

THE ADVENT S A B B A T H

REVIEW AND HERALD

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



EWING GALLOWAY, N. Y.

One of the Principal Streets in Sun-Baked Jidda, Seaport for Mecca, on the Arabian Coast of the Red Sea.
Jidda Is Visited by Few White People

HEART - to - HEART TALKS by the Editor

The Deceitfulness of Sin

IN his Epistle to the Hebrews, the apostle Paul admonished them that they should "exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

That was a danger to the church in the days of the apostle. It is our danger today. Unless we are constantly on our guard, we shall be led unconsciously into forbidden bypaths.

We do not anticipate that any of the readers of the REVIEW are tempted to commit great outbreaching sins—sins which would constitute them criminals in the eyes of the law, sins which would lead them to lose the respect of their neighbors. Satan knows better than to approach them with temptations of this character. Rather, he approaches them oftentimes professing to be an angel of light; by insidious and seductive suggestions he leads them to compromise their faith and their Christian integrity.

Many are the admonitions we have received regarding what we might call, by way of comparison, the smaller sins. In the Song of Solomon we are given this admonition: "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." Cant. 2:15.

We cannot hope to enumerate the many ways by which we will be tempted. We can speak only of a representative few.

1. Neglect of Prayer. We live in a hurried age. In this day events of a startling and thrilling character are taking place continually. The danger is that in the midst of the stress and strain of daily life we shall forget God. Perhaps we content ourselves with a few hurried words of prayer. We neglect family worship. Some Seventh-day Adventists have forsaken the family altar in their homes. We need to return to God. Daniel, in his busy life, followed the practice of praying three times a day. And David, the king of Israel, prayed morning, noon, and night unto God. If they obtained help in this way, surely we can find help in the same way in our Christian life.

2. Study of the Word. A new year is soon to dawn. It would be a fine thing for every reader of the REVIEW to begin studying the Bible by course, beginning with the book of Genesis. Three chapters every weekday and five chapters on the Sabbath will take one through the Bible in the course of a year. And then, added to this, there are other helpful methods of Bible study. Great help and light come to one who will sit down and read one of the books of the Bible through at a single sitting. We may study the Bible by subjects, taking a concordance and tracing through the Bible references to various topics. Then there is the verse study, committing to memory one or more verses of the Bible each day, thinking upon

them, and endeavoring to fathom the infinity of thought which those verses contain.

3. Sabbath Violation. No reader of the REVIEW would think of going out and laboring in the field on the Sabbath, or following some other customary line of employment. But there are other ways of violating the Sabbath. True Sabbath observance is described in the fifty-eighth chapter of Isaiah in these words:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Verses 13, 14.

How many times have we found our own pleasure? spoken our own words? made the Sabbath a social day with our friends, with little thought of God or His work? Let us be careful that we are not hardened by the deceitfulness of sin in this matter of Sabbath observance.

4. The Spirit of Criticism. Would it not be a fine thing in the year before us to resolve that with God's help we would speak evil of no man? We would not give willing ear to some slanderous report, nor would we be an agent in passing on that report to others. The Lord desires in His children true Christian courtesy. He wants this spirit exercised toward our neighbors in the church and in our own homes. We have known of people who pride themselves on their bluntness of speaking, and excuse themselves on the plea that it is natural for them to do so. The Lord wants to change the nature of such persons. By His grace and Spirit He wants to teach them and enable them to speak kindly and courteously. This is the winning way in helping others. The plain, blunt, crude, outspoken manner is one that repels.

"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

5. Worldly Pleasure. It is not only our privilege but also our duty to seek proper recreation, to care for our physical health and strength. We need diversion of thought in order to keep a balanced perspective. But we can find all this in ways that will not in any sense vitiate our spiritual strength. We believe a safe rule to follow in our personal and family life is to have no part in providing any pleasure, entertainment, or social gathering upon which we could not freely ask the blessing of the Lord. Such a rule surely would prohibit attendance at the movie, at the theater, and even at some social gatherings held in the homes of Seventh-day Adventists.

Under this general heading we may speak of the great danger of some of the radio programs that invade our homes. They are pernicious in their influence. Many of these programs belong, in regard to their influence, in the same category

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EWING GALLOWAY

Native Papuans of New Guinea Before the Gospel Message Comes to Transform Their Lives and Appearance

Pen Pictures of Faithful Islanders in War Areas

WHEN the war in the South Pacific swept down upon New Guinea and its related islands, the foreign missionaries, of course, had to get out and leave islanders to carry on. The island helpers could remain without being made prisoners of war. Numbers of these helpers were from the island of Mussau, where the truth wrought such wonderful changes after our missionaries from Australia landed there twelve years ago.

By our Australasian paper I see that as this war broke, missionary women and children had to go first. Landing in Australia by airplane, leaving her husband behind for last-hour service before escape, Mrs. Greta Gander appealed to our churches to stand by the island helpers who were taking over the burdens. Our sister's pen has a gift to make us see these simple people, once in heathenism, but now themselves missionaries to the heathen. Look at these pen pictures. They show the power of the gospel work in this Advent message. Homesick already for these dear island helpers whom she had left, our sister pens the appealing portraits, one after another:

"I think of several—of Taula, the boss boy, faithful, true, and dependable; of Lapani, right-hand man, bright, happy, and efficient; of Luke, the good-natured, willing worker; Mamatan, the lad operating in the war-torn Madang area, who finished his report on the work there before speaking of the bombs. I think of others too numerous to mention. I think of the long, tiring

missionary patrols they have made with their leader (my husband), arriving back at the station tired, footsore, and hungry, but always cheerful.

"I think of the many times they, with their leader, have been in danger, seen and unseen; but they have stood up loyally. I remember the time when their leader was in dire peril—just one occasion of many. He had entered a new area where a white man was unknown to the natives. There they were on top of their grass houses—a screaming, yelling mob, with bows and arrows pulled taut, ready to shoot at this white stranger. I cannot help remembering that although the white man had ordered all his teachers and helpers to get away to safety, he felt the presence of one of the teachers behind him.

"Later, when this teacher was asked his reason for disobeying the order to seek safety, his reply (in the island pidgin English) was, 'Master, me think you can die and me feller like die one time along you!'

"Can I forget such loyalty to my husband? Can you wonder why I believe we should support this work when we have experiences such as these? Can I forget the quiet, thoughtful help and support I have been given when I was alone on a lonely station and my husband was many miles away on his patrols?

And the Women

"Can I refrain from mentioning the wives of these faithful workers? Dia, wife of Taula and

mother of a beautiful little family—the best-trained native children I have ever seen. Dia, quiet, unassuming, yet sweet and dependable. Dia, who, when her husband left Mussau with us to begin work in inland New Guinea, clung to him on the deck of the mission launch, pleading to go with him. How I pleaded to take her!

“But the answer was, ‘No, she must wait and come later.’ That parting was for over three years. Her first child was three years old before Taula, his father, saw him.

“I think of Meri, wife of Lapani, sweet, smiling, placid Meri, who keeps our house clean as a new pin when I am away, who fills vases and bowls with flowers to try to preserve the usual home atmosphere for that lonely husband of mine whom I have left behind. I think of her mending his clothes, unasked, although she had never done it before; she had only watched me do it. How thankful I am (now that we have had to abandon our work in war areas) that I taught all the wives to sew and use the machine.

“When we left them, I could not say good-by to these, my friends, my brethren and sisters. Words would not come. There were silent tears as I kissed these women and hugged and caressed the children for the last time. One last look back from the little airplane leaving the Bena Bena air-

drome. One last look at a lonely white man—pale and haggard from days of fever, worry, and strain, with tear-dimmed eyes, but smiling bravely—surrounded by sad-eyed, solemn-faced native workers grouped about him as if to sustain him in his hour of need. Yes, my friends, we must support such native workers.”

I like these sketches. They make me understand what God is doing for simple souls. In many war areas over the earth we shall see men of local training growing into strength under the burden of responsibility laid upon them by the temporary driving away of the missionaries who have been training and leading them. By God’s help we may yet see these seeming hindrances overruled to the hastening of the last work of witnessing. Long ago the Spirit of prophecy said that we would be surprised by the simple agencies that God will choose for the finishing of His work. “Those who are accounted good workers will need to draw nigh to God.”—*“Testimonies to Ministers,”* p. 300.

Reading these word sketches that come warm from the heart of a missionary wife compelled to fly out and leave these beloved helpers behind to “carry on,” I feel more keenly than ever that we must support the cause of missions in wartime even more earnestly than we ever did in ordinary times.

W. A. S.

The Spirit of Prophecy—No. 7

Fruits Attest to Divine Credentials—No. 1

BY their fruits ye shall know them,” said Christ concerning all those who claim to occupy a special position in the church of God. This is a challenge that cannot go unanswered. It is not sufficient to claim a particular gift of the Spirit, but there must be a demonstration of it in the life.

Man may not choose the chief gifts so that he may be exalted and exercise great power. But God chooses the man and gives him the most important gifts according to His will. Furthermore, when such gifts are bestowed, the fruits must clearly attest to the divine credentials that are delivered with the gift.

“A Contrite and Humble Spirit”

When God seeks a man or a woman upon whom to confer the prophetic gift, He looks for one who has a humble and contrite spirit. Thus Isaiah wrote, “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isa. 57:15.

When Isaiah was given his first vision, he cried out, “I am a man of unclean lips.” When called to the prophetic ministry he was not eager to accept, yet responded, “Here am I; send me.” Isa. 6:5, 8.

When Jeremiah was called to speak for the Lord, he exclaimed, “Ah, Lord God! behold, I cannot speak: for I am a child.” Jer. 1:6.

Moses, who was one of the greatest prophets, was reluctant to accept his call to lead Israel. He said, “O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue.” Ex. 4:10. This great prophet was later known as the meekest of men. (Num. 12:3.)

When God saw fit to seek out Ellen G. Harmon, a devout youth of Maine, and place the prophetic gift upon her, she pleaded to be excused from bearing such a serious responsibility. Thus we read in “Early Writings:”

“After I came out of this vision [the first one] I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted, God would leave me, and I should surely be lost. I went to the Lord in prayer and begged Him to lay the burden on someone else. It seemed to me that I could not bear it.”—*Pages 20, 21.*

Although this sincere girl sought not this great gift, she yielded to God’s wishes in the matter and served the Lord humbly in this capacity for sixty-one years thereafter. Never once through these long years was any spirit of self-exaltation manifested in the life of this woman, though under the Spirit of the Lord she had great power and influence. The divine credentials were continually

evident in the humility and contrition of Mrs. E. G. White, who became one of the chief leaders of an unpopular movement that grew to world-wide proportions.

"The Voice of One Crying"

When certain ones came to John the Baptist and asked about his divine appointment, he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." He made no claim to the prophetic gift, though Christ said he was greater than a prophet.

The one upon whom the Lord bestowed the Spirit of prophecy in these last days was reluctant to declare that she was a prophet. She never made an appeal to that gift as the basis for urging the people to heed her words. She never said, I am a prophet, therefore you must listen to me. She made it clear that she was but the voice of one crying, Make straight the way of the Lord.

