

THE ADVENT SABBATH
REVIEW AND HERALD

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

Our General Church Paper

By MRS. E. G. WHITE

OUR people should make greater effort to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the minds of all who read them. 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.

"The REVIEW AND HERALD and the *Signs of the Times* are cheap papers at the full price. The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society."—*Id.*, p. 598.

"At my door, I found the latest number of the REVIEW AND HERALD, and I read this for a while. It is full of good food for the flock of God. The truth, plain, positive truth, is set forth just as it should be. The experiences that it relates of the workers in mission fields, are very interesting."—*E. G. White MS. 12, 1904. (Jan. 11, 1904.)*

"I have been reading the REVIEW this morning. It is full of precious matter. This paper should be in every family of our people, not only in America, but in every country. It is our church paper for the world. I shall endeavor to obtain subscribers for it in America and Australia. I do not disparage the *Signs of the Times*. Both the REVIEW and the *Signs* should be widely circulated. And I hope the subscription list of the *Watchman* may be greatly increased. I hope you will endeavor to obtain subscriptions for the *Watchman* and for the REVIEW, for these papers contain important matter for this time."—*E. G. White Letter 93, 1905. (March 9, 1905.)*

HEART-to-HEART TALKS by the Editor

The Call to Service

THE last few months have brought many of our young men a call to the service of their country. They have responded nobly and loyally, and we believe that in every instance they are rendering faithful, conscientious service in the work to which they have been assigned. We know that they will ever seek to do this. It is inconceivable that a Seventh-day Adventist would be possessed of another spirit than that of faithfulness.

We know that to some of these young men, in common with thousands of others, this change in environment has brought keen disappointment. They have been compelled to lay aside, for the time being, their life plans, whatever those plans may have been.

Many of our young men, we believe the large majority, were preparing to fit themselves for lives of missionary service, and the call to the colors need not change their purpose in this respect. Indeed, they may find in their present environment in camp or field, abundant opportunity for missionary labor of the most practical kind. They will come in contact with young men of their own age, with some of the finest young men in America. What an opportunity is afforded them to represent in this association the life of the Master! Where could they find a finer field? Instead of repining over their lot and regretting the necessity which has brought them to their present place, they should believe that God in His providence has permitted it—permitted it for a double purpose, for some good which He sees can come to them in the development of character and for the good which He sees may come to their associates through them.

Let our young men resolve, therefore, that since God in His providence has brought them where they are, they will see in their environment opportunities for service, and will occupy that field as He would have them.

The Spirit of the Lord must indicate to each one the manner in which he is to perform this service. In some instances religious literature may be distributed or religious conversations may be held. In every instance the disciple can represent in his own life the character of his Master, and this is the most effective preaching in which he can engage.

Young men, be true to God. Be careful to maintain in your own religious experience a living connection with Him. From Him daily draw strength and courage. Then, as opportunity affords, pass on to others the grace and help which you receive from above. As you obtain from Christ comfort in your loneliness, rest in your weariness, hope and courage and fortitude in your trials, pass on to others the blessing of this experience as oppor-

tunity affords, believing that as God in His providence has permitted you to come to the place you now occupy, He will make of you in that place His messenger of light and blessing.

Be true and loyal to your country. You should remember the instruction of Christ when the Pharisees asked Him if it was lawful to pay tribute unto Caesar. He replied, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. The Master recognized that every Christian sustains a double relationship. First and foremost is his relationship to God, and secondly his relationship to the government under which he lives. He must give support to that government in every way the government requires which does not contravene his loyalty to God and obedience to God's law.

Most, if not all, of our young men who are called to the colors will be accorded noncombatant status. This will enable them to serve their Government in noncombatant lines of work. Many doubtless will be assigned to hospital service, where they can care for the sick and the wounded. To whatever kind of work you may be assigned, be true and faithful. Be industrious, honest, conscientious in the observance of every duty. Do not cultivate a spirit of discontent or repining. Do not express dissatisfaction. Do not criticize your Government or its rulers, but rather, in harmony with the admonition of the apostle (1 Tim. 2:1-3), pray for the rulers, that in the crisis through which the Government is passing, God may give to them great wisdom.

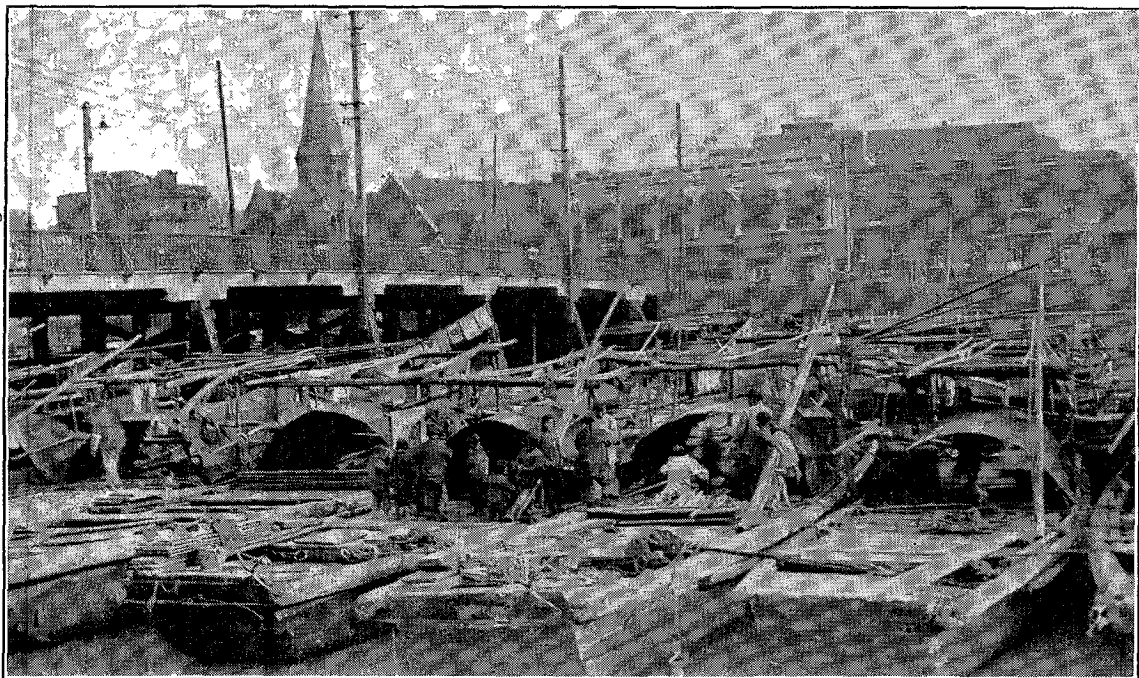
Remember, above all else, that you serve the Lord Christ. He is your King. To Him you are responsible for every act, every word, every thought. Seek Him often in prayer, and believe that in the conscientious discharge of your duty toward God and man, Christ the Lord by His Holy Spirit is with you as your companion, that He will guide you and keep you.

An Appeal to Our Readers

WE greatly appreciate the support which our readers have given our general church paper through the years. We appreciate the many letters which we have received from them—letters which bring to us much encouragement. We appreciate also the earnest effort which is being put forth at the present time to extend the circulation of our general church paper. Our conference and institutional workers and church officers one year ago did heroic service to this end, and we know that they are putting forth the same earnest effort in the present campaign.

We appeal to every reader of the REVIEW to take part in this effort to extend the circulation of our paper. First, renew your own subscription for the paper, and secondly, seek out the members in your church who are not subscribers and induce them to become regular readers of the REVIEW for 1942.

(Continued on page 13)



Houseboats Such as These Lined the Water Front in Shanghai, China, Before War Broke Over the Far East. Since the Outbreak of Hostilities, Peaceful Scenes Like This Are, of Course, Much More Rare

Our Missionaries in the Orient

IN view of the recent declaration of war on the part of Japan against the United States, we know that many of our readers will be deeply concerned about some of our missionaries who are still in China and the Far Eastern Division. We are pleased to present in this connection a letter written by A. W. Cormack, one of the secretaries of the General Conference, to the parents of these missionaries. This will inform our readers of the very careful efforts which the General Conference has put forth to safeguard our missionaries over there and to open the way for them to leave their stations.

We may add this. The developments of the last few days show how fully justified was the Autumn Council of 1940 in advising our foreign missionaries to leave Japan and Korea.

To Parents of Our Missionaries in the China and Far Eastern Divisions

December 8, 1941.

DEAR BROTHER AND SISTER:

With what has taken place in recent hours, our hearts have been greatly stirred as we think of our people far and near who are in one way or another concerned with the increased difficulties and dangers that have now come so close home to this country as well as to other parts of the world.

Especially do we remember at this time the parents and relatives of our missionaries who are in the areas that are, or are likely to be, immediately affected by these new developments.

There is, of course, little that can be said at the moment, but we desire to place in the hands of members of the families of these missionaries such information as is available concerning mes-

sages sent and received with reference to plans that were under way for the further evacuation of missionaries from places that have been regarded as zones of particular danger.

On November 11, the Committee approved the release of the following cable message to the leader of our China Division, whose temporary headquarters is Baguio, Philippine Islands:

"HAVE CABLED HAM OSS FOLLOWING MESSAGE QUOTE OWING INCREASED DANGER AND AFTER WIDE COUNSEL GENERAL CONFERENCE AGAIN URGES MISSIONARIES SHANGHAI HONG KONG CANTON MAKE NECESSARY ARRANGEMENTS FOR TRANSPORTATION AND HANDING WORK NATIONALS PREPARATORY IMMEDIATE EVACUATION UPON INSTRUCTIONS FROM DIVISION COUPLES WEST CHINA MANILA OR AMERICA OTHERS MANILA OR AMERICA ALL SHOULD UNDERSTAND THAT THOSE REMAINING DO SO ON OWN RESPONSIBILITY UNQUOTE COMMITTEE DEPENDING ON YOU CONVEY EVACUATION INSTRUCTIONS WITHOUT DELAY."

At the same time similar messages were sent as indicated to Brother John Oss, in Shanghai, and Brother A. L. Ham, in Hong Kong, so that these brethren and their associates in these places might be ready to act upon advice to be received from the division.

An air-mail letter from the China Division gives the following word regarding workers then in Shanghai:

"We had a cable last night in response to our cable telling us that Miss Mount, Mrs. Crisler, Miss Thomsen, and Brother Meisler will be coming this way the end of November or first of December. Brother Oss cabled that Doctor Dale is planning to remain a little longer in looking after the interests of the clinic, and Brother and Sister Oss are waiting for the granting of their permits to go into the western section of the field."

On November 14, we sent the following request to the Department of State here in Washington concerning our missionaries in Thailand (Siam):

"KINDLY CONTACT ADVENTIST MISSIONARIES R P ABEL UBOL DOCTOR A E GESCHKE BHUKET DOCTOR D P LA TOURETTE RUTH MUNROE BANGKOK AND THEN ADVISE THEM REGARDING ANY NECESSARY SAFETY MEASURES VIEW SITUATION. CORMACK ADVENTIST MISSION BOARD."

No word has since been received from Siam, but last Sabbath the following cable message came from Hong Kong:

"AFTER WIDE COUNSEL AND SERIOUS CONSIDERATION POSSIBLE CONSEQUENCES HONG KONG WORKERS' PERSONAL CONVICTION REMAIN FOR PRESENT. CAUTIOUSLY WATCHING DEVELOPMENTS. MACINTYRE COMING HONG KONG. DEEPLY APPRECIATE GENERAL CONFERENCE SOLICITUDE OUR WELFARE. BREWER."

Yesterday the General Conference Committee considered this response and authorized the release of the following reply:

"WHILE COMMITTEE FAVORS EVACUATION IT ACCEPTS DECISION OF ANY WHO MAY INDIVIDUALLY ELECT REMAIN RECOMMEND DIVISION SEND TO OUTLYING FIELDS ONE YEAR'S FUNDS IN ADVANCE WE ARRANGING DEPOSITS ACCORDINGLY."

A cable was sent also to the Far Eastern Division headquarters at Singapore, which read as follows:

"URGE DIVISION ARRANGE EVACUATION OF MISSIONARIES FROM DANGER POINTS EXCEPT ANY WHO MAY INDIVIDUALLY ELECT TO REMAIN RECOMMEND DIVISION SEND TO OUTLYING FIELDS ONE YEAR'S FUNDS IN ADVANCE WE ARRANGING DEPOSITS ACCORDINGLY."

It was after this action was taken by our Committee that the news broke throughout the United States that this country is now at war with Japan.

Our missionaries remaining in Hong Kong have very evidently been eager to act in harmony with the advice sent them from the General Conference, and at the same time be true to what they felt were the claims of duty in regard to the work entrusted to them.

This attitude on the part of missionaries holding on in the face of perplexity is well expressed, I think, in the following that was written early in October by a missionary of another Protestant society:

"The course we are following is definitely one of venturing in behalf of a cause we believe to be worthy of all that we have and are. We are living dangerously. We are not living on a 'security first' basis. After a year's opportunity for thought and discussion of all that may be involved in remaining at our posts, this fact is probably manifest to all. Those who remain in an area where their status in case of eventualities will become that of enemy aliens, must not be under any illusions about what might be involved in the continuation of their service. The acceptance of the responsibility for remaining is personal and individual.

"There are serious days ahead for us all, and our

service has now become a high venture of faith as never before. We are confident that we are of one mind and heart in believing that the venture is justified by the nature and the purpose of the missionary enterprise. Multitudes in our day indeed are called upon to make sacrifices in the service of earthly lords and rulers. We go forward in faith in One who is above time and its turmoil and in whose peace we can abide. Meanwhile we continue to hope and pray that calm, reasonable judgment may prevail among those in whose hands are the immediate destinies of the nations of the Pacific, and that the will of God will prevail."

Without doubt we are to see in the present situation a call to earnest prayer—prayer for our missionaries and people in all parts of a suffering world; prayer for our young men and young women to whom this present crisis will bring problems of real difficulty and challenge; prayer for the head of the Government of this great country, and those associated with him in this hour of crisis; prayer, too, that through all that lies ahead we may individually keep close to Him in whom we trust, whose cause we serve, and who has even now "the destiny of nations as well as the concerns of His church in His own charge."

I like the expression used by that missionary

THINK IT OVER

—By RUTH NERLUND HOLLEY—

"He who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay,
For it's service that measures success."

A poor little child once found his way into a mission Sunday school and became a Christian. But not many days later someone tried to discourage him by asking him these questions: "If God really loves you, why doesn't He care for you? Why doesn't He tell someone to send you the clothes you need?" The lad thought a few moments, and then, with tears in his eyes, said, "I think He does tell somebody, but somebody forgets."

Are you that somebody who forgets? Is there someone near you whom you can help? Remember, Jesus "came not to be ministered unto, but to minister;" and if you follow His example, you, too, will be serving others.

In the country of France there once lived an elderly woman who for years had dreaded to cross a small river near her home. She feared that the little scow might sink, or perhaps she would lose her balance and fall off. One day, however, it became necessary for her to cross this river in order to help a relative on the other side. Finally, the time drew near for her to go down to the wharf to board the little boat. She was trembling inside, but the crowd was so dense that she did not realize when she boarded the boat. And in a few minutes a group of poor, blind children attracted her attention, and she stopped to encourage them. It wasn't long before the crowd began to move forward. Everyone was getting off, and the old woman was heard to say, "But where is the river we must cross?"

"Oh, we crossed it while you were talking to the poor children," was the surprising response.

And so it is, you will find that in doing service for others your own trials are passed unnoticed. But "the glory is not in the task, but in doing it for Him." You will be happier, too, for the kindly deeds you do for others, and in your own experience you will know that—

"He who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay,
For it's service that measures success."

writing home, "We go forward in faith in One who is above time and its turmoil and in whose peace we can abide." Put with this the following from the Spirit of prophecy:

"Above the distractions of the earth He sits

enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."

Very sincerely yours,

A. W. CORMACK.

"Take Heed That No Man Deceive You"—No. 6

Will the Jewish Nation Be Restored?

By VARNER J. JOHNS

IN the latter part of the nineteenth century a revolutionary change took place in the theology of certain groups of Christians.

"That new doctrine was a system of 'dispensational' teaching, characterized chiefly by a wholesale and indiscriminate *futurism*. Every promise and prophecy was relegated to the future that could by any possibility be dealt with in that way. What is central in this novel system of 'dispensationalism' is the doctrine, theretofore unheard of, that Christ and His forerunner, when they announced that the kingdom of God was at hand, were thereby 'offering' to the Jews the earthly kingdom of their grossly carnal expectations; that (astonishing to relate) the Jews refused what they most eagerly looked for when it was thus proffered to them; and that thereupon God withdrew the offer and 'postponed' the kingdom to another 'dispensation.'"

Kingdom of Grace

The falsity of the "postponement" idea has already been shown. The "gospel of the kingdom" was a very present message in all the days of Jesus and the apostles. The believers were translated into the kingdom of grace and waited in expectancy for the kingdom of glory. The citizens of this kingdom of grace and glory were and are the blood-bought redeemed of the ages. There were Jews in the kingdom—many of them—and there were Gentiles in that kingdom. This blessed gospel of the kingdom would be preached in all the world for a witness unto all nations, and from every nation, kindred, tribe, and people, the heirs of the kingdom would be gathered.

Your Bible teaches—and so does every other Bible, except the heretical notes of the Scofield Bible—that there is only one way and one truth and one life, and that this living way was opened to Jews and Gentiles alike when Jesus lived among men.

