern Division, and one-time member of this church, returned to his home community. He spoke at the eleven o'clock hour and in the afternoon. Members from near-by churches attended the services.

North Pacific Union

Idaho welcomes Miss Lorena Feris to the Book and Bible House staff.

Idaho Conference also bids farewell to S. W. Munro as he leaves for his new field of labor in California.

G. E. Johnson is conducting evangelistic meetings in Arlington, Washington.

Montana has enjoyed the meetings conducted by R. H. Wentland, who spent many years in Indo-China.

Lewiston, Montana, members are rejoicing in their new church home.

R. J. Kegley opened a tabernacle effort November 24 at Twin Falls, Idaho. Members in Twin Falls helped erect the building. Coworkers are Mrs. Kegley, Mr. and Mrs. R. S. Michel, and Miss Pearl Tetz.

Emil Knauff is holding meetings at Richland, Idaho.

Upper Columbia reports that its field secretary has had to cease active work for a time because of ill-health. His place is being filled by N. H. Waters, field secretary of Idaho.

Northern Union

The Cedar Rapids, Iowa, effort continues to attract large crowds. Approximately 600 people attend on Sunday night.

Mr. Carson and Mr. Lingle, lay evangelists, are holding meetings in Creston, Iowa.

Messrs. Cook, Affolter, and Oxberger are holding a lay effort near Des Moines, Iowa.

North Dakota has asked I. C. Schmidt, who has been carrying the departmental work, to take up evangelistic duties after Elder Schmidt had expressed a preference for that work. In his place they are calling G. H. Rustad, a district leader in the conference. To carry the district thus left vacant, R. Boderson is being called from Detroit Lakes, Minnesota, under the internship plan.

Carl Sundin reports the baptism of 7 at Brainerd, Minnesota, November 9.

Pacific Union

Northern California has called L. L. Moffitt to act as Sabbath school secretary of the conference. Elder Moffitt has spent several years in Africa, and has also worked in California before that.

Hayward, California, church members will soon be able to meet in their new church building. It will seat 275 people.

Meetings will soon be started in Fortuna, California, with L. E. Tupper leading out.

The new Stockton, California, Italian church will soon be completed. The auditorium will seat 100. It is planned that an Italian worker will hold meetings there when the building is completed.

At the first baptism of the Voice of Prophecy effort in Sacramento, California, H. M. S. Richards baptized more than 25 new converts.

Work is under way on the new church building at Watts, California. It is to be finished first as a tabernacle for an evangelistic effort. Later it will be completed as a church.

Arizona welcomes E. J. Kraft as the new field secretary to succeed D. V. Pond, who recently accepted a call to work in Jamaica.

Southwestern Union

Mount Pleasant, Arkansas, members have started work on their new church building.

Laymen in Memphis, Tennessee, are holding meetings in Trumann, Arkansas. Oklahoma is thankful for this help from members of another conference, since they have no church sufficiently near to do work in that vicinity.

Through an error, it was reported in this column that Arkansas-Louisiana had purchased \$10,000 worth of lumber for construction of needed buildings on the permanent campground. The amount was \$1,000.

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 "Review and Herald" Campaign

Wyoming Mission

YOUR air-mail letter asking what plans we will follow to promote the circulation of the REVIEW, is at hand. We plan to send the Week of Prayer number of the REVIEW to every home, and to follow this by an appeal to become a regular subscriber. The burden of promoting the circulation of the REVIEW for the year 1941 has been placed upon every church elder and worker. We are endeavoring to create a desire for the REVIEW through letters, bulletins, union-paper items, and personal visitation.

The value of the REVIEW in the Adventist home cannot be overestimated. There is a definite loss in the home that fails to secure and read the REVIEW. It is impossible to keep pace with the denominational missionary activities without reading the reports published in the church organ, the REVIEW AND HERALD.

M. E. HAGEN,
Secretary-Treasurer.

Southern California

AS a conference, we are planning to do our very best in the promotion of the REVIEW campaign, not so much from the standpoint of reaching a certain goal, but because we believe all our people need the REVIEW, especially in a time like this.

I have been a reader of the REVIEW for many years, and appreciate its messages more and more all the time. I am sure I could not keep in touch with the advent movement without the REVIEW.

I have hoped that the campaign would be conducted very much as it was last year, for I believe that the method used was a successful one.

Last year we urged every church to send us a report at the close of every week, regarding the number of new subscriptions that had been taken. If I am not mistaken, a report was printed in the REVIEW, or by bulletin, each week. It was a good way of securing subscriptions. We will cooperate with you to the best of our ability.

DAVID VOTH.

Oregon

I ASSURE you we are always interested in anything that can be done to increase the circulation of the good REVIEW. Today we are starting our traveling Book and Bible House on its way. C. L. Williams plans to visit from home to home in the interests of our books and the

circulation of our papers, and the REVIEW comes first.

