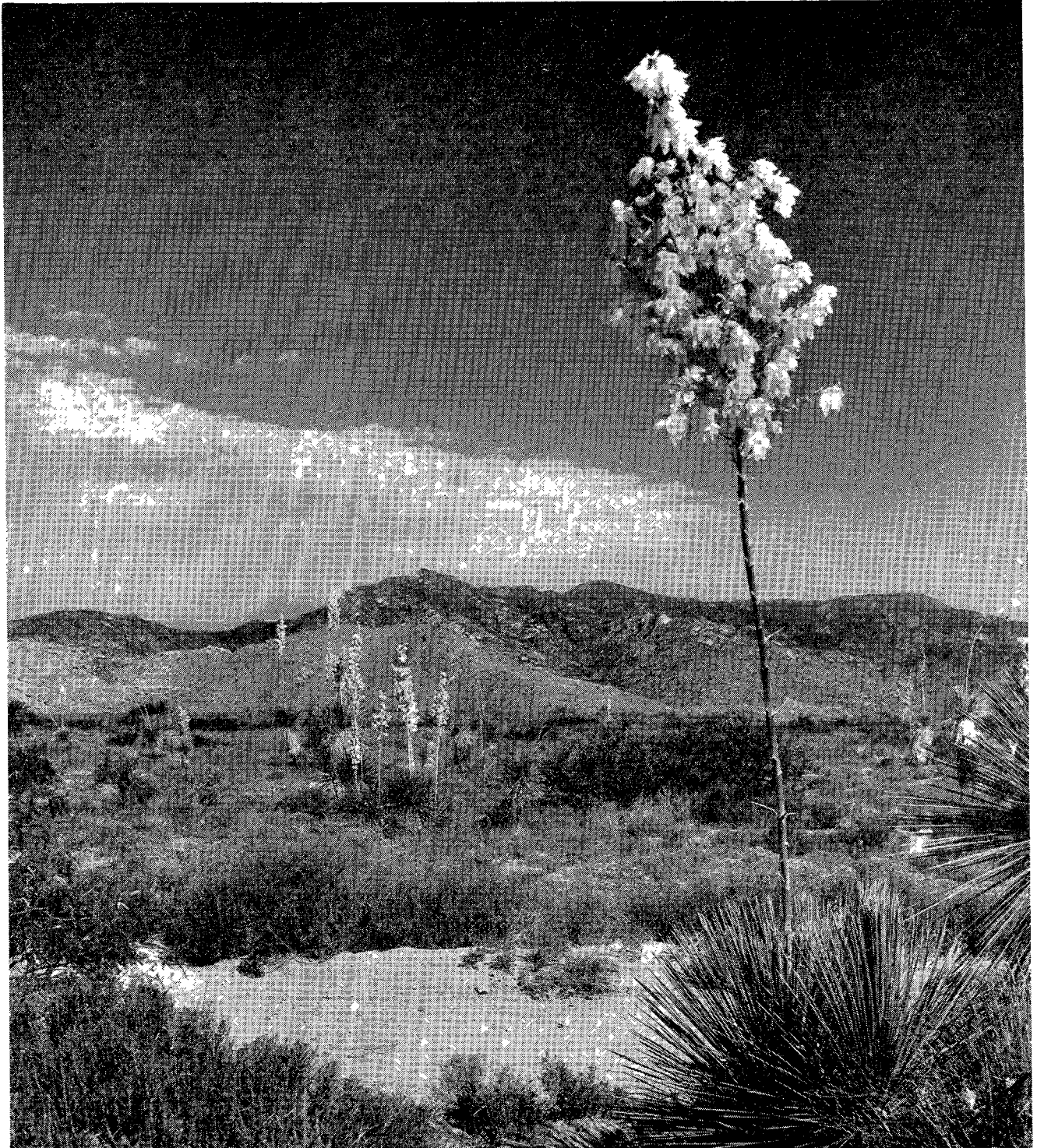


THE ADVENT S A B B A T H

REVIEW AND HERALD

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



JOSEPH MUENCH

Yuccas in Bloom on a Stretch of Southern Arizona Desert. The Beautiful Panicles of White Blossoms Dotting the Landscape Make an Impressive Sight

HEART - to - HEART TALKS by the Editor

Christ's Foreknowledge

NO finite mind can comprehend the wonderful sacrifice of Christ as the Saviour of mankind. When God in His infinite purpose decided to create this world and people it with Adam and his descendants, He fully comprehended all that this involved. He knew that our first parents would fail to stand the test imposed upon them, that sin would enter the world, and that as a natural consequence of man's transgression he would be doomed to everlasting death.

The plan of God provided for a Saviour, for one of the divine Lawgivers to die in man's stead, thus upholding and maintaining the integrity of the government of heaven. And Christ, the Son of the eternal Father, was destined to act this part.

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.'"—*The Desire of Ages*, p. 22.

Christ was the Lamb slain from the foundation of the world. (Rev. 13:8.) When Adam and his descendants sinned, they were to bring a lamb and offer it as a sacrifice. That lamb prefigured the Saviour to come. God accepted the shed blood of the lamb in place of the life of the sinner. Through faith in the Saviour to come, the believer was justified from his sin and was given power by the indwelling Spirit to live a life modeled after that which Christ was to live among men. Thus in glory Christ had in the worship paid Him by His children here on earth, continual reminders of the death which He was to die, of the great sacrifice He was to make.

The prophet Isaiah foretells the death of the Saviour:

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:4-7.

And now, in the fulfillment of God's great purpose, Christ left the scenes of glory, His home with the heavenly Father, and was born into this world as a babe, born of a human mother, and thus partook of man's human nature. He passed

through the same physical development which comes to every human being—childhood, youth, manhood. He increased in wisdom as He increased in stature. He was taught, not in the schools of the rabbis, but by a godly mother and by the unction of the Holy Spirit. At an early age He sensed the character of His mission in the world and the work that lay before Him.

On the occasion of the marriage in Cana of Galilee, in response to His mother's information, "They have no wine," Christ replied, "Mine hour is not yet come." The following comment on this statement is found in the writings of the Spirit of prophecy:

"The words, 'Mine hour is not yet come,' point to the fact that every act of Christ's life on earth, was in fulfillment of the plan that had existed from the days of eternity. Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come."—*Id.*, p. 147.

His life before the beginning of His public ministry was lived among the common people. He habituated Himself to their plain living, ate their common fare, lived in a humble home, where from His own relatives He met censure and criticism.