At the cross the middle wall of partition between Jews and Gentiles was broken down. The Jews ceased to be the special people of God. Their salvation depended, as did the salvation of the Gentiles, upon their present acceptance of the Lord Jesus Christ. There was to be no future chance, no second chance, for repentance. The Jewish nation was forever overturned. Their house was left desolate.

Who Is a True Israelite?

This brings us to the blessed Bible truth of the meaning of "Israel." The promises to Israel will all be fulfilled; the kingdom of Israel will be established forever. But Israel, in the Bible definition of the term, is a spiritual people, and a

spiritual kingdom. Surely no one could question this fact after reading the following texts:

"He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28, 29.

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Who, then, are the seed of Abraham? To whom are the promises made? Who are the heirs according to the promise? Not the natural Jew: surely not. The child of faith is the only heir. All the promises of the Bible are conditioned on faith and obedience. Many of these promises are yet to be fulfilled. These promises belong, not to the nation of natural Jews, but to the nation of the saved. Abraham was a child of faith—indeed, the father of the faithful. Moses was a child of faith, as were David, and Daniel, and Isaiah. Peter and Paul were men of faith. The great faith chapter of the Bible—Hebrews 11—makes this plain.

"These all died in faith, not having received the promises." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:13, 39, 40.

A Heavenly Kingdom

These promises do not center in old Jerusalem and a kingdom of earthly glory. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. No child of faith ever expected a home in this sin-cursed earth. The faithful of all ages have "confessed" that they were "strangers and pilgrims on the earth." Their desire was for a heavenly country. God has prepared for them a city. (Heb. 11:13, 16.) That city is the heavenly Jerusalem—the New Jerusalem—the city of "many mansions," the place that Jesus is preparing for them who love Him and who love His appearing. Abraham and Moses, John and Paul—men who lived in every period of this world's history—before the flood or after the flood; before Sinai or after Sinai; before the cross of Calvary or after—all the saved of the ages are gathered home when Jesus comes! This is the blessed gospel of the kingdom! Any other "gospel" is false and deceptive.

In one of the great resurrection chapters of

the Bible—1 Corinthians 15—is found this great text:

“Flesh and blood cannot inherit the kingdom of God.”

The kingdom of God is a spiritual kingdom; therefore, only those who are “led by the Spirit of God,” the children of God, can inherit that kingdom. This text has been misinterpreted to mean that there will be no “flesh” or no “blood” in those who are raised to immortality. It has no such meaning. The contrast in this chapter is between the “natural” man and the “spiritual” man. The natural man, whether Jew or Gentile, has no inheritance in the kingdom of God. The children of the new birth, the spiritually born, are the children of the kingdom. This kingdom message is a resurrection message—a resurrection to immortality and the glory of the kingdom. When mortality shall have put on immortality, death is forever destroyed. The resurrected and translated saints of God enter the glory of the New Jerusalem.

This blessed hope was the hope of the men of the Old Testament as well as of the New. Prophets foretold it; the redeemed waited in expectancy for it. All the glorious pen pictures of the prophets—the holy mountain of God where none would hurt or destroy; the Zion of God, where is found the highway of holiness—are of this heavenly city. In Hosea 13:9, 10, 14, are found these words:

“O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy King. . . . I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction.”

The entrance to the kingdom for Israel is in the resurrection from the dead. The words of Hosea the prophet are quoted in 1 Corinthians 15 by Paul, the apostle. The hope of Israel was the same in Isaiah’s and Hosea’s day as in Paul’s—the coming of Christ, with the resurrection of the righteous dead, and their translation, with the living righteous, into the kingdom of glory.

Conditional Prophecies

There were conditional prophecies in the Old Testament which could not be fulfilled because the conditions were not met. Every promise that was made to the Jews as a nation was conditioned on obedience. “If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments,” “the Lord shall establish thee a holy people unto Himself.” Over and over again the prophetic messengers brought to Israel the divine plea for repentance and obedience. Over and over again the conditions were broken by a disobedient people. In a final plea to a rebellious people, God sent unto them His Son. In the rejection of Jesus, the doom of the nation was sealed. The thread of divine mercy was broken.

Did this mean that the purpose and plan of God had failed? Not by any means. Some of the natural branches were broken off because of unbelief; wild olive branches were grafted in, to take their place; but the olive tree remains. There has ever been a “remnant according to the election of grace.” Even in the days of Israel’s deepest apos-

tasy, there were Elijah and seven thousand with him, who had not bowed the knee to Baal. This “remnant” of the days of Abraham, and of Moses, and of David, and of Daniel, and of Paul—this is the Israel of God, the nation of the saved, the holy people, who are gathered into the capital city of the kingdom at the coming of Jesus. “All Israel shall be saved.” Who are included in this group—Korah, Dathan, and Abiram; Jeroboam and Rehoboam; Omri and Ahab? No, indeed! The children of Israel are the children of the new covenant. Their sins were taken away. The law of God was written in their hearts.

How strange that the Jewish people should cling to a forlorn hope! For two millenniums they have wept at the wailing wall in old Jerusalem because of shattered dreams of a lost dominion. They know not that their only hope is in a Messiah who came long years ago to save and is coming again to glorify. How strange that a group of Christians in these last days should take this false hope of a rejected nation, and make it the cornerstone of their creed! Not in old Jerusalem, with its buried memories, but in the New Jerusalem, with its living beauties, is the hope of Israel. Not in the old covenant, with its broken promises, but in the new covenant, with its blessed assurances, is the hope of Israel. “We’re marching upward to [heavenly] Zion, the beautiful city of God.” We are the heirs of the kingdom promised to us from the foundations of the world.

Texts Concerning the Kingdom

Let us summarize the truth of the word of God from the 139 texts in the New Testament which mention the kingdom of God or the kingdom of heaven.

1. The theme of our Lord’s preaching from the beginning to the close of His ministry was the kingdom of God. (Mark 1:15; Acts 1:3.) The word “kingdom” was used by Jesus more than one hundred times; the word “church,” only twice.

2. The one and only way of entrance into this kingdom was through the “new birth”—by water and the Spirit. (John 3:3-16.)

3. The kingdom of which Jesus preached was not of this world—an earthly kingdom—but was a heavenly kingdom, a spiritual kingdom, with “righteousness, and peace, and joy in the Holy Ghost” as its manifestation. (John 18:36; Rom. 14:17.)

4. The promises of God, which were included in the “everlasting covenant,” were made to Abraham and his “seed” and to David and his “seed.” This covenant was established by the death and resurrection of Christ. (Gen. 17:7; 2 Sam. 23:5; Heb. 13:20; Luke 22:20.)

5. This covenant is a covenant of grace. It centers in the atonement. It is made with the house of Israel. (Jer. 31:31-34; Heb. 8:8-12.)

6. The promise that he should be “heir of the world” was made to Abraham, conditional upon his faith. (Rom. 4:13, 16.) Abraham is the “father of us all,” the “father of many nations.” (Rom. 4:16, 17.) “They which are of faith, the same are the children of Abraham.” In Abraham “all nations” are blessed. (Gal. 3:6-9.)

7. The "Israel" of God, to whom the promises are made, is made up, not of natural Jews, but of spiritual Jews. "All nations" are included in the word "Israel"—all who have obtained salvation through faith in Christ. (Gal. 3:29.)

8. The seven beatitudes of the sermon on the mount are promised to the disciples, and of these it is said, "Blessed are they: . . . for theirs is the kingdom of heaven." Matt. 5:10. The seven woes in our Lord's last public discourse were directed against the leaders of natural Israel, and of them Jesus said, "Woe unto you, . . . for ye shut up the kingdom of heaven against men: for

ye neither go in yourselves, neither suffer them that are entering to go in." Matt. 23:13.

9. The kingdom of grace and the kingdom of glory, in all the 139 texts which describe them, belong to the "redeemed," the "saved," and whether they were Jews or Gentiles matters not as far as their entrance into the kingdom is concerned.

10. The restoration of the old Jewish nation in old Jerusalem is a false hope, impossible of fulfillment, contrary to the truth of the Scriptures, and destructive of the blessed Bible doctrine of "Israel" and the "kingdom."

Church Standards—No. 7

Maintaining Our Christian Separation From the World

By CARLYLE B. HAYNES

A SINCERE effort has been made in this discussion of church standards to point out the impossibility of combining a life of Christian discipleship with indulgent toleration of, and participation in, the follies and wrong practices of worldly society. It just cannot be done. Either a person is a Christian, or he is a worldling. He cannot be both.

Paul said many striking things—but never anything more striking than this:

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:21-23, 31.

Look at these words in verse 21: "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

A Choice Between Two

Paul had a wonderful gift of getting down to the rock foundation of things. Everything in the world is either of God or of the devil. He is writing here to Christians. What he plainly means is that these two cups, the cup of the Lord, and the cup of devils, cannot be partaken of simultaneously or constantly. It is, of course, in our power to drink of either. There is the cup of the Lord, and we can take it in our hands and put it to our lips; on the other hand, there is also the cup of devils, and we can partake of it. But we cannot do both consistently. There are such things as moral impossibilities. This is one of them.

Will you notice, in this connection how Paul reduces all living to two things, communion with the Lord and communion with devils. There is no place between, no neutral ground. If we mingle in worldliness, then its atmosphere, its circumstances, its spirit, will prevail against us, and we will be brought, in spite of ourselves, into the communion of devils.

Let us say what we will, there is another world than that in which we live at the Lord's table. This has a spiritual influence of another quality, which tells upon our souls. The two are irreconcilable, incompatible, impossible. "Ye cannot drink the cup of the Lord, and the cup of devils."

I would have you apply these words to yourself and the condition of your life now. Do they apply to us? Are we today in any danger that these words would point out? Is it necessary to say to God's people today, "Ye cannot drink the cup of the Lord, and the cup of devils"? Are we in any danger of entering into communions which are incompatible with our communion in the blood of Jesus Christ?

Individual Liberty

Perhaps the cup of devils is drunk most frequently under the sign of individual liberty. There is a feeling sometimes of blazing resentment against any interference of a preacher or a church in such intimate personal matters as we have dealt with in this discussion of church standards. Many a Christian man says to himself that everything in human life ought to be of interest to him. It belongs to his intelligence to concern himself with all the experiences of his kind, and the most attractive way for him to look at these experiences may be in literature.

This is the manner in which life is reflected, and he contends that it cannot be wrong, and goes into it. He considers it to be a mark of a large and liberal intelligence to have the amplest toleration here to allow his mind to familiarize itself with all that has been said and thought by human beings; cultivating breadth, appreciation, geniality, to avoid censorious and puritanic temper. And he contends that the world which is good enough for God is good enough for man, and we should not be too good to take it as it is.

It is by pleas like these, or in a mood like this, that men and women who have drunk the cup of the Lord allow themselves to drink the cup of devils. They deliberately breathe the poisoned air as if it could do them no harm.

But it does do them harm. I do not believe

there is anything else in which people are so ready to take liberties, which does so much harm. There are bad books in the world, just as there are bad men; and the Christian cannot afford to take either one or the other into his bosom.

What Are You Reading?

There are books, and books of genius, too, which should not be read because they should never have been written. The first imagining and conception of them was sin, and the sin is revived when they are conceived again in the mind even of a Christian reader. It is revived with all the deadly power that belongs to sin. We cannot give our minds over to it with impunity and safety. It confuses. It stains. It debilitates. It kills. It is the cup of devils, and we cannot drink it and drink the cup of the Lord.

There is a strange persistence of the idea that all things are lawful in this region, and that it is a sign of moral weakness to put a limit to one's liberty. This makes it the more dangerous.

I declare to you, it is not true. Such indulgent toleration is the cup of devils, and it can never be compatible with the cup of the Lord.

The Lord died because of the difference between right and wrong, to which this mental temper would render us indifferent; and we drink His cup that we may be conformed to His death.

No charm of art or genius should prevail with us to breathe air which is fatal to the soul's health. Rather must we say of such charms, as the law of God said to Israel of the idols of the Canaanites, "Thou shalt not desire the silver or the gold that is on them."

Nothing has value for a Christian, he can count it nothing but loss, if it impairs the reality, the certainty, and the worth of the experiences which are symbolized by his partaking at the table of the Lord. Renunciation of it, separation from the world, is the only consistent course for any Christian man and woman.

That brings me to urge upon you the question again, What are you reading? Whatever it is, is it ministering to your Christian life, or leading you toward the world?

I would have you face the question, Are you living in accordance with your own standards? Are you carrying out in your life what you know is right?

It is a singular thing how many different standards there are. One will do this, another that. One is strict in Sabbath observance, but loose in morals. One is rigid in health reform, but quite willing to devour his brethren with criticism. I was once asked to get a man out of jail because he could not eat the food served him there, because the meat in it violated his conscience. I discovered that he had been put in prison for circulating obscene pictures, which apparently did not violate his conscience.

So we need to check up, to examine ourselves. Are we bringing reproach on God's cause by our actions, our associations, our speech, our conduct, our dress, our influence?

Read the thirty-fourth chapter of Genesis and continue on to Genesis 35:4. Observe that copy-

ing the dress of the world and mingling in the atmosphere of the world leads to ruin, disgrace, crime, and shame. Observe also that God demands a reformation, and in this reformation He requires a change of dress, and the taking off of ornaments. Modest, plain dress would have protected Dinah from harm; she would not have been asked to associate with princes and princesses if she had not dressed like them.

Showy, extravagant, daring dress, disclosing physical charms, too often encourages lust in the heart of the wearer and awakens the basest of passions in the heart of the beholder. Ruin of character is often preceded by indulgence of pride and vanity in dress. Costly apparel stifles the desire to do good.

Separation in All Things

No doubt some will claim that Paul in this verse which we have been studying was too strict, too puritanical. They think to find more leniency in the words of the Lord. This is the reverse of truth. The most severe and inexorable statements in the New Testament about the impossibility of blending Christianity with any indulgent toleration of the things men do, are those which are made by Jesus.

Plainly, all things are not lawful for us, if we wish to remain in the Lord's company and share in the Lord's life.

If a man holds the principle that nature is entitled to assert itself, and holds this principle so absolutely that he *will* go wherever his feet can carry him, that he *will* handle whatever his fingers itch to touch, that he *will* glut his eyes with gazing on whatever they crave to see, that he *will* listen to whatever his fallen nature impels him to hear, the result will not be an ampler, richer character; rather, that man will have no character at all. Such a course will not be an abundant entrance into life; it will be the sinking of an exhausted nature into death. "Ye cannot drink the cup of the Lord, and the cup of devils."

As surely as we would have Christ and the atonement, the judgment and mercy of God, the spirit of holiness, and the hope of heaven remain real to us, so surely must we cast off and renounce the things which neutralize all these.

Dear friends, there *are* such things. We all know them. We have all loved them. We have all feared them. It is our Lord who says to us, "Cut them off."

Our portion of life is not the world. It is God. All that is most real to us should come from Him. We should think with awe and with exaltation of what God is and of what He has done for us in His Son. We should say to ourselves, This is the world; this is the environment of realities in which I must live, and move, and have my being now.

Other things pass, but this remains. Other things are dubious and baffling, but this is sure and clear. The presence which is ever with us, in the secret of which we have been hidden, under the overshadowing of which we go forth, is the presence of the eternal love which has borne our sins and is calling us to holiness and fellowship with Himself.

The Harvest Is Whiter Than We Think

By N. D. ANDERSON

WOULD like to paint a picture for the world-wide circle of REVIEW readers to look upon.

Suppose, as you good people sit in the congregation in your church, or in your camp meeting; and as you ministers and leaders sit on the platform back of the speaker, feeling happy in this truth of ours, and grateful for the goodness of the Lord in granting us this supreme happiness of being members of His church in heaven and in earth, not in smug complacency, but deeply thankful in our heart of hearts—

Suppose that suddenly there is a hush of breathless silence, in which a supernatural power makes transparent the walls of your church auditorium, or the canvas or panels of your tent or your tabernacle, all around, and then as if against your will your eyes are lifted up, and you are able to look out and beyond all the far horizons into the world's harvest fields, what is it you see?

Why, brothers and sisters, what only *could* you see? Surely not the stubble remaining after a harvest has been reaped. Oh, no! But grain overripe bending white and low to the earth from which it sprang up and grew, the heavens darkening from the oncoming storm, and few, if any, reapers out there in the fields to save their precious yield before the storm breaks!

We often find ourselves saying that we are a small people, and that for our numbers we have done much, and are doing more and more every day. And yet, brothers and sisters, after beholding this imagined picture each one of you must say, in a voice akin to sorrow: "We have not done enough!"

Blessed Saviour, help me with the power of Thy invincible Spirit. I have not done enough in this Thy great harvest. Help me, help me, that I may do more!

Righteousness by Faith Only

By G. B. STARR

A MONG all mankind, there is none righteous, no not one. Therefore it follows that there is not one who can do righteousness; for one can do no better than he is. Sinful man must be made better before he can do better.

But this involves re-creation, and only God can create; and He says that He will create righteousness.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:10, 11.

Does not that state the process of obtaining righteousness in the most beautiful and attractive manner? Only God could so state it.

But man, after experiencing the benefit of the process, could and did say: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith: as it is written: The just shall live by faith." Rom. 1:16, 17.

Abraham, as the father of all them that believe to the obtaining of righteousness by faith, is set forth as an example of the only way in which all may obtain it, in Romans 4.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scriptures? Abraham believed God, and it was counted unto him

for righteousness. . . . And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe. . . . For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. . . . He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness."

And now comes the application to awaken hope and faith in us who read the record: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4:23-25. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. This is the plan of salvation. (See Hosea 10:12; Zech. 13:1.)