We would rather have our people be readers of the REVIEW than of any other paper in all the world.

V. G. ANDERSON.

Iowa

REMEMBERING that challenging statement in Elder Andreasen's Fall Council message, "The holding power of the church is on trial," Iowa is resolved to redouble her efforts to consolidate her large membership gains.

A vigorous campaign has already been launched. Each church has been given a goal, and the conference workers have been assigned the responsibility of seeing that the goal is reached.

Furthermore, we are suggesting an "Older Brother" holiday REVIEW AND HERALD fund to be used to supply our one denominational magazine to the new believers.

God has given this people, in our friendly family paper the REVIEW AND HERALD, a special means of grace. It not only enriches those who have been long in the way, but it also builds up and makes church-conscious those who have lately embraced the truth, binding and blending all into the unity of the faith.

DEWITT S. OSGOOD.

West Pennsylvania

OF all the instrumentalities God has given this people for safeguarding the integrity of the message and for the salvation of souls, the REVIEW AND HERALD is without doubt among the most important.

In West Pennsylvania we are making a very definite effort to supply every family in the conference with a subscription to the REVIEW. Our district men and pastors have been assigned a goal. We expect that during the last few weeks of 1940 every goal will be reached and we will have not only the full number of subscriptions envisioned by the goal, but even more. We fully believe that this is a plan of God, to care for the spiritual interests of every member of the family. We simply cannot overemphasize the importance of this paper, and therefore we are giving all our strength to further its interest.

We wish to congratulate the REVIEW upon its wide scope, its very definite treatment of the doctrinal fundamentals and of the finer cultural things of the spiritual realm.

We have confidence in the paper, in its editorial staff, and in the plan of God which provides it for the families of the movement. We are promoting it as one of the essential factors in the upbuilding of our work in the West Pennsylvania Conference.

L. H. KING.

Colorado

THE people who read the REVIEW are not the ones who leave the message; they are usually faithful to the truth. The REVIEW contains, from week to week, food for a hungry soul. The readers of the REVIEW in our conference are the strong supporters of our mission program.

We have laid plans for every Adventist home in our conference to be visited, with the hope of getting those who do not yet have the REVIEW to subscribe for it. We hope to greatly increase our subscription list.

G. F. EICHMAN.

Carolina

No stone will be left unturned in our effort to place the REVIEW AND HERALD in every Seventh-day Adventist home in the Carolina Conference.

A goal has been set for every church, and every method of promotion that we can devise, from correspondence to personal contact, is planned for, in an endeavor to help every church reach its goal. We find that when our people in general have access to the REVIEW, every part of our work reaches greater proportions of success.

H. E. LYSINGER.

Texas

My parents accepted the third angel's message the year that I was born, and immediately became subscribers to the REVIEW AND HERALD. So far as I know, the REVIEW has been coming to our home ever since. I do not see how any family that is really interested in the advancement of the third angel's message can afford to be without our church paper, which has helped to guide us these many years.

As conference president, I realize the value of this paper to our constituency, and so I am doing everything that I know how to do to advertise the special campaign for subscriptions. We are writing to conference workers and church elders, and using the union paper, so that everyone in the field will be acquainted with the special offer.

FRANK D. WELLS.

THE ADVENT REVIEW

Ontario-Quebec

It is our constant desire to increase the circulation of the REVIEW AND HERALD in our conference.

Elder W. A. Clemenson, as president and home missionary secretary, and I have been studying plans to this end. We have urged all our district leaders to do everything in their power to encourage our people throughout the field to get the REVIEW. We have suggested to our churches, through their missionary secretaries, the deferred-payment plan. In this arrangement, the missionary secretaries, with their church board, accept subscriptions from their local members, who pay on the year's subscription at the beginning of each quarter. We have not heard yet how the suggestion has been received in our churches, but we thought it might encourage a large number of our members to subscribe who are not able to pay the full price at the one time.

We greatly appreciate the mold that is being placed on the REVIEW. I believe it is one of the greatest mediums we have of building up our people in the faith.

J. C. NEITHERCUT,
Secretary-Treasurer.

Florida

MY first recollection of the REVIEW goes back to the days when I was just a boy in a small Sabbath school in northwest Pennsylvania. We did not see a minister very often in those days, and the local elder used to read from the REVIEW during the afternoon church service.

As a result of this early introduction of the REVIEW into my life, I have always had a high regard for our church paper and have been a constant reader through the years; in fact, I think the REVIEW is the best preacher of them all, and should be in every Seventh-day Adventist home.

It is a character builder as well as an information bureau for our world-wide work. We are planning a strong and intensive REVIEW campaign in the Florida Conference, and our goal is to see this good paper in every Seventh-day Adventist home in our conference.