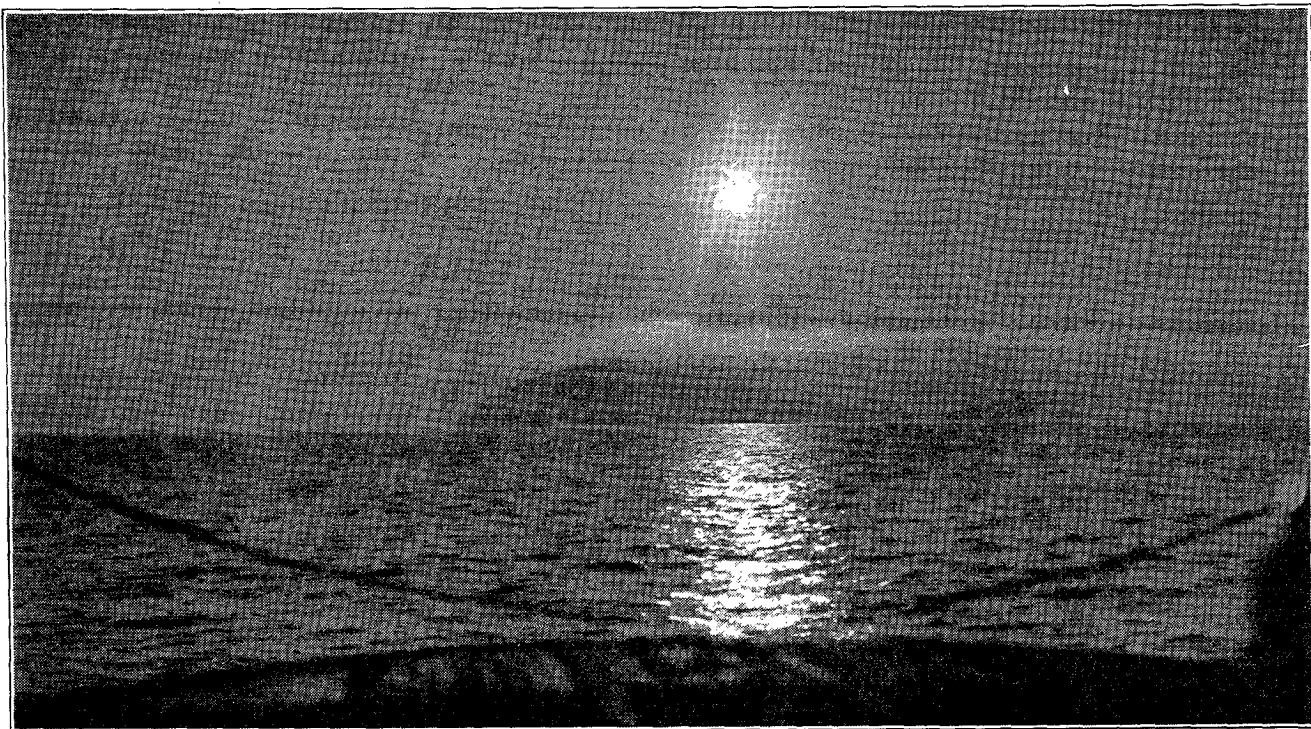
With the beginning of His ministry at the age of thirty years, His trials greatly increased. Following His baptism, He was driven into the wilderness and there tempted of the devil. As He began His public ministry, He was rejected by His own town people of Nazareth, who, angered by His teaching, sought to take His life. His words were misquoted and misrepresented by Jewish teachers who sought to discredit them. His virgin birth was made a subject of jest and derision. He was charged with devil possession and inspiration. His enemies claimed that He was a drunkard and a glutton because He ate and drank as other men. In healing the sick on the Sabbath, He was branded by His enemies as a Sabbath-breaker. Because He asserted His divine relationship to His heavenly Father, He was tried on the charge of blasphemy, and before Pilate the charge of disloyalty to civil government and of seeking to make Himself king was brought against Him.

These trying experiences did not come upon the Master as a surprise. He knew before He left the courts of heaven what awaited Him here on earth. He had long anticipated these trying experiences.

"The work of Christ on earth was hastening to a close. Before Him, in vivid outline, lay the scenes whither His feet were tending. Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, 'Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart.'"—*Id.*, p. 410.

Christ at last came to that fateful experience in the Garden of Gethsemane. Of this we shall speak later.

F. M. W.



Distant Lands Still Beckon to the Missionary

To the Front Lines of Service in 1942

By E. D. DICK

A GLOBAL war must of necessity bring many perplexities and problems to a mission board which is operating a global missionary program. With a war that is engulfing well-nigh every nation, it is inevitable that we must experience many delays and disappointments in the operation of our work of preaching the message, as we are doing now, in 412 countries and island groups, in 822 languages and forms of speech.

Quite naturally from the viewpoint of government, the needs of war, both in the matter of personnel and of supplies, must have the right of way over everything else. Armies must have a full complement of equipment—trucks, tanks, guns, munitions, oil, gasoline, food, medical supplies—and a thousand or more other things with which to wage successful combat. These must be transported to the far corners of the earth in the shortest possible time. This demands every possible means of transportation. Travel accommodations for Army personnel must be given priority over civilian needs. Likewise, all shipping space must be allocated to the needs of the military. It is therefore exceedingly difficult to secure passage or shipping space for our missionary personnel.

With war abroad in the earth, individual suspicions abound, even between friendly nations. No one is permitted to cross international boundaries without exit and entrance permits. Exit permits, which are scrutinized most carefully, are not given until entrance permits to the receiving country are obtained. As between enemy nations, only the most restricted contacts are allowed. From the United States, where once all were so free to come and go, Government regulations, be-

cause of travel hazards, do not permit any woman to leave unless she is a medical worker proceeding to a position of medical service in the foreign field. Under no conditions are children permitted to leave.

A further impediment to missionary appointments is found in the matter of securing release from military service. The desirable age for missionary appointment falls within the required age for military service. It therefore becomes difficult to secure release of men of military age for mission service. This is particularly true of medical workers, who are in such demand both for military and civilian needs.

But in spite of all these barriers, and many more which might be mentioned, the work of God is advancing. Ways and means were found by which to send out a goodly number of workers during the past year. True, the number is not so large as in previous years, but we have seen the hand of God going before and opening up avenues for sending forth a few of the many greatly needed workers.

As if by a miracle, when military air transportation to Africa was at its highest, priority was secured for the Drs. Harry J. and Agnes Weber to proceed by plane to Ethiopia. A few short days after leaving America, the Doctors Weber landed at Asmara, Eritrea, and from there proceeded to Ethiopia, their destination, by motor truck. Thus in a few days, when by other methods of travel they would scarcely have been started, they were in the field, getting their first thrill of medical missionary work in a land of desperate need.

When transportation by surface ship to Africa

seemed inadvisable, the British government placed in our hands without charge to us, airplane tickets from the United States to England for Dr. and Mrs. R. W. Royer. On arrival in England they were able to secure passage to Africa, and they are now seeing service where the missionary doctor means so much to the safety and comfort of people far removed from medical help.

Reports which have come to us indicate that during 1942 seventy-three workers reached their fields of service. Thirty-seven of these were proceeding to the field for the first time, while thirty-six were returning from furlough. We believe it will be of interest to the readers of the REVIEW to know the names of these, our missionaries, the country from which they were appointed, and the field in which they will serve. We regret that the list is not complete, as we have no report of the movement of our workers in the Southern African Division. No doubt the number would be much larger were the complete lists available.

AUSTRALASIAN DIVISION

January

Elder and Mrs. A. P. Dyason and their family, to Fiji.

February

Elder and Mrs. H. T. Howse, to Norfolk Island.

September

Elder J. Howse, to Samoa.

October

Elder J. B. Keith, to the New Hebrides (returning).
Mr. A. Gallagher, to the New Hebrides (returning).

NORTHERN EUROPEAN DIVISION

June

Elder and Mrs. J. J. Hyde, to Sierra Leone, West Africa (returning).

THE SOUTH AMERICAN DIVISION

February

Miss Olga Storch, from East Brazil, to the North Brazil Mission.

March

Walter Streithorst, from South Brazil, to the North Brazil Mission.

April

Mr. and Mrs. Braulio Perez and their daughter, from Argentina, to Cuba (returning).

May

Mr. and Mrs. Manuel F. Perez and their son, from Argentina, to Peru (returning).

July

Mr. and Mrs. Daniel Ramos, from Argentina, to Peru.
Mr. Daniel Inorno, from Argentina, to Bolivia.

THE SOUTHERN EUROPEAN DIVISION

November

Elder H. Monnier, to South Africa (returning).

THE NORTH AMERICAN DIVISION

January

Miss Etta Hewgley, of Colorado, to Cuba, West Indies.
Elder R. S. J. Hamilton, of Georgia, to Barbados, West Indies.

February

Elder and Mrs. C. P. Crager, of Takoma Park, to Mexico.

March

Mrs. Eugenio Plata and her two children, to Colombia, South America (returning).

Mr. and Mrs. R. G. Mote, of the Paradise Valley Sanitarium, to Bolivia, South America.

April

Elder and Mrs. E. N. Lugenbeal and their family, formerly of the Philippines, to Argentina, South America.
Mr. and Mrs. John I. Hartman, and their daughter, to Peru, South America (returning).
Elder and Mrs. Bent A. Larsen, to Peru, South America (returning).

May

Elder and Mrs. A. C. Harder, and their son, to Brazil, South America (returning).
Elder A. R. Ogden, to Inter-America (returning).

June

Elder and Mrs. B. W. Steinweg, and their son, to Brazil, South America (returning).
Elder and Mrs. Leon Replogle, to Brazil, South America (returning).
Elder and Mrs. J. H. Boehm, and their son, to Brazil, South America (returning).
Mrs. R. S. J. Hamilton, of Georgia, to Barbados, West Indies.