THE question for each man to settle is not what he would do if he had the means, time, influence, and educational advantages; the question is, What will he do with the things he has? The moment a young man ceases to dream or to bemoan his lack of opportunities and resolutely looks his conditions in the face, and resolves to change them, he lays the cornerstone of a solid and honorable success. —Hamilton Wright Mabie.

EDITORIAL

Our Responsibility to the Church—Part II

THERE are some who feel that they can, in all good conscience, decline any invitation to bear a responsibility in the church because, say they, their personal missionary activities are too heavy to permit them to carry an office. Now there are members who carry a very heavy missionary program, giving various hours to Bible studies, and to the distribution of literature. This is to be commended, and we do commend it. But we are not sure that even such labor justifies a refusal to accept a church office or responsibility.

We must never forget that the success of all our missionary program depends, in the last analysis, on the stability and efficiency of our whole church structure. If we all began to go out on our own to do missionary work, forgetful of church responsibilities and offices, we might do considerable work, at least for a time, but ultimately the loss would be greater than the gain. And this we believe even the most ardent missionary soul can see. No, we must first of all keep our organization strong and well officered. Who knows but your missionary experience in Bible studies and related activities will enable you to carry a church office more successfully, and perhaps to inspire many others besides yourself to ardent missionary labor? In this way you may multiply your endeavors manyfold.

There is one simple rule that we may safely follow at all times in this matter of church office: Never seek an office, and never shirk an office. Following this principle, we will not go far astray.

Faithfulness in Attendance

But there are other responsibilities that rest upon church members besides that of being willing and ready to fill a particular office. There is the responsibility to be faithful in our attendance. No church ever prospers in terms of its empty pews and its absent members. As the body without the spirit is dead, so also the church without its members is dead. We say we love the church. We should reveal that love, first of all, by faithful attendance.

We have the admonition of Paul not to forsake the assembling of ourselves together, and so much the more so as we see the day approaching. (See Heb. 10:25.) Evidently in the early church there were some who were negligent in church attendance, who failed to realize the importance of meeting together to worship God. How much more important, as we see the day approaching, that we should realize that there are strength and help to be obtained from meeting together to study the word of God and to worship Him in a place dedicated to His glory!

We know that there are some who feel that they can worship God as successfully by their own fire-

side as by attendance at church. We would say to such that sitting by your own fireside on Sabbath morning may warm your body, but it will not warm your spirit. According to the God-ordained plan for the church, warming the spirit on Sabbath morning is accomplished by assembling together in fellowship, in harmony with God's injunction, and waiting before Him for His blessing. If this be not so, then, pray tell, what is the need of a church, or of attendance at church? If the church is good, it is good for all of us. If some of us do not need it, none of us need it. Certainly the person who stays at home must agree to this logic unless he is prepared to make the unreasonable claim that there is some distinctive quality he possesses that others do not possess.

Now we do not mean by what we have said about church attendance, that it is impossible for anyone to receive a blessing who does not attend, for we know that there are isolated members, sick members, and aged members who are denied the privilege of church attendance. For such God has provisions of grace and legions of angels, if need be, to gather with them in their lonely quarters and thus to provide a company worshipping God on Sabbath morning. And we devoutly believe that the one deprived of attendance at church services, may rightly call upon God to send such a company of angels to meet with him.

A Question for Stay-at-Homes

But how can any member, able to go to church, in good conscience invoke the attendance of Heaven's angels at his private spiritual exercises on the Sabbath morning, when the clear command of God is that we forsake not the assembling of ourselves together? After all, we must pray to God in harmony with His will and with the clear command that He has given us. We have the command not to forsake the assembling of ourselves *together*. We know from God's Holy Word that the church is God's organization in the world; therefore is it unreasonable to conclude that we have no right to claim the presence of Heaven's angels to bless our private one-man church on a Sabbath morning, when it is possible for us to attend the church of God?

We are aware that such reasoning may sound severe, but we believe it to be true; that is why we set it forth. To the person who follows the practice of staying at home just to read his Bible by himself, as he explains, the whole matter may seem very proper, and merely a personal matter. We cannot so regard it. The significance of one individual's act can often best be discovered by inquiring what would happen if every other individual acted likewise. Thus by multiplying and expanding, as it were, the lone individual's act,

we can see it in large enough shape to know its true dimensions. And the true dimensions of such an act as this are the repudiation of all organized church life and all organized services of worship.

How Personal Is Our Church Relationship?

We agree that it is a personal matter whether a person wishes to stay at home or attend church. Everything in connection with religion ought to be a matter of free will, but that states only half of the matter. When a person joins the church, he takes a vow to maintain the organization, to defend it, to strengthen it by his presence as well as his means. Such a vow is implicit in accepting

membership, and indeed should be explicit as well if the individual is taken into the church rightly.

Now it is one thing for a person to say that what he does is entirely a private matter. It is another thing to say that a vow of allegiance taken openly before the church—which vow has a bearing upon that member's acceptance into the church—may be set aside at the pleasure of the individual. We enter a compact when we join the church. We strike hands together, as it were. Indeed, a new member receives the right hand of fellowship. Both the church and the individual are involved when that individual proceeds to set up a new mode of worship on the Sabbath morning; that is, to worship by himself at home.

F. D. N.

"O Come, Let Us Worship"—No. 2

Why Reverence Is Lacking

TO Moses God said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It may be said that where God's people assemble for prayer and study of the word, that place is sacred. But in a more particular sense can it be said that wherever God's presence is invoked in the Sabbath service, that place should be considered holy. Reverently and quietly should we take our seats as the hour of worship approaches, whether we assemble in a city temple or in a humble home.

Gothic cathedrals, robed priests and choirs, and solemn ritual are not necessary in order to induce the spirit of reverence and respect that are so essential to divine worship. On the other hand there can be little reverence or awe if we attempt to worship in a disorderly hall, a carelessly kept home, a noisy church, or where the service is unprepared and the children and parents have little regard for the sacredness of the hour.

No Excuse for Irreverence

The spirit of worship is not something that is put on when one enters a magnificent temple vibrant with solemn music. It is a quality of mind and heart which one has as he approaches the place of worship. This is the lesson that Christ sought to teach the woman of Samaria. It was not important, said He, whether people worshiped God in Jerusalem or on Mt. Gerizim. The important thing is that those who worship God should worship Him in spirit and in truth. This must be true, or else those who do not have fine church edifices with organs and choirs as well as attendant pastors and elders would be unable to worship. No, "Where two or three are gathered together in My name, there am I in the midst of them," said Jesus. Matt. 18:20.

If this be true, then we cannot excuse irreverence because we must meet in a college or academy chapel, a sanitarium gymnasium, a rented hall, a humble cottage, or in the open fields. Too often we hear it suggested that because the Sabbath service must be held in some such place no attempt can be made to have an orderly and reverent

service. It is no doubt true that certain problems have to be met and certain obstacles have to be overcome under these circumstances, but such situations should be a challenge to the leaders and the members of the church to show due regard for whatever place of meeting they have.

I have found the spirit of worship and reverence in a little cottage beside a country road; I have felt the presence of God in a mud chapel. And then again I have found the opposite in an edifice equipped with pews, carpets, and choir loft.

Reverence cannot be forced. It must be acquired through spiritual training. If there is no keen sense of the fitness of things, if there is little appreciation of grand and holy themes, if there is little respect for positions of authority and dignity, then no matter where meetings are conducted, there will be little of the spirit of worship.

We live in an age in which there is little of the sense of awe and respect. Children question the restraint of parents. Adults are restive under the restraint of necessary laws. Criticism and cynicism have borne their deadly fruit of self-centered interest, contempt for authority, discourtesy and irreverence. Adults are to blame if youth have imbibed such a spirit.

Training Our Children

Parents cannot begin too early to train their children in a sense of awe. Teach them the true meaning of worship and what God meant when He said to Moses, "Put off thy shoes from off thy feet." There is probably no other one characteristic that will hold children in the truth more surely than this sense of awe and respect for the precepts of God, from parents, and teachers. Notice the following from the messenger of the Lord:

"Another precious grace that should be carefully cherished is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and place of prayer and the services of public worship the child should be taught to regard as

sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. . . .

"Happy . . . the child to whom the tenderness and justice and long-suffering of father and mother and teacher interpret the love and justice and long-suffering of God; the child who by trust and submission and reverence toward his earthly protectors learns to trust and obey and reverence his God. He who imparts to child or pupil such a gift has endowed him with a treasure more precious than the wealth of all the ages,—a treasure as enduring as eternity."—"Education," pp. 242-245.

But let us remember that if adults have little appreciation of reverence during the hour of worship, we can expect little of the children in our midst. Too often we blame the children because of the noise and disorder in our churches, but let us, rather, blame the parents and other adults who set them a wrong example.

The best way, however, is to blame no one, but have the church as a whole recognize their problem, and study it in godly fear and with earnest prayer. Surely God is not honored or pleased by the way in which the Sabbath service in many of the assemblies of our people is conducted, no matter where we may find it necessary to hold our meetings. Is it not time, in this day when we expect to meet our God face to face, to learn what it means to be respectful and reverent in His presence?

Items for Consideration

We offer the following items to be considered in any church council that may be called to study this most important problem:

1. "Let all things be done decently and in or-

der." 1 Cor. 14:40. These words were written concerning the assemblies of the church. The word "decently" means "becomingly" or "fittingly." For every Sabbath service, plan that which is becoming or fitting for the hour of worship. Then let it be done in an orderly manner, without confusion.

2. Study very carefully the pointed testimonies from the messenger of the Lord on "Behavior in the House of God," "Testimonies," Volume V, pages 491-500, and "The Observance of the Sabbath," "Testimonies," Volume VI, pages 360-368.

3. Do not be afraid of a little formality. We do not believe in a traditional ritual, or set prayers, but if there is order, there must be some *form* of order. Those who think the Spirit of God can lead in a service concerning which there has been no thought or planning are surely mistaken. "God is not the author of confusion, but of peace, as in all the churches," says Paul. There can be little peace, which is necessary to meditation and worship, where there is disorder.

4. Wherever possible let the children worship by the side of their parents, the older ones being encouraged to listen to the sermon and discouraged from reading books and papers, the little ones having some small object to keep them quiet. This is one of the best ways to train children in reverence.

5. Let it be well known that there is to be a period of reverent silence some time before the service opens, this to be marked by the playing of music that encourages meditation. Where this is not possible because of lack of a suitable musician

(Continued on page 16)

Tribute to a Seventh-day Adventist Community in China

It is worth while to put on the record here the story of the changing of the name of a village in China because of the good influence of a Seventh-day Adventist community. These brethren and sisters of ours are the fruitage of this advent message; and even non-Christians witness to the power of changed lives.

C. B. Miller, superintendent of the Northwest China Union Mission, told this story at a council in China. It ought to be passed on. There was a village named Balitien, a hundred miles from Sianfu, the capital of Shensi Province. Half the village was Seventh-day Adventist, and our people conducted a strong school there. The district magistrate sent a representative to the village, proposing that the people allow him to designate it officially as the "model village" for his district. It was agreed to. Then the district official wrote:

"I would like to suggest the new name. Since you are all, or nearly all, Christians there, I have taken the name from the fifth chapter of Matthew, and would like it to be Bafutsuen (Eight Blessings Village)."

So the name was changed. Later the governor of the whole province proclaimed Eight Blessings Village to be the provincial model. In dealing

with the administrative commissioner, an official having charge of a number of *hsiens*, or counties, in this matter, our missionary asked the commissioner just why they had chosen this village as the model. "Because the people are different," he answered; and continued:

"Why, Mr. Miller, don't you know? The people there are Christians. They are Seventh-day Adventist Christians. I have had opportunity from time to time to investigate and to compare conditions in that village with those of others, and I have found a great difference. For years we have had no trouble from Balitien. The people there are different. I wish your mission would open schools in every village in these *hsiens*. If the Seventh-day Adventists had schools and chapels there, we should no longer need a police department."—C. B. Miller, in *China Division Reporter*.

This tribute from the point of view of the police administration reminds us of the testimony of a police department in one of the east central states of Europe. During the lawless days following the first World War the chief had objected to the sale of our publications in that region. But at last he had allowed our colporteur to go into

an especially bad section. Much literature was sold. Next year, when the colporteur applied again, the chief of police was friendly.

"We have another bad section," he said, "and we want you to go there; for we have found that the result of putting your books in the places where you worked last year has been a reduction of offenses by fifty per cent. We want to see you try it in this other district."

So, the world over, people who observe see a power in the advent message that changes lives.

W. A. S.

An Appeal to Our Readers

(Continued from page 2)

The REVIEW is the great religious newspaper of the church. It brings us from week to week information regarding the rapid advance of this message in the various parts of the world field. We do not believe that any Seventh-day Adventist can keep pace with this message, can understand the way it is reaching out in fulfillment of divine prophecy, except as he reads our general church paper, for the simple reason that this is the only paper published in the denomination that represents the entire world field. We have already spoken in recent issues of the content of the paper for the coming year. It will present a fine program of articles which we believe will appeal to every member of the family.

Like an Only Son

From the pen of Mrs. E. G. White there has come to us the following counsel:

"Brethren, use your influence to obtain a more extended circulation of the REVIEW. You can do much more than you are doing in obtaining subscribers for the REVIEW. If you would imitate, in this good work, the example of our enemies who publish error, or the example of Satan in his perseverance in circulating slander and falsehood, the list of subscribers would be greatly increased. Let everyone go to work earnestly, perseveringly, to see what he can do in interesting others to read. Let all become missionaries; and you who have talents of money, put it out to the exchangers. Invest in the cause of God."—*Review and Herald*, Jan. 5, 1869.

"We should feel a deep interest in the REVIEW, and make it a channel through which the brightest beams of light shall shine forth to the people. That paper is as dear to me as an only son. The Lord would have us all feel an individual interest in the prosperity of the REVIEW. All should feel as deep an interest as they would in an only son."—*Ibid.*

Increase in Price

It is to be regretted that, beginning with 1942, there must be an increase in price of our church journal. That increase has already been announced, from \$2.50 to \$2.75 a year. Why is this increase made? For the simple reason there has

been a great increase in the cost of producing the paper. We are paying much more for paper stock than we were a few months ago. We are paying more for labor in the operation of the office of publication. The treasurer of the Review and Herald tells us that our cost of producing the REVIEW today is at least 20 per cent more than it was a few months ago. And the present prospect is that there will be a growing increase in the cost of paper, ink, and other items necessary to the production of the journal.

But let every reader make note of this. The REVIEW will not cost you in 1942 any more than you are paying this year, provided you renew your subscription. And, further, you can renew your subscription at the present campaign price of \$2.25 a year, not only for 1942, but for 1943 and 1944, and even longer, if you so desire. Why not take advantage of this reduced price at which we are offering the REVIEW now, and subscribe for two or three years? We know that some will do this. And every reader may avail himself of this opportunity if he only will.

Advertising in the "Review"

The REVIEW carries two pages of advertising each week. But this is not advertising for any outside concern. It is wholly advertising of our own denominational books and periodicals. For this advertising we receive no revenue from outside sources. It is true that when our book department advertises its books in our journal, the book department is debited for that advertising, and the REVIEW AND HERALD paper is credited for the same. But this is merely taking money out of one pocket of the institution and putting it into another pocket.

In this particular there is a strong contrast between the advertising the REVIEW carries and the advertising carried by other church papers. This morning we looked through five different church papers from other denominations that come to our office. These papers carry from two to four pages of advertising from outside concerns for which they receive pay, which nets them a goodly sum for this service.

We speak of these various features because we want our readers to understand the problem which the publishing house has to meet in increased costs of publication at the present time.

Once more we appeal to our readers to put forth an earnest effort to extend and broaden the circulation of our general church paper. The campaign price of \$2.25 a year will be effective until January 17. After that, no subscription will be received at the reduced rate.

"The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers."—*Testimonies*, Vol. IV, p. 598.

It is not what men eat, but what they digest, that makes them strong; . . . not what men read, but what they remember, that makes them learned; and not what we profess, but what we practice, that makes us Christians.—*Bacon*.

IN MISSION LANDS

Itinerating in the Toraja Country (South Celebes Mission)

By ROGER HOLLEY

[From a letter written by Brother Holley to his mother, in Takoma Park, Maryland, we are privileged to take the following account of a trip which he and Mrs. Holley made through part of the territory of which he is superintendent. This was not written for publication, but is perhaps all the more interesting, written in letter style and in an intimate way to his own mother.]

TIME passes quickly when one is happy and busy, and before we knew it six months had passed by since we set our feet ashore in Makassar. Six months of new experiences! The responsibilities of being pastor of a church, chairman of a mission committee, and in charge of the Book and Bible House here at headquarters have kept the wheels of time turning so rapidly that we find it difficult to keep up. None of these responsibilities begins to take up the time that the same work would require in a conference at home, or even in a more developed mission station. But the routine of the work is the same, and I have had a most interesting and enjoyable time.

Ruth [Mrs. Holley] has also been filling these positions. I bear the name of the one who holds the office, but she does much of the work—in fact, so much of it that I would be swamped completely if I did not have her to depend upon. She does this besides planning the housework.

All the above-mentioned responsibilities are really only side jobs, for our main task, they tell us, is to study and acquire the Malay language. We have been doing our best in this, and have been endeavoring to spend five hours a day with our teacher on the language. We still have a long way to go, but the Lord has blessed us in getting a little hold of it, so that we can talk to the people in their homes and be of some assistance to them in that way. Ruth tells the children in the church a story in Malay every week, and I make announcements and can assist a little in the meetings.