L. E. LENHEIM.

Northern California

WE in Northern California welcome the opportunity of again engaging in another REVIEW campaign during the month of December. It is our conviction that the REVIEW in every Seventh-day Adventist home is indispensable to preparing a people for translation and for their part in the closing of the world's history. You may count on our doing everything in our power to enroll every member as a subscriber to the REVIEW. We also believe that the added inducement

of sending the reports of the coming General Conference session with every subscription without extra charge will appeal to our people.

E. F. HACKMAN.

Indiana

I BELIEVE the statement to be true which reads, "Those who consent to do without the REVIEW AND HERALD lose much. Through its pages, Christ may speak to them in warnings, in reproofs, and counsel, which would change the current of their thoughts, and be to them as the bread of life."—"Testimonies," Vol. IV, p. 599.

May not this failure to recognize one avenue that Christ might use to bring to us a warning message be the cause of weaknesses in our characters? May not the failure of scores to read our church paper, and thus keep pace with the onward progress of the work, be the cause for many souls' slipping out the back door of the church?

Recently in the State of Indiana we have made a study of the REVIEW subscribers and the nonsubscribers. While no intensive effort has been put forth to ascertain and tabulate all the facts, yet some of the findings were very interesting. The stronger, more active churches, those in which all the programs and campaigns were pushed the hardest, also seemed to have the larger number of REVIEW subscribers.

Feeling that our members need a stronger Christian experience to meet the closing events of this world's history, we are endeavoring to encourage a definite increase in the circulation of the REVIEW in our field. We believe that this will also raise the standards all along the line. Campaigns should be more effective, mission offerings larger; in general we are expecting a definite advance in Indiana. I believe in the REVIEW.

F. O. SANDERS.

North Dakota

THE church in the wilderness at every stage and at every step was under the manifest direction of God. The Lord guided and governed His people in all their movements. God's chosen leaders were His mouthpiece to His people. By great silver trumpets the Lord through His appointed leaders directed the church in its worship, its journeyings, and its conflicts with enemies. The priests blew the trumpets in obedience to the commands of God, and the people understood the meaning and the purpose of every trumpet sound. When the trumpet gave a continued, equal, unbroken sound, every Israelite knew that it was a call to come to the house of the Lord and that there would be some instruction given by God to Moses for His people.

Again, when the church was to

move forward, God's appointed leaders gave the trumpet a broken, quavering, interrupted sound to encourage them in their march. When they faced dangers and were threatened by enemies, the sound of the trumpet clearly indicated this, and every Israelite knew what to prepare for.

In this day of bewilderment and uncertainty the church of God needs to steer a steady course and needs a great trumpet that will give the right sound at the right time. I believe the REVIEW is God's great trumpet to give the marching orders to His people and to warn them against impending dangers as well as to give direction in every move. As every Israelite was to hear with his own ears the blowing of the trumpet in Zion, so every Seventh-day Adventist should read the REVIEW for himself. It was not possible for an Israelite to follow God's direction without hearing the sound of the trumpet. Just so it is not possible for a member of this great movement to follow God's program and to keep pace with the progress of God's message unless he reads our church paper. I believe the REVIEW is God's own means in this day to direct, encourage, warn, and firmly establish the people of God, and to lead us through this time of peril. We believe that the placing of the REVIEW in every Adventist home is so important that we are planning to make a special effort during the Week of Prayer. We have a plan by which we will reach every Seventh-day Adventist home in North Dakota during the Week of Prayer in an endeavor to obtain a subscription to the REVIEW. D. N. WALL.

Michigan

I KNOW of no single effort that would accomplish more for the members of our churches than to have the REVIEW enter every Adventist home each week. The weekly editorial appeals for a deeper spiritual experience and greater loyalty to the principles that have made us a people, the excellent articles on the various phases of our message and work by our denominational leaders the world around, and the reports of the progress of this divinely inspired message into all the world in fulfillment of prophecy, should be read by every Seventh-day Adventist.

There is nothing that gives greater assurance that this movement is of God than to be able to find ourselves and our work described in Bible prophecy. This was the basis of the assurance of Jesus that He was the Messiah and of John the Baptist that he was His forerunner. Here, too, is the foundation of the hope and inspiration of our world-embracing endeavor. How can anyone keep informed in regard to the advent movement who does not read the REVIEW? I am

anxious to see the subscription list greatly increased in Michigan, and we will do what we can to accomplish it.
TAYLOR G. BUNCH.

Northern New England

THERE is one campaign that we are always anxious to see come, and that is the effort for an increased circulation of the REVIEW. We have two hundred isolated members in our field, and many of our churches are small and scattered. Our districts are large, and the ministerial help for them is limited. For this reason something must be provided to feed the people spiritually and keep them in touch with the ever-increasing progress of the message. We feel that the REVIEW does just this; so naturally we are most anxious to get it into every home.