July

Elder and Mrs. F. B. Moore, and their family, to South America (returning).
Mr. and Mrs. Calvin G. Gordon, and their family, of Enterprise Academy to Costa Rica, Central America.

August

Miss Christine Rutledge, of Southern Junior College, to Cuba, West Indies.
Elder and Mrs. William Polishuk, of Ontario, Canada, to Argentina, South America.
Mr. and Mrs. A. J. Sands, and their daughter, of Takoma Park, to Jamaica, British West Indies.
Elder and Mrs. George E. Stacey, and their family, to Peru, South America (returning).

September

Dr. and Mrs. R. W. Royer, of Pennsylvania, to Bechuanaland, South Africa.
Miss Edie A. James, of California, to Cuba, West Indies.
Mr. and Mrs. W. H. Wineland, to Inter-America (returning).

October

Miss Talitha W. Neumann, of California, to Bolivia, South America.
Mrs. Harry J. and Agnes Weber, of Ohio, to Ethiopia.

November

Elder and Mrs. R. R. Figuhr, to Argentina, South America (Elder Figuhr returning).
Elder A. H. Roth, to Inter-America (returning).

December

Dr. D. H. Abbott, to South Africa (returning).
Elder and Mrs. N. H. Kinzer and their son, to Costa Rica, Central America (returning).

The Tideless Sea

BY ROBERT HARE

It lies over yonder, serene, bright, and fair,
In love's beauty home, unshadowed by care,
Where mansions all glorious forever shall be
The sweet home of rest, by the tideless sea.

Sometimes in my dreaming I catch the glad strain
Of angelic songs, with their deathless refrain;
And then in faith's vision my spirit can see
The bright golden shore of that crystal sea.

The gleamings that fall over earth scenes below
Reach not to that land where life waters flow;
No shadow of death there darkens the lea,
For life never ends by that stormless sea.

Oh, why will the heart seek for earthly joys,
The tinsel that time in its hurry employs,
When richer and grander, love's eternity
Holds treasures untold, by that billowless sea?

I long, yes, I long just to walk by that shore,
Where sin, pain, and death can torture no more,
And then, oh, I long just forever to be
Where stormless calm rules heaven's Galilee.

Elder and Mrs. W. E. Read, of Takoma Park, formerly of England, to Trinidad, British West Indies.
 Elder and Mrs. Hans E. Kotz, to Tanganyika, East Africa (returning).
 Elder and Mrs. L. H. Lindbeck and their family, of Missouri, to Argentina, South America.

In submitting this report, it seems fitting to call attention to the providences of God which have led in the development of our work in the overseas divisions to the point where they themselves are

able to supply a large number of the workers needed within their fields. God is going before His people and is providing for the maintenance and advancement of His work even in times of difficulty. Let us pray for these workers who have gone out from their homelands, that their efforts may be blessed by a large ingathering of souls for His kingdom.

"Days of Heaven Upon Earth"

By R. F. COTTRELL

AS God was about to establish His ancient people in old Canaan, He called them by the endearing term, "peculiar treasure;" and it was His desire that their national life in the Land of Promise should be "as the days of heaven upon earth." In order that this happy ideal be realized, they were to love the Lord supremely, revere His law, and honor His Sabbath.

During the first six days of every week the people might labor as they chose in home, shop, field, or forest; but God directed that the seventh day of every week be exclusively devoted to heavenly thoughts, praise, prayer, and service. In a special sense the Sabbath was to be the day of days, a "golden clasp" between God and His people, and pre-eminently a little foretaste of heaven upon earth. For this reason true Sabbath observance is fundamental to all spiritual life, and to a large extent determines the attitude of the individual toward all the laws of God and all the problems of life.

Some have erroneously supposed that the law and the Sabbath originated at Sinai, but careful study reveals that every principle of the ten commandments existed and was recognized by the early patriarchs in the book of Genesis.

From the Beginning

Enoch is commended because he "walked with God" (Gen. 5:22); Noah is termed a "just" and "righteous" man (Gen. 6:9; 7:1); while of the "father of the faithful," the Lord testified: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Gen. 26:5).

All these, together with other loyal patriarchs who kept God's commandments, certainly observed the seventh-day Sabbath. It had been established in Eden before sin entered, being set apart as the universal rest day for mankind by the Creator Himself. It is therefore self-evident that no one of that age could be termed righteous and law abiding who did not reverence and keep God's chosen, sanctified day of rest.

Another nobleman of faith was Moses, of whom it is written that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; . . . for he endured, as seeing Him who is invisible." Heb. 11:25-27.

When Moses returned to Egypt with the divine commission to lead Israel out of the house of bondage, his greatest task was to encourage the people to realize that obedience to God's law and

reverence for His Sabbath were primal conditions of deliverance. Under that totalitarian regime this naturally led to a crisis, and Pharaoh remonstrated with Moses and Aaron: "Behold, the people of the land now are many, and ye make them rest [Hebrew, "Shabbath"] from their burdens." "Let them not regard vain words." Ex. 5:5, 9.

A most interesting side light on this experience is given in the "book of Jasher," which, though not a part of Holy Writ, is twice cited as an authority by Bible writers. (See Joshua 10:12, 13; 2 Sam. 1:18.) This ancient volume relates that "Moses said unto Pharaoh, Let there be given unto thy servants the children of Israel who are in Goshen, one day to rest therein from their labor. And the king answered Moses and said, Behold I have lifted up thy face in this thing to grant thy request. And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen, saying, To you, all the children of Israel, thus says the king, for six days ye shall do your work and labor, but on the seventh day you shall rest, and shall not perform any work."—*Book of Jasher 70:41-51* (Published by M. M. Noah and A. S. Gould, New York, 1840).

The narrative further states that upon the death of this king, his son Adikam ascended the throne, revoked the edict granting permission to keep the Sabbath, and oppressed the people with increased burdens and cruel taskmasters. This conflict for liberty to observe God's holy day, gives added significance to the words: "Remember that thou wast a servant in the land of Egypt [where freedom of worship was denied]: . . . therefore the Lord thy God commanded thee to keep the Sabbath." Deut. 5:15. The psalmist also testifies that God "brought forth His people with joy, and His chosen with gladness: . . . that they might observe His statutes, and keep His laws." Ps. 105:43-45.

Lesson in Sabbathkeeping

About six weeks after Israel left Egypt, and a month before the law was spoken from Mt. Sinai, God gave them a divinely impressive lesson in Sabbathkeeping. This nation of some three million men, women, and children was traveling through desert wastes; the food supplies were exhausted; and to meet this emergency, God wrought a mighty miracle. Through Moses He declared:

"Behold, I will rain bread from heaven for you; and

the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." "He said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath [and liberty to worship], therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16:4, 5, 23-30.

In this experience Sabbath sacredness was divinely emphasized by a threefold miracle: (a) Bread from heaven for six days of each week; (b) a double portion on the preparation day; (c) the Sabbath supply miraculously preserved from decay in that tropical climate.

This interesting narrative also reveals that God's law existed prior to the giving of the manna, that the law embraced the seventh-day Sabbath, that the people were already acquainted with this precept, and that the weekly calendar was being accurately kept. Also as the most significant feature in this greatest food distribution project of all history, we observe God employing this miracle to impress the message of the fourth commandment, "Remember the Sabbath day, to keep it holy."

Yet men are so prone to forget. On numerous occasions Moses, the spokesman for God, appealed to the church in the wilderness to refrain carefully from any form of Sabbath desecration. But how almost inconceivable! In spite of the wonders of Egypt, the deliverance at the Red Sea, the manna from heaven, the voice from Sinai, and all God's loving counsel, many were careless; and the general disregard of the Sabbath is mentioned as one of the reasons why the adult generation that left Egypt was debarred from entering Canaan:

"The house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them. . . . Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey." Eze. 20: 13-15.