Touring the Field

Finally the time came when I felt that a tour of the field was necessary, in order to get acquainted a little with the other churches and members, and explore the possibilities for advancing the work.

Private automobile travel is expensive over here; so we decided to take the bus. People call it a bus, but it is really nothing more than a truck with boards stretched across the back for people to sit on. Sitting on the boards is second class. Sitting in front with the driver is first class. There is room for two people there. Ruth and I rode first class.

It was on the morning of August 14 that we started. Our bus was a General Motors model '39 four-ton truck. The boards were full of natives, and back of them and on top of the truck were

boxes, coconuts, barrels, mail, and store supplies for the little merchants upcountry. We were thankful for our front seat. It was hard, too, almost like the boards, but it was more roomy and gave opportunity for stretching our legs, and some cushions helped a great deal to relieve the jolts.

The road was paved for the first hundred and fifty kilometers. But after we left Parre Parre, a little town straight north of Makassar on the coast, it was coarse gravel. We recently sent a worker to this town to open up work. We had opportunity to visit him and his family for a little time while the bus was changing its load, and waiting for the mail to be ready to send, a thing we had to wait for, by the way, at practically every hamlet and crossroad we came to. We pulled into Parre Parre at three in the afternoon. They told us they were leaving at four-thirty sharp. This was the first time we had traveled with them, and so we believed them. We were back at four-thirty. But it was six before we were finally on the way again.

We went inland from Parre Parre, toward Palloppo, a town on the other side of the peninsula and north from Parre Parre. We had mountains to cross, and so for much of the time during the next three hours we sawed and screamed through the night air in second gear. At one place where we were making pretty good time, a hound, apparently frightened by the noise we were making (and we made plenty), jumped out of the bushes and started across the road. But the bright lights added to his bewilderment, and he began doubling back and forth from one side to the other. We hit him hard, the poor thing, and he died almost without a yip.

The Night's Lodging

We put up for the night in a little town by the name of Enrekang. The accommodations were about what we expected, but interesting. We obtained a room with a bed in a resthouse there, and after waiting around for some water to wash with, we went to bed. It would really be more accurate to say that we obtained a bed with a room around it. We almost had to slither our way as we walked back and forth to keep from hitting the wall. The little three-quarter bed just about filled up the place. The bed had a mosquito net over it, and we shut ourselves up in that and thought we were in for a good night's sleep. I slept well, but the next morning I found that Ruth had been pestered a good share of the night by a lone mosquito that we had overlooked when we shut the net.

Before we left home Ruth had filled one of her smaller suitcases with gluten-cutlet sandwiches, jam sandwiches, and boiled eggs. Before the journey was over we certainly were happy for her foresight. We were this morning. And while the other folks ate cold rice, we had jam sandwiches, cutlet sandwiches, and boiled eggs. Ruth made the cutlets herself.

We traveled through the mountains most of that day. The roads were crooked and bumpy, but the scenery was wonderful. We felt as though we were in the Rockies. The air was cool, and the trees and shrubs were much more like what one sees in America than what we had grown used to down on sea level in Makassar. This was the Toraja country that we had heard so much about. The people are very interesting, and right now are presenting a most wonderful opportunity to our work. They are heathen people. They have never accepted Mohammedanism, as have the people down along the coast, and they are still practicing their same heathen customs that they have followed for centuries. Of course, in the places where the Protestant church has become established, and the people are Christians, these evidences of heathenism are not so apparent.

We stopped for about two hours in Rantepaoe, a place that has been made famous by its large market place. Every six days people come from all over the country with their produce and set up a place in the huge square that has been fenced off for the market. Everything the country produces that is eatable is sold here on market day. That, of course, is not different from any other market. But the line between the "eatable" things and the "uneatable" things is so different from what one usually sees in a market that one would be willing to go a long way just for the sake of being able to say that he had seen it with his own eyes. Karbouw, cow, horse meat (some freshly killed, some not so fresh) are hung up to tempt people. Dogs and cats, both alive and dead, are put out on display. People will take these home and eat them as casually as Americans eat chicken.

We had heard about all this, and had read about it, and it was with real disappointment that we learned upon arriving in Rantepaoe that the market day was three days away. Our time was limited, and we had to push on toward our destination. Another time, before leaving Makassar, we shall plan on reaching Rantepaoe on market day.

We arrived at Paloppo about one hour before sunset Friday evening. Our worker, Brother Losu, was at the post office to meet us. We felt very dirty, and were glad we could say good-bye at last to our faithful but hard-riding old bus.

We went home with Brother Losu and stayed with him. He lives in some rooms adjoining our chapel, and was able to give us better accommodations than we had thought he could. There is a government resthouse in the town in which we could have stayed, but we could tell that Brother Losu would be very happy if we went home with him, and so we accepted his invitation. He was happy, and we enjoyed our stay with him very much.

The next morning, Sabbath, I spoke to our little company about the coming of Jesus. In the afternoon I was invited to say a few words in young people's meeting.

"A Funny Religion"

Sunday morning, bright and early, we began making preparations for a journey up into the mountain regions of the Toraja country. A chief up in that country has learned of this truth. For the past year he has been making very earnest inquiry into the things that we believe. He has been a Christian for years, a member of another denomination. One day about a year ago he was talking with a fellow worker, who informed him of a certain man by the name of Losu down in Paloppo, who had a funny religion. He did not eat pork, and he kept the seventh-day Sabbath. This chief had never heard of such a thing, and he said, "Why does a man follow a religion like that?"

The other worker said, "Oh, he's become mixed up in the old Jewish belief."

The chief asked, "Do you know him?"

"Yes, I know him very well."

"Well, why don't you go talk to him and set him right?"

"I'm afraid of him. He knows how to talk religion."

"Well," the chief said, "I'm not afraid of him. I'll go down and talk to him."

So the next day the chief got on his horse and went down the long mountain route to Paloppo. One of the first things he said when he came to Brother Losu's house was, "I hear you don't eat pork. And what about this Saturday Sabbath that you keep?"

That was how the conversation began. Brother Losu studied with him that day, and he wrote down every text. Later on he came down again and spent several days with Brother Losu. When he returned home that time he called in others to see if they could give him any help in answering the things he had heard. But as we would expect, the things they had to say provided little material to answer the plain statements of the Bible.

It was primarily to see him that I wanted to make this trip. He has been wanting baptism now for the last six months.

This Sunday morning we hired an auto to take us as far into the mountains as possible, and the rest of the way, about fifteen kilometers, had to be traveled on horseback. Ruth insisted that she was good for the trip; so we all started off together—Ruth, Brother Losu, Ribka (the chief's daughter, who had been living in Brother Losu's home, attending school in Paloppo), and I.

When the car left the main highway to begin the climb into the mountains, it could hardly be called a road any longer. It was just a blazed trail smoothed off a bit and wide enough for an automobile to travel on. We had about fifteen kilometers of such travel, and finally the trail ended, and there was nothing before us but a path up the side of the mountain. Brother Losu had sent word up a few days before to have some horses ready for us here, but they had not been

brought down yet; so we decided to strike out on foot and walk until we met them. We did not have long to walk, however, and it was not long before everybody was astride a horse but me. I preferred to walk. These horses are little, and are really more pony than horse. They are tough, and are good enough for their purpose of wandering around over the rough trails of the mountains. At first I led Ruth's horse, but it was not long before she took the reins in her own hands and handled it herself.

Brother Chief Pasande

Finally we arrived at our destination—Rante Bala, the famous little village in which the chief lives. It is the central place, or capital, of that whole section. It is ideally located, high in the mountains, where it is always cool, and situated between two roaring streams that converge into one river just a few rods below the village.

The chief—and I'll call him Brother Pasande from now on—was glad to see us. He was particularly delighted over Ruth's visit. He just could not get over the fact that a white woman had come all that long distance to see him.

Ruth made friends with the children right away, and it was not long before she had about fifteen or twenty gathered around her out on the grass, listening to some stories. She would tell a story, and then she would ask them to sing. They were full of songs, and really gave some good numbers for us. Brother Pasande greatly enjoyed the stories, too, and went out, with some of the other grownups, and sat down to listen.

That night we had a Bible study. There were about eighty people who gathered out in front of the house to listen. I am not sure how much they received from the study, but it was certainly an inspiration to me, and I thoroughly enjoyed it.

It is cold up there at night, and we slept with our clothes on. We slept pretty well, though, and felt fine the next morning.

Most of the morning was spent in study with those who are looking forward to baptism. There are about eight other members of Brother Pasande's family who have accepted the truth and want to be baptized. They were full of questions. They believe the truth a hundred per cent. There were a few things, such as the sanctuary, the two laws, tithing, etc., that they were not just sure of. They wanted to believe it all, but it just had not been made clear to them fully yet. I explained as much as I could in the time we had, and later left a list of things for Brother Losu to study with them when he comes up the next week.

The time passed quickly, and soon it was time for us to go home. The engineer for building roads in that part of the country was there, and decided to go back down to Paloppo with us. Because I preferred to walk, Brother Losu and this man decided to walk, too. I tried to get them to ride, and explained that I preferred to walk, but they said they did, too, and so Ruth was the only one who rode a horse. The people gave us an abundant supply of bananas and coconuts, and even sent a boy along to carry them for us.

We were sorry to have to leave so quickly, but

I had to return to Makassar and begin the job of closing up the reports for the month in time to send them in to Bandoeng.

The trip down the mountain was uneventful, and after about two hours and a half of horse and foot travel, we reached the car. From there on things moved swiftly, and about five o'clock that evening we pulled into Paloppo.

It had been a grand trip, and as I told Brother Losu, if I lived where he did, I think I would be spending half of my time up there in Rante Bala. We have no permit to work up there yet, however, and have to be careful not to overstep our privileges.

Our trip back to Makassar began on Wednesday, August 20. We took another road back, but saw nothing new or strange. We spent the night in Parre Parre and visited with our worker there. The next day we resumed our journey toward Makassar. It was about nine o'clock when we drove up to the post office in our home town, and in spite of the pleasant journey, we were glad to get home. The house looked good to us, and, joy of joys, what should we find waiting for us but three loving letters from our loved ones at home. It was a real home-coming, and we felt it was well worth the long trip back just to get those letters.

Why Reverence Is Lacking

(Continued from page 12)

or instrument, some other plan can be thought out which will indicate this period of silence. Let it be very definitely understood that there is to be no whispering during this period and throughout the service.

6. Let the leader of the service, whether ordained minister, or local elder, or, where minister and elder are absent, presiding layman, plan each service with carefulness, so that there will be no distraction from the spirit of worship.

7. If there are those in any church who singly or as a group consistently fail to manifest a spirit of reverence in the Sabbath service, let these cases be considered, and let someone be appointed to labor with them in a kindly way regarding this matter.

8. No goal can be attained without much thought, prayer, and determination. If we would give as much real thought and planning to attaining this highest goal of reverent and holy worship as we give to attaining other goals, we would no doubt see a very marked change in our Sabbath services throughout the field.

Shall we not as the New Year approaches, give earnest thought to a New Year's resolution such as, "We resolve as a church to be more reverent and orderly, and to seek to make God first in our Sabbath hour of worship"? And would it not be helpful to adopt as our motto of worship, "The Lord is in His holy temple: let all the earth keep silence before Him"?

"LEISURE is the time for doing something useful."

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Fathers' Gifts

By J. ALFRED SIMONSON

A FATHER'S responsibility and duty to his children, and especially to his sons, is clearly stated in the writings of Ellen G. White. The following quotation is pertinent:

"The father should enforce in his family the sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and practical usefulness. And what he requires of his children he himself should practice, illustrating these virtues in his own manly bearing.

"But, fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good."

It would be well for each father to pause a moment to think of his relationship to his son. Are the daily experiences drawing father and son into a closer association, or are they adding to an ever-widening gulf of separation? There is danger that the interests outside of the family and the home are robbing fathers and sons of life's

greatest joys. Many a son has wandered out into the highways of dissipation and sin, seeking for that happiness and contentment that the Creator planned for the home.

As we near the holiday season, there are perplexed fathers wondering what to give their sons. They may be searching for a resolution to put into practice during the new year. The following paragraphs, entitled "A Father's Gift," from the December issue of the *Sunshine Magazine*, illustrate the condition that exists in too many Christian homes today:

"Chance acquaintance one day brought the well-known writer, Leigh Mitchell Hodges, into conversation with a prosperous businessman the day before Christmas. 'Would you like to know,' said the businessman, 'what I'm going to give my boy for Christmas?'

"'Yes,' replied Hodges, realizing that this father could make a very costly gift to his son. The man pulled out his purse and took from it a piece of paper, which he handed to Hodges. On the paper was written this little paragraph:

"'TO MY DEAR SON: I give you one hour of each weekday, and two hours of my Sundays, to be yours, and to be used as you want them, without interference of any kind whatsoever.

"'YOUR FATHER.'

"Hodges smiled in surprise. He wondered how that boy would feel, and what he would think, when on Christmas morning he read that slip of paper. If he was just an average boy, he would be much dissatisfied; if he was an unusual boy, he would realize that his father had given him something that he could never repay.

"'Tell me,' said Hodges, 'how did you happen to hit upon the idea of giving such an extraordinary present?'

"The man answered, 'The other day a young fellow, whom I had not seen since he was a lad about my boy's age, came to my office to "make a touch." His face and bearing carried the tell-tale marks of idleness and dissipation. He was simply a human derelict. "Robert!" I exclaimed in amazement, "to see you like this!—and you with such a fine father!'

"The boy answered, "Well, I've often heard that dad was a fine man. All his friends have told me so. I never knew him. He was so much occupied with his business and his clubs that I saw him only at mealtimes. I never really knew him."



What Better Present at the Holiday Season Could a Father Give His Son Than a Portion of His Time Each Day During the Coming Year? Marvelous Treasures of Companionship, Pleasure, and Profit Are Wrapped Up With Such a Gift

"That made me think—and think furiously—and believe me, from now on I am going to see to it that *my* son has a chance to *know* me, be it for good or for bad."

"The greatest gift a man can give—yet a gift every father owes to his son," meditated Hodges."

The father who is enjoying the association of his son is in most instances the father who has provided in his daily schedule for time for his family.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will

be a strong defense against temptation when they shall leave the home shelter and take their place in the world."

The cares of this life are overcoming the hearts of too many parents. The fact that parents are away from home on business and pleasure has an influence upon the children. Home becomes a stopping place when there is no other place to go. Let us make our homes havens of peace and happiness to the children and the parents that inhabit them. "Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace." If fathers are inclined to make a new resolution to be carried out in the new year, let it be to share their time with their sons.

Let's Plant a Garden—No. 12

Armchair Gardening

By FLOYD BRALLIAR

MOST of the readers of the REVIEW AND HERALD may wonder what we suggest should be done about the garden in the winter. As a matter of fact, some of the most valuable gardening details of the year can and should be taken care of at this time. And most of these things can be cared for while you are sitting in the big armchair beside the glowing fireplace. For winter is the time for planning, the time for planting dream gardens, the time for looking over seed catalogues, and studying up on the best methods of gardening, and making a diagram of the garden that is to be.

Almost ever since this country has been a nation, a large part of the vegetable and flower seeds used in America have been sold by mail-order seed houses. Naturally, these seed firms are interested in seeing to it that their customers really succeed with the seeds they buy, for a successful garden usually means a seed order again the following year, whereas a failure means either no garden at all or the seed order's going to another seed house. For this reason the catalogues, especially of the larger and older seed companies, may almost be classed as textbooks on gardening. Not only do they print descriptions and prices of seeds, but they also tell how to plant the seeds and grow the crops.

These large mail-order seed companies test all seeds they send out, in order to know whether or not they will germinate. They have large trial grounds where all the different varieties have been tested for many years, and records are kept, so that they know exactly what kind of yield to expect from each variety of seed they offer. Some of the seed catalogues show by a special mark in the catalogue what varieties may be expected to give the best results.

For many years I have made it a practice to get the catalogues of a number of the leading seed houses every year and actually study them, just as I would study a textbook on agriculture. And I am frank to say that this has been so valuable

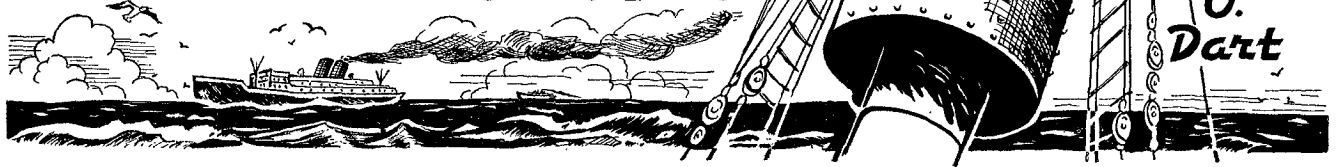
to me that I recommend it to every reader who has any intention of growing a garden next year, whether this garden is to be large or small.

It is the custom of practically all these reliable seed companies to send their catalogue free to anyone who will write them a postal card and ask for it. Many seed catalogues come out the first of January and the rest come out soon after this date. If you are not familiar with the names and addresses of these reliable seed houses, you can find their advertisements in the worth-while magazines and farm papers. It is true that you may also find advertisements of second and third rate houses in these periodicals, but very seldom do these cheap, unreliable houses advertise in the better magazines, for they cannot afford to pay the price for space in such periodicals, and furthermore even though they may advertise in one or two, we are not likely to find them advertising in a number of such magazines or journals. It is quite safe to conclude that when we find a seed firm advertising extensively in a number of our most widely circulated periodicals, it is an old, established firm, and its catalogue is worth obtaining and studying.