I have already asked the church elders and district superintendents to appoint a REVIEW committee in each church, with the objective of calling upon each family in an endeavor to secure their subscription. We have also followed the policy of furnishing a list of nonsubscribing families in each church. During December I will send out a constituency letter with a personal appeal to every family in the conference. Churches and individuals will be called upon to help supply it to the poor. This, in general, will constitute our program for the campaign.

We are very near one hundred per cent of our goal now, but we are disregarding the goal in an effort to get the paper into more homes. I am sure you can count on us for a good increase in subscriptions.

C. M. BUNKER.

Columbia Union

I GREATLY appreciate the information you gave pertaining to the contents of the REVIEW for the coming year, and other information pertaining to this important campaign. I wish to assure you that you may depend upon the home missionary secretaries of the Columbia Union to do their part in making this campaign a success.

We enjoyed the small part that we had in it last year, and are happy to work with our conference executives and district ministers for an even greater campaign this year.

J. C. HOLLAND,
Home Missionary Sec.

Kentucky-Tennessee

THE REVIEW AND HERALD is near and dear to the hearts of the working force of the Kentucky-Tennessee Conference. Every man in charge of a church or a group of churches is interested in seeing that every family under his supervision has access to this paper. We feel that the increased number of subscriptions coming to our conference during 1940 over the previous year largely accounts for the increase in both tithes and offerings.

We are anxious to increase this number even more for 1941, and are calling a special pastors and district superintendents' meeting, at which time we shall study the possibility of increasing the subscription list by at least thirty per cent. The reduced price will help, and we are also arranging an installment plan which we believe will greatly help some of our people to finance this wonderful church paper. We recommend it to every earnest Seventh-day Adventist.

C. V. ANDERSON.

Kansas

EVERY progressive enterprise has its official newspaper, either weekly, biweekly, or monthly. The advocates of better farming promote their ideas by a magazine on farming, and bankers promote their ideas through a magazine on banking, and so forth. The cause of God more than any other cause requires speedy communication between the individual church members in the homeland and those in the far-flung mission posts which today are encircling the globe.

The REVIEW AND HERALD is our weekly church paper, bringing reports of the progress of God's cause from the most remote mission post and the most densely populated centers of the world direct to the home of the individual believer. It speaks of God's providential care for His work and workers in older and newer fields. It keeps the church member acquainted with the movements of God's militant church. It drives home to the believer's heart the needs of the fields abroad and at home, and it keeps him posted on the expenditure of funds to which he contributes through the Sabbath school and other mission calls. Those who do not subscribe to this weekly church paper cannot keep abreast with the rapidly growing work; nor are they able to drink deeply at the spiritual fountain that springs from the hearts of the best Bible students of the denomination.

J. H. ROTH.

Northern Union

I APPRECIATE very much the endeavor to make the REVIEW the leading periodical in the denomination. I have read with interest the REVIEW, and am greatly cheered and encouraged by the messages it brings to us weekly. It contains instruction and information that will establish our people in present truth. I realize that we are living in serious days, and that the time has come for our people to place implicit confidence in the message for this generation. The good old REVIEW has been the means of buoying up the faith of many who have read carefully the messages that have come to them week by week. It is no burden whatsoever to me to enter into this campaign to bring about an increase in subscriptions for the church periodical

which we love so well. You can count on us.

I am willing to do my very best, not merely in trying to get subscriptions, but in helping our workers to enter into the campaign enthusiastically and to do their very best to place the REVIEW in every Adventist home. The helpful material that has been furnished in the REVIEW during the past year, and the promise that the paper will be even better for 1941, will especially appeal to our people. The competent writers who have been selected to contribute to the columns of the REVIEW have prepared excellent messages that will grip the hearts of the people and lead them into deeper experiences in their Christian warfare.

E. H. OSWALD.

Georgia

WE stood at the head of the REVIEW list all this year, and we hope to better our record for 1941.

We had a good year in every way. It is our belief that our large REVIEW list helped greatly.

R. E. CRAWFORD.

Alabama-Mississippi

OUR conference is out to exceed its REVIEW AND HERALD goal of last year, and we are taking every step to realize such a victory. We are calling our workers together this week, at which time each worker will be given a goal for his church. Along with that will be given also the names of those who are at present subscribers. We are asking these men to reach these goals in their churches the same as any other goal we ask them to raise.