At one time Mrs. White wrote:

"Some have stumbled over the fact that I said I did not claim to be a prophet; and they asked, Why is this? "I have had no claims to make, only that I am instructed that I am the Lord's messenger; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus."—*Review and Herald*, July 26, 1906.

The basis of every appeal that was made to our people was that they give heed to the words of the Lord. Reference is made again and again to what God would have His people know and what had been revealed to His messenger. Mrs. White intended that her life be hidden behind the messages which God gave her to deliver. She wished only to be a voice. God and His truth, His warnings and commendations, always were exalted.

The messenger of the Lord, however, was definite in her claim that God was speaking through her to His people. When some challenged her messages, she declared:

"God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work, for the past thirty years, bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."—*"Testimonies,"* Vol. IV, p. 230.

Later, in this same testimony, she wrote:

"Those who seek to make my labor doubly hard by their misrepresentations, jealous suspicions, and unbelief, thus creating prejudice in the minds of others against the Testimonies God has given me, and limiting my work, have the matter to settle with God, while I shall go forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer, I shall do what I can. I shall warn, and counsel, and reprove, and encourage as the Spirit of God dictates, whether men will hear, or whether they will forbear. My duty is not to please myself, but to do the will of my heavenly Father, who has given me my work."—*Id.*, p. 232.

Counsels Accord With the Bible

One may well ask, How do the messages, the warnings, and reproof which have been delivered by the Lord's messenger accord with the teachings of the Bible? Did she at any time teach anything

that failed to meet the test of revealed truth as found in the Scriptures? A. G. Daniells, in his book, "The Abiding Gift of Prophecy," takes ten fundamental doctrines of the Bible, which are ten basic facts of the gospel, and uses them to test the writings of Mrs. E. G. White. The ten doctrines selected are as follows:

- "1. The inspiration, authenticity, and infallibility of the Bible.
- "2. The true and only reliable account of the origin of the human race.
- "3. The divine explanation of the origin of sin and death.
- "4. The gospel plan for the redemption of the human family from sin and death.
- "5. The incarnation, death, resurrection, and ascension of the Son of God.
- "6. The coming of the Comforter, the Holy Spirit, Christ's representative on earth.
- "7. The universal and unchangeable authority of the moral law.
- "8. God's abounding grace toward a world in rebellion.
- "9. The free gift of the righteousness of God through faith in Jesus Christ.
- "10. The certain, final, glorious consummation of the great plan of redemption in which our hopes are centered."

All through the writings of the Spirit of prophecy these basic facts of the gospel as revealed in the Bible are emphasized. Each is given an equal place in the great system of truth that has been recorded in the word of God. When some tried to emphasize one truth above another, the messenger of the Lord would call the church to a balanced view of the whole truth of God.

When popular Christian churches were turning from the straight testimony of the Bible, the remnant people were held in line with the Scriptures by warnings and instruction. Thus we were not led into the false philosophy of evolution when it became a popular belief in a large part of the Protestant churches. When some seemed to lose sight of the great truth of redemption through the grace of Christ, by emphasizing the obligation of obedience to the law of God, God used His messenger to exalt the doctrine of righteousness by faith. When many zealous sects were becoming fanatical over the reception of the Holy Spirit, and some even in our own ranks began making great claims to holiness and miraculous powers, Mrs. White rebuked the evil spirits in the name of the Lord. When some began teaching strange doctrines regarding God and Christ, God led His people to take their stand on the sure foundation of Bible truth.

No Place for Doubt

The writings of Mrs. E. G. White, totaling over sixty-five volumes containing nearly 30,000 pages, stand as a monument of truth. Every volume bears the divine credentials. Though the pen which wrote them has been laid down these many years, yet the words of warning and counsel are as fresh and applicable today as when they were written. In many instances they are even more pertinent to our needs than when the messenger of the Lord wrote that which had been revealed to her.

How thankful we should be that God has not

left us without divine counsel in these confusing times, in a day when there are many conflicting views among Christian people. Let us take up these volumes with renewed trust and confidence and see in them the words of God speaking to His people. If there are passages which you have difficulty understanding, either because your faith cannot yet grasp the high standard which God has set up for His people or because the time is not yet ripe for the words to be fulfilled, do not yield to doubt, but lay hold upon the clear and

wonderful instruction which you may find within these writings. Take warning from the words:

"God will never remove from any man all causes for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith."—*"Testimonies," Vol. IV, pp. 232, 233.*

F. L.

Why I Am a Seventh-day Adventist—Part XIV

Because I Believe the Sabbath Command Means Exactly What It Says—No. 1

THE question now before us is this: Inasmuch as the great Protestant bodies have emphatically declared through their basic creeds that the ten commandments are the moral code for Christians, why do they not keep the seventh-day Sabbath which is enjoined in the fourth of the ten commands?

The answer to this question is to be found in the history of Protestantism up to the time of the Westminster Confession, 1647 A. D. When Protestantism first began under the ardent preaching of such Reformers as Luther and Calvin, there was a tendency to bend over backward, as it were, in an endeavor to escape from all the ecclesiastical laws and ceremonies and rituals that had encrusted the simple gospel through the centuries. In the fifteen hundred years since Christ, Christendom had acquired many holy days, some of which were enforced with great rigor. The Reformers sought very particularly to break away from these. They viewed them as a violation of the liberty of the gospel and of their true freedom under Christ.

Luther's Position

Now, an ardent reformer is not generally given to making nice distinctions. He is perhaps even more likely than ordinary mortals to swing to extremes, for he is under greater temptation to do so. Luther and Calvin virtually swept away the doctrine of a divinely commanded weekly holy day while they were sweeping out the great host of other special days. Luther's view of the Sabbath is reflected in the Augsburg Confession drawn up in 1530 A. D. That Confession specifically declares that in gospel times the Sabbath is "abrogated." Then it proceeds to state that inasmuch as some day in the week must be agreed upon for public services and the like, "the church did for that purpose appoint the Lord's day." This appointing by the church is described as "an example of Christian liberty," so that all "might know that the observation, neither of the Sabbath nor of another day, was of necessity."—*Part II, art. 7, "Of Ecclesiastical Power."*

Calvin's Views

Calvin, in his extended discussion of the fourth commandment, after declaring that a certain im-

portance attaches to a weekly holy day, makes this amazing statement in the closing paragraph: "I do not lay so much stress on the septenary number [the number seven], that I would oblige the church to an invariable adherence to it; nor will I condemn those churches which have other solemn days for their assemblies, provided they keep at a distance from superstition."—*"Institutes of the Christian Religion," Book II, chap. 8, sec. 34, p. 358.*

In other words, since Calvin did not feel that special significance should be attached to a particular day of the week, therefore some other day than that which was commonly accepted in his time, would not meet with his condemnation.

Farther on in this same closing paragraph he takes vigorous exception to the reasoning of some who viewed the fourth commandment as having both a ceremonial and a moral part and who affirmed "that nothing but the ceremonial part of this commandment, which, according to them, is the appointment of the seventh day, has been abrogated, but that the moral part of it, that is, the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of the day; for on this principle the same mysterious signification would still be attributed to particular days, which they formerly obtained among the Jews."—*Id., p. 359.*

Consistency of Early Reformers

While we cannot agree, of course, with the premises on which Luther and Calvin built their argument, we must admire them for the consistency with which they reasoned to their conclusion. Certainly, if the Sabbath command is to be viewed as merely a ceremony, then why insist on some one day in particular in the weekly cycle? Certainly, in that event merely to change the day of the week is to raise suspicion that we are doing so simply "in contempt of the Jews," as Calvin states.

The reader may be a little puzzled that Luther and Calvin should have held such views concerning the Sabbath when most religious bodies which grew out of their reform have definitely declared in their creeds that the ten commandments are the

moral code for all Christians. But the explanation is not difficult to find. The Reformers were but human and, as we have already stated, were seeking to sweep away the great host of so-called holy days. In the process, they well-nigh swept the idea of a divinely commanded Sabbath day right out of the church. At the same time, however, they could not fail to see the basic truth of the binding claims of the ten commandments. Here was an inconsistency. Passing years revealed that inconsistency with certain definite results as regards the doctrine of the Sabbath, until today virtually all Anglo-American church bodies hold a very definite doctrine of Sunday sacredness which they base on the fourth commandment.

The Puritan Sabbath Reform

How did this transition take place? Let me give the answer briefly in the words of the eminent church historian, Philip Schaff:

"The way was gradually prepared for it. Calvin's view of the authority of the fourth commandment was stricter than Luther's, Knox's view stricter than Calvin's, and the Puritan view stricter than Knox's. The Prayer Book of the Church of England, by incorporating the responsive reading of the decalogue in the regular service, kept alive in the minds of the people the perpetual obligation of the fourth commandment, and helped to create a public sentiment within the Church of England favorable to the Puritan theory, although practically great desecration prevailed during Elizabeth's reign. . . .

"Towards the close of Elizabeth's reign the Sabbath question assumed the importance and dignity of a national movement, and of a practical reformation which traveled from England to Scotland and from both countries to North America. The chief impulse to this movement was given in 1595 by Dr. Nicholas Bownd (or Bound), a learned Puritan clergyman of Norton in Suffolk. He is not the originator, but the systematizer or first clear expounder, of the Puritan theory of the Christian Sabbath, namely, that the Sabbath or weekly day of holy rest is a primitive institution of the benevolent Creator for the benefit of man, and that the fourth commandment as to its substance (that is, the keeping holy one day out of seven) is as perpetual in design and as binding upon the Christians as any other of the ten commandments, of which Christ said that not 'one jot or one tittle' shall pass away till all be fulfilled.

"The work in which this theory was ably and earnestly vindicated proved to be a tract for the times. . . . Fuller dates from it 'the more solemn and strict observance of the Lord's day.' . . .

"The Puritan Sabbath theory was denounced and assailed by the rising school of High Churchism as a Sabbatarian heresy and a cunningly concealed attack on the authority of the Church of England, by substituting the Jewish Sabbath for the Christian Sunday and all the church festivals. Attempts were made by Archbishop Whitgift in 1599, and by Chief Justice Popham in 1600, to suppress Bownd's book and to destroy all the copies, but 'the more it was called in, the more it was called on;' its price was doubled, and 'though the book's wings were clipped from flying abroad in print, it ran the faster from friend to friend in transcribed copies, and the Lord's day, in most places, was most strictly observed.' . . .

"At last King James I brought his royal authority to bear against the Puritan Sabbatarianism so called, and issued the famous 'Book of Sports,' May 24, 1618, which was afterwards republished, with an additional order, by his son, Charles I, no doubt by advice of Archbishop Laud, October 18, 1633. This curious production formally authorizes and commends the desecration of the evening of the Lord's day by dancing, leaping, fencing, and other 'lawful recreations,' on

condition of observing the earlier part by strict outward conformity to the worship of the Church of England. The professed object of this indulgence to the common people was to check the progress of the Papists and Puritans. . . .

"On the Sunday question Puritanism achieved at last a permanent triumph, and left its trace upon the Church of England and Scotland, which reappeared after the licentious period of the Restoration. For, although the Church of England, as a body, never committed itself to the Puritan Sabbath theory, it adopted at least the practice of a much stricter observance than had previously obtained under Elizabeth and the Stuarts, and would never exchange it for the Continental laxity, with its disastrous effects upon the attendance at public worship and the morals of the people."