There is one thing I wish to emphasize, however, and that is that we must not rely too implicitly on claims made for a novelty that is offered for the first time. However, these novelties are very much more reliable than they used to be, for the better seedsmen, who recognize that it is bad business to introduce, at a high price, novelties that do not succeed, formed an association a few years ago known as "The All-America Seed-Testing Association." This association has expert growers of long experience in all parts of America; and seeds of practically all new plants, either flowers or vegetables, are tested by every member of this association. These members grow them one or two years under ordinary conditions beside old standard varieties of the same kind of plant, and as soon as the growing season is over,

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ADOLPH GREGORY'S Second Rebellion



The story thus far: Adolph Gregory, though not a Christian himself, was sent to Hilltop School, an Adventist academy, by his aunt. He ran away and joined the Navy. Through some missionary literature he picked up in Shanghai, when his boat docked there he became convinced of the truth. In Hong Kong he studied the Bible with a missionary, and resolved to become a missionary himself right away. His missionary friend persuaded him to return to the United States and complete his education. He prayed that he might be released from the Navy, in which he had eighteen months yet to serve, so that he might enter upon his schoolwork immediately.

RISING from his knees, Adolph grasped the evangelist's hand with both of his, and said with deep emotion, "I thank God for sending you here to Hong Kong to instruct and counsel me at this critical time. I shall go to a Christian college just as soon as I am discharged from the Navy, and get the very best education I can, so that I can be a missionary for Him."

From that time on the burden of every prayer that Adolph offered was that in some way he could be released from the Navy and go to school immediately. Within a few days the news was buzzed around that the ship was soon to sail for the United States. The news brought little joy to the heart of Adolph, however, for whether he was in the United States or in Shanghai mattered little to him. He still had eighteen months of service. He continued to pray.

But Satan was not willing to release his claim on Adolph without a struggle. The boys on board ship began to see that a change had taken place in his life. Whether they wanted to test his sincerity or whether they still wanted to show their friendliness to him will never be known, but be that as it may, they offered him everything and anything to get him to take part with them in their revelry. It is strange to what lengths so-called friends will go to entice one who is trying to serve God. The climax, or at least the last encounter, he had with them came about shortly after the ship had left Hong Kong.

Arriving at a certain port along the way, nearly all the boys decided to go to a questionable place of amusement to spend the day. Adolph's friends invited him to go along.

"No, sir, I'll not go one step," was his positive reply. "That belongs to the devil, and I'm in rebellion against him. I'll not be seen on the enemy's ground."

"You don't mean to say you haven't enough power to resist a little temptation like that, do you?" they twitted him.

"Yes, I certainly have. That's why I'm staying right here," he emphatically declared.

Next they tried to coax him merely to accompany them, saying that he would be rather lone-

some aboard ship all day by himself. He would not need to indulge in anything himself. "It would not hurt you just to go with us, would it?" they teased.

"You fellows remind me of the story of the skunk who challenged a lion to a fight. At first the lion paid no attention to the little skunk. Again the challenge came, bolder than ever. After a time the lion turned to the skunk and said, 'Why, you little skunk, I could crush every bone in your body with one paw. But I am not going to do it, for if I did, I would stink for a month.'"

Needless to say, the boys did not pester Adolph very much after that.

A few days before the ship arrived at San Francisco the captain sent for Adolph. "How old are you?" was his terse greeting.

"I'll be twenty-one my next birthday."

"Then you were under age when you joined the Navy."

"Yes, sir."

"Are your parents living?" asked the captain.

"My mother is, sir."

"Did you have her consent to join the Navy?"

"No, sir, I did not."

"Then we cannot hold you to your full enlistment term after we get back to the United States. You will be given an honorable discharge from the Navy if you wish to leave," the captain added.

Adolph thought he would shout right then and there. It was too good to be true. His prayers were answered before he reached the United States. He walked out on deck to catch the spirit of the departing day. The sun, in all its splendor, was gilding the western sky, while the majestic curtains of heaven were being drawn over the rolling waters of the Pacific for the night. Everything was glorious to behold. Adolph burst into singing:

"I once was an outcast, a stranger on earth,
A sinner by choice, and an alien by birth!
But I've been adopted, my name's written down,
An heir to a mansion, a robe, and a crown.

"I'm a child of the King, a child of the King!
With Jesus, my Saviour, I'm a child of the King!"

San Francisco had very little attraction for him. Soon he was traveling as fast as the train could carry him across the United States to tell his mother, whom he had not seen for several years, of his great desire to attend college, in order that he might prepare for the ministry.

"Mother, oh, mother!" he shouted as he burst through the front door and hurried on into the kitchen, where she was preparing dinner. Astonished beyond all measure, his mother at last realized that her long-lost son was actually standing before her. Grabbing her in his stalwart arms, he sobbed aloud.

She at last found her voice. "Son, is this you? I thought you were ten thousand miles away."

Dinner was completely forgotten by both mother and son, and would have been ruined beyond recognition had not one of his sisters stepped in and finished the preparations. It was all Adolph could do to wait until after dinner to tell his mother and his sisters of the Christ he had found and of his future plans.

"Mother, I'm going to be a preacher," he began in his characteristically straightforward way.

"A preacher?" his mother asked in astonishment. "Now, son, don't tell me that. You know I've always had high hopes that you would become a lawyer like your uncle."

"A preacher," echoed one of his sisters. "Ha, ha; from sailor boy to preacher. That is good."

"The majority of preachers, son, barely make enough money to keep bread and butter on the table. You have the ability to make good as a lawyer, and that is what I want you to be. What church do you think might employ you anyway?"

"I am planning to join the Seventh-day Adventist Church, mother, as soon as I can make the arrangements."

A look of deep disappointment that rapidly froze into indignation plainly revealed to Adolph his mother's reaction to his plans for the future.

Seeing that an argument over the question would gain nothing, Adolph boldly declared, "Mother, everybody in all the world is serving God or the devil. I have been in rebellion against God, but from now on I am His servant. I am in open rebellion against the devil. I am—"

"Stop talking that way, son, in my house," his mother ordered. "All who are not Seventh-day Adventists are not serving the devil."

"From my study of the Bible, and from what I know of the teachings of the Seventh-day Adventists, they go hand in hand. I have not found one point on which they differ."

"Son, if you are going to talk that way, you cannot stay under my roof a single night," Mrs. Gregory said tartly. "I do not want your sisters to hear you talk about that church. It would not have been so great a shock to me to hear that you had been killed in action, as to hear that you are thinking of joining a little insignificant church like that." And so saying, she left the room.

Adolph was left alone with his thoughts. Could it be possible that his own dear mother would turn against him just because he had accepted the teachings of a certain church? Could it be possible that she did not read her Bible and see its plain teaching?

"But it is this way in every warfare," Adolph philosophized. "Those on one side are opposed to those on the other. My mother and sisters are just where I used to be. They will not listen now. I'll go to school, learn my Bible and how to teach

it to others, and then come back here and win them to our side."

Before leaving, he went to the room that had been his when he was a boy at home, and knelt down and prayed for his mother and his sisters. Then, planting a kiss on his mother's half-reserved lips, he said farewell, and started for college.

(To be continued)

Armchair Gardening

(Continued from page 18)

they report the results of their test to the central office, which carefully tabulates these tests and decides which varieties, if any, are worthy of introduction. The ones that they decide are superior to the varieties already in use are given an award, and all seedsmen who wish to do so, have the privilege of purchasing seed of these new varieties and offering them for sale as "All-America Introductions."

One can be reasonably certain that an "All-America" prize variety will succeed and that it will be superior to the old varieties. Seeds of these new varieties are necessarily higher in price than seeds of varieties that have been in commerce for many years, but if we are growing only a small kitchen garden, we may be glad to pay an extra twenty-five or fifty cents for enough seeds of these new varieties to produce the plants we may wish in our own gardens.

There are still a few seed companies which introduce all sorts of peculiar and unusual things without reference to their value, merely to increase the revenue of the seed company. Some of these seed companies may have first-class standard varieties as well, but there is always a question in my mind when I see them advertising very highly seeds that nobody else offers and that have never gone through the hands of this testing association.

There are a few seed firms in the United States that have done this kind of business for years. They have changed their post-office address five or six times within the years that I, personally, have been teaching agriculture and doing gardening. It is evident that these firms find it necessary to make these changes in order to get business, for they realize that very few people who have bought from them two or three times and have been disappointed with the results, are going to come back to them with further orders. But they also recognize that most of the people who tried their wonderful novelties will try the same sort of seeds when they see them advertised by someone else.

After we have studied the seed catalogues carefully, it is time for us to decide what varieties and how much of each we shall grow next year. It always pays to draw a plan for our garden, no matter how small it is to be, and then work out this plan.

This careful garden planning can fill many winter hours with enjoyment, and when spring breezes finally blow, we shall be prepared to get down to the exciting business of working our plan—of making those dream gardens a reality.

North American Division Gleanings

Atlantic Union

E. L. Place, who has been business manager at the New England Sanitarium, Melrose, Massachusetts, has been called to take the same work at the St. Helena Sanitarium, in California. H. E. Rice, formerly credit manager of the Washington Sanitarium, in Takoma Park, Maryland, is now filling the position of business manager at the New England Sanitarium.

To fill the position of educational and Missionary Volunteer secretary of the Atlantic Union, R. L. Hubbs, of the Washington Conference, has moved to Massachusetts.

Canadian Union

Several changes in the Ontario-Quebec Conference have located workers as follows: O. B. Gerhart, formerly in Montreal, is now in the Hamilton district; G. S. Balhar-

rie, from Windsor, has been transferred to Montreal; and L. H. Davies, recently a missionary in China, is making eastern Quebec his field of labor.

Central Union

In a recent issue of the *Central Union Reaper* there is a report of last summer's work of the Kansas City, Missouri, Junior Academy, which may suggest ideas to members of other churches who face the inevitable vacation problem of how to keep the children busy during the summer months. Classes in handicraft and nature were conducted three days a week at the Junior Academy. Supervised play was a part of the program, as were visits to the various industries and places of interest around the city, such as automobile factories, soap factories, packing houses, city hall,

police court, city jail, water works, and museum. E. J. Barnes, one of the Junior Academy teachers in Kansas City, was employed during the summer months to carry on this program. Even though in some of our churches it would not be possible to employ a worker to carry on such activities, parents and other church members could band together and work out a similar program with very satisfying results.

Lake Union

Elder Otto Christensen, assisted by Mrs. Christensen and Carl Wood, began an effort recently in the I. O. O. F. Hall, in Bay City, Michigan.

Evangelistic meetings are being held at Ludington, Michigan, by H. H. Crandel and F. B. Wells.

North Pacific Union

The Olympia, Washington, church has raised the money for new pews and rostrum furniture.

The Saint Helens, Oregon, church was dedicated on November 22.

R. C.

The Advent Message Takes Wings

A National Radio Program

The Advent Message on the Air Each Sunday Evening

At last we are able to come to our people with the momentous announcement that plans have been perfected for a nationwide radio broadcast of the great advent message.

The plan was approved at the recent General Conference session, and perfected at the Autumn Council.

The broadcast will be made over the Mutual network, and will begin Sunday evening, January 4, and continue every Sunday evening thereafter throughout the year 1942.

Elder H. M. S. Richards will be the principal speaker in this national broadcast, and with him will be associated an assistant, and a large corps of singers, secretaries, and stenographers.

The broadcast will be given under the caption "THE VOICE OF PROPHECY"

The accompanying radio log will indicate the exact time the message will be given in each section of the United States.

This venture will cost approximately \$285,000 for the year 1942. The listening public will be invited to contribute toward this expense, and, of course, all Seventh-day Adventists will desire to help.

All contributions should be sent direct to

THE VOICE OF PROPHECY

Box 55

Los Angeles, California

Please call the attention of all your neighbors to this program. Scores of them could be called by telephone. Also printed announcements will be provided for general distribution.

If the plan to broadcast the message proves to be a success this first year, then this plan can become permanent and be extended to other stations. We are counting on your assistance in making it so.

W. H. BRANSON, for
General Conference Radio Commission.

W. G. Turner, Chairman
W. H. Branson
H. M. S. Richards
W. H. Williams
H. T. Elliott
R. A. Anderson
H. H. Votaw
C. B. Haynes
E. D. Dick
M. L. Rice
H. J. Detwiler
J. K. Jones
J. J. Nethery
J. F. Piper
R. L. Benton
E. H. Oswald
E. L. Noff
L. K. Dickson

Atlantic Union	Station	Kc.	Local Time P. M.	Central Union	Station	Kc.	Local Time P. M.
New York, N. Y.	WMCA	570	7:00	St. Louis, Mo.	KWK	1380	6:00
Rochester, N. Y.	WSAY	1240	7:00	Kansas City, Mo.	?	?	6:00
Syracuse, N. Y.	WAGE	620	7:00	Lincoln, Nebr.	KFOR	1240	6:00
Boston, Mass.	WAAB	1440	7:00	Wichita, Kans.	KFBI	1070	9:00
Springfield, Mass.	WSPR	1270	7:00	Denver, Colo.	KFEL	950	5:00
New Bedford, Mass.	WNBH	1340	7:00				
Lowell, Mass.				Southwestern Union			
Lawrence, Mass.	WLLH	1400	7:00	Little Rock, Ark.	KGHI	1230	6:00
Pittsfield, Mass.	WBRK	1340	7:00	Dallas, Tex.	WRR	1310	6:00
Greenfield, Mass.	WHAJ	1240	7:00	Houston, Tex.	KXYZ	1470	6:00
Hartford, Conn.	WTHT	1230	7:00	San Antonio, Tex.	KABC	1450	6:00
Bridgeport, Conn.				Abilene, Tex.	KRBC	1450	6:00
New Haven, Conn.	WICC	600	7:00	Amarillo, Tex.	KFDA	1230	6:00
Waterbury, Conn.	WATR	1320	7:00	Oklahoma City, Okla.	KOCY	1340	6:00
New London, Conn.	WNLC	1490	7:00	New Orleans, La.	WNOE	1450	6:00
Providence, R. I.	WEAN	790	7:00				
Lewiston, Me.				North Pacific Union			
Auburn, Maine	WCOU	1240	7:00	Seattle, Wash.	KOL	1300	9:15
Rutland, Vt.	WSYB	1380	7:00	Spokane, Wash.	KGA	1510	9:15
Laconia, N. H.	WLNH	1340	7:00	Tacoma, Wash.	KMO	1360	9:15
				Yakima, Wash.	KIT	1280	9:15
Columbia Union				Everett, Wash.	KRKO	1400	9:15
Philadelphia, Pa.	WIP	610	7:00	Aberdeen, Wash.	KXRO	1340	9:15
Pittsburgh, Pa.	WCAE	1250	7:00	Olympia, Wash.	KGY	1240	9:15
Washington, D. C.	WOL	1260	7:00	Long View, Wash.	KWLK	1400	9:15
Baltimore, Md.	WBFR	1300	7:00	Centralia, Wash.			
Cincinnati, Ohio	WKRC	550	7:00	Chehalis, Wash.	KELA	1470	9:15
Columbus, Ohio	WHKC	640	7:00	Portland, Oreg.	KALE	1330	9:15
Cleveland, Ohio	WHK	1420	7:00	Eugene, Oreg.	KORE	1450	9:15
Richmond, Va.	WRNL	910	7:00	Klamath Falls, Oreg.	KFJI	1240	9:15
				Marshfield, Oreg.	KOOS	1230	9:15
Southern Union				Roseburg, Oreg.	KRNR	1490	9:15
Atlanta, Ga.	WATL	1400	7:00	Albany, Oreg.	KWIL	1240	9:15
St. Petersburg, Fla.							
Tampa, Fla.	WTSP	1330	7:00	Pacific Union			
Gainesville, Fla.	WRUF	850	7:00	Los Angeles, Calif.	KHJ	930	9:15
(Begins February 2)				San Francisco, Calif.	KFRC	610	9:15
Columbia, S. C.	WCOS	1400	7:00	San Diego, Calif.	KGB	1360	9:15
Winston-Salem, N. C.	WAIR	1340	7:00	Visalia, Calif.			
Birmingham, Ala.	WSGN	610	6:00	Fresno, Calif.	KTKC	940	9:15
Nashville, Tenn.	WSIX	980	6:00	Bakersfield, Calif.	KPMC	1600	9:15
Memphis, Tenn.	WMPS	1460	6:00	San Bernardino, Calif.	KFXM	1240	9:15
				Santa Barbara, Calif.	KDB	1490	9:15
Lake Union				Santa Ana, Calif.	KVOE	1490	9:15
Chicago, Ill.	WIND	560	6:00	Eureka, Calif.	KIEM	1480	9:15
Milwaukee, Wis.	WISN	1150	10:30	Marysville, Calif.	KMYC	1450	9:15
Indianapolis, Ind.	WIBC	1070	6:00	El Centro, Calif.	KXO	1490	9:15
Detroit, Mich.				Chico, Calif.	KHSL	1290	9:15
Windsor, Ont., Can.	CKLW	800	8:30	San Luis Obispo, Calif.	KVEC	1230	9:15
				Monterey, Calif.	KDON	1240	9:15
Northern Union				Redding, Calif.	KVCV	1230	9:15
Minneapolis, Minn.				Phoenix, Ariz.	KOY	553	9:15
St. Paul, Minn.	WLOL	1330	6:00	Salt Lake City, Utah	KLO	1430	5:00
Aberdeen, S. Dak.	KABR	1420	6:00	Provo, Utah	KOVO	1240	5:00
Jamesstown, N. Dak.	KMRK	1400	6:00	Price, Utah	KEUB	1450	5:00
Rock Island, Moline, Ill.							
Davenport, Iowa	WHBF	1270	6:00				

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 Responsiveness of Youth

THE following extract from a letter from Pastor Arthur H. Roth, Missionary Volunteer secretary for the Inter-American Division, under date of October 26, 1941, is illustrative of the responsiveness of the young people in our churches to evangelism in their behalf and to the call of the church for their willing service.