In addition to that, we are forming a REVIEW AND HERALD committee in every church in the conference. The purpose of this committee is to promote the reading of the REVIEW AND HERALD, and also to see to it that every family in the church has access to a copy of our church paper. The committee will encourage those whose subscriptions are expiring to renew, and also those who have not yet subscribed to become subscribers. We also are asking that this REVIEW AND HERALD committee, which will report its progress to the church board at least once a month, be permanent in the church. We are endeavoring to make this just as much a feature of our church work as any other department.

Besides all this, we are putting every bit of conference promotion behind it.

H. W. WALKER.

West Virginia

WE have entered upon another campaign for increasing the subscriptions to the REVIEW AND HERALD. This is a campaign which I greatly enjoy, for I feel that there is no better way of establishing and holding our people in the truth than by placing our good church

THE ADVENT REVIEW

paper in the homes of all our members. Wherever one finds a reader of the REVIEW, he finds a member who is sound in the truth.

We are planning on a short, intensive campaign in our conference this year. Last year we went far above our goal, and this year we plan to do still better. In fact, we should place the REVIEW in every Seventh-day Adventist home. I have already written out to our district leaders, urging them to make every effort in renewing subscriptions and in adding new subscriptions. We shall follow the plan we followed last year in securing weekly reports from the churches, so that we may know just what is being accomplished from week to week. I feel that we shall have a very fine response from the churches in this effort to increase the REVIEW subscription list.

T. M. FRENCH.

Kentucky-Tennessee

WE are deeply interested in this church paper in our conference, and are giving it every possible attention. In a conference committee session day before yesterday we voted to call in our district leaders and pastors on December 3, at which time we will study especially the promotion of the REVIEW and the possibility of placing it in every Adventist home.

We have plans down here in the Southern Union by which we hope

to materially increase the circulation of this wonderful paper.

We appreciate the strong stand that you take on all principles that pertain to living and godliness.

C. V. ANDERSON.

Data Regarding Physical Examination for Draftees

SOON Seventh-day Adventist young men will know how they compare in physical fitness with others of military age called under the Selective Service Act.

Physical requirements for draftees have been published for the benefit of examining physicians. Dr. W. W. Bauer, director, Bureau of Health Education, American Medical Association, has condensed this information in an article written especially for *Life and Health*. He has also prepared another interesting article entitled, "National Preparedness Demands Healthy Citizens," which will appear in the January issue.

These two numbers of *Life and Health*, of special interest to draftees, will be included in the five issues (January to May) that will be mailed to any address in the United States for only twenty-five cents, if ordered on or before December 25. Order from your Book and Bible House.

tendance. We therefore heartily invite them and other workers, in collaboration with their conference or institutional leadership, to consider favorably the advantage of making attendance at the Seminary in 1941 an urgent and personal matter.

W. G. TURNER,

*General Conference Vice-President
for the North American Division.*

A Notable Gathering of Educators

SOME of the silent forces at work behind the scenes in Christian education are accomplishing a good work that does not always appear to the casual observer. Such was a meeting of Seventh-day Adventist educators held recently at Hinsdale Sanitarium.

Here were gathered a group of fifteen to twenty men already growing a bit gray in the service for our youth, to study the curriculum for our growing secondary schools, under the chairmanship of Professor W. Homer Teesdale of the General Conference Department of Education, together with his associates in the department and representatives from all the union conferences of North America. As a courtesy member of the committee, I found much pleasure in taking a small part in the study of a schedule of subjects of supreme importance to our adolescent and maturing young men and young women, and am taking the liberty, without request, of recording a few impressions.

It was most gratifying to observe these seasoned men, a majority of them academy principals whom I have known over the years, grappling with the problem of including in a curriculum those subjects that are most vital to our own schools, and yet including studies that are essential to cultural education. One heard frequent reference and appeal to the blueprint of education that belongs distinctively to the advent movement, and expressions of determination not to neglect this instruction in a working plan.

All were agreed that the Bible, that Book of all educational books, as well as of all books, must be basic in our curriculum for all secondary schools. Though it constitutes an extra subject above what high schools offer, its place must not be narrowed down in our schedule, but must appear, together with classes in denominational history and the Spirit of prophecy, in all four years, for all students. This was a real victory in view of some tendency to infringe upon its place in a crowded program of studies.

Next to the Bible comes our mother tongue, as universal in demand as the Bible itself, in view of the pressing needs of a movement set to *teach*, and *preach*, and *write* the gospel to all peoples and

Theological Seminary

EVERY Seventh-day Adventist worker is called to advance in study and labor, and fruitfulness in service. We are told by Mrs. E. G. White, "The true minister of Christ should make continual improvement. . . . Be not dismayed at difficulties; be not content to settle down without studying and without making improvement." — *Review and Herald*, April 6, 1886.