Through the Centuries

Throughout the succeeding centuries, Israel was surrounded by heathen nations. The worship of the sun was well-nigh universal; and from a remote antiquity the first day of the week was consecrated to the sun-god, who was adored under such titles as Baal, Bel, Tammuz, etc. Again and again this pagan worship made serious inroads among the Hebrews, and many times they were

punished for their apostasy. Israel's days of spiritual prosperity were brief; her nights of perversity were long; and under such kings as Ahab and Ahaz, Israel and Judah were brought very low. Yet God did not wholly forsake His wayward children. In the days of King Hezekiah a mighty crusade against idolatry was inaugurated, and with this a stirring appeal for genuine Sabbath reform. Said the prophet Isaiah:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Isa. 56:2, 5.

A part of this message was likewise addressed to those of other races and nations:

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called a house of prayer for all people." Isa. 56:6, 7.

This reveals that the Sabbath and worship of Jehovah were for those of every land and nationality.

An Appeal for Sabbath Observance

A hundred years later another messenger of God solemnly implored the inhabitants of Jerusalem and Judea to reverence the Sabbath, his words carrying both a promise and a prophecy:

"Thus saith the Lord: Take heed to yourselves; . . . hallow ye the Sabbath day, as I commanded your fathers. . . . And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. . . . But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 21-27.

To this eloquent plea, king, priests, and people were strangely deaf. They "made their neck stiff, that they might not hear, nor receive instruction." "They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." Jer. 17:23; 2 Chron. 36:16. Consider the tragedy! Because of Sabbath violation the city that might have stood forever was destroyed, and the people of Judah were uprooted from their beloved homeland to become captives by the rivers of Babylon.

Two centuries passed. A remnant had returned to Palestine; and on the occasion of Nehemiah's last recorded visit to Jerusalem, he was pained to behold some of his countrymen "treading wine presses on the Sabbath, and bringing in sheaves . . . and all manner of burdens, which

they brought into Jerusalem on the Sabbath day." Neh. 13:15.

This wrongdoing called for courageous action, and convening the influential men of the country, Nehemiah came before them with a vigorous remonstrance:

"What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day." Neh. 13:17-19.

This record confirms the prophecy of Jeremiah and reveals that the devoted city was actually destroyed because its citizens continually profaned the Sabbath.

Israel's sojourn in old Palestine might have been "as the days of heaven upon earth." But God's holy law and sacred rest day were frequently trodden underfoot, and the majority of the chosen people failed to enter into the joys and delights of their spiritual heritage.

"A Sabbath well spent
Brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned,
Whatever be gained,
Is a certain forerunner of sorrow."

A Perfect People for a Perfect Heaven

By LOUIS HALSWICK

It must be obvious to every thoughtful believer that man needs a fitness for heaven no less than a title to it. He must have not only the perfect right to enter there, but also those personal qualifications, that state of mind and heart, that will enable him to join and delight in the pursuits which fill up the time of all the ransomed of the Lord.

This "heavenly character," we are told, "must be acquired on earth, or it can never be acquired at all."—*Testimonies*, Vol. II, p. 267.

It is evident that many of God's people are not satisfied with their present attainments in the divine life. Many mourn over their low estate, and from every sincere heart there is going up a longing, earnest prayer for more complete consecration, more conformity to the divine will, and a larger measure of personal holiness.

It would seem that some Christians are living

nearer to God than are others, that they have much more of Christ's presence and enjoy a sweeter fellowship with Him than do many of their fellow believers. Why do not all have the fullness of blessedness spoken of in the Scriptures and enjoyed by some? The answer is simple. Holiness as a personal quality needs to be diligently cultivated. By exercise unto godliness this holiness becomes fixed as a habit in the believer. One of the obvious laws of growth is that the life must have, and assimilate to itself, that food which is appropriate to the nature of the life. How necessary to a healthful growth of spiritual life it is, therefore, for the Christian to partake daily and bountifully of the living bread.

"Those who have trained the mind to delight in spiritual exercises, are the ones who can be translated and not be overwhelmed with the purity and transcendent glory of heaven. You may have a good knowledge of the arts, you may have an acquaintance with the sciences, you may excel in music and in penmanship, your manners may please your associates, but what have these things to do with a preparation for heaven? What have they to do to prepare you to stand before the tribunal of God?"

"Be not deceived. God is not mocked. Nothing but holiness will prepare you for heaven. It is sincere, experimental piety alone that can give you a pure, elevated character, and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all."—*Ibid.*

Here is a wonderful statement concerning what God is doing at this time to work out this transformation of holiness upon the human heart:

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*Mrs. E. G. White, in General Conference Bulletin, Feb. 27, 1893, p. 409.*

The Bible—Yet It Lives

GENERATIONS follow generations—yet it lives.
Nations rise and fall—yet it lives.
Kings, dictators, presidents come and go—yet it lives.
Torn, condemned, burned—yet it lives.
Hated, despised, cursed—yet it lives.
Doubted, suspected, criticized—yet it lives.
Damned by atheists—yet it lives.
Scoffed at by scorners—yet it lives.
Exaggerated by fanatics—yet it lives.
Misconstrued and misstated—yet it lives.
Ranted and raved about—yet it lives.
Its inspiration denied—yet it lives.
Yet it lives—as a lamp to our feet.
Yet it lives—as a light to our paths.
Yet it lives—as the gate to heaven.
Yet it lives—as a standard for childhood.
Yet it lives—as a guide for youth.
Yet it lives—as an inspiration for the matured.
Yet it lives—as a comfort for the aged.
Yet it lives—as food for the hungry.
Yet it lives—as water for the thirsty.
Yet it lives—as rest for the weary.
Yet it lives—as light for the heathen.
Yet it lives—as salvation for the sinner.
Yet it lives—as grace for the Christian.

To know it is to love it.

To love it is to accept it.

To accept it means life eternal.

—Willard L. Johnson.

EDITORIAL

The Liquor Problem—Part 1

DISCUSSION of the liquor problem is increasing in every quarter. The war, factory efficiency reduction by absenteeism, rationing, and numerous other factors have contributed to make the subject of liquor a very live one today. Naturally, the antiliquor forces are rousing themselves and striving for prohibitory legislation, while the liquor interests are as actively working to ward off such attacks.

The chief weapon that the liquor men employ to parry the thrusts of prohibitionists is the ghost of prohibition's alleged failure as a national experiment under the Eighteenth Amendment. To hear distillers and brewers talk, one would think that the most terrible plague that ever infected America was the prohibition amendment, and that therefore, by comparison, the body politic was in excellent health before prohibition and once more speedily regained its health after prohibition was repealed.

To prove this amazing proposition strange stories are told of the organized crime that blighted our land during the twenties, of the bootlegging carried on, and of many other terrible conditions such as the alleged debauchery of youth and the greater consumption of liquor under the bootlegging regime.

Now all these are very grave charges and go right to the heart of the question: Was the prohibition amendment a failure, or shall we seek to enact, once more, the legislation necessary to outlaw liquor? To answer this question we shall need to recount some history—ancient history, perhaps, in view of our fast-moving world. But the whole cycle from preprohibition to prohibition, to repeal, and to the second World War, is really quite a short space of time—only about twenty-five years.

First, let us examine the preprohibition days, the days before 1920, to see how good were those "good old days" before prohibition became national. In order to get at the facts, we must call to the witness stand those who are really competent to testify on this very important question, How good were the "good old days"? We shall answer the question only as it relates to the liquor problem.

Chicago Vice Commission Report

We submit, first, certain evidence found in the report of the Vice Commission of Chicago, a municipal body appointed by the mayor and the city council in Chicago in the year 1911:

"In the Commission's consideration and investigation of the social evil, it found as the most conspicuous and important element in connection with the same, next to the house of prostitution itself, was the saloon, and the most important financial interest, next to the business of prostitution, was the liquor interest. As a contributory influence to immorality and the business

of prostitution there is no interest so dangerous and so powerful in the city of Chicago. . . .

"Many of these disorderly saloons are under the control of brewery companies, as will be seen later in the report. These saloons are frequented by immoral women who openly solicit for drinks and for immoral purposes, and receive the protection of the saloon-keepers and interests. . . .

"Bawdyhouses found by the Commission were appalling enough, but the abuse of liquor-selling privileges is equal in viciousness through its open and alluring flaunting of vice and degeneracy, and in its destruction of the moral character of men who frequent the saloon primarily for drink only."