The crystallizing of this Puritan view into the creeds of Protestantism will be considered next week.

F. D. N.

The Deceitfulness of Sin

(Continued from page 2)

as the reading of the cheapest literature. Thousands are being led away from Christ constantly by these insidious approaches of the enemy. Let us give heed that we are not hardened by the deceitfulness of sin.

6. *Honesty With God and Our Fellow Men.* Let us resolve in the coming year to be honest with God, and more, to be liberal toward the Lord in His work, in the payment of tithes and offerings; let us resolve to be honest with our fellow men in the meeting of every just obligation. God has made us stewards of His goods, and we should recognize that after the payment of one tenth of our income and offerings to missions we are still held accountable for the proper use of that which remains of the nine tenths of our income.

7. *Christians in Our Homes.* Let us resolve by God's grace that we will be Christians in our homes. There are some who hold office in the church, who stand as leaders of others in spiritual matters, yet who in their own homes are anything but the character they profess. It has been said many times, and may well be repeated, that he who is not a Christian in his home, is not a Christian anywhere. In the home he assumes his own natural character.

May God make us Christians in every place, in every relationship, under every circumstance. And may we guard ourselves continually lest by Satan's insidious approach we are led to depart from Christ, to follow Him afar off, to lose out of our hearts the impulse and inspiration of the first love.

GOD'S promises were never meant to ferry our laziness. Like a boat they are to be rowed by our oars; but many men, entering the boat, forget the oars, and drift down more helpless than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull.—*Henry Ward Beecher.*

GENERAL ARTICLES

The Power of Satan

By MRS. E. G. WHITE

FALLEN man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Cor. 11:14: "And no marvel; for Satan himself is transformed into an angel of light."

While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead God's people.

He who dared to face, and tempt, and taunt our Lord, and who had power to take Him in his arms and carry Him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength.

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him.

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make

him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations.

Satanic Fables

Satan has originated fables with which to deceive. He commenced in heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week.

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. 22:11, 12: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Satan has taken advantage of these popular fables to hide himself. He comes to poor deceived mortals through modern Spiritualism, which places no bounds to the carnally minded, and, if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little yet of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is.

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity, and make it appear beautiful to many. But it comes so direct from his satanic majesty, that all who have to do with it, he claims as his to control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker.

Fascination of Spiritualism

When poor souls have been fascinated with the eloquent words of the teachers of Spiritualism, and they have yielded to its influence, and afterward find out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones. Mark 9:29: "And He said unto them, This kind can come forth by nothing, but by prayer and fasting."

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables.

The sermon Satan preached to Eve upon the immortality of the soul—"Thou shalt not surely die"—they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Tim. 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

The Bible a Safeguard

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents Him as the veriest tyrant in the universe. This widespread dogma has turned thousands to universalism, infidelity, and atheism.

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times.

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be

the power of deception and darkness which will come upon them.

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way of holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and, if possible, wrest it from the hand of Christ.

Work of Good Angels

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light be given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves.

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a re-inforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a re-inforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His strength and majesty. At the sound of fervent prayer, Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost.

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with each other, yet they will improve every opportunity to advance their common interest. But the great Commander in heaven and earth has limited Satan's power.

Personal Experience

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be

expressed. For years I have looked to the grave as a sweet resting place.

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the devil's battleground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded.

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his pur-

poses; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accident which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear Him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith.—*Review and Herald*, May 13, 1862.

Fellowship in Service

By N. P. NEILSEN

AS his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff: they shall share alike." 1 Sam. 30:24, R. V.

A part of God's family is in heaven and a part of it is on earth. His family on earth is scattered in all parts of the world. They speak many different languages, but still they are one in Christ. Their customs may be different; the color of their skin may not be alike; but having received the same blessed truth of God, they are members of the same great family. God is our Father and Jesus is our Elder Brother; for in Him "the whole family in heaven and earth is named." Eph. 3:15.

It has been reported that a certain native in Africa came to the missionary one day and said: "You say that God in heaven is *your Father*?" To which the missionary answered, "Yes, that is so." Then the native continued, "And you say that this God is *my Father*?" "That is right," said the missionary. "Well, then, *we be brothers*," was the response of this poor dark native.

This is true. Just after His resurrection, Jesus said to Mary: "Go to My brethren and say unto them, I ascend unto My Father and your Father, and to My God and your God." John 20:17. We have one common Father with Christ. And so the words of Jesus are true when He said, "All ye are brethren." Matt. 23:8.

In any well-regulated family all the members share in the responsibilities of the home as well as in its blessings, each according to his ability. Thus each one will have a part to act, from the youngest to the oldest; and each one shares in the work as well as in the blessings that come to the home. We are not all called upon to do the same thing at the same time; but each one should be willing to do his part.

So it is in the work of God. Some members of the family of God will be permitted to remain at home, working for the advancement of the cause of God in their own neighborhood, while laboring with their own hands to support themselves. Other members of God's family may be called upon to go to the faraway sections of earth with the message of God. Some are asked to go beyond

the bounds of civilization to carry the good news of salvation to tribes that have never yet heard the gospel story.

The Lord knows where we can best serve Him, and He calls us to do the work which we are best able to do. If we are faithful to our calling, the blessings of God will rest upon us. If God permits us to remain at home while still serving Him, let us thank Him and then let us be faithful to the cause of God. If we are called to go to a foreign field, let us obey, if that be His will.

It is only right that those who are sent to the remote corners of the world and who must leave their friends and loved ones behind, should be supported in their work through the means which come into the treasury of God through the faithfulness of all the members. Those who are permitted to remain at home and stay "by the stuff" should esteem it a great privilege to help support those who may be called to the front of the battle.

When the work is over, when the day is done, we shall all share in the reward if we have been faithful in our place and lot. Those who have tarried "by the stuff" will share with those who have gone to the front of the battle, provided they have all been faithful to their allotted tasks.

What a wonderful home gathering it will be when the family of God shall meet together from all parts of this dark world! Some years ago a large meeting was held in Europe. Persons were present who spoke different languages, and nine translators gave the words spoken to their separate language groups. The Spirit of God was present in the meetings. At the close, two of our brethren met to say good-by. They clasped hands and looked at each other, but could not talk together, for they knew not each other's language. They loved the same message, and the same truth beat warmly in their hearts as they shook each other's hand. Finally the one said, "Hallelujah," and the other responded by saying, "Amen." Thus they parted. These are words that belong to the family of God and are understood by all its members. If faithful, we shall soon take part in the great home going, and join in the family reunion above. God grant that we may all be there.

IN MISSION LANDS

Destruction, Death, and Providences in New Guinea

By S. V. STRATFORD

TOWARD the end of March a gentleman from the island of Emirau, in the Territory of New Guinea, reached Sydney after many exciting adventures in connection with his escape from New Guinea after the occupation by the enemy. Under normal conditions this journey takes a week by ship, but this man and his companions were almost two months on the way.

Immediately on his arrival in Australia this gentleman telephoned the union conference office at Wahroonga, asked for the secretary, and stated that he had brought messages for our Mission Board from A. S. Atkins, the director of our mission in the St. Matthias group; and also from Trevor Collett, a neighbor of his who was a self-supporting missionary on the island of Emirau. Arrangements were at once made for some of the union conference officers to meet this gentleman. In brief this is the story he told:

For a few days prior to the date on which Pastor Atkins left Mussau Island the skies in the St. Matthias group were literally clouded by war planes. On January 21 an aircraft carrier, accompanied by a huge transport and a destroyer, arrived in the group and landed troops on a nearby island. All that day the war vessel cruised around Boliu anchorage. Pastor Atkins could almost have thrown a stone on board from the mission house. He was the only white man on Mussau. The faithful mission natives, instead of running away into the bush as so many other natives did, most efficiently hid the "Malalangi" in a small river mouth and effectively camouflaged her with palm fronds and branches. The emergency signal fire was lit on Emirau Island by Brother Collett and his neighbor. On January 22 Pastor Atkins left Mussau for Emirau (his wife

and children had already been evacuated to Australia by the government). In spite of the dangers of being discovered, he managed to get the little boat safely across to Emirau, where he picked up Brother Collett (whose wife had also been evacuated previously) and the planter.

After leaving Emirau about midnight, the party set a course for New Ireland via New Hanover Passage, eighty-five miles over open sea. The reflection of tremendous fires and explosions was seen eighty miles away. It was Kavieng being ravaged by war vessels. By dawn what appeared to be a destroyer was fast overtaking the "Malalangi" just as she made the safety of New Hanover Passage and the cover of many small, close islands. This passage is suitable only for small craft.

Traveling by night and hiding by day, with enemy planes close all the time, the little mission ship was truly navigated by the Great Captain. Each night began with prayer, and each morning greeted the small party giving thanks on bended knee. It is not hard to picture these scenes: One lonely little ship in a reef-bound passage, or hiding in a small river. On board three white men: the leader, Pastor Atkins, his right-hand man, Brother Collett, and their only neighbor in that outpost of islands—a planter—all friends and comrades true; also three or four loyal native mission boys and their wives—faithful servants of the Master, loving and serving their friend and pastor. Often they sing a hymn of thanksgiving and praise in quiet, hushed voices, or kneeling, commune with their heavenly Father, their voices almost inaudible because danger threatens on all sides in countless aircraft, in numerous ships of war above the sea, on the sea, and under the sea, and on land.

From New Ireland to New Britain

They crossed from the New Ireland coast to New Britain, passing near Rabaul, which was in the hands of the enemy, in order to join our mission flagship, "Veilomani," at the anchorage near the Put Put training school, thirty miles down the coast from Rabaul. The capital (Ra-



On Mussau Island, New Guinea, Native Believers Attending a Meeting. The White Missionary in Front Row Is Pastor A. S. Atkins, Who Recently Died in an Enemy Hospital Near Rabaul

baul) was being blasted in the first air raid made by the R. A. A. F. since it had been taken over. It was a fearful, awe-inspiring sight by night. Tremendous flashes lighted everything for miles. The starry bursts of exploding antiaircraft shells looked like hundreds of cascading fireworks. Twice a tremendous explosion was heard, and a terrific sheet of flame flashed up angrily, lighting the heavens for miles around. These were direct hits on two enemy ships. The rendezvous at the Put Put school had been arranged previously between the mission superintendent, E. M. Abbott, and Brother Atkins. The idea was that the two boats would leave Put Put if the necessity arose, and bring the missionaries and any others whom they could save, from New Guinea to Australia.



Natives of Manus, New Guinea

Very early in the morning of January 26, four days after leaving Mussau, the "Malalangi" approached the anchorage at Put Put. Through the morning mists those on board saw the "Veilomani" making its way toward the sea. Hailing the boat, they were informed that from twenty to thirty men were on board, attempting to make their escape. It was discovered that Pastor Abbott was not with the party, but that he had given permission for the boat to be used for the saving of life, as that was one of its purposes as a mission ship. She had made two or three trips previously between Put Put and Sum Sum, conveying *évacués* out to where seaplanes met them and carried them to safety.