With the purpose in mind of making provision for this "continual improvement," seven years ago action was taken wherein there should be established "a school to provide opportunity for such graduate study and research as will contribute to the advancement of sound scholarship in the fields of Bible and religious history, in harmony with the educational principles of the Seventh-day Adventist denomination, and to provide instruction in the practical application of its program of study."

For three years this Seminary was operated at Pacific Union College. Since 1937 it has been conducted in Takoma Park, where rented and somewhat scattered buildings have been utilized, pending the erection of a Seminary building which shall be used exclusively for the operation of this important school. This building is now being completed and will be available for the opening class of 1941.

The members of the Seminary faculty are appointed on the basis of their special qualifications to give instruction in the designated field of study.

The library has been built up until it now provides an excellent foundation for essential research.

The cost of attendance is nominal, and provision is made for assistance in traveling for those attending under the direction of the denominational institutions and organizations.

All particulars relative to rooming and boarding arrangements, what books to bring, and admission requirements, may be obtained by addressing a request to Professor M. E. Kern, Takoma Park, D.C.

The students who have thus far attended the Seminary, and who have come from many of our world divisions, are unanimous in their expressions of gratitude for both the educational and the spiritual benefits received. Owing to present war conditions in overseas divisions, many workers for whom provision was made to attend the Seminary are now prevented from leaving their fields of labor. But many of our workers throughout the North American Division should embrace the opportunity to attend the classes opening in the new year. The period of the 1941 classes is particularly opportune for our ministry to find it possible to be in at-

tongues. This was set down by our faithful educators, without controversy, as second on the uniform requirements.

Next in their proper place came for consideration, history, to assist in the interpretation of the Bible and current events, science, to give contact with God in nature to the youthful mind, and such mathematics as is essential to keeping us straight in our reckonings and scientific computations. A minimum of one unit each was laid down for these.

Also an indispensable part of our teaching program are the applied arts and sciences, sometimes called vocational or industrial subjects. The best list, and best arranged, that I have seen, was put before us, which provides an essential variety to be chosen and adapted to each school in its situation, but a minimum to be given in all.

Not the least inspiring in all our discussion were the content and treatment of subjects to be taught. These center mainly in the teacher and his subject matter, and of course constitute the success or failure of the subjects taught. The Master Teacher is said to have taught what He lived and to have lived what He taught. Herein lies the success of the underteacher. He cannot afford to fall into the method of the formal school or textbook, but must make it his aim to feed the flock of boys and girls entrusted to his sacred care, not the husks, but the meat of both special and traditional subjects in the secondary school.

My spirit was refreshed and my heart encouraged as I sat with these loyal men of the schools, and felt their sincerity and noted their determination to give of the very best to our boys and girls. The work of this committee is only begun, but what has been done gives promise of things good beyond precedent in our schools of academy rank. Let all our conference leaders and all our fathers and mothers give these educators their confidence, their support, and their ardent prayers.

W. E. HOWELL.

Antinarcotic Number of "Our Little Friend"

THE battle to save our young people from those enemies of clean living—alcohol and tobacco—must be begun early in life. "We can prevent more crime in the high chair than in the electric chair," said J. Edgar Hoover, Chief of the Federal Bureau of Investigation. And it is in an effort to help lay a firm foundation of right habits and pure characters in our children that *Our Little Friend* has put out a special Antinarcotic Number.

This little paper, printed in an attractive color, is filled with material which will hold the interest of the children and impress upon their minds the dangers that lurk in tobacco and alcoholic drinks. It is well illustrated, from the fine cover picture, showing Boy Scout flag bearers, to the very back page. There are six major stories which children—and their parents, too—will enjoy and profit by. Some pointed quotations from J. Edgar Hoover and a



temperance pledge for the children to sign are features of added interest.

Every boy and girl in your neighborhood should have a copy of this little paper. Why don't you buy some—you can secure them in quantities from your Book and Bible House for only \$2 a hundred, \$15 a thousand—and give them to your friends? You can make no better investment in the building of characters in the future citizens of our nation. Or, if you wish, you might sell the papers for 5 cents a copy. Many parents will be glad to pay this small amount for such an exceptionally fine little paper for their children.

APPOINTMENTS and NOTICES

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-seventh annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 10 A.M., January 29, 1941, for the election of eight trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.