"To all intents and purposes, then, many saloons are actually houses of prostitution with inmates."—*The Social Evil in Chicago*, pp. 119, 130.

In the "summary" by this vice commission are found thirty-four indictments. There is little left to be said against the liquor industry when these thirty-four points have been read.

The "Good Old Days" in New York

We turn now from Chicago to New York, and take the testimony of George P. Hammond, who was chief of county detectives in the opening years of the twentieth century. He declares that the conditions in New York City were "unbearable," even on Sunday. Recalling these conditions, he said:

"Our womenfolk passed to and from church through a lane of saloons, with drunken, boisterous men standing on the sidewalks, commenting on their appearance, and sometimes addressing insulting remarks to them. Often there were drunks stretched out on the sidewalks, sleeping off a Saturday-night debauch. I liked a drink as well as the next man; but I did not like to have to escort my family to church in the frame of mind of a Pilgrim watching for hostile Indians. At that, an Indian's breath was sweet, probably, compared with the reek that came from those saloon-front loafers."—*Saturday Evening Post*, Sept. 19, 1931.

We will now call to the stand the Wickersham Commission, which was set up in the latter days of prohibition to provide a report to the nation on the operation of the Eighteenth Amendment. No one will contend that this commission had any particular leanings toward the dry side. But their report reminds us:

"In many cities, saloons occupied at least two and sometimes all four corners at the intersection of important streets. They also held strategic positions near entrances to large factories and industrial plants. They furnished open invitations to wage workers, as they left their places of employment, to enter and spend their money. Many left the saloons for their homes in a state of intoxication and with only the remnants of their wages in their pockets."—*Wickersham Commission Report on Prohibition*, p. 7.

Judge William S. Kenyon, in his separate statement attached to the commission's report, quoted the testimony of "the president of a great coal company" as follows:

"I have seen paydays when it was not safe to ride on the branch-line trains going to and from mining towns. I have seen, at Christmas season, the station platforms jammed with a swearing, fighting, vomiting mob, with cheap Christmas toys thrown away, tramped on, and lost. I have lain awake listening to the crack of revolvers as miners staggered up and down the railroad tracks. I have fought with crazy drunks at the pay window. I have seen . . . religious worship interrupted, and Sunday school picnics turned into a stampede of terror."—*Id.*, p. 128.

Payday Troubles

Right on this point of saloon and paydays, the economist Herman Feldman cites the Twelfth Annual Report of the United States Commissioner of Labor as authority for the following statement made in his book on prohibition, that was published during the dry era :

"A report on this subject of only three decades ago brings out some curious policies that employers tried in the effort to reduce the terrors of the days after pay was distributed. They used considerable ingenuity. To lessen trouble from intoxication on 'blue Mondays,' 491 employers stated that they had changed their payday from Saturday to some other day in order that they might have their employees on hand on Monday. On the other hand, forty-seven concerns which had been paying during the middle of the week changed to Saturday so that those who did go on a spree would be able to sober up over Sunday; while fifty-three others tried to avoid trouble by paying wages less frequently."—*Prohibition, Its Economic and Industrial Aspects*, pp. 200, 201.

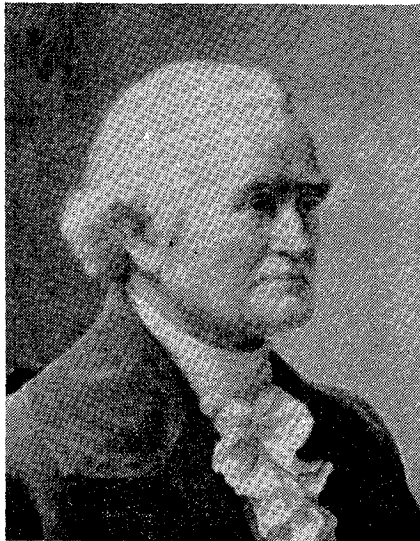
Hardly a pretty picture of those days—those joyous, lighthearted days that prohibition is charged with bringing to a sudden and sorrowful end! But we have only begun to paint the picture.

F. D. N.

Men Who Discussed the Sabbath

Noah Webster, the Dictionary Definitions of Sabbatarianism

ONLY the Scriptures are authority in religions. But the dictionary maker now and then gives us an impartial view of facts in religious history. Webster's Unabridged Dictionary stands first, perhaps, in American use.



COURTESY, G. & C. MERRIAM CO.
Noah Webster

Noah Webster (1758 - 1843) began the Dictionary from a sense of duty. To him language was a gift of God, to be handled carefully. The life sketch in the introduction to his great dictionary pictures him working away at Amherst (Massachusetts), at a great circular table, with dictionaries and grammars

of twenty languages about him. No doubt he had the first really great English dictionary there on his table, Nathaniel Bailey's *Dictionarium Britannicum* (London, 1730). This was the work that Dr. Samuel Johnson—"the great lexicographer" he is called—used as a foundation for his own greater dictionary. History says that Johnson spread out Bailey's pages on blank paper and wrote in his interlineations. Bailey, a schoolteacher, of Stepney, near London, was an observer of the Sabbath, a Seventh Day Baptist. His old dictionary had a very modest note on the Sabbath :

"Sabbatarians, Anabaptists, who observe the Saturday as a Sabbath, from a persuasion that it was never abrogated in the New Testament, nor any other instituted."

The current unabridged Webster, Webster's New International Dictionary, Second Edition, puts it today :

"Sabbatarian. 1. One who regards and keeps the seventh day of the week as holy, in conformity with the letter of the fourth commandment in the decalogue. Some early Christians did this, and certain modern Christians, especially Seventh Day Baptists and Seventh-day Adventists, do so."

The latest Catholic dictionary that I have seen (*Catholic Encyclopedic Dictionary*, London, Cassell and Co., 1931) gives us this :

"Sabbatarianism, . . . ii. The observance of the Saturday instead of the Sunday as a day of rest, peculiar to certain Protestant sects, e. g., the Seventh-day Adventists."

The French Senator, Barthelemy Saint-Hilaire

The eminent French philosopher and statesman, Jules Barthelemy Saint-Hilaire, was appointed senator for life in 1875. In a speech in the French Assembly in Paris, doubtless about 1880, reported in our French organ, *Les Signes des Temps*, and translated in the London Sabbath Memorial, July, 1880, the senator said :

"From what motive has the Sabbath, which is Saturday, become in the Christian church the Sunday? I have sought in vain the reasons for this act in the best authorities, such as the decrees of the Council of Trent, of Montpellier, and of Meaux, edited by the great Bossuet; I have not found them. It is, in effect, very embarrassing to explain a thing of this kind, which is the result of a kind of tradition. Probably, in order to distinguish themselves from the Jews, who make the Saturday the day of rest, or Sabbath, the Christians have fixed upon another day, the Sunday. Much as you may believe that you are obeying a divine commandment laid down by the Sacred Book, and which is, more or less profoundly, respected by all intelligent and philosophical men, still I say that it is not the commandment of God that you observe or pretend to observe."—*Speech in French Senate*.

W. A. S.

BEACON LIGHTS

The World Calendar Again

The promotion of the world calendar is going on quietly behind the scenes. It is now being suggested that the year 1945 would be a good year in which to make the change, as December 30, 1944, falls on a Saturday. The next day, December 31, could become the extra Saturday; so the new year would begin on a Sunday. The magazine *World Affairs* (December) contains a leading article on this subject from which we quote the following:

"It is obvious that before the present world chaos can be lifted and the recurrence of similar catastrophes be prevented, greater understanding and agreement must be had among the nations. . . . On this basis, I should like to advance the proposition that agreement and co-operation among nations might well have its beginning in agreement on the simple, natural, and necessary improvement of the calendar—the new world calendar—which already enjoys some agreement that could easily be increased—leading to a greater unity among the nations in at least the realm of time."

"Fourteen nations (Afghanistan, Brazil, Chile, China, Estonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay) already have given their official approval to this modern time-plan. The endorsement of the United States at this time, we believe, would result in other nations' agreeing also, whereby the World Calendar could go into effect by 1945. That would be an excellent year for the change, as December 30, 1944, falls on Saturday in both the old and the new calendars. The next day, December 31, in the old calendar, could be that extra Saturday, the first World Holiday of the new calendar, and 1945 could begin on Sunday, January 1. From that time on the calendar would be stabilized and perpetual—every year the same."