The boat was quickly turned into Put Put, and those aboard inquired concerning what had happened to Pastor Abbott. They were handed a note from him to the effect that several of our missionaries were still in the Territory, up in the inland, and that he, as leader of our New Guinea Mission, desired to be the last of our mission team to leave; therefore he had decided not to be evacuated at that time. Moreover, he felt that he could still be very useful in the Rabaul hospital, where he was serving. Without waiting, the "Malalangi" hurried off to catch up with the "Veilomani," which was waiting at Sum Sum. At the suggestion of a member of the "Veilomani" party who told of a good hiding place for the boats, they proceeded down the coast to a place called Adler Bay. Suddenly, an enemy destroyer appeared round a point and dropped a pinnace with

a crew of wreckers. The occupants of the mission boats made for the shore, some in the dinghies and some swimming. From a hill they observed the destruction of the mission ships. The hull of the "Malalangi" was stove in, the engine wrecked, the anchor chain lengthened, and the boat allowed to drift onto the reef. The "Veilomani" was set on fire.

A Native Hero

The pinnace had not yet reached the destroyer when Pam, the native captain of the boat, displayed great heroism and revealed a wonderful spirit of anxiety and willingness to safeguard mission property even at the risk of his own life. His action at this time reveals the caliber of our native believers. Making his way through the jungle back to the beach, he swam out toward the burning schooner in waters noted for sharks and crocodiles. He boarded the boat, and by hard work eventually managed to extinguish the flames. Pam rejoiced that the boat was still afloat, but, unfortunately, the engine was out of order. An attempt had been made to damage the hull of the "Veilomani," but the timbers were too stout for the axes which had been used. Sad to say, the next morning the destroyer reappeared, and noticing the ketch still afloat, they shelled and sank her.

At a Chinese homestead at Adler Bay, near the scene of this tragedy, Pastor Atkins and his party held a council to determine their course of action. It was decided that some of the party should walk down the coast to a point where it was thought they might find other means of escape from the mainland. Pastor Atkins and Brother Collett, with one or two others, were to attempt the journey by dinghy early next morning. It was impossible for Pastor Atkins to walk, as he had been in ill-health for some time and was in a very weakened condition following their trying experiences. When the time came, however, Pastor Atkins felt unable to continue farther. Moreover, he considered that he was a drag on his companions, perhaps endangering their lives, and that they would have a better chance of escape without him. He had the large mission canoe, and a crew of mission students from Put Put at Adler Bay, convey him and the natives with him back to Put Put. Brother Collett, however, displaying a truly Christian attitude, refused to leave Pastor Atkins alone in this situation. The rest of the refugee party, after seeing our brethren well cared for at the home of a much-respected Chinese, set off on their hazardous journey of escape to Australia.

The gentleman who related the story spoke of the keen disappointment it was to him personally and to his comrades to leave Pastor Atkins, as the latter had endeared himself to them, and they very much wished to help him through. These men, in their bid for freedom, encountered many difficulties and were beset with perils. They obtained motorboats, which were wrecked; they trekked to other places, where they found more motorboats, and then these were wrecked. Eventually, after a series of adventures which included many bombings and machine-gun attacks, they landed safely in Australia.

Death of Pastor Atkins

At the very time the planter was telling us his story, unknown to us, Pastor Atkins was in an enemy-controlled hospital near Rabaul, and on March 13 he passed away. It was not until ten weeks after that date that news of his death reached the union conference through Brother Collett, who is now a prisoner of war. The latter was allowed to send word of the death of his missionary comrade. Our people everywhere, we know, will deeply deplore the passing of a noble missionary. He was one of God's true men. He was greatly respected by his fellow workers and by the natives of New Guinea, for whom he had labored untiringly through the years with marvelous success.

Immediately following the foregoing incidents, concern was felt for our superintendent of the New Guinea Mission, E. M. Abbott. In the absence of news from him it was conjectured that he was a prisoner of war. This fear has since been verified in a letter from him to his people. His letter was in a batch of four hundred dropped by a plane near Port Moresby. At the same time it was discovered that Len Thompson, one of our graduates from the Sydney Sanitarium, who was employed by the New Guinea administration in medical work in Rabaul, was also a prisoner of war.

About that time the enemy had invaded Salamaua and Lae, and had even penetrated the Markham Valley. Aerial warfare increased around our inland missions, and the commanding officer at Port Moresby notified our missionaries that if they did not leave New Guinea with an evacuation party then being assembled, they could expect no further help. Our three brethren waited as long as possible. Finally they each decided to ask the Lord for direct guidance in the matter. All felt

stations for the care of the wounded. In a message which has just come through from him, he mentions having observed the work being done by our native teachers, and he speaks in glowing terms of their wonderful courage and faithfulness in the midst of trying conditions.

May the special blessing of our heavenly Father rest upon the native believers and upon the Lord's work in this mission field, from which, for the time being, our white workers have been evacuated. May the special care of our God be upon those of our missionaries and others who are in enemy hands, and may the day soon come when the work can be carried on again, not just as before, but with still greater speed under the power of the Holy Spirit, for the finishing of the task. And in the kingdom of peace that will be set up, may we meet many of the dark-skinned Adventist Christians from the islands of the South Seas.

"Those Cotton Adventists"

By H. M. SPARROW

IN various parts of the world, Adventist converts have been given names peculiar to their deeds.

For instance, in South America one of the Indian tribes, many of whom have embraced the truth, is known as the "Clean Adventists." In Nyasaland, we are known as the "Commandment-keeping Adventists." In Southern Rhodesia, we were known as the "Clean Meat Adventists."

In southern Tanganyika, on the shores of Lake Nyasa, not far from Karonga, in north Nyasaland, there recently came to our attention a group of people who were known as "Cotton Adventists." Upon inquiry it was learned that these people had been to our native mission at Karonga and that a number of them had been baptized about two years ago. This community of Adventists has settled in a cotton-growing district, and their living is earned from cotton crops. The market had been held on Saturdays, but these people arranged with their chief to have their cotton sold on Friday mornings, when it was brought in. Invariably, it was found that their cotton was whiter and cleaner than that from other areas. They were given a cent a pound more than the others. There are twenty-seven of these "Cotton Adventists" and forty others in the baptismal class who are faithfully keeping the Sabbath and paying their tithes and offerings.

Recently a young man who was a teacher at our Mombera Mission in north Nyasaland was passing through this part in search of work where he could earn more money. When these people heard him speak to them on Sabbath, they would not let him go. He has been teaching them now for nearly a year. He came to see me while he was in south Tanganyika and made arrangements for an evangelist to be sent into that section to hold some meetings.

On one of the islands of Lake Victoria, a full-time evangelist has been appointed to put all his energies into preaching. During the first two months, sixty-seven adults have been converted and are preparing for baptism. The work is still forging ahead.



Pastors R. H. Tutty and A. S. Atkins (Deceased) With Natives Near Native Church, Manus, New Guinea

assured that it was best to be evacuated temporarily. Accordingly, in May they were safely transported to Australia by plane.

Rod Fowler, a graduate from the Sydney Sanitarium, who until recently was engaged in medical work for the administration, is at present connected with the Army Medical Corps somewhere in central New Guinea. The latest word from Brother Fowler was to the effect that he was using the buildings at one of our inland mission

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Rest and My Children

By A CONTRIBUTOR

BUMP! Bump! Bump! sounded through the house. I was awake at once. The sounds continued out of the darkness. It was my young Goliath of nine months shaking his crib to show he had had enough rest and needed some exercise. Thus for a number of nights, drunk for sleep, we listened to these disrupting noises.

Soon I decided upon action. I got a pair of little striped overalls for my young fellow, and every day I put him down on the floor and let him crawl himself tired. Sometimes the shade of his little hands was a bad comment on what I had considered pretty good housekeeping. But after a day of this the bumps in the dark hours of the night stopped, and all the household slept better. It took me a long time to realize by actual experience what should be a self-evident truth, that sleep follows physical fatigue. Indeed, I found the problems of naps and rest among the most difficult in the preschool care of my children.

I went by the clock. When two o'clock struck, the children must be put to bed. What a struggle at times to make them stay there! Often the children were not really tired enough to sleep, and sometimes they were nervous. Oftener I was tense and determined that they simply must sleep—wasn't it nap time? All the books emphasized its importance, but none told anything of its technique.

Gradually I learned. If it were too wet to play outside, we put on our warm things and walked. Often we went under umbrellas. The exercise and cold air, followed by the warmth of food and house, often made the children wish to sleep. Especially did I find nap time less of a problem if I were casual and not nervous myself. Physical fatigue seemed a sufficient answer.

Then I discovered another danger. This I find even in the early school years. It is the danger of children's becoming *too* tired to sleep. In most cases, however, physical fatigue is less to be feared than mental fatigue.

One truth I learned by experience seems so simple that I hesitate to mention it. It is the great importance of putting a child in a room by himself while he is resting. The quiet manner of putting him down—gently and happily but not gaily—makes a difference. I do not believe in leaving doors wide open or lights on. The room should be as peaceful and ordinary as though you were going to take a nap yourself, and all the little details of the trip to the bathroom, the drink, or any unfinished interest of the little one should be looked after before he lies down. Then, every time he crawls out, the child should be put right back under the covers—gently but firmly.

If I had it to do over again, I do not now believe that I would resort to the spankings I used during those early years. I would insist that the children remain in bed for a reasonable period of quiet and rest; then I would take them up, even though they had not actually slept. But I would get them up at the same hour in the morning and put them to bed no earlier at night. I am not the only mother who has lamented about the foolish issue naps were allowed to become.

As the children grew older and naps were seldom possible, I still felt that a little rest was necessary in the middle of the day. I might mention one plan I devised for keeping them quiet. "Here is a clock for you, Sister," I told her, handing her an alarm clock. "Do not play with it, but put it on your chest of drawers. When the big hand gets around to here, then the alarm will ring, and you may get up." The next day Sonny had the clock. This device worked quite well for some time, but, of course, as in all child training, changes are required.

Even now, especially in the summer or if some particular event will mean a somewhat later bedtime than usual, I have the children rest for a while in the middle of the day—alone and in their rooms. But they are allowed to look at something if they do not feel sleepy. This is especially true on long summer days when the actinic rays of the sun on the skin for long periods of time become overstimulating.

Sometimes a day comes when the children quarrel continuously. They are slow to mind. Their voices sound querulous, and they cry at the least provocation. Then I remember that we have had guests several nights in succession, or the children have had an extra trip to town, or several unexpected events have piled up so that the children have lost out on rest. An underrested child is a disciplinary problem, for children do thrive on the simple life. It shares equally with rural surroundings in making the country the ideal background for child rearing. Those who cannot live in the country must make extra effort to keep the children's life as quiet and simple as possible.

Indeed, nearly always when I see the above-mentioned alarming symptoms begin to appear, I say to myself, "Too much excitement. The birthday was fun, but exciting. We shall all live an exceedingly simple and regular life for a while." And, sure enough, a few days of early bedtimes and uneventful routine soon bring the desired reaction in the youngsters' dispositions. I might add that extra rest sometimes helps parents, too.