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

EMERGENCY RELIEF FUND

November 24, 1940

Total previously reported	\$10,268.47
Cuba Conference	5.00
May Burke	5.00
Mrs. Ina E. Mudge	24.00
Mrs. A. C. Gaylord	10.00

M.V. Society, Lenoir City, Tennessee	5.00
S.D.A. church, Roseburg, Oregon...	32.00
The Belknap family	5.00
Mr. and Mrs. H. W. Anderson	10.00
Mrs. Idonia Cooper	5.00
L. Kuester	10.00
Laura E. Tipton	5.00
Mr. and Mrs. J. E. Gordon	5.00
A sister in the faith	10.00
A friend, South Lancaster, Mass...	10.00
Mrs. Mary Devereaux	2.00
M.V. Society, East Liverpool, Ohio	5.00
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F. P. Clevenger	3.00
N. D. Anderson	2.00
W. R. Page	5.00
Mrs. Sadie Champlin	1.00
Elder and Mrs. A. J. Haysmer	25.00
A friend, Wakeman, Ohio	5.00
A friend, Maine	25.00
A friend in Michigan	25.00
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Edward Elliott	7.50
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Schwester Scheib	5.00
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Mr. and Mrs. John A. Alm	20.00
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J. A. Cray	2.00
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Jonathan Knittel	2.00
Mrs. Beatrice Robertson	10.00
Mr. and Mrs. J. A. Baker	5.00
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Dorcas Society, Sheridan, Wyoming	5.00
Frank Ford	10.00
Ella M. Stephens	5.00
Geo. B. Thatcher	5.00
Dorcas Society, White Memorial church, Los Angeles, California	15.00
Mr. and Mrs. L. H. Brown	15.00
Mrs. S. Kabzan	10.00
Mrs. Mary Crandall	5.00
Mrs. C. B. Boyd	5.00
Mrs. M. Von Daacke	5.00
A friend	10.00
Dorcas Society, Hastings, Michigan	2.00
Miss Albertine Klingbell, R.N.	100.00
Mrs. Emma Alexanderson	5.00
Mrs. Nixon	25.00
Carrie A. Boyd and family	5.00
Total to date	\$10,845.97

Please make all checks payable to—

GENERAL CONFERENCE OF S.D.A.
Takoma Park, Washington, D.C.
W. E. NELSON, Treasurer.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review & Herald, Takoma Park, Washington, D.C.

SUBSCRIPTION RATES

United States

One year \$2.50 Six months \$1.40

Canada

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Foreign Countries Where Extra Postage Is Required

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Make all post-office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D.C. In changing address, do not fail to give both old and new address.

THE ADVENT REVIEW

(ACTUAL SIZE)

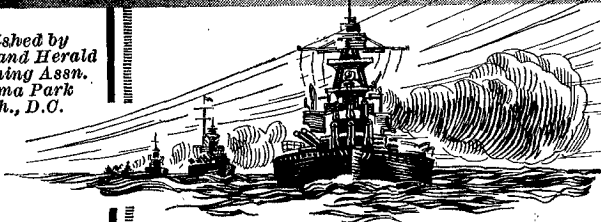
Steps to Christ

ARMY AND NAVY
EDITION



Place "Steps to Christ" in the
hands of every Soldier, Sailor,
Nurse, and Cadet

Published by
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Publishing Assn.
Takoma Park
Wash., D.C.



"With thousands of others, I can bear witness that 'Steps to Christ' is a simple, yet amazing revelation of God's love, God's power, and God's purpose for you. Its message will lift you in time of discouragement, steady you in trial, and gird you for today's tasks. It is God's special message to advent youth who are now entering the narrows."

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D. A. OCHS.



New **U.S.A.** ARMY and NAVY EDITION

"Steps to Christ"

AS a result of the new compulsory draft law, four hundred thousand American youth will soon find themselves in national training camps. Many of them have no true conception of God and of the meaning of salvation through Christ. It is the purpose of the Missionary Volunteer Department to place in the hands of every draftee, Adventist and non-Adventist alike, a copy of the special Army and Navy edition of "Steps to Christ."

Never has a book been written that so simply, winsomely, and completely indicates the pathway to Christ. It will work a transformation in many lives.

This little gem will be circulated largely through the Missionary Volunteer Societies of the country, which will coordinate their efforts with those of the conferences. The definite help of all pastors and district leaders is needed in fostering this worthy project.

It should be furnished to all men at training camps and on shipboard.

10 for \$1

10c each

100 for \$10

ORDER FROM YOUR BOOK AND BIBLE HOUSE

A CABLE from South Africa gives word of the death of Brother R. L. Jones, who was attacked by a wild buffalo and died November 10 at the Bikobo Mission, in the Belgian Congo. Brother and Sister Jones have been in Africa about twelve or thirteen years, first laboring in the French Cameroons. Following this, they located in the Belgian Congo. We extend to Sister Jones and her five children our deepest sympathy.

AN air-mail letter from H. L. Henriksen, treasurer of the East Denmark Conference, informs us that one of our veteran workers in Denmark, Elder M. M. Olsen, passed away October 28. He was the brother of O. A. Olsen, and was eighty-five years of age at the time of his death. He was an active worker in the advent movement for sixty years. Most of this time was spent in the Scandinavian countries, principally in Denmark, but Elder Olsen was also engaged in ministerial work in this country for a number of years, principally in the Dakotas. He was a faithful standard-bearer, and we feel confident that he rests in the hope of the first resurrection. We extend to his loved ones our sincere sympathy.