"You will be interested in this word that I am able to pass on to you regarding the young people in the Panama Conference. They have done very nobly in the annual Ingathering campaign. Before I left the Central American Union I suggested to the young people that they assume one fifth of the union Ingathering goal. This would amount to \$1,000. Then goals were assigned to each one of the missions or conferences. The goal of the young people in the Panama Conference was \$500. As soon as the young people in the Panama Conference learned of this goal they rolled up their sleeves and went to work. Two weeks before

the campaign time was over they reported that they had doubled the goal and had raised more than \$1,000 in Panama alone; so you see, the young people in this one conference have made themselves responsible for the entire young people's goal in the union. They are still working, and hope to raise much more. The spirit manifested by the young people throughout the field is very good, and they are pressing on in all their endeavors.

"Some of our secretaries in the Central American field have held special evangelistic meetings for the young people in the churches in the interests of the 1941 Crusade for Youth. The Missionary Volunteer secretary of the Panama Conference, Bender Archbold, conducted a series of meetings for the young people of the Panama City church, and he reports to us that more than eighty young people are now studying in the baptismal class and are preparing for church membership, as a result of the crusade's being carried forward in Panama

City. We hope to have a special young people's day very soon, and at that time a large number of people—boys and girls, young men and young women—will be baptized into church fellowship."

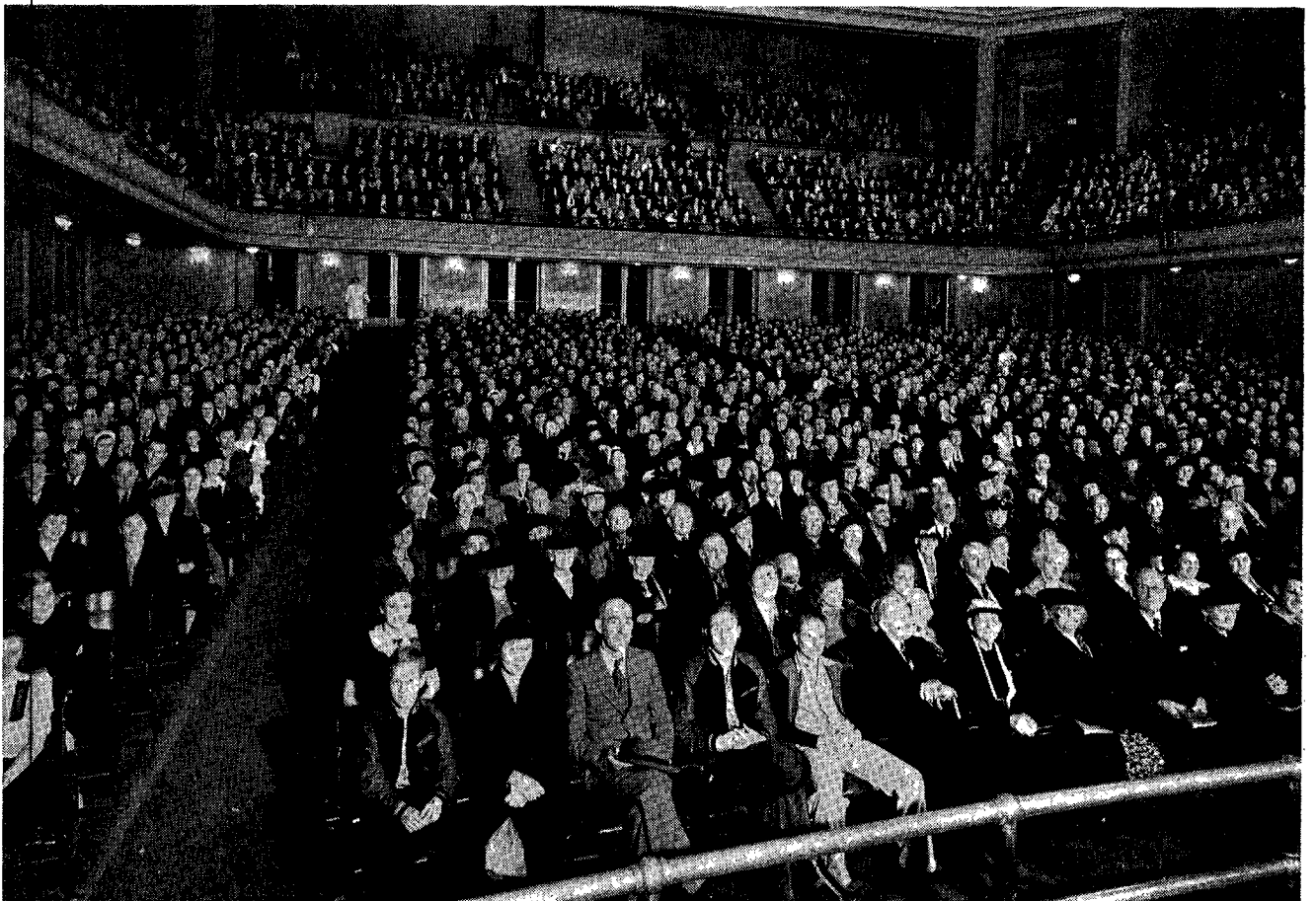
The Young People's Department of Missionary Volunteers is the church at work for and through her youth, in order that the work of God may go forward with increasing enthusiasm and effectiveness.

ALFRED W. PETERSON.

Portland City Effort

ON August 31, H. M. S. Richards and the King's Herald's began a series of evangelistic meetings in the Portland City Auditorium. The attendance and offerings have been good throughout the meetings. About seventy services were held in the City Auditorium, and then the meetings were transferred to the Woodman of the World hall, which seats 1,000.

The first baptism was held in the City Auditorium. Twenty persons were baptized, eighteen of them



View of the Audience at the "Voice of Prophecy" Evangelistic Services, in Portland, Oregon, Conducted by H. M. S. Richards

adults. Another large class will be ready for baptism in a few days.

The caretaker of the auditorium requested that he be privileged to arrange the platform for the baptismal service. He stated that never in the history of the city had any service like that ever been held there. This baptismal service was one of the most inspiring scenes I have ever witnessed. One was reminded of the experience of John the Baptist baptizing in the river Jordan. Businessmen who were in attendance stated that it was the most impressive scene they had ever witnessed.

Elder and Mrs. Howard Curran are associated with the Voice of Prophecy group, and are doing good work. Mrs. Curran conducts the Pictured Truth service from seven to seven-thirty each evening. This is attended by a large group and consists of a Bible reading on the subjects which have been covered, presented by the use of pictures. This is a great help in establishing new believers. E. R. Walde and Wayne Hooper have added much to the musical program.

We believe that in the future we shall continue to reap from this effort. It has done a great deal to break down prejudice. People have attended this meeting who would never have gone to a tent or a tabernacle. We greatly appreciate the co-operation of the Pacific Union in lending the Voice of Prophecy group to us during this time.

V. G. ANDERSON.

Among Our Schools in South America—No. 2

MY first report covered the schools and educational work along the west coast of South America. This one will consist of observations and impressions concerning educational progress in Brazil and Argentina, east of the Andes. In this area we have two large training schools for national workers—the River Plate Junior College, in Argentina, where Spanish is the national language, under the directorship of T. W. Steen; and Brazil Junior College, near São Paulo, Brazil, conducted in Portuguese, the national language, under Director D. Peixoto, a Brazilian national.

This matter of the use of Spanish and Portuguese is an interesting study in Brazil and other states on the continent. Both languages belong to the Romance group, and many of their words spring from the same basic forms. However, there are many distinctive differences, careful adherence to which mark those who can speak with facility and precision. It is said by those who should know, that rarely is an individual able to mas-



Society of Missionary Men of Denver, Colorado

Regarding this organization, R. H. Wentland, home missionary secretary of the Colorado Conference, writes: "Practically every man in the society is actively engaged in some outstanding feature of missionary work. Cottage meetings and a number of evangelistic efforts are being carried on at the present time. Some members are giving regular Bible studies. Others are filling the pulpits on Sabbaths in surrounding churches near Denver. It is a mighty movement of men whose hearts have been touched by God."

ter both languages so that he can use them interchangeably with accuracy and effectiveness. A common response to the query, "Which is the better language, Spanish or Portuguese?" brings the reply, "Spanish is Portuguese poorly spoken," or, "Portuguese is Spanish poorly spoken."

Schools of Brazil

In addition to Brazil Junior College there are three other boarding schools of the secondary level that are developing rapidly and should provide a steady stream of educational recruits for the higher training school. For the East Brazil Union, a new school just completing its second year has been established near Petropolis, about forty miles from Rio de Janeiro. This school is situated in a beautiful highland valley along the banks of a pretty, winding, chattering creek, with the school farm including areas of the rich bottomland along the creek as well as banana and citrus groves on higher land, and then the grazing areas, which reach to the very top of the grass-covered sides of the valley.

The new girls' dormitory, built out of beautiful native stone quarried on the property, would be a credit to any school, and is a tribute to the courageous and untiring efforts of Director J. D. Hardt of the school and Leon Replogle, educational secretary of the union, as well as to their associates in the East Brazil field. A new boys' dormitory is nearing completion, and plans for a new administration building to be erected between the two dormitories is in prospect for the early future.

The East Brazil Union is under the capable leadership of J. L. Brown, one of our veteran workers in South America, whose son, Wal-

ton Brown, is director of this Industrial Theological Academy, called "ITA" for short, during the furlough absence of Director Hardt. This school gives encouraging promise of developing into one of the strongest secondary schools in the whole South American Division, first, as a training center for primary teachers in their beginning work, and, second, as an important feeder to the junior college at Santo Amaro.

This higher school of training for the Brazil field is located in the territory of the South Brazil Union, but serves the educational needs for all Brazil. Director Peixoto has gathered around him a well-trained staff of teachers and administrative assistants. A view of this school plant lying on an elevated area with the surrounding farm and forest sections, gives one a picture that is not easily forgotten.

Who can measure the value of such a school as this in training workers and leaders for the cause of God! Here, as in our other schools, we must not forget the eternal principles upon which our schools have been established, and we must remember that these schools must not be tied by as much as a thread to worldly standards of education; else the sacrifice made in establishing and maintaining them will be lost, and the purpose of their existence will be thwarted.

A strong and rapidly growing boarding secondary school is located at Taquara in the province of Rio Grande do Sul in South Brazil. Director Santo is bending all his energy toward making this school worthy of the highest tribute as a Christian training center for Adventist youth. His associate teachers are consecrated and loyal workers who are giving their full

service and devotion to the upbuilding of this school. The spirit of hearty welcome and warm, friendly hospitality was evident in many and unique ways from the moment of our arrival on the campus to our departure several days later. Plans are being laid for some new buildings as well as for the acquiring of certain needed and strategic land. The future of this school is bound up with the ideals and objectives which guide it as it continues its educational program.

Another small secondary school is beginning its work in Butia. With careful and prayerful planning it should serve the educational interests of that area very acceptably. This school is springing up in a pine forest. Already several buildings have been erected, and more are in prospect. Equipment and essential facilities at the school are needed at this time more than additional buildings.

Schools in Argentina

Coming now to Argentina, we shall go at once to the River Plate Junior College near Puiggari. This school is situated on an elevated site of ground surrounded by rich farmland in the agricultural province of Entre Rios. The Argentine sanitarium is located on the same campus with the school, the grounds of which are very beautiful and well kept.

The nearest town of any reasonable size, which serves as the buying center and market for the college, is Paraná, about thirty miles away on the Paraná River. The dirt road to Paraná has no gravel or other surfacing; so in wet weather it is often impossible to traverse it even on horseback. This condition has handicapped the school seriously at times in marketing its products and in getting needed supplies.

This school has an enviable record as a training center, and Director Steen, with his staff of capable and devoted teachers, has been carrying forward a strong program in the college during this school year of 1941.

In studying plans for meeting the educational needs in Argentina, the Austral Union committee recently bought a country property of about sixty-five acres, with a house and some farm outbuildings, near the little village of Pilar, about twenty-five miles from Buenos Aires. It is hoped that this property may be developed into an educational plant that will meet the needs of the parents and youth who live in and near the large metropolitan area of Buenos Aires with its 3,000,000 people. The possibilities in this property, with its suitable location, accessibility, and other desirable features, are most encouraging to the successful development of a very healthy and prosperous educational program in the Argentine.

In closing, may I say that it



Audience in Attendance at a Sunday Night Meeting in the Evangelistic Auditorium in Silver Spring, Washington, D. C., Where J. L. Shuler Is Holding an Evangelistic Effort

seems to me that now is our time to move forward in South America in every line—evangelical, medical, publishing, and educational. The door of opportunity is open in many places in that large country. May we enter its portals with the full message before the door closes.

JOHN E. WEAVER.

Silver Spring, Maryland

ON the evening of September 28, more than twelve hundred people crowded into the large tabernacle recently erected in Northwest Washington for the first meeting of the fall effort conducted by J. L. Shuler. The interest-compelling subject of Daniel 2 was clearly given to this large and attentive audience. Together they watched the artist's model of the tall image of Nebuchadnezzar's dream, and listened as the Bible texts unfolded the status of these early kingdoms. In unison, and with apparent enjoyment, they sang the old gospel hymns from the large screen.

With a loyal group of workers and a well-organized program, the work is progressing in a most satisfactory manner. The spacious tabernacle is heated by oil burners, and the hot air is circulated by large fans. The floor of the auditorium is of packed shavings, covered with a huge stretched burlap carpet. The rear rooms of the tabernacle are floored and made comfortable by hot-water heat. This space provides rest rooms, custodian's apartment, and a large prayer room.

Advertising is placed in local Washington papers, and handbills and cards are regularly distributed in designated sections of Northwest Washington by the workers and the co-operating lay members of near-by churches.

Before the scheduled evening meeting fifteen minutes is given over to a question-and-answer serv-

ice. The direct, clear, ready answers to all legitimate questions have served to stimulate the interest of the listeners, and they carefully plan to arrive sufficiently early for this special feature, which is to them a novel attraction. However, the questions turned in so freely by an interested public have been too numerous to answer during this fifteen-minute weeknight service; so the public are invited to the tabernacle each Sabbath afternoon at three o'clock. Church members help to swell the crowd, but there is a certain psychology in the plan, since the interested get into the habit of attending a Sabbath afternoon meeting.

The systematic method of properly caring for this large audience means much planning and well-regulated details. Behind the scenes Elder Shuler meets with his full corps of workers twice a week, and is otherwise in constant touch with them to successfully care for all emergencies. Thus the large evangelistic program moves on smoothly.

The extensive literature project which preceded the opening date of the effort is bearing fruit, and the first baptism of the pre-effort Bible schools was held November 21. For more than twenty weeks 26,000 pieces of literature a week were distributed throughout the northwest section of Washington. This material was carried piece by piece to the homes by about 350 laymen who offered their services for this intensive literature program. Many of these members continued to assist in giving studies and otherwise following up the interest which developed. Every Sabbath afternoon in the Takoma Park church Elder Shuler met this group of laymen in a class, laying before them the best methods of approach and contact with non-Adventists, and giving them much-appreciated pointers on arousing and maintaining interest in nonmembers.

The near-by churches and their pastors have put a great deal of

THE ADVENT REVIEW

time and effort into this series of meetings, and their co-operation and financial assistance have been greatly appreciated.

The effort is now in its ninth week, and is progressing nicely. The testing truths have been presented, the interest is good, and the familiar doctrinal subjects are being given one after another in a most forceful manner to a large and attentive audience who continue to come for a further unfolding of startling and timely Biblical prophecies.

Even though the usual forces of opposition are at work in this busy city, the truths of God are powerful and satisfying, and there is every indication of promising results. With earnest prayer and untiring effort we are looking forward in faith to a rich harvest of souls.

J. W. MACNEIL.

Fort Pierce, Florida

FIFTY-FOUR converts have been baptized as the fruit of the evangelistic effort recently concluded in the city of Fort Pierce, on the east coast of Florida. Fort Pierce is a city of only six thousand population, but the Lord richly blessed the effort here. E. C. Banks led out. He was assisted by Lucile Smith, Bible worker, and the writer.

Prior to the effort, the church membership was fifteen, and only two of these were men. Now a number of men and a fine group of young people, including eight couples, have been baptized. Several entire families came in together.

The members are filled with enthusiasm, and already a beautiful lot in the heart of the city has been purchased for the new church build-

ing. We hope this monument to God's truth can soon be constructed.

In addition to those already baptized, a large number of persons are interested in the truth, and we expect to see many of them take their stand for God's last message in the near future.

We cannot praise our Saviour enough for the way He has blessed the work at Fort Pierce.

J. R. YOUNG.

Helping the Mayor in Mexico

HERE is one more arm that we have found that will help us in this work which we are doing," said the mayor to the governor of Tabasco state, as he presented Brother Trinidad Perez, who has been helping him and a doctor treat the people who were suffering from an epidemic of dysentery in the city of Cunduacan.

Brother Perez had attended our school of nursing and is now in charge of one of our clinics in the woods of Tabasco, where his help is much appreciated. The governor, having once visited the clinic, shows an interest as well as appreciation of what we are doing for the people in medical lines. Accompanying the doctor that day, the mayor and Brother Perez had gone from house to house and had found twenty-seven cases of illness. The next day they went and worked in the large hospital in that place, which was full of patients suffering from this disease. The epidemic was so bad that it had attracted government attention. The governor again demonstrated his interest and appreciation of our work for the poorer classes, giving Brother

Perez medicine for injections and pills to use in his work.