The Sabbath was made in the beginning as a recurring period of rest, but sometimes we find little rest on that day. I observe that a great deal of visiting on the Sabbath is likely to leave the children not only without any sanctified memories of having passed a period of sacred time, but almost entirely unrested as well. So, except in the case of a stranger or a lonely person whom we desire to entertain, we seldom ask people home to dinner on Sabbath. We find Saturday evening better for most entertaining. A period of rest after we return from church and a light supper *before* an evening of visiting fit in conveniently, and make us all feel better the next morning. Usually right after our Sabbath dinner we all take this rest, each in his own room, for an hour or so. Then a walk in the park or outdoors, some reading, and music, are other variations from the usual activities. So are the Sabbath games, visiting the sick, or distributing papers. When sundown worship comes, both adults and children feel rested and ready for a new week of activity.

I am continuously on the lookout during the week for any little signs of fatigue in the children. When I detect any indication of this, I suggest a story or some little change, so that there will be frequent rest periods. I try not to have any activity—such as practicing—prolonged to the point of exhaustion.

I remember reading about an experiment carried out by an industrialist upon a group of men who were loading and unloading railroad ties. He found that the largest number of ties per day was handled by the men when they worked twenty minutes and then rested five minutes. I have heard physicians advocate the wisdom of frequent short rests. God made our hearts so that they have a little rest after each bit of work. But I do not believe in constantly interrupting a child busy with some project in order to “come and rest five minutes.”

I have seldom used rest as a punishment. But I know of other mothers who have found it very effective and logical. Once, however, our son had been asked to perform a little duty—to pick up his playthings, I believe. He shirked the task completely, whereas his sister had picked up her

things with dispatch. Accordingly, right after our early dinner he went to bed to *rest*, since he seemed too tired to do such a little task as he had been asked to do. The next morning he would be able to do it all right. The lesson became a punishment when father needed to take a little trip to answer a call a few miles away, and Sister went, while Sonny *rested* in bed! The lesson was not soon forgotten.

Not long ago, when the children became noisy and neglectful in helping with their stint of dish drying, each had a turn of “resting” on the stairs while the other did his share.

The fatigue experienced by children following an illness is something many parents do not realize. If a mother has had a similar experience, she can better appreciate it. For children just on their feet again after an illness, frequent rests are especially necessary. It is annoying to them, however, to be reminded of it in so many words. The bed has become distasteful to them. They are often a bit peevish, too. I do not think it wise to say, “Now let’s have a little rest” (although it *is* wise for them to take the rest for perhaps an hour after lunch). But rather, when there is a lull in activities, I suggest, “Let’s read that other story in our little paper.” Or, “Shall we have another chapter in our new book?” Or, “Let’s have a little sewing society and listen to such-and-such a good program on the radio. Sonny, you tend to the dials, so we won’t have any trash, while Sister and I sew.” Or, “Come on, let’s cut out some pictures from these old magazines. You could each use a new one in your rooms. Besides, I want to tie up these magazines for the paper drive.”

We have a family joke we often repeat to one another. Years ago we read what one man in a group had said about his ideals for his wife. Heading the whole discussion was a pre-emptory requirement: “I DEMAND that my *wife* be RESTED!” At first it seemed odd and laughable. But the more we thought about it the smarter it seemed to be. In fact, realizing now how good it is for the children and how it simplifies the problems of family discipline, I DEMAND that my *children* be RESTED!

Citrus Fruit in the Market Basket

HAVE plenty of space for citrus fruits in your market basket this winter. Grapefruit, oranges, and tangerines are going to town in a big way these days. The winter citrus crop from the three States of Florida, Texas, and Arizona promises to be of record size, and the crop of California navel oranges is large. Though more oranges than ever before will go into concentrates for shipping to our soldiers and our allies, and more grapefruit will go into canned juice for shipping, too, the fresh fruit in large quantities will be for sale in retail markets from now on into spring. Since fresh citrus fruits have been placed under a temporary price ceiling, consumers will find no appreciable change in price.

Citrus fruits well deserve the popularity that

changed them from a rare holiday treat to an everyday regular in American meals. Oranges made the big shift in the 1920’s after the last war. The average yearly crop during the period of the last war was about twenty million boxes. Today the average yearly crop of oranges is more than eighty million boxes. A family which before the last war bought oranges only about once a year for the children’s Christmas stockings, probably had begun to use oranges for breakfast and dessert in the 1920’s, and today considers them everyday food. Grapefruit came into their big popularity much later than oranges—not until the late 1930’s, in fact.

Citrus fruit is a “natural” for winter meals, coming as it does when other fresh fruit is scarce

and bringing together appetite appeal, vitamin value, and good keeping quality. Oranges and grapefruit contain several minerals and vitamins as well as other food values, but their most important contribution to the diet is probably vitamin C. They are one of the very richest sources of this vitamin, which everyone needs every day. In winter—or whenever fresh fruits and vegetables are scarce—meals are likely to run low in this vitamin. The result is often such common winter ills as aches in bones and joints, a run-down feeling, lingering colds, or sore gums. Studies of vitamin C show that a large orange or a grapefruit a day will keep these vague ills away.

Army rations must contain plenty of vitamin C foods, and the citrus fruits are among those that our armed forces depend on. The British, cut off from the oranges which they used to import by the shipload from Spain and Africa, are especially in need of the concentrated orange juice made from American oranges. Though the British people have been learning to use more of the vitamin C foods they can raise on their own soil—cabbages, black currants, and rose hips, for example—recent visitors to England say a fresh orange in Britain today looks more tempting than gold to many people.

Every modern mother knows that the youngest of the family thrives on orange juice at a very early age. Babies today start taking orange juice when they are only a few weeks old and take more as they grow older. This is because milk is low in vitamin C and babies can't store this vitamin any more than older people can. They need a daily supply. Before mothers and physicians

understood this, some babies suffered from scurvy for lack of vitamin C.

The very old as well as the very young thrive on citrus fruit. Old people, like younger people, need vitamin C. They often must avoid raw cabbage and other such foods rich in C. But most old people enjoy and can easily take citrus juice every day.

Though citrus fruits are plentiful this year, we must be careful not to waste this or any other good food in wartime. The whole fruit contains much more vitamin C than the juice, especially the strained juice. So in making the most of oranges and grapefruit, remember that slicing is more economical than squeezing and straining. Even the outer peel contains vitamin C. Use it for marmalade and relishes, and use grated peel to flavor desserts, biscuits, and cookies.

Oranges and grapefruit are richer in vitamin C than tangerines, which are also plentiful this year. But tangerines happen to be richer in vitamin A. We have the biggest crop of tangerines in our history. And these so-called "kid glove oranges" have the advantage of all the rest in being easier to eat and extra handy to take in a lunch box.—*Bureau of Home Economics, U. S. Department of Agriculture.*

THE vital point about religion, after all, is not what you think about it, but what you do about it.—*Sir Wilfred Grenfell.*

"CHRISTIAN leadership must know its Bible better than any other book."

◆ ◆ ◆ ◆ LANES OF LIFE ◆ ◆ ◆ ◆

"As Little Children"

EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

That phrase, "become as little children," has had more meaning to me since an experience I had during a Harvest In-gathering campaign several years ago. I had taken several children out to solicit gifts, and had started them working, two and two, on different streets. I drove around to see them frequently, to be sure they were getting along all right. When darkness began to fall, I made the rounds to gather up my charges. Before long I had all of them except two little girls. But though I drove several times up and down the street where I expected to find them, I could catch no glimpse of their light dresses in the twilight.

I began to become uneasy, though I tried not to frighten the children who were with me. However, they could not help but sense my concern. Once more we made the circuit, down the tree-shaded street, back and forth on the side streets, while all the children peered intently from the car windows. But no little girls could we find. I brought the car to a stop at the curb and tried to think what to do. Where could those two



children be? Surely they were not far away. But where?

Then from the back seat one little girl spoke, "Why don't we pray about it?"

Pray about it! Why, yes, of course, that was the thing to do. I don't know why I hadn't thought of it. But I do know that it took that little child to think up the solution to our difficulty. Pray about it. Of course. Someway, the plan of talking to Jesus about this problem came to this child's mind naturally and easily. While I was vainly trying to solve the problem with human reasoning, she immediately thought about asking for divine help.

We did bow our heads, right there in the car, and asked Jesus to help us find those children. And we had hardly said the "Amen" before through the dusk we saw coming toward us our two little lost girls.

To "become as little children"—to realize our own helplessness and inadequacy, and to rely completely on a higher Power—not to try to do things in our own strength, but in time of need to go directly to the Source of all strength—only thus can we "enter into the kingdom of heaven." R. C.

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.

Seventh-day Adventist Statistical Summaries for 1941

THE work of God in the earth goes steadily forward, notwithstanding economic perplexity and the turmoil of war. Seemingly turned aside for a little time from one line of march, the forces of truth break forth in other directions to continue the triumphs of the cross. Nothing can stop the flow of God's love and His gospel to those who are in need.

In some of our mission fields during 1941 the workers have been entirely cut off from communication with the headquarters offices. Even where contacts were still maintained, mail facilities were slow and uncertain. Censorships have caused delays. It is quite probable that if complete reports had been secured for the entire world field at the close of last year, we would have found our work considerably in advance of what is shown in our present statistical summaries.

The records for 1941 show that Seventh-day Adventists were conducting work in 810 languages and dialects in 413 countries and island groups. This work was administered in 69 union and 137 local conferences, 193 regularly organized mission fields, and 9,105 churches. The world membership at the close of 1941 was 520,644, an increase of 15,892, or 3.1 per cent, over 1940. Of this church membership, 191,333 were in the North American field, and 329,311 in other divisions.

There were 13,899 laborers engaged in evangelistic activities in 1941, and 14,436 more workers in schools, sanitariums, publishing houses, and other institutional work. Of these 28,335 workers, 10,131 were in North America, and 18,204 in other division fields.

The total number of institutions in the world field was 535, including schools above the elementary grades, sanitariums, hospitals and dispensaries, publishing houses, and food factories. The investment value of these institutions in 1940 was \$24,491,406.26, and the entire asset valuation of all denominational properties, including churches, was \$64,704,751.82.