Missionary Sailings

RESTRICTIONS on the issuance of passports, interruptions in sailing schedules, and other emergency situations have caused delay in getting missionaries who have been under appointment off to the mission fields. This accounts for the large number who sailed from San Francisco November 27, on the S.S. "President Harrison." The party consisted of the following:

Mr. and Mrs. Karl F. Ambs and their two children, Carol Louise and Martin, of Maine, appointed to the Southern African Division. Brother Ambs will be the principal of the Gitwe Training School in Urundi.

Elder and Mrs. J. R. Campbell, returning to Africa from furlough. Elder Campbell, who has been the superintendent of the Zambesi Union Mission, will, on his return, serve as superintendent of the Congo Union.

Mr. and Mrs. R. L. Garber and their two children, of the South-eastern California Conference, appointed to the Southern African Division, to connect with the work in the Zambesi Union. Brother

Garber will serve as principal of the Rusangu Mission school.

Miss Enid Ellingworth, returning to Africa after taking advanced schoolwork in America. Miss Ellingworth will teach in the Rusangu Mission school.

Mr. and Mrs. C. H. Hamel, of the Oregon Conference, appointed to the Southern Asia Division for evangelistic work in West India.

Mr. and Mrs. I. D. Higgins, of Pacific Union College, appointed to the Southern Asia Division for teaching work in the Northwest India Union Mission.

Mr. and Mrs. K. H. Minifie and their two children, Duayne and Donna, of the Northern California Conference, going to Tanganyika, East Africa, for evangelistic work.

Mr. and Mrs. Donald K. Short and their two children, Donald and Barbara Phyllis, of Washington Missionary College, going to Tanganyika, East Africa, for evangelistic work.

Dr. and Mrs. R. B. Parsons and their four children, returning to Africa from furlough.

Miss Lucille Thornley, of Florida, appointed to the Far Eastern Division, to serve as nurse in the Penang Sanitarium.

N. C. Wilson, president of the Southern Asia Division, returning to India after attendance at the Autumn Council.

Elder and Mrs. L. H. Gardiner, of the Inter-American Division, returning to British Guiana from furlough, sailed from New York, November 29, on the S.S. "Santa Rosa."

Elder and Mrs. C. B. Sutton and their son Arthur sailed from Boston, November 22. They were formerly connected with the work in the Panama Conference. Returning to the Inter-American Division from furlough, Elder Sutton will now serve as president of the Guiana Conference.

H. T. ELLIOTT.

AN institutional medical workers' council was held at our sanitarium at Boulder, Colorado, November 29 to December 4. This important medical meeting was attended by practically all of the medical directors, business managers, chaplains, and directors of the schools of nursing of our North American sanitariums. The council was in the charge of Dr. Harold M. Walton, secretary of the Medical Department of the General Conference. Various officers of the General Conference also participated. A more extended report of the council will appear in an early issue of the REVIEW.

RECENTLY the Southern New England Conference received a request from the Yale University Library for a number of our representative publications. C. L. Taylor, pastor of the South Lancaster, Massachusetts, church, was asked to respond to this, and sent them three dozen volumes which embraces our representative publications. He received a very cordial letter of thanks from the librarian.

This incident furnishes a fine suggestion for us to place some of our leading books in other libraries throughout the country. We are sure that they would be welcomed, even as they were by the Yale University Library.

"Adventists Have the Answer"

H. E. BEDDOE, secretary-treasurer of the Caribbean Union, reports a deep interest among the Barbadians. On a certain Sunday night it was announced that in our Seventh-day Adventist church on the island a study would be given on Daniel 2. Many people attended. At the close of Brother Beddoe's sermon, one jewel-bedecked woman, passing out of the church, said: "I have gone to all the churches, but have had to come to the Adventists for the answer." Another woman said, "The Adventists have the answer." The next morning people were found in groups in the city, discussing the topic of the sermon. The newspapers gave large space to the subject. The people are anxious to know the truth concerning present world conditions and become deeply interested as soon as they hear it.

G. A. ROBERTS.

FOR several years we have felt that more of our young men and young women should be regular readers of the REVIEW AND HERALD. They need the one and only journal which can keep them informed regarding the progress of this work, and the plans and policies of the General Conference. The material to be printed in the REVIEW during the coming year will make a very definite appeal to our young people. It will tell them what other young people are doing, of the calls from the mission fields, and will help them in molding their own characters and choosing the work which they shall undertake in connection with this movement. We hope that an earnest effort will be made by our conference workers to enlist our young men and young women as readers of our general church paper for the coming year.