It is obvious that such a change would break up the continuity of the weekly cycle and would eliminate any sacredness that attaches to any particular day of the week. This is a subtle, tactical move of the enemy of God's law to do away with the sacredness of that day of which God said, "It is holy." Those who have respect for the fourth commandment would of necessity have to ignore such a calendar.

A Day of Changing Viewpoint

Something has happened in recent years that is changing the viewpoint of both churchmen and educators. The professors have had a great deal to do with altering the faith of the preachers in past years. Science cut deep into Christian doctrine until it became well-nigh worthless. The church became anemic and lifeless, losing much of its influence in community and national life. Now both the professors and those whom they greatly influenced in the church are considering from whence they are fallen and are seeking to retrace their steps. Hugh Stevenson Tigner, in his book "No Sign Shall Be Given" (Macmillan, 1942), has the following to say concerning the earlier shift from emphasis on faith to that on science. We read: "Somewhere between 1870 and 1930 a basic shift seems to have taken place in the American consciousness. The past was pushed aside by the present—not deliberately shoved, just gently crowded out. The halo surrounding the 'classic' was transferred to the 'practical.' Faith became very much less important than empirical knowledge. Christianity came to receive sentimental regard; science got the true reverence, the hearty vote of confidence. . . . The abundant life was an old Christian phrase; but what it meant in the modern world was pictured in the advertisements of the *Saturday Evening Post*."

That the professors are beginning to sense the need of spiritual ideals to control the power and abundance

released through science, is seen in the following words from two university presidents. Dr. James Bryant Conant, president of Harvard University, said recently, as reported in the *New York Times* (February 19), that although "technological advances based on the discoveries of science would be as essential in the future as in the past to provide the continuing growth of civilization," yet "science alone, untempered by other knowledge, can lead not to freedom but slavery. . . . At the root of the relation between science and society in the postwar world must lie a proper educational concept of the interconnection of our scientific knowledge and our older humanistic studies."

Robert Maynard Hutchins, president of the University of Chicago, says in his new book, "Education for Freedom," as quoted in *Time* (March 11), "At the root of the present troubles of the world, we must find a persuasive materialism, a devastating desire for material goods. . . . We know now that mechanical and technical progress is not identical with civilization. We must conclude, in fact, that our faith that technology will take the place of justice has been naive. . . . Man is a moral, rational, and spiritual being. . . . Every act of every man is a moral act, to be tested by moral and not by economic criteria. . . . The reformation for which the world waits depends, then, upon true and deeply held convictions about the nature of man, the ends of life, the purposes of the state and the order of goods. . . . This means that we must reconstruct education, directing it to virtue and intelligence."

Cardinal Hinsley Pointed the Way

The recent death of England's Cardinal Hinsley serves to remind us of the energetic activity of this aged leader of the 2,400,000 Roman Catholics in England and Wales, along lines of Catholic and Protestant co-operation. His sympathetic dealing with Anglicans and Free Churchmen helped to revive the hope of finding some basis of unity between the two great religious rivals in Christendom. Of the cardinal, *Time* (March 29) says:

"The benign cardinal was Westminster's first archbishop to mingle freely and sympathetically with Anglicans, Free Churchmen, and Jews. He signed pronouncements with other religious leaders, spoke at interfaith gatherings, nurtured into rapid growth the Sword of the Spirit movement—open to all Christians—to promote economic and social justice along democratic and Christian lines."

The Religious News Service (March 18) quotes a tribute which Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, wrote concerning the deceased prelate; he said in part, "Giving courageous and firm leadership to Christian believers in Britain in a time of severe ordeal, and holding fast to the vision of a world made happier and more secure by the co-operative efforts of men of all faiths, Cardinal Hinsley has given church groups in this country an example that must not be ignored. He has bequeathed to us a formula for effective church action in meeting the problems of postwar reconstruction by suggesting that all of us, Protestants, Catholics, and Jews, *work together for a new and better world through parallel action in the religious field and through joint action in the social and international field.*" (Italics ours.)

Churchill Lauds Religion in England

Prime Minister Churchill, in his broadcast on March 21 on the postwar world and its problems, made reference to religious education and co-operation among the churches in the following significant words: "There is another element which should never be banished from our system of education. Here we have freedom of thought as well as freedom of conscience. Here we have been pioneers of religious toleration.

"But side by side with all this has been the fact that religion has been the rock in the life and character of the British people, upon which they have built their

hopes and cast their cares. This fundamental element must never be taken from our schools, and I rejoice to learn of enormous progress that is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds while preserving fervently the tenets of their own faith."

Rosy Promises Now Faded

Dr. P. A. Sorokin, of Harvard University, in his book "The Crisis of Our Age" (Dutton, 1941), concerning the failure of science to make good its rosy promises, says: "As late as 1927 its scholars and authorities continued well-nigh unanimously to voice this optimistic belief in the possibility of boundless improvement of material conditions, of a further extension of the span of human life, of ever better health, of even greater happiness. They depicted the next stage of human history as a paradise where rivers of milk would flow between banks of ice cream through plains of unlimited abundance. Gastronomic delicacies—even champagne—would be within the reach of everyone. Everybody was to be freed from tedious labor, for all the work would be done by machines. Thus everyone would have abundant leisure for recreation, happiness, and education. Poverty and misery would be abolished. What was inaccessible to even the kings and millionaires of the past would be accessible to the poorest member of the society of the future. Along these and similar lines ran the Cloud-Cuckoo-Land credo of Western society up to 1914 or even 1929."

The Crisis in the Church

Douglas Clyde Macintosh, professor of theology and philosophy of religion at Yale University, writes concerning the crisis in the church in his recent book, "Personal Religion" (Scribners, 1943). He says that although the present crisis in the Christian church is not the first, "it is undoubtedly one of the worst, perhaps the very worst in all Protestant history."—Page 232.

He says further, "There can be little doubt but that it is not the outside world alone that is sick. The Christian church is also in a serious state of health. Is it going to die? There are some, and not all of them her enemies, who seem to think so. Professor Whitehead, for instance, makes the observation that 'Protestant Christianity is showing all the signs of a steady decay,' and leaves it at that. There is also food for thought in what Dr. W. E. Orchard gave a few years ago as his decisive reason for joining the Catholic Church: his belief, namely, that 'the Roman position was the only security we had against Christianity one day being wholly surrendered.'"

Another Writer Views the Crisis

Hugh Stevenson Tigner, in his recent book, "No Sign Shall Be Given" (Macmillan, 1942), likewise writes of the crisis in the Protestant churches. Although he is a Protestant churchman, he believes that the Catholic Church is in a better position to cope with world conditions than the Protestant church. Thus he writes:

"Roman Catholicism has grave problems and troubles of its own, but it seems to be in a better relative position to cope with a world revolutionary situation than Protestantism. Indeed, it is actually in a position to go on the spiritual offensive in the United States and Great Britain, where it is presently free from the threat of a pagan totalitarianism. This is the first time this has ever been possible in the United States. Protestantism is not only caught in the same revolutionary situation, but is also caught in a paralyzing crisis of its own. Before it can gird its loins for the battles at hand, it is confronted with the necessity of first putting its own house in order."

"If the ecclesiastical machinery and the local churches of a dozen denominations were merged into one tomorrow, Protestantism would still be behind Roman Catholicism in the facing of the contemporary Christian problem. The typical Protestant denomina-

tion has lost authority for its own members. It has come dangerously close to unchurching itself. Its rootage in the Christian stream has grown fragile. It has lost the authority for prophecy, having become largely educational, political, or scientific. Not only is it not in a position to give its own answers to the great problems answered by Roman Catholicism, it has nearly forgotten what those problems are."

Reason for Division

"In the professedly Christian world, many turn away from the plain teachings of the Bible, and build up a creed from human speculations and pleasing fables; and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but as long as human wisdom is exalted above His holy word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term 'Babylon,' which prophecy applies to the world-loving churches of the last days."—"*Patriarchs and Prophets*," p. 124.