Before returning home, the mayor said to Brother Perez, "Why don't the others help their neighbors? How is it that you people do so much good and seem never to tire of helping others?" He answered, "Perhaps the others don't do good because they don't know the true God. We love one another because God is love, which is what we learn in the Bible." The mayor then replied, "Would to God that all would be educated in that way, for then there would not be trouble with anyone."

Truly the good Lord is raising up friends for us and our work in many unexpected places, and the medical work is proving to be here as everywhere, the "right arm of the message."

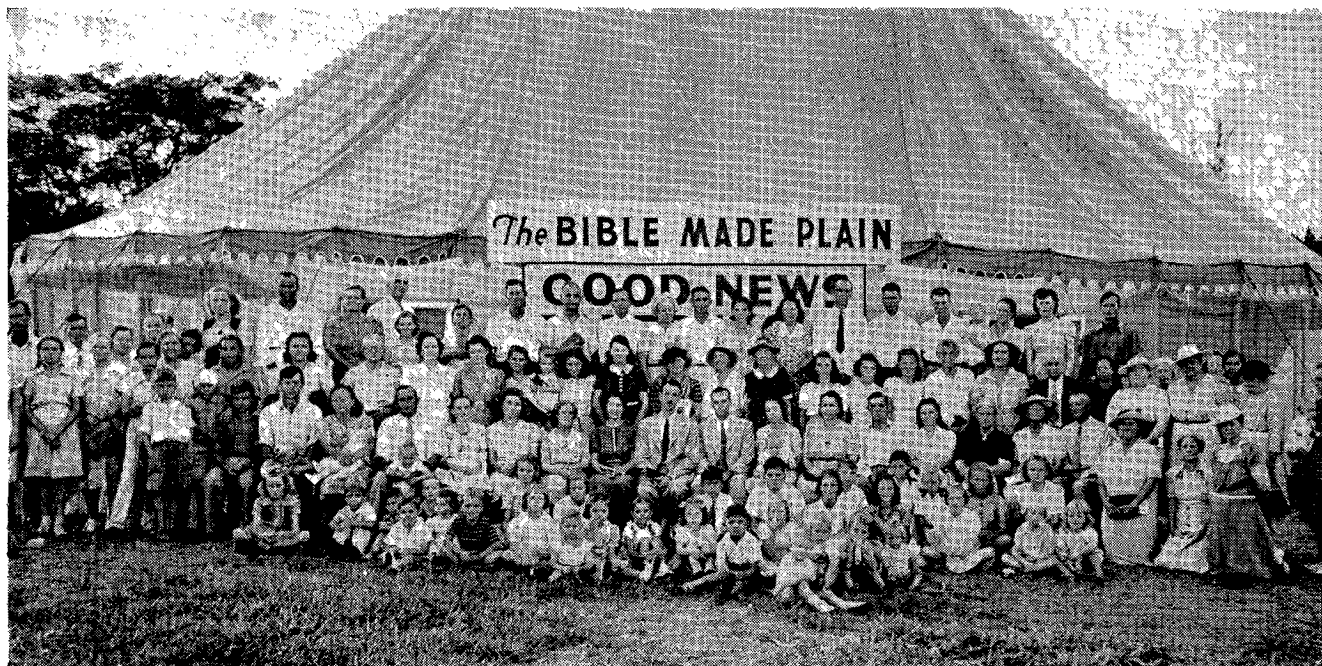
H. A. B. ROBINSON.

MRS. JOHN ARMITAGE, of Madison, Wisconsin, calls our attention to the article that was printed in the REVIEW of October 30, in which it was stated that Elder W. H. Anderson is the only survivor of the early heroes at the Solusi Mission. Sister Armitage states: "The writer, doubtless, is unaware that Mrs. G. B. Tripp, who later became the wife of Elder F. B. Armitage, is alive and is living at National City, California." We appreciate this information, and are glad to make this correction.

"FEAR produces poisons; hope is a wonderful tonic.

"Fear spells death; courage brings life.

"Fear and worry will kill; trust and hope will keep alive."



Fort Pierce, Florida, Sabbath School. Many of These Members Came Into the Church Recently as a Result of the Series of Meetings Held There.

"REVIEW" EXTENSION

DECEMBER 25, 1941

Kansas Conference

By J. H. ROTH, *President*

WITHOUT the REVIEW AND HERALD I would lose contact with the world-wide movement to which so many of us have dedicated our lives. Not only does it bring the reports from the overseas divisions and conferences, but it brings the reports from the important sessions, such as the General Conference session, the Autumn Council session, and other sessions which help me to keep step with an ever-growing movement.

The REVIEW AND HERALD serves me as a chart and compass by which I learn how near we have come to shore. Without this chart and compass, I fear that I would lose my course in the many mists of "Lo here's" and "Lo there's" which arise in these latter days. It is my sincere conviction that our membership becomes strong or weak in the degree in which they keep abreast with God's finishing work. The REVIEW AND HERALD is an outstanding means by which we can keep abreast with the growth of this movement; and for that reason, it should be read in every home in which the hope of the consummation of the work is aglow.

Southeastern California Conference

By LLOYD E. BIGGS, *President*

WE believe that the REVIEW AND HERALD stands as a sentinel at the back door of the church. Thousands of believers are taken in annually through the front door of evangelism and soul-winning effort. Our net gains in membership are not so large as we might wish, because while new members are added, other members are going out the back door. We know of no other influence for holding the confidence and faith and hope of our people that will compare with that of the REVIEW AND HERALD. In Southeastern California we shall put forth every effort, to the end that this weekly visitor may come to every Adventist home.

Indiana Conference

By F. O. SANDERS, *President*

IN our conference we believe that the REVIEW AND HERALD is one of the greatest factors in helping our people in their spiritual growth. We noticed a year ago that the Indiana Conference stood at forty-two per cent of its goal—the lowest of any conference in the United States. We determined at that time that we would raise the percentage, and under the blessing

of God, with the co-operation of our men in the field, we stand today at about eighty-five per cent.

Our courage is good this year, and we are determined to pass the one hundred per cent mark. While the goal set for our conference is approximately one thousand subscriptions, we have found by investigation that we must have somewhere near seventeen hundred separate family groups in our territory. So we have quite a margin left.

We are praying and working for a one hundred per cent mark of our goal this year.

Kalamazoo, Michigan

By T. S. HILL, *Pastor*

IHAVE learned that there is no work for a church more vital than that of encouraging the reading of its church paper. You may be sure that I will do my utmost to see that the paper is available to every member of my church either by subscription or by loan.

West Virginia Conference

By T. M. FRENCH, *President*

WE plan to put the REVIEW AND HERALD into every Seventh-day Adventist home possible here in our territory.

We believe in the REVIEW. Our people cannot keep in step with our rapidly moving work without the REVIEW. West Virginia had an excellent campaign last year, and we plan for an even better one this year. I feel that it is vital that all our people read our good church paper.

I assure you of our greatest co-operation in the coming REVIEW campaign.

Nevada-Utah Conference

By H. H. HICKS, *President*

IN the Nevada-Utah Conference we greatly appreciate our excellent church paper, the REVIEW AND HERALD. It should be read by every Seventh-day Adventist and should be in every Adventist home. Wherever this good paper with its timely messages is read, we find loyal, true believers in God's last warning message to the world.

As conference workers we are not going to be satisfied in this field until every Adventist family has the weekly visits of the REVIEW. Plans are being completed whereby each family in our conference which does not receive the REVIEW will be visited and urged to subscribe. We feel that there is no better help that we can give our people than to see that they have

the REVIEW. It gives encouragement, increases faith, and brings many spiritual blessings to the reader.

We cannot afford to be without this spiritual food.

Miami, Florida

By C. R. GIBBS, *Pastor*

THE forecast for the REVIEW for 1942 surely gives a wealth of information and inspiration. When I think of how physically impossible it is for a man with a large church of between five and six hundred members to do for each one personally what needs to be done in these perplexing days, and at the same time carry on his evangelistic efforts, attend church and school board meetings, various business meetings, serve on the conference committee, and lead out in all financial campaigns, I can better appreciate the inestimable value of the weekly visits the REVIEW makes in the homes of our people.

I appreciate the inspiration and help the REVIEW is to me personally, and thank its editors in behalf of our people in the Miami church who are likewise benefited.

Newfoundland Mission

By J. A. TOOP, *Superintendent*

THE value of the REVIEW AND HERALD is so great to our people that I shall promote it constantly, so that every family may have this paper.

"Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the minds of all who read them. 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.

I believe that "if any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families."—*Ibid.* This plan we intend to promote, and thus lead more to see the infinite value of the REVIEW AND HERALD.

Montana Conference

By J. J. REISWIG, *President*

WE are very happy to know that we shall have another opportunity of co-operating with the staff of the REVIEW AND HERALD in placing our good church paper in the homes of the believers in Montana.

The REVIEW AND HERALD has been a regular visitor at our home

THE ADVENT REVIEW

for thirty-four years, and we have learned to appreciate its messages very much. We depend upon the REVIEW for the news regarding the advancement of the advent movement. We do not see how we could keep abreast with the rapid progress of the cause of God without the aid of our church medium. We also feel the need of the excellent articles on doctrine and inspirational topics which appear weekly.

Every successful farmer or businessman feels the need of keeping informed on present-day methods in his special line. Surely every Seventh-day Adventist needs to keep in touch with the great movement of the cause of God, as well as with the fulfilling prophecies, which indicate that the coming of the Lord is near.

It has been proved by experience that those who read the REVIEW faithfully very seldom apostatize. They are the ones who support the work of God with their prayers and means.

We plan to follow our former method of organization. We appoint a committee in each church to call on every family that is not receiving the REVIEW, and if it is found that the family is not able financially to subscribe, it then becomes the missionary project of the church; for we believe it is missionary work of the highest order to see that every family has access to the REVIEW. A goal is assigned each district, and the district leader is held responsible for reaching that goal.

We are with you in the endeavor of getting the REVIEW AND HERALD into every Seventh-day Adventist home in Montana.

NOTICES

AMERICAN READING CIRCLE WORK ABROAD

In order to hasten the spread of the message among the people of other lands through the circulation of our magazines among rulers, leaders, and educators, the American Reading Circle, which is now in its fourth year, will be glad to send "gift subscriptions" of *Liberty* magazine during 1942 to the cabinet officials of the various national governments of South and Central America, the West Indies, and the Philippines, with the co-operation of our division, union, or local organizations in those fields. Our offer also includes all ambassadors, consuls general, etc., in the United States representing those countries.

The only co-operation we require is that our leaders in those fields make up the "gift subscription" lists for the publishers of *Liberty*, and follow up the movement by sending three letters during the year to the readers from their missionary departments or Book and Bible Houses, as outlined by us, to promote the interest.

As we can use only *Liberty* to reach leading officials of these governments who read English, and university or college professors, we are co-operating with the publishers of our Spanish magazines to place these in the hands of provincial and local officials, newspaper editors, bankers, radio operators, ministers, teachers, etc., where the conference officials or mission field directors are willing to raise one fourth of the subscription price, make up the lists, and get out the three one-page letters, which we outline, to the readers during the year.

The first letter is to be sent out in time

to announce the "gift subscription" before the arrival of the first number of the magazine.

The second letter is to interest the readers in the study of the Scriptures concerning the great world events now taking place as pointed out in the magazine articles, and to call their attention to special offers on Spanish Bibles, obtainable from the Book and Bible Houses, or mission headquarters. We use and recommend cloth-bound Spanish Bible VR53 Brevier type, sold by the American Bible Society, Bible House, Park Avenue, New York City, at sixty-three cents net. In this second letter also we are to give sale price on one or more specially helpful books on the prophecies like "Our Day" in Spanish, to guide the readers in Bible study on the great fulfilling promises of the plan of salvation.

The third letter, at the close of the year, is to contain a questionnaire, and price list of cheap literature like the Crisis books.

We have had excellent co-operation from the publishers of *El Centinela*, at Cristobal, Canal Zone, and the conferences and mission fields of Inter-America, and we wish still to be helpful to them in the circulation of their literature in those lands.

LEE S. WHEELER, Director,
Union Springs, N. Y., U. S. A.

Spirit of Prophecy Reading Program

ASSIGNMENTS FOR FIRST WEEK

January 1-3

Volume: "The Desire of Ages"
"God With Us"

Jan. 1 19-21
Jan. 2 22-24
Jan. 3 24-26

ASSIGNMENTS FOR SECOND WEEK

January 4-10

Volume: "The Desire of Ages"
"The Chosen People"
"The Fullness of the Time"
"Unto You a Saviour"
"The Dedication"

Jan. 4 27-29 Jan. 8 44-49
Jan. 5 29-32 Jan. 9 50-55
Jan. 6 32-36 Jan. 10 55-58
Jan. 7 37-44

ASSIGNMENTS FOR THIRD WEEK

January 11-17

Volume: "The Desire of Ages"
"We Have Seen His Star"
"As a Child"
"The Passover Visit"

Jan. 11 59-62 Jan. 15 75-77
Jan. 12 62-67 Jan. 16 77-81
Jan. 13 68-71 Jan. 17 81-83
Jan. 14 72-74

ASSIGNMENTS FOR FOURTH WEEK

January 18-24

Volume: "The Desire of Ages"
"Days of Conflict"
"The Voice in the Wilderness"

Jan. 18 84-87 Jan. 22 99-102
Jan. 19 87-89 Jan. 23 102-105
Jan. 20 89-92 Jan. 24 105-108
Jan. 21 97-99

ASSIGNMENTS FOR FIFTH WEEK

January 25-31

Volume: "The Desire of Ages"
"The Baptism"
"The Temptation"
"The Victory"

Jan. 25 109-111 Jan. 29 122-123
Jan. 26 112-115 Jan. 30 124-126
Jan. 27 115-118 Jan. 31 126-131
Jan. 28 118-121

The JOURNEY'S END

GEORGE M. BROWN

George M. Brown was born near Harrisburg, Pa., Aug. 13, 1869, but was reared near Watertown, N. Y. While a young man, he attended Battle Creek College, and was ordained to the ministry in Madison, Wis., in 1895. On Sept. 7, 1892, he was

united in marriage with Susie E. Maxson.

After laboring in Wisconsin and Nebraska for a few years, Elder and Mrs. Brown were called to labor in Mexico, where they served from 1902 to 1908. He was president of the North Carolina Conference from 1908 to 1911, when they were sent to Cuba, where they remained a year and a half. Returning to the United States, they worked in Minnesota until 1916, when, broken in health, Elder Brown was obliged to leave active service and endeavor to recover his health in country life. They moved to a place near Searcy, Ark., where he lent his talents and influence to the local church and community activities. He served on the conference committee in Arkansas for several years.

Elder Brown passed away on Thursday, November 27, 1941, after about two months of illness following a heart attack. He is survived by his wife, two sisters, one son, one daughter, and seven grandchildren.

CHARLES R. BEELER.

SENECA W. MUNRO

Seneca W. Munro was born in New London, Wis., April 21, 1891; and passed away Oct. 20, 1941, in San Francisco, Calif., as a result of an injury sustained in an automobile accident Oct. 15, 1941.

At the age of twenty years he gave his heart to God and became a member of the Seventh-day Adventist Church while attending Walla Walla College. He was married on Aug. 17, 1913. In the year 1915 he entered upon his gospel ministry in the Upper Columbia Conference, and continued faithfully in this heavenly calling until the time of his death. During that time he worked faithfully in Washington, Idaho, Montana, Oregon, and California. He also labored for two years as a missionary in the Philippine Islands, but finally had to return as a result of a shoulder injury which he had previously received.

Elder Munro's life was that of a true minister. Faithfully he ministered to the flock, and fearlessly he preached the word. As a result of his earnest labors he endeared himself in the hearts of God's people. The injury which resulted in his death came as he was returning home from having special prayer for a very dear friend in Boise, Idaho. The workers of Northern California will long remember Elder Munro, and we who were privileged to labor with him will miss him much. Elder Munro died strong in the faith for which he spent twenty-six years of his life, and we are looking forward to meeting him again when the Lord calls forth His own in the first resurrection.

He leaves to mourn his loss his wife, Mattie R. Munro, a son, Byron W. Munro, and a daughter, Violet Munro, all of Chico, Calif.; an aged father, Henry J. Munro, of Marysville, Calif.; two sisters, a brother, and a host of friends.

Interment took place in the Chico, California, cemetery. Elder G. R. West, pastor of the San Francisco church, and Elder F. L. Perry, together with other workers from surrounding districts, officiated during the funeral services.

E. F. HACKMAN.

ELLINGTON BECK HOPKINS

Ellington Beck Hopkins was born near Hopkinsville, Ky., Aug. 13, 1854; and died at Jefferson, Texas, Oct. 28, 1941. In his early years his family moved to a place near Rockville, Mo., where at the age of fourteen he joined the Missionary Baptist Church, but in less than two years he heard and accepted the third angel's message.

He was married to Mary Guffy of Thayer, Kans., in 1874. Ten children were born to this union, four of whom preceded their father in death.

He preached his first sermon in 1883, and continued in faithful ministry for fifty-seven years, his field of labor being Arkansas, Oklahoma, and Texas, where, according to available data, he baptized many believers.

In 1903 he moved with his family to Keene, Texas, that his children might have the privilege of a Christian education. Here his companion was laid to rest in the Keene cemetery, Jan. 28, 1913.