Total funds contributed to the work of Seventh-day Adventists in 1941 were the largest in their history, amounting to \$16,205,388.19. This sum is an increase of \$1,979,058.61 above 1940, or 13.9 per cent. Of the \$16,205,388.19, \$9,467,574.28, or 58.4 per cent, was tithe; \$4,303,444.96—26.6 per cent—mission donations; and \$2,434,368.95—

15 per cent—home offerings. Seventy-three per cent of all funds received in 1941 came from North America, and 27 per cent from other divisions. The tabulation shows this distribution:

FUNDS RECEIVED IN 1941			
	World Field	Outside North America	North America
Tithe	\$9,467,574.28	\$2,724,299.01	\$8,743,275.27
Mission offerings	4,303,444.96	1,145,187.30	3,158,257.66
Home offerings	2,434,368.95	512,148.36	1,922,220.59
	\$16,205,388.19	\$4,381,634.67	\$11,823,753.52
Percentage	100.0%	27.0%	73.0%

Throughout the world field each church member in 1941 paid in tithe and mission and home offerings an average of \$31.13. In North America alone the per capita average was \$61.80, and in other fields the annual contribution from each member was \$13.31. The tabulation shows these per capita yearly amounts:

PER CAPITA FUNDS RECEIVED DURING 1941			
	World Field	Outside North America	North America
Tithe	\$18.18	\$8.27	\$35.24
Mission offerings	8.27	3.48	16.51
Home offerings	4.68	1.56	10.05
	\$31.13	\$13.31	\$61.80

In practically the entire world, the year 1933 recorded the low mark since 1922 in tithes and offerings paid by Seventh-day Adventists. In 1933 each member paid on an average \$22.50, as compared with \$31.13 in 1941, an advance in the latter year of \$8.63 per member, or 38.4 per cent. In North America each member in 1941 paid \$24.85—67.3 per cent—more in tithes and offerings than in 1933. Where \$1 was paid in tithe in North America in 1933, the average member paid \$1.87 in 1941. For each membership dollar of mission offerings in 1933, \$1.40 was paid in 1941 in North America; and for home offerings, \$1.60 in 1941 for each \$1 in 1933.

In 1941, 14,543 Sabbath schools with 646,192 members were operating around the world. These figures represent an increase over 1940 of 274 schools and 27,685 members. Sabbath school offerings in 1941 were \$1,931,726.26, or \$166,448.88 more than in 1940, and represented 44.9 per cent of the entire world contributions to missions.

Young People's Missionary Volunteer membership was 153,326, comprising 6,774 societies. Contributions taken in the societies themselves, not including the young people's part in raising Ingathering, Sabbath school, or other mission of-

ferings, amounted to \$167,854.10 in 1941.

At the close of 1941 there were 2,871 elementary church and mission schools in the world field with an enrollment of 99,740 pupils. These figures represent a growth in numbers over the previous year of 245 schools and 8,146 pupils. There were 3,799 teachers employed, and the cost of maintaining and oper-

ating the elementary schools was \$856,244.50. The church school enrollment in 1941 represents 192 elementary and mission pupils for every 1,000 church members for the entire world. In North America alone the proportion was 99 elementary pupils for each 1,000 of church membership.

Students above the elementary

grades in 1941 numbered 20,220, of which 15,039 were in the colleges and academies of North America, and 5,181 in other divisions. For every 1,000 church members, 16 students were in secondary and advanced schools in foreign divisions, and 79 in the North American schools. Throughout the world field there were 260 schools regularly doing work above the elementary grades. In these schools 1,927 workers were employed.

Printing and the disposal of Seventh-day Adventist literature was being carried on from 83 publishing centers, employing 1,262 workers in 1941. In addition to the institutional employees, 3,106 colporteurs were engaged in literature distribution, of which 891 were in North America and 2,215 were outside this continent. Accumulated totals of 329 periodicals, 2,357 different books, 1,368 pamphlets, and 5,263 tracts were reported as having been published up to 1941. The cumulative value of one year's subscription to each periodical, plus one copy each of the books, tracts, and pamphlets, was given as \$2,681.05. Seventh-day Adventist printing has been done in 200 languages. Book and periodical retail sales in 1941 amounted to \$4,275,853.68, which is \$491,820.84, or 13 per cent, above 1940.

In 1941, 163 sanitariums, hospitals, dispensaries, and treatment rooms caring for 783,465 patients, were reported in operation in the world field. There were 2,871 doctors and nurses connected with these institutions, together with 3,360 other workers—a total of 6,231 employees engaged in organized medical work. In addition to the care of regular patients, \$359,967.70 worth of charity work was done.

Notwithstanding the uncertainties arising from war conditions in many countries during 1941, 81 new mission recruits were sent out from the home bases. Owing to emergency situations in the fields, some overseas workers have had to return temporarily to the homeland, and others have been limited in their activities. But the work of God continues its advancement, and victory is assured.

CLAUDE CONARD.

Central Argentina

THE widely scattered brethren of the Central Argentine Conference were happy, indeed, for the privilege of another reunion on the grounds and in the buildings of the River Plate Junior College and the River Plate Sanitarium, September 21-27. One brother was heard saying, "We get so inspired at these annual meetings that we feel happy the whole year." Meetings were held simultaneously in both the Spanish and the German language, all the brethren gathering daily in union meetings for the conference sessions.

The biennial report of the conference president, Carl Becker, told of progress throughout the field and sounded a note of courage. Other reports rendered were in the same strain. The same officers and departmental secretaries were re-elected, one more departmental secretary, Guillermo Krieghoff, being added to relieve F. Sittner of two of his four departments.

It was the first visit at the annual meeting of our new Austral Union president, E. N. Lugenbeal, and also of the new union field missionary secretary, F. B. Moore. Other union representatives, J. C. Culpepper, and the writer from the division, assisted.

The brethren were faithful in attendance from six-thirty in the morning till late at night. A deep spiritual atmosphere characterized the Bible studies and the preaching services. The college choir lent valuable assistance.

The entire Sabbath afternoon was devoted to an evangelistic rally, most of the time being given to the workers to relate experiences. Evangelism is strongly emphasized in this conference and the results are encouraging. As fruit of public efforts which had just closed, large baptismal classes were reported by V. C. Aeschlimann of

Concordia, G. Block of Rosario, D. Feber of Córdoba, and S. C. Weber of Santa Fé, some already having been baptized. P. R. Tabuenca, who labors in the northern part of the province of Santa Fé, presented the Las Toscas church of over fifty believers for acceptance into the sisterhood of churches.

F. Sittner, who had carried four departments in this large field, had just closed a six weeks' effort, with three meetings a week, in Paraná, and as a result had organized a baptismal class of twenty-two, four of whom were in attendance at the camp meeting. Some of the students at the college, under the guidance of teachers, had held an effort in Diamante, with encouraging results, seven of the new believers being present at this Sabbath afternoon meeting.

Heart-thrilling experiences told by many workers and lay brethren showed how God had worked miracles in behalf of our people in getting permission for our children to be free from attending school on the Sabbath, as well as in behalf of new members in getting the Sabbath free from work. It was encouraging to hear how university students had become interested in our meetings, some having already taken their stand for the truth. Lawyers, doctors, and other men of influence have also become deeply interested in the message, some already having united with us. They confess that they have never heard anything so wonderful and soul-satisfying as this message.

One woman dreamed that her landlord, who is an Adventist, came with an invitation to a social gathering, which she accepted. When she entered the hall, it was so full of people that she could not understand where they would dance, unless it would be on a small platform on which stood a peculiar piece of furniture. She saw a choir and an orchestra in a certain place in the hall, and heard music such as she had never heard before. Then she saw a heavy-set man dressed in black step onto the platform behind this piece of furniture and speak to the audience, after which he walked rapidly to the entrance to the hall to bid the people good-by as they left.

The next morning, the landlord came with an announcement of our meetings. She went, and in the

meeting hall found everything just as she had seen it in her dream. There stood this piece of furniture (the pulpit) on the platform, and a heavy-set man dressed in black, Pastor G. Block, stepped behind it and began to address those present. The music was just what she had heard in her dream, and she sat wondering if that speaker would step to the door to say good-by to the people. He certainly did. She took the dream to be from God and continued to attend the meetings. She is now a baptized member in the Córdoba church.

At the close of this experience meeting, an offering for evangelistic effort was taken and a total of 2,400 pesos in cash and pledges was received. There is at present an encouraging increase in tithe and offerings in this conference.

H. O. OLSON.

Wauchula Church Dedication

ANOTHER central Florida church has been dedicated to the Lord. While the writer was assisting in the recent Tampa effort, he returned to his former district for the pleasant occasion of dedicating the church in the little city of Wauchula.

In a tent effort held last fall new believers accepted the truth, and we all consecrated ourselves to the task of completing the building, begun several years ago, with the result that—along with generous donations from the conference and from local businessmen, and with sacrificial and untiring labors on the part of the members, especially one new member who was a builder—within a few months the church was ready for dedication, free of debt.

The dedicatory address was preached by J. K. Jones, and L. C. Evans offered the dedicatory prayer.

The building, about 35 by 60 feet, with room for a good-sized church school and large playground in the rear, is truly a representative memorial to the Advent message in this city. The greatest memorial, however, is the fine group of believers and many young people who worship there every Sabbath—not there only, but in all four churches

of Wauchula and the Ridge district, where, within less than two years, under the blessing of God, and with but a feeble and inexpensive effort at each place, the Lord increased the



Wauchula, Florida, Church

number of believers threefold. In the little town of Fort Meade alone, with about 1,500 white population, nearly fifty new believers came into the truth, many of their conversions being nothing short of modern miracles of God's grace.

For this we praise the Lord and have faith to believe that under the capable leadership of the pastor, A. N. Allen, who already is laying plans for two new church schools next year, there are bright days ahead for Wauchula and the Ridge district.

ERNEST A. LEMON.

The Dr. Charles Cave Memorial Church

It was an unusual privilege to attend the dedicatory service held in Bridgetown, Barbados, September 20, 1942. My visit to the field had been arranged so that I could participate in that memorable service. Sacred memories raced through many minds and gratitude stirred many hearts as we sat in that now beautiful, commodious structure of the mother church in Barbados.

A. E. Hempel, president of the Leeward Islands Conference, R. S. J. Hamilton, the secretary-treasurer, W. H. Lewis, and other workers in that field participated in the inspiring service during which the church formerly known as the King Street church was rededicated as the Dr. Charles Cave Memorial church. The well-filled house, with many eager listeners crowding around the building, was a reminder of the high esteem in which our dear brother, Doctor Cave, was held. We rejoice that so fitting a monument has been dedicated to the loving memory of one who continues to live in the hearts of those who knew him, ever urging them on to greater diligence in the service of their fellow men. The following is a much condensed report of the interesting history read by Brother Campbell Davis at the dedication:

"In 1890 a small group of believers gathered in the Good Templar hall. They were known as Seventh-day Adventists. Elders Ball and Chadwick were their faithful and efficient leaders. On September 21, 1891, these eleven earnest Christians were organized into a church. That was fifty-one years ago.

"When Elders Ball and Chadwick were called elsewhere, Elder Van Deusen filled the vacancy in Barbados. The work grew. In time the land upon which this building now stands was secured. Through the spirit of unswerving loyalty and genuine sacrifice a church building fund was started. The church building was completed and dedicated in October, 1900. In the dedicatory service Elder Van Deusen was assisted by Elders J. A. Morrow and A. J. Haysmer. Through the years Elders Sweany, Enoch, Lane, Widg-



Brother and Sister Walter Thompson and Their Family. The Eight Children Have Spent a Total of One Hundred Years in Our Denominational Schools, and Are All in the Message

ery, Wellman, and others helped to build up the work in this church.

"Until the time of his death, Doctor Cave's life was linked inseparably with the King Street church. His labors were both extensive and intensive. Ordained as deacon in 1908, he later took full leadership of the church and administered its affairs effectively. He was sympathetic, kind, and courteous. He never kept himself aloof from those who were less fortunate than himself. His adaptability to circumstances was striking; he was at home with the humblest as well as the highest in the community. With outstanding success he shepherded the flock till the arrival of M. B. Butterfield.