"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—"*The Great Controversy*," p. 595.

Impending Judgment

"Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

"The forbearance of God has been very great,—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes. But He will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue."—*Mrs. E. G. White, in Review and Herald, Oct. 18, 1906.*

Heresies and Delusions

"The coming of Christ will take place in the darkest period of this earth's history. The days of Noah and of Lot picture the condition of the world just before the coming of the Son of man. The Scriptures, pointing forward to this time, declare that Satan will work with all power and 'with all deceivableness of unrighteousness.' His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine."—"*Prophets and Kings*," p. 717.

F. L.

IN MISSION LANDS

Unentered Territory of the Malayalam Mission

By E. R. OSMUNSON

THE Malayalam Mission, comprising those sections on the southwest coast of India where the Malayalam language predominates, includes the native states of Travancore and Cochin, the districts of Malabar (British) and South Kanara, and the Laccadive Islands. This territory extends a distance of approximately 450 miles north and south, but not more than sixty miles inland. More than thirteen million people dwell within the borders of this mission.

Since ancient times this long, narrow strip of land extending along the southwest coast of India has been known as Malabar. It is famous as the land of cardamon, black pepper, and other spices; of coconuts and cashew nuts; and of the valuable timbers, rosewood and teakwood. Cut off from intercourse with the people of the eastern coast of India by a high mountain range known as the Western Ghats, Malabar has from the earliest times been in direct contact with the seafaring peoples of the Western World.

It was the idea of obtaining the much-coveted spices from the Malabar Coast that induced Columbus to sail on his memorable voyage of discovery. He conceived the idea that by sailing westward he would eventually reach Malabar, where the spices so much desired by the people of Europe were grown in great abundance. In speaking of this one day, an Indian gentleman said to me, "You people of America do not appreciate Malabar and its spices as much as you should. Do you not know that Columbus started on the voyage which ended in the discovery of America, only because he desired to obtain spices from Malabar? If no spices had been grown here, America might not have been discovered. So actually, America owes its discovery to the spices of Malabar."

The advent message began to be proclaimed in the southern extremity of the Malayalam Mission about twenty-five years ago. Since then, hundreds of believers have been baptized, until at the present time there are more than 1,200 church members in the 23 churches, and about 1,800 Sabbath school members in the 32 Sabbath schools. We are glad for the work that has been done for these people in the southern section of the mission, and we confidently hope that many more will eventually take their stand for the truth from this area.

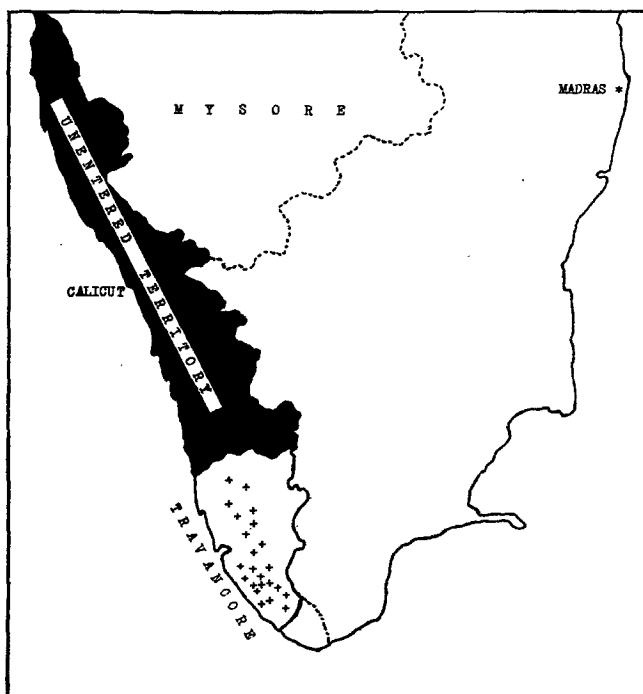
However, we feel that the time has now come when we must obey the instruction of the Lord, "Enlarge the place of thy tent, and let them

stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2. This command to expand the work of the Lord impresses itself upon us in a marked manner when we realize that the entire church membership of the Malayalam Mission is found in the native state of Travancore. This means, therefore, that across three fourths of the map of Malayalam Mission must be written the challenging words, "Unentered territory." In other words, after twenty-five years of earnest and diligent labor, the workers in the Malayalam Mission have been able to enter only one fourth of their territory.

If we expect to see fulfilled in our day the words of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," we must without fail lay plans for the entering of this portion of the Lord's vineyard.

In many sections of India the gospel has made slow progress. At times it has seemed that the messenger of the gospel has been pounding at a granite wall—so few people have responded to the invitation to accept Jesus as a Saviour. But this is not so in Malabar. Here, because of Christian influence for so many centuries, the people are more susceptible to the gospel than in any other part of India.

According to the commonly accepted tradition, the apostle Thomas came to the Malabar coast in the year 52 A. D. Successful in winning many



Map of the Malayalam Mission Field, South India, Showing in Black the Large Expanse of Unentered Territory. The Places Marked x Indicate the Organized Churches

converts, he established churches in seven different places. During the intervening centuries since then, Christianity has made much progress, until at the present time about 20 per cent of the people, a greater percentage than in any other part of India, profess Christianity. Consequently, the work of the Christian missionary in Malabar is not so difficult as in other sections of India, where there are few Christians.

Some time ago one of our missionaries went with an Indian worker to Calicut, a large commercial city in British Malabar, to solicit funds for Uplift work (Ingathering). Calicut, a city of more than 100,000 inhabitants, is famous for its hand-woven cotton cloth—the word “calico” having been derived from its name. It was at this city that Vasco da Gama, the well-known Portuguese explorer and navigator, landed in May, 1498, on his first voyage to India. As will be recalled, Vasco da Gama was the first European to sail from Europe to India via the Cape of Good Hope.

During the first few days that our brethren were in Calicut soliciting Uplift funds, arrangements were made to conduct a few public meetings. A Buddhist gentleman kindly provided a large hall free of cost to us in which to conduct these meetings. Five hundred small handbills were printed to advertise the meetings, and before the first meeting two hundred were dis-

tributed. The first night there was an audience of considerably more than two hundred people.

The second afternoon another hundred and fifty handbills were distributed; and that night the audience increased to over three hundred and fifty. On the third and last night of the meetings considerably more than four hundred people came to hear the subject, “God’s Last Message to the World.” Those attending these meetings were an intelligent class of people, well dressed and prosperous. They listened attentively, and many expressed their desire to hear more about the prophecies of the Bible. Unfortunately, we were unable to remain longer, as pressing work called us elsewhere.

Since that time we have endeavored to send a worker to Calicut to follow up this interest, but because of lack of funds we have not been able to do so. It has not been possible to send even an Indian worker there.

This unentered territory of the Malayalam Mission, with its population of eight million people, presents a challenge to our believers the world over which must be answered. May the Lord place upon our hearts the burden of sending messengers of the gospel into these unentered sections of India, and may we contribute unstintingly of our means so that the message of our Lord’s soon return can be proclaimed with power in this dark land of India.

News of Sierra Leone, Africa

By J. J. HYDE

It was recently my privilege to make a tour among our mission stations in this field.

Traveling is severely restricted just now, especially so in view of the great strategic importance of this colony and protectorate. Obtaining petrol enough to cover a journey of one thousand miles was itself a great favor for which we thanked God and the government officials concerned.

Much has been happening in this country to distract our members, the war having come so near to us; but through it all, most of our members have stood true and faithful. It is very heartening to see in those of our churches near military centers, a sprinkling of our African boys in uniform. For it must not be forgotten that conscription is occurring here as well as in the home countries, and these boys come from most of the English colonies of the west coast.

Without doubt, there is a great opportunity to work for God here in Sierra Leone. We have stations where our members consist largely of bright young married men and women, people who, rightly trained, would in a few years become the parents of families of Christian children. Hitherto we have been dealing with children or old people more than with these young married people, but now these African fathers and mothers are turning to God.