He was married to Mell Barnette, of Seattle, Wash., in August, 1914. On account of failing health he was released from conference work in 1923, and spent some time at Doctor Gaede's sanitarium at Weatherford, Okla. As he was in a critical condition, prayer was offered in his behalf, and he was healed. Thus restored, he spent many more years in faithful ministry.

He leaves to cherish his memory, besides his faithful companion, four sons, two daughters, and other relatives. His funeral service was conducted at Jefferson by the writer. He was laid to rest beside his first wife in Keene cemetery, Keene, Texas, Oct. 30, 1941.

H. S. MILLER.

FAIRFIELD.—Dr. Nellie Wheeler, wife of the late Dr. William J. Fairfield, was born at Brookfield, N. Y., Aug. 13, 1858; and died in Denver, Colo., March 16, 1941.

TURVEY.—Frank A. Turvey was born at Hanging Rock, Ohio, and died at his home at Middletown, Ohio, Oct. 11, 1941. He is survived by his wife, his mother, and seven brothers.

THOMAS.—Mrs. Minerva L. Thomas was born in New York City, Dec. 31, 1854; and died at Long Valley, N. J., Sept. 25, 1941. She was a faithful member of the Rockaway, N. J., Seventh-day Adventist church for about thirty years.

PARKER.—Mrs. Almira D. Parker was born April 26, 1860, and departed this life on October 26, 1941. Mrs. Parker was a faithful member of the Seventh-day Adventist Church for many years, having joined the Logansport, Ind., church, in 1896.

CRARY.—Joseph Arthur Crary was born in Franklin County, Indiana, Feb. 11, 1860. At the age of twenty-three he accepted the Adventist faith. In 1892 he was united in marriage with Miss Luella Bishop, to which union two sons were born, Guy and Olin. For many years he was a well-known merchant of Elmore, Ind., where he passed away Oct. 31, 1941.

BUTZ.—Walter Davis Butz died at Norristown, Pa., Aug. 10, 1941, at the age of eighty-seven years. Forty-five years of his life he spent as a faithful member of the Norristown Seventh-day Adventist church, and was greatly beloved by the congregation. He is survived by one daughter, Mrs. I. J. Gotwals; two sons, Samuel L., and Walter D., Jr.; and nine grandchildren and eleven great-grandchildren.

TAYLOR.—Mary Elizabeth Orr was born in Wisconsin, Feb. 1, 1873. She was married to Albert Tucker, and in 1893 she and her husband accepted the third angel's message. Her husband died in 1930. In 1936 she was married to Arthur E. Taylor, who is at present employed in the Pacific Press Publishing Association, Mountain View, Calif. She died Oct. 6, 1941, at Lynwood, Calif., and was buried at Forest Lawn Memorial Park, Glendale. She leaves to cherish her memory her husband, eight children, and fifteen grandchildren, besides other relatives and friends.



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PORTER.—Harriet (Hattie) Irene Porter was born at Adel, Iowa, Oct. 18, 1860. In 1881 she was married to Ross Porter, a young minister in the Iowa Conference. The Porters subsequently spent periods of service in Minnesota, New England, and Missouri, Elder Porter acting as president of these various conferences. During a portion of this time, Mrs. Porter was also employed by the conference in departmental work. In 1908 Elder and Mrs. Porter were called to Africa, where Elder Porter became president of the division, and Mrs. Porter assumed the responsibility of editor of the division paper. At the General Conference in 1913, held at Washington, D. C., which Elder and Mrs. Porter attended, they were transferred to China. Here also Mrs. Porter was asked to edit the division paper. In 1918 they had to return to the United States because of Elder Porter's health, and he passed away soon after they arrived in the homeland. Then beginning in 1919, Mrs. Porter made her home in Battle Creek, Mich., with her mother, Mrs. Louisa Eggleston, until her mother's death. She is survived by one sister, Mrs. Belle Aplin, and one brother, Orlen Eggleston.

OSWALD.—Mrs. Jacob Oswald was born at Neurendenthal, South Russia, Feb. 15, 1865; and passed away at the home of her youngest daughter, Mrs. Martha Dixon, in Los Angeles, Calif., Nov. 1, 1941. In her early childhood she accompanied her parents to Yankton, S. Dak. She was united in marriage with Jacob Oswald in 1883. To this union two sons and four daughters were born, of whom the following survive her: Emil Oswald, of Minneapolis, Minn.; Willie Oswald, of Java, S. Dak.; Mrs. Peter Relswig, of Wanham, Alberta, Canada; Mrs. Dan Beltz and Mrs. Clarence Dixon, of Los Angeles, Calif. The funeral service was held at Java, S. Dak.

COOK.—Amelia Ida Cook was born at Green Bay, Wis., June 8, 1862; and died at Ingleswood, Calif., Oct. 15, 1941. The family accepted the Adventist faith when she was a small child. When she was eighteen she went to Battle Creek, Mich., to work in the sanitarium. At the age of twenty-two she was married to George Cook, who passed away in 1930. They resided at Bay City, Mich. In 1940 she came to Ingleswood, Calif., to live with her sister, Mrs. Henrietta Moses. She leaves to cherish her memory one son, Harold Cook, and two grandchildren, of Waukegan, Ill., also three sisters and one brother.

GREENSLADE.—Emily P. Thurston Greenslade, daughter of Elder and Mrs. Samuel Thurston and sister of Elder H. G. Thurston, was born in New York, Dec. 24, 1865, and passed away Oct. 29, 1941. Her first husband, Francis Harmon, died in 1913, and eight years later she was united in marriage with Alfred G. Greenslade. For the last forty-seven years she has resided in California. One brother, four daughters, a stepson, and other relatives keenly feel the loss of her beautiful Christian influence. Interment was in the Grand View Cemetery, Glendale, Calif.

DICK.—Viola E. Dick was born in Stockton, Mo., Nov. 24, 1877; and passed away at Great Falls, Mont., Oct. 26, 1941. For fifty-two years she lived near Great Falls. In 1897 she was married to Samuel Dick, and that same year she and her husband united with the Seventh-day Adventist Church. Besides her husband, she leaves to cherish her memory three sisters, two brothers, one son, six daughters, and eleven grandchildren.

MILLER.—Henry Harrington Miller was born at Miller's Station, Chatham County, Ga., in April, 1857; and died in Savannah, Ga., Sept. 7, 1941. In 1915 Mr. Miller and his wife accepted present truth, and joined the Seventh-day Adventist Church. He leaves to cherish his memory, his wife, Rhina A. Miller; four sons, Thomas E., William H., George, and Henry H.; and one daughter, Mrs. Sadie Leonard.

SNYDER.—Sarah Jane Snyder was born June 15, 1854, near Attica, Ind. In 1876 she was married to Abraham H. Snyder. After the death of her husband in 1924 she made her home with her children. She was a member of the Seventh-day Adventist Church for sixty-two years. She fell peacefully asleep on Nov. 12, 1941, at Kalamazoo, Mich., leaving a son, two daughters, and many friends.

CUNNINGHAM.—Mrs. Elsie Cunningham was born Aug. 16, 1895, at Barnesville, Ohio. Upon her death recently she left to cherish her memory, her husband, and two sisters, Mrs. Bertha Williamson, of Akron, Ohio, and Mrs. O. J. Bronkar, of Zanesville, Ohio.

EMBREY.—Mrs. Mary Waldrop Embrey was born at Buchanan, Ga., March 13, 1886; and died in Atlanta, Ga., Nov. 14, 1941. She accepted present truth in 1924.

SHANK.—Mrs. Sophia Marie Shank was born Sept. 14, 1850, in Prussia, Germany, and died at the home of her daughter in Ludlow, Ky. She was a beloved member of the Berea Seventh-day Adventist church at Cincinnati, Ohio.

NESTON.—Mrs. Clara Neston was born April 9, 1848, in Sweden; and died at St. Helena, Calif., Nov. 2, 1941. For more than sixty years Sister Neston rendered faithful service to the cause of Christ, as one of His faithful followers.

DURRELL.—Mrs. Marie M. Milstead Durrell was born May 19, 1909, and died Oct. 26, 1941, at her residence in Atlanta, Ga. During the extended illness which culminated in her death, she accepted the present truth and joined the First Seventh-day Adventist church in Atlanta.

CLARK.—Martha Elizabeth Clark, daughter of Cary and Cora Clark, was born in Indianapolis, Ind., June 1, 1920; and departed this life at Fortville, Ind., Nov. 13, 1941. Nine years ago she united with the Seventh-day Adventist Church. Besides her father and mother, she leaves to cherish her memory three brothers and six sisters.

REID.—Angellina Silva Reid was born at East Stanwood, Washington, Aug. 28, 1873. She accepted the truth when she was eighteen years of age. In 1902 she was married to Christian Johnson, who passed away in 1913. Later she was married to Oscar Reid, who was connected with the Pacific Press Publishing Association. She passed away Oct. 6, 1941, in Seattle, Wash. Her daughter, Mrs. Esther Allen, survives her.

ROWE.—Thomas Jefferson Rowe was born Dec. 4, 1872, at Decatur, Ga., and died in Chattanooga, Tenn., Nov. 5, 1941. In 1904 Mr. Rowe accepted the truth, and became one of the charter members of the Second Seventh-day Adventist church of Chattanooga. Those left to cherish his memory are his wife, Ridley A. Rowe, and two sons, Thomas M. Rowe and Jesse J. Rowe, both of New York City.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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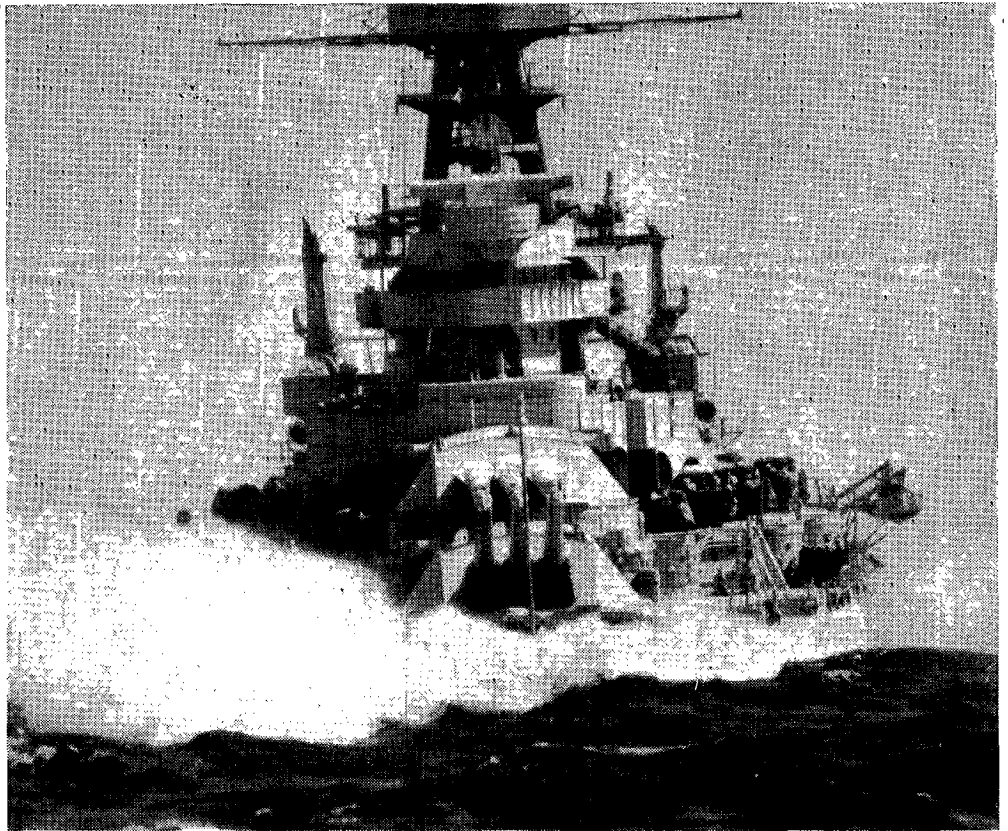
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OF SPECIAL INTEREST

Our New Program by Radio

THE readers of the REVIEW are already aware that the General Conference is to begin a weekly broadcast on a nationwide hookup on January 4 and continue through 1942 by contract with the Mutual Broadcasting System.

This is one of the most important and far-reaching moves to spread the proclamation of the third angel's message that we have ever undertaken in the homeland. The union and local conferences are strongly behind the program, and will be calling on our brethren and sisters in the churches to co-operate with their support and in giving widespread publicity to this national program, as well as to all the local radio preaching in the conferences.

Owing to the lateness of the hour in getting our message to all the people in these troublous times, we are depending on all our members in the churches to pray and work earnestly for success in winning souls in this new undertaking by radio.

J. L. MCELHANY.

Our Missionaries

IN these days when so many are anxiously awaiting any news from overseas of the well-being of missionaries and friends, we desire to share with our people any messages that may come to us here in the General Conference. And while passing such information from their loved ones overseas promptly and directly to parents and families immediately concerned, we plan to release the information also from time to time through the REVIEW to our members throughout the field, whose prayers we know are ascending fervently in these days in behalf of these fellow workers and church members in the troubled areas of earth. Here are several messages recently received:

On December 10 a cable was received through the State Department informing us of the safety of the following-named missionaries in Bangkok, Siam: R. P. Abel and his wife, Dr. D. P. La Tourette and his family, L. F. Bohner, and Ruth Munroe. The message also told that Dr. A. E. Geschke and his family were safe in Bhuket, an island station about four hundred miles south of Bangkok off the west coast of the peninsula. Brother Bohner is the secretary-treasurer of the Malayan Union, and was

probably on a visit to the Siam section of that field.

On December 10 a cable message was received also from L. C. Wilcox, the superintendent of the Philippine Union, reading: "PLEASE NOTIFY PHILIPPINE WORKERS' FAMILIES, ALL ARE SAFE TO DATE."

And again, on December 11, there came to hand the following message signed by N. F. Brewer, president of the China Division, who had gone to Hong Kong from the division headquarters at Manila: "HONG KONG WORKERS SAFE. WE UNDERSTAND (that) B. L. ANDERSON (and) (J. G.) MACINTYRE (are at) KULANGSU (the mission headquarters of the South Fukien Mission are at Kulangsu, an island off the coast of Amoy) (Dr. D. D.) COFFIN (and) J. P. ANDERSON (are at) CANTON. NOTIFY FAMILIES. BREWER UNABLE TO LEAVE (signed) BREWER."

On December 12 two cables came in from the Philippines, the first signed by L. C. Wilcox, telling that the Mansell and Rodgers families who had sailed from San Francisco by the "President Grant" on November 9 were in Manila, and the second from Baguio signed by Brother Mansell, giving the further information that Brother Ismond, who traveled also by that boat, was likewise in Manila.

On the same day we had a further wire from Baguio, signed by W. I. Hilliard, treasurer of the China Division, stating that Miss Bessie Mount, Mrs. C. C. Crisler, and Miss Thora Thomsen had arrived in Manila; that Dr. Charles Dale and Brother and Sister John Oss were still in Shanghai; that N. F. Brewer was in Hong Kong.

While releasing these messages, mention might be made of an announcement heard over the radio at noon Thursday from a news reporter in Batavia to the effect that the Consul General had asked him to include in his report the word that all American citizens in that territory are safe.

With this brief report of messages received from overseas, may we draw attention to the blessed assurances given us in the following statement from "Ministry of Healing," page 482:

"In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people."

And now to this brief report that was already closed, we are happy indeed to be able to add this morning, Monday, December 15, the good word contained in the follow-

ing two messages that have just been received.

From Honolulu, George E. Taylor, superintendent of the Hawaiian Mission, cables "ALL WORKERS AND MEMBERS SAFE. NONE INJURED."

And from Shanghai under date of December 10 comes the following message, signed by Elder John Oss: "ALL SAFE AND WELL CLINIC CONTINUING OPERATIONS UNDER DALE'S DIRECTION WE STAYING NINGKUO ROAD PUBLISHING HOUSE AND ALL OTHER WORK IN CITY OPERATING UNMOLESTED NOTIFY RELATIVES AND OTHERS."

A. W. CORMACK.

Southern Europe

IT is always a pleasure to learn that men and women have accepted Christ and entered His church by baptism. Only partial reports come to us at present, of course, but these are sufficient to show that evangelistic efforts are meeting with considerable success in various parts of the field. Two baptismal ceremonies are reported from Madagascar. The first took place in Majunga, where Edgar Villeneuve has baptized seven people; the second included a group of five in the village of Andilatoby, near Ambatondrazaka, the district seat of government. One of the group was the government doctor for the district. This is the first Malagasy doctor to be baptized on the island.

A report from the Madeira Islands Mission tells of a baptismal ceremony in Funchal. The church there has had an increase of twenty-two members by baptism. Twenty-five candidates are enrolled in the baptismal class. Baptisms are also reported from the Azores and from St. Thomas. Twelve people have been baptized at Ponta Delgada, Azores; and the church in St. Thomas lists eleven members received by baptism. A similar success is expected shortly for the island of Fogo, in the Cape Verde archipelago. Some twenty people are meeting regularly for the Sabbath services and a week-night meeting.

One of the most encouraging reports of late has come from Belgium. A. G. Roeland, president of the Belgian Conference, writes that a baptismal ceremony has been held in Brussels, with twenty-eight candidates. Several of the near-by churches had a part in this success. Elder Roeland adds that like ceremonies are soon to take place in other parts of Belgium. In Ghent, for instance, A. De Ligne has a baptismal class of six. The baptismal classes are well attended in all the churches.

W. R. BEACH.