"In 1917 Elder Butterfield held an evangelistic effort which added many to the church. Workers came and workers went, but the church continued to grow, until in 1919 a wing was added to the west side.

"In 1931, when L. H. Gardiner held another effort, it became evident that another building was needed. Accordingly, in 1933 the Government Hill church opened its doors, and members for whom Government Hill church was more convenient were asked to unite with that body.

"A spirit of evangelism seemed to have taken hold of the entire membership of the King Street church. When L. V. Finster visited our field, he was so favorably impressed with the enthusiasm displayed by our church that he entitled his article telling about it 'A Church on Fire.'

"King Street church is now under the leadership of W. H. Lewis, who had been working in other parts of the field for eleven years. On his re-

turn to this place, he found that we scarcely had breathing space in this church. Pastor Hempel and his committee took hold of the problem, and now their plans and hopes have come to glad fruition. In this case, as in the erection of the first house of worship here, it was the spirit of sacrifice that made the new extension possible.

"From 1891, with a membership of eleven, to 1942 no fewer than eleven churches, with a membership of more than 1,000, have sprung up. Well may we exclaim with the psalmist, 'This is the Lord's doing; it is marvelous in our eyes.' With the prophet Samuel we may also say, 'Hitherto hath the Lord helped us.'"

E. E. ANDROSS.

One Hundred Years in Our Church Schools

ONE of the joys of the foreign missionary returning to the homeland is that of meeting old friends and inquiring about the progress of their children. One such stirring experience came to me when I met Mr. and Mrs. Walter Thompson of the great Northwest, and several of their children. I was made happy to learn that every one of them has had his education in our schools. After hearing that, I was not surprised to learn that they are all in the truth. We added up all the years that they had individually spent in our church schools and learned, to our surprise, that the total came to exactly one hundred years. In other words, Brother and Sister Thompson have paid one century of church school tuition for their children. You may be sure they are very happy that they did this, for they have all their children with them in this precious message.

I thought a picture of this family would be an inspiration to the readers of the REVIEW and take pleasure in sending a photograph along with this article. Reading from the back to the front of the row, the names are as follows: Mr. and Mrs. Walter Thompson, Violet, Iris, Phyllis, Virginia, Helen, George, Enid, and Gordon.

ANDREW N. NELSON.

"Sing Unto the Lord"

WE should always enter into the presence of God with great reverence and humility, but not with depressed spirits and mournfulness. When we gather for worship on the Sabbath day, we need to remember that every part of the service is to be carried out with reverence. Thoughtlessness leads many of us to do things which are definitely irreverent during the singing of hymns. Hymn singing will become much more effective and spiritual if we remember that,

like prayer, it is a genuine act of worship.

Especially is it necessary that during the singing of hymns everyone on the platform take part in the singing. In this way a worthy example is set before the congregation. Let us all make it a habit to join in the song. It is part of our worship.

While in some other denominations there may be strong trends toward ritualism and formalism in worship, these need not accompany the beautifying of our services. One of the basic principles of beauty and great art is sincerity. This element of sincerity in our music will do much toward beautifying it.

We are so completely surrounded these days with the spirit of the world—with its love of display, its artificiality, its appeal to the senses—that these influences are likely to creep into the church. Much radio music is of a shallow, entertaining type that makes an immediate appeal to the masses. The world is continually seeking to keep its people entertained; but the church has a message of salvation, and its music need not borrow from the world the methods of entertainment in order to appeal to a congregation. Sometimes the "mixed multitude" will long for the music of "Egypt," which is primarily entertaining; and sometimes our singing seems to be merely to please our ears. There are much richer values for us than mere physical pleasure.

Much of the finest music in the "Church Hymnal" is not that which makes an immediate appeal. Suppose you have tried over some of the unfamiliar hymns and have found no appeal in them. Do you think it is safe simply to discard them, to say that you don't like them? Remember that some of these treasures need to be studied and learned to be appreciated. Possibly your own taste is still for the more entertaining kind of music, and you need to train it to appreciate some of these other hymns. At any rate, give the "Church Hymnal" plenty of time to prove its value. Not the most immediate but the most lasting appeal is what counts.

This is true of such hymns as "Blessed Jesus, at Thy Word," No. 27. This hymn should be sung moderately slowly, but with quite a full tone. It is a beautiful hymn of worship. It is very effective if all the women sing the melody and all the men the bass. The bass, a genuine melody in itself, has real beauty. Or the entire congregation may sing the melody. To prove the intrinsic worth of this melody, try having the entire congregation sing it alone and unaccompanied. This is a type of melody which is not theatrical; it is not jazzy; it is not sentimental; it is not sugary or sweet; it is not dance music. It is beautiful and very suitable for the church, has abundant wearing qual-

ities, and has already stood much wear. If we choose not to like it, our choice will make little difference, for this melody will continue to satisfy the many souls who enjoy music.

Another hymn of great simplicity and beauty is "All Praise to Thee," No. 53. Like "Old Hundredth" this hymn is dignified and should be sung slowly. It can be sung in unison with good effect. Its structure is that of a canon; that is, the melody is repeated by the tenor voice just four beats later. This hymn is effective when all the women sing the melody and all the men, the tenor; it makes a beautiful congregational duet. This hymn will wear well, for it has the beauty of simplicity. The stanzas are part of a famous evening hymn written by Thomas Ken. Its last stanza is known as the "Doxology," and is often used alone with the tune "Old Hundredth."

A beautiful evening hymn of a little less severe type is "The Day Thou Gavest," No. 57. Both the words and the music of this hymn will become favorites when they are learned, for it has a definite appeal. It should be sung at a moderate tempo.

H. B. HANNUM.

"The Message From Heaven"

ONE of the converts from a recent evangelistic effort remarked in a testimony meeting, "I want to help get the message around." It thrilled my heart to hear him say this. I thought, perhaps, he had reference to his own city, San Angelo, Texas, but his vision was broader; he meant "the world around." He knew, however, that he could help get the message around the world by taking it from home to home in his own city. He immediately started to do just that in the colporteur work and in handbill distribution in a second effort that followed in this city. He had been a Western Union messenger boy, and later a bellboy in San Angelo. He had delivered many telegrams and run many errands for the world; now, on accepting the truth, he considered himself a messenger delivering a message for God.

The Advent believer, while concentrating his immediate interests on his own community, has the vision of a world work. Isn't it wonderful, brethren and sisters, to be called as messengers with a world message? It is a soul-gripping thing as you go on your way to tell "the message from heaven." To have it, and not to give it, is soul destroying; to have and to give the message is soul saving.

When we were in the Hawaiian Islands some years ago, it was our privilege to pioneer the message for two years on Molokai, the leper isle famous as the place of the Kalau-

papa Leper Settlement. I shall never forget the blessed times we spent on Sabbath afternoons carrying the message in tract form to the people. Having learned some of the Hawaiian language, we could talk with the people a little in their own tongue. One typically robust middle-aged Hawaiian woman met us one afternoon with the customary greeting, "Aloha." I answered, "Aloha nui," and continued, "Pehea Oi? [How are you?]" She replied, "Maikai no [I am fine]," and asked me the same question, "Pehea Oi?" I answered, "Maikai no," for surely I was feeling well and happy in carrying the message of a Saviour's love to those benighted but hospitable and lovable people. Then she said something we had not yet learned from our Hawaiian teacher, "Heaha ka mea hou? [What is the news?]" I asked the woman what she had said, for most of the Hawaiians, except the very old people, can speak English or pidgin English. When I understood what she was asking, I gave her the best news I knew—news of the message we have to give from heaven. I said, "Hiki ho mai ana o Iesu. [Jesus is coming again]," for I had learned how to say that in the Hawaiian tongue.

When we who live in this time get over into the kingdom, we shall surely have some time to look back and think of our joys in soul winning, especially as we see the trophies of our efforts eternally saved with us in glory. But we can now look forward to the immediate future, when the following prediction from the Spirit of prophecy is to be fulfilled: "Servants of God, with their faces lighted up and shining with holy consecration; will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*"The Great Controversy,"* p. 612.

May the wonderful Father and Mighty God of the Advent movement arouse all His messengers with a greater, keener sense of the exalted and holy privilege of being carriers of the last divine message to save a perishing world.

RICHARD E. DELAFIELD.

I HAVE had access to the REVIEW for fifty years. Mother read it to me when I was too young to read for myself. Since then I have always had it to read, and I do not want to miss a number.

MRS. HARRY F. BOND.

REQUESTS FOR PRAYER

A SISTER in Washington State has for many years been in ill-health, and the doctors feel that there is nothing they can do for her. She requests prayer that she may be healed.

From California comes a request for special prayer for a sister who has a skin trouble which doctors have not been able to cure.

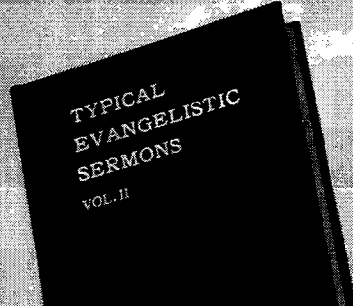
A sister in Oregon requests prayer that she may be restored to health. She wishes to be healed so that she can render more efficient service for the Master.

The 1943 MINISTERIAL Reading Course

TYPICAL EVANGELISTIC SERMONS VOLUME II

This book contains a number of sermons on the Sabbath and related testing truths which are calculated to bring men to decisions. The majority of those who contributed to this volume are at present actively engaged in large evangelistic endeavors. All have written out of a rich experience in soul-winning work. These eighteen sermons by eighteen outstanding evangelists are set down with clarity and depth. They deal with topics that strike close to every preacher's needs—sermons that live, convince, and inspire. Should be read by ministers, lay preachers, theological students, and all others who hold meetings.

\$2.50



Left to Right: A. O. Sage, P. O. Campbell, D. H. Spillman, L. K. Dickson, C. T. Everson, M. L. Venden, H. G. Stoeck, R. A. Anderson, G. E. Peters, B. R. Spear, F. F. Schwindt, S. G. Joyce, D. E. Venden, J. G. Mitchell, C. B. Haynes, C. A. Reeves, F. D. Nichol, J. L. Shuler.

CHURCH ORGANIZATION AND ADMINISTRATION

by Oliver Montgomery

In this new book the author builds a strong, lucid presentation of the organization of the remnant church, from the individual member in the local congregation through the local and union conferences, the divisions, and the General Conference. The duties of ministers and conference executives, and the authority of committees and conference sessions are discussed. The principles of leadership are made clear. The policies of the Seventh-day Adventist denomination are revealed and explained. The writer is an administrator of wide experience. His book is readable, up to date, reliable. Indispensable to every worker and valuable to every church member.

Price, \$2.50

AMERICAN STATE PAPERS (Revised)

This well-known volume has been thoroughly revised to meet new dangers that confront the United States—dangers that older Americans believed could never come. Contains significant actions of State legislatures and city councils and some vital decisions of courts. It will furnish enough material to enable anyone who is interested in the subject of religious liberty to present a clear and reasonable statement of the basic principles that underlie our form of government, and to defend his views with authentic quotations from the writings of the founders of the United States.

Price, \$2.50

THE SHADOW OF THE BROAD BRIM

by Richard Ellsworth Day

This is a biography of Charles Haddon Spurgeon, who for many years was pastor of the largest tabernacle in London. A prince among preachers, Spurgeon was a master of the spoken and written word. This biography is sure to stir everyone who reads it, since it provides incentive for deeper consecration, more efficient labor, and more self-sacrificing service.

Price, \$1.50

EDUCATION

by Mrs. E. G. White

This book needs no introduction to our worker groups. Though a required volume from the Spirit of prophecy writings for the 1943 Course, it is not included in the price of the course.

Price, \$1.75

"Typical Evangelistic Sermons," Volume II	- - - - -	\$2.50
"Principles of Church Organization and Administration"	- - - - -	2.50
"American State Papers" (revised)	- - - - -	2.50
"The Shadow of the Broad Brim"	- - - - -	1.50
"Education"	- - - - -	\$1.75
TOTAL	- - - - -	\$9.00

SPECIAL CLUB PRICE, \$6.95

This price is for unbroken sets only, exclusive of the Spirit of prophecy volume. The price in overseas divisions is gauged by transportation and exchange. Such information is furnished directly to each worker by the Division Association secretary. For enrollment blank, see page 27. The five required volumes, and any of the listed electives, may be ordered from your

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THE VOICE OF PROPHECY

From the Mailbag of Radioland

Hartford, Connecticut

"A few days ago I heard your broadcast for the first time, and would like to tell you how much it meant to me. It thrills my heart to hear the true word of God coming out over the air waves, and it came during an extra trying time of decision; so I certainly needed all the help I could get. I have been here in Hartford less than a week. I came to be with my husband, who is in defense work and had been away from our home in Kansas City three months. I want to enroll in your Bible school, as I had to give up my training and my Sunday school class when I left. I hope you can send me something that will help my family and me in these trying times. Our church at home has October as a special tithe month, so in November I will send a check to help in your much-needed work."

Knowville, Tennessee

"We listened to your broadcast Sunday evening for the first time, and from it we decided you were very fair and truthful. I enclose \$2 for the book of the month. Please send me more details about your Bible course. My hope for you is that you will continually find and give greater depths in truth."

Portsmouth, Ohio

"Was listening in Sunday night and heard your wonderful program on prophecy. I am a teacher in our Sunday school, but in my church one doesn't hear a great deal about Christ's coming again. I thank God that I have heard other pastors preach and teach this doctrine and that I have been enlightened. It is good news for these last days. I would like to enroll in your prophecy Bible class. And I'd like a copy of the sermon. I took down a few of your references and find them very timely."

St. Joseph, Missouri

"For the first time I heard your broadcast tonight, and am so thankful that I did, as you gave me an insight into the very verses of Revelation which I have studied over so much. I am eager to learn much more about the last book in the Bible, so please send me your Bible course. I earnestly pray each day that the gospel will be broadcast more widely, will sink deeply into the hearts of the listeners, and that God will bless everyone who preaches the gospel."

Dallas, Texas

"I heard your radio program yesterday afternoon, over Station WRR, Dallas, for the first time. It was the most impressive religious program I've ever heard over the

radio at any time. I am particularly impressed with the invitation you extend for men to declare themselves on God's side. I rededicated my own religious faith during the close of your program, and although I have been teaching a Bible class for some time, am a deacon in my church, and have been active in Sunday school and church work for a good many years, I can say to you in all truth this morning that your radio program is the most forceful message for right thinking that has come to my attention in a long, long while. Please send me your correspondence course in Bible prophecy. God bless you in your work."

Duluth, Minnesota

"We have listened to your program two times and like it very much. Please send us the book you mentioned, and enroll us in your Bible course. [Six names were signed.] We all used to belong to a Catholic church, but are fairly well discouraged with it as far as the truth is concerned. We hope to hear from you soon, and in God we trust our future."

Beaver Falls, Pennsylvania

"I want you to know that I have been enjoying the Bible course immensely. Of course, I haven't been taking it for mere enjoyment, but I certainly have received blessing and instruction from it. Best of all, it has increased my desire to do as Jesus said, 'Search the Scriptures.' I am enclosing a gift of one dollar. It may seem like a small amount, but it came to me as a direct answer to prayer. Therefore, I do not call it small. Since it comes at a time when, in faith, you are opening stations, I want to tell you about it. I have not been able to work for several years. I am utterly dependent upon my parents, and while I want nothing in material things, I naturally have no income. Desiring very much to help you in your new venture, I prayed. I asked God to give me a dollar to enclose with this lesson, and to send it before I finished the lesson. I had just one question to answer when I was handed this dollar from a very unexpected source. So, here it is. Perhaps if I had asked more, you would have received more."

Camp Wallace, Texas

"Dear Pastor and Singers: Sunday evening I heard your program and I enjoyed it very much. It touched my heart to hear the good old hymns and the preaching during that half hour. I very seldom hear services of our God here at camp. We do a lot of training and drilling, and the only time we hear the radio is on Sunday, and then sometimes

one doesn't hear what he wants, because some of the fellows get to the radio first and put on the jazz music. Pastor, I was reared in a Christian home and never missed my church and Sunday school until I came to camp. I read my Bible, and pray to God that He will guide and strengthen me through the day. I tried to hear the advertisement you gave on the air, but couldn't because of static. Will you please send it to me? I would like to hear from you and the singers. God bless you all. I am a private here at Camp Wallace."

Seattle, Washington

"For many months now my husband and I have set aside each Sunday evening to listen to your program. We have received a great amount of help and guidance from it. Please enroll us in your Bible course and accept the enclosed donation. May God bless and keep us all."

Springfield, Missouri

"Kindly enroll me in your Bible study. Just heard your Sunday evening program and enjoyed it very much. Your prayer seemed to be directed for me personally; it did my soul good. What we need is more similar programs on the radio. Best wishes."

Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

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OF SPECIAL INTEREST

A Temperance Society in Every Church

AT the recent Autumn Council it was voted that "temperance societies be organized in every church with the necessary complement of officers."

The nominating committees are urged to bear this important action in mind and nominate a temperance leader and a secretary.

Temperance meetings will be conducted on the second Tuesday night of each month. The program material for these services will be sent direct to the home missionary secretaries before the first of each month by the American Temperance Society of Seventh-day Adventists, Takoma Park, Washington, D. C.

"WHY ARE WE NOT PUTTING FORTH MUCH MORE DECIDED EFFORTS TO OPPOSE THE LI-

QUOR TRAFFIC, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. . . . Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—*"Counsels on Health,"* p. 432.

May God help us as we gird for battle against this insidious, octopuslike traffic that is reaching into every stratum of society and into every department of government.

FLOYD C. CARRIER,
General Conference
Temperance Dept.

Greetings From Russia

FOR a number of years we were entirely cut off from all direct contacts with our work and believers in Russia. Concerning them we had no news whatsoever. Later, from one source or another, we received fragments of news of more or less uncertain reliability. Every crumb was eagerly seized and esteemed, for we missed fellowship in thought with these brethren and were distressed by not knowing of the work or of the conditions of our people.

No doubt our people in that great land were equally distressed by their isolation and inability to hear from us. What little news we did receive gave support to two reports—first, that many of our church members had been driven from their homes and taken to remote sections of the country in an effort to break up the churches and destroy the one common faith and organization of the advent cause; second, that in spite of the opposition and hardships, the people had remained faithful in their witness for the truth, with the result that their numbers had greatly increased. One report stated that we had 120,000 believers in Russia; another indicated that there were 3,000 believers in Moscow and 2,000 in Leningrad.

While they have been cut off, they have not forgotten us, nor we them. No doubt they have often tried to reach us as far as it was safe for them to try. In 1941, in an effort to re-establish contact with us, one of their leaders addressed a letter to C. H. Watson as president of the General Conference. Elder Watson laid down his work in the spring of 1936. In a further attempt to re-establish contacts with our work, this same leader addressed a letter

to a former leader in England, who had laid down his work there in 1916. These efforts indicate the isolation of the past years and the eagerness of these, our brethren, to renew their relationships with the advent people beyond their borders.

A response was made to these letters by W. H. Branson, to which we have now received a reply. The letter refers to our work only in general terms, but from it we are encouraged to believe we have a strong work there, and we look forward to the day when it may be possible to re-establish contacts fully with this part of the world vineyard. This letter reads as follows:

**"THE PRESIDENT OF THE ALL-
UNION COUNCIL OF SEV-
ENTH-DAY ADVENTISTS
IN U. S. S. R.
Moscow**

[No date]

"DEAR BROTHER BRANSON:

"While still in Ulyanovsk, I received with great joy your letter, dated April 10 of this year, which was the answer to two letters I wrote some time ago. Kindly excuse the delay of my reply. As a matter of fact, at the end of July, I again returned from Ulyanovsk to our dear capital, Moscow. This is the reason for my slowness.

"First of all, I want to express my satisfaction for the renewal of the contact with the world-wide organization of Seventh-day Adventists which was lacking during recent years. We are happy that our union, as before, is considered a member of the world-wide organization, and that you American brethren do not forget us in your prayers.

"I am happy to inform you, Brother Branson, that our work in

God's vineyard during recent years has been rather successful, and we rejoice over it. The war which struck us on the territory of our dear homeland has complicated the conditions of our work: many brethren and sisters have gone to the front to defend the homeland; others have fallen under the yoke of the invader in the temporarily occupied zones, and we have no connection whatsoever with them. Despite these difficulties, we continue our service for the Lord, and we are gathering fruits abundant in love.

"Our endeavors and plans and all our prayers at present are directed to the end that this unprecedented bloody war will be terminated as soon as possible. Our homeland is going through hard times; black clouds are hanging over it; but we are not losing heart and we trust wholly in the will of the Almighty. At the same time we are helping with all we have at our disposal to hasten the day of final victory over the enemy.

"Dear brother, you kindly offer us your help with spiritual literature, but fortunately, we have it in sufficient quantity; therefore do not bother to send any to us.

"In closing my letter, I want to thank you once more for the reply sent, and I hope that now between us will be established regular correspondence. Please convey to all American co-workers and brethren in the faith our sincere, brotherly greetings and wishes of success in God's work. We shall pray one for another, remembering always that 'the effectual fervent prayer of a righteous man availeth much.' Do not consider it a task to answer this my letter.

"Your brother in Christ,
"[Signed] G. A. GRIGORIEFF."

We believe that many of our people will be greatly interested and encouraged by this good report from Russia, which has so long been denied the privilege of communication and contact with our work in other parts of the world field.

E. D. DICK.

Employing All Graduates

WHEN I was at the Brazil Junior College, I found that all the graduates of this year would be placed in the work. I have just returned from the River Plate Junior College here in Argentina, where I was asked to give the baccalaureate sermon. We were happy that arrangements had already been made or were being made for the employment of all the graduates, both of the college and the sanitarium, who desired to enter the work. There are at times a few who plan on advanced study. Several of our young men are taking the medical course both in Brazil and in the Spanish fields.

H. O. OLSON.