In order to meet the needs of these people we have reorganized the work of our stations so that the teachers will have time for evening classes in

which these young people can learn to read the Scriptures. If they respond to this opportunity—and they are responding with enthusiasm—we may expect soon to have African members who will be able to become Sabbath school teachers, church officers, and lay evangelists. These we have in plenty in other parts of Africa where reading of the Scriptures is more widely practiced, but now we hope to have them in Sierra Leone also. It would be difficult to overestimate the advantage to the cause of God that this awakening will bring.

In that part of the country where the greatest enthusiasm for learning to read exists, the doors of opportunity are most widely open to us. Through a large stretch of country there is no mission at work; there are no schools. One of the chiefs in this district is building a school and teacher’s house for us and for a long time has been lending us buildings for a teacher’s house and for our services. Indeed, he is an educated man, for many years in government service and quite able himself to teach this message, and so he does. Here is a great opportunity. We are trying hard to find men to embrace it. Our present staff is stretched to the limit. The British army’s “thin red line” at Albuera was two deep. Our line in Mendi country is nowhere as thick as that.

God, who made the opportunity, will, I am sure, produce the men to fill it.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Girls' Problems

Discussed by Mother Naomi

DEAR MOTHER NAOMI:

It is such a long while since you wrote to us, and we need your letters about such a lot of things. I could ask you a dozen questions straight off. There are so many things that puzzle us. Please do write us again!

In response to letters like this, Mother Naomi again takes her pen in hand. I am glad you want me, and I want you, too!

The truth is, girls, we have found ourselves in a very serious and troubled world, and you and I haven't any business giving our time or attention to anything that isn't important. This year is going to be a good year for sifting values. Every item that comes up for attention deserves to have from us this first test. Is this matter important to me? Is it vital? If it is not, sweep it away from you. If it is, give it the very best of your attention.

Then we come to the question: What is important? And I would say that that question has three answers. They are:

1. Whatever influences my eternal destiny is all-important to me.

2. Whatever makes life worth while is important to me.

3. Whatever makes life more tolerable for other people about me is important to me.

When we have stripped all matters down to these questions, we have simplified life greatly. This is my message for you this month, girls: We have entered upon an insisting, exacting time. In a new and different way, no one knows the future. We know only that the year will leave none of us as it found us. Either we will be more efficient, more worth while in our place, or we will be of less value to ourselves and to other people. This is a time when we must be continually making decisions. We cannot afford to be vacillating; we must count in the place where we stand.

In one sense we should welcome this situation. It is not one we would have chosen. The old, comfortable, easygoing life is more agreeable to us, naturally. But people seldom make personal progress under easy conditions. So this is a time of great possibilities for you.

Everyone who has watched a young tree grow, knows that now and again there comes a great growing season. This year is likely to be such a period for you. Now the matter is up to you. Will it be a year of growing straight and fine and vigorous? or a year of unsymmetrical, unlovely

development? There is a great deal of difference between the two. The same sun, wind, and rain will come upon all. What will it do to you?

Do you tell me the conditions of good growth are only for the other girl? Ah, but you are mistaken there. Nobody knows what are good growing conditions. Our only responsibility is to take what God gives us and give it back to Him in accomplishment in Christian character.

Do you feel that there is no place for you to grow, that you are hedged about by discouragement and handicaps? Remember, it will be said in the reckoning time, "This man was born here." There is no condemnation for her who does her best. There was condemnation only for the servant who hid his talent in a napkin because he held that his master was a "hard man." That surely can never be said of our Master, my girls. Our Master is He who said, "She hath done what she could" and "She of her want did cast in all that



MEERKAMPER. FROM MONKMEYER

So Many Problems Confront Us Every Day. What a Comfort to Know That Our Loving Heavenly Father Can Untangle the Knotted Strands of Life

she had." "He that is faithful in that which is least is faithful also in much." Finally, it was also He who said, "Whosoever will be chief among you, let him be your servant."

And so, even in the world's extremity, my message to you is one of courage. It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven

Rock that Jesus will cover us with His own pierced hands.

"A sacred burden is this life ye bear.

Look on it—lift it—bear it solemnly!

Stand up and walk beneath it steadfastly!

Fail not for sorrow; falter not for sin;

But onward, upward, till the goal ye win!"

(To be continued)

Solving a Problem

By MRS. B. M. BEE

HAVE not all of us parents prayed the prayer in Psalms 144:11, 12: "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace"?

Plants which early grow up fast are tender and sweet. A whole building rests in a measure upon the cornerstone. Yes, we want our children to have the strong yet kind characteristics of a true Christian, and to be as dependable as a cornerstone.

But how can we bring this about when the neighbors' children are just little rowdies? Oh, to be rid of them! This is how my niece and her husband solved the problem.

As the little church in the city where they lived needed the husband's help, they did not feel justified in moving—much as they might like to—to a place which afforded church school and Missionary Volunteer privileges for the children. So to fill their need for the right kind of companionship, they decided to invite the neighbors' children into their own spacious living room every Friday evening. Since they have started this plan, the children have come—scores of them—and have taken part gladly in programs similar to our Missionary Volunteer programs.

The father, of course, works hard during the week, and the mother not only keeps the home for the family of six, but nurses as well. Naturally these parents are just as tired at the end of a strenuous week as you and I. Moreover, it takes careful planning and real work to make and keep the services so attractive that the attendance, instead of falling off, increases.

There must be plenty of music, good cheer, and enthusiasm. All the numbers on the program must be brief as well as interesting, informative, and spiritual.

To be sure, it is hard on the furniture and carpets—but what is a home for if not to be a soul-saving station? Let us see just a little of what these parents are accomplishing.

1. Their own four noble boys are kept at home, off the streets, and away from questionable places.

2. The Sabbath is rightly begun in their home, and its first hours are the most delightful of all the week, looked forward to with eager anticipation.

3. The boys are inspired with missionary zeal, for are they not giving the truth to their own friends?

4. A love of home and a desire to share its joys with others is being instilled in them.

5. The parents are able to get acquainted with their children's playmates, thus providing an opportunity to guide them in their choice of friends.

6. These neighbor children are hearing our truths for the first time in an attractive setting.

7. Since children always tell their home folks when they have had an enjoyable time, who can measure the influence which this plan is having upon these families?

8. As the children have this previous engagement, the public school has to find sometime other than Friday evening for their entertainments.

9. The four boys watch their step through the week, for their schoolmates expect their lives to illustrate the truths taught at the Friday evening services.

10. The boys are learning to take part in church activities. They now assist in these meetings, playing the piano, leading the singing, acting as secretary, and leading in prayer. Probably they also arrange the chairs, pass out the songbooks, and greet and show their friends to seats.

11. The full results in the transformation of character in these neighbor children can only be known in eternity. But the effect is showing plainly in their change of habits and ambitions and in the way they occupy their leisure time, the way they help in their homes, and their conduct at school and on the playground.

Many other benefits are accruing from these children's meetings. They are breaking down prejudice, making openings in the homes for Bible study, paving the way for Ingathering. How gladly the parents of these children will receive our literature when it is brought to their door!

When some child is absent because of sickness, there is opportunity for the mother to visit the home. With her training as a nurse, she is able to ease the pain and anxiety caused by the sickness, and oftentimes to prevent the necessity of calling a doctor.

These parents are still praying and trying to plan for their children to have the inestimable privilege of attending a church school. Perhaps an arrangement can be developed right there by those very neighbor families' accepting the message. Who knows?

Bible Game

Bible Journey

By MRS. LESLIE HARDINGE

AIM: To establish in the children's minds the connection between persons and places in the Bible.

PREPARATION: Use only the names of Bible characters with whom the children are familiar, adding others as their knowledge increases.

TO MAKE THE GAME: Take some squares of paper and write on them the names of the places mentioned in the Bible. Use colored pencils and make the letters at least an inch in height.

Cut some colored cardboard to the size of railway tickets. On these write in ink the names of the Bible characters corresponding to the places. In a corner of the card give the Bible text in which these characters and places are mentioned.

Make a list of the characters, places, and texts for reference. Put the paper, cards, and list together in an attractive box and label "Bible Journey."

INTRODUCING THE GAME: "Have you ever been for a long journey in a train and had your seat reserved? That's right, no one but you dares to take that seat. Well, today we are going to take a Bible journey. I have your railway tickets for the journey in my hand, and over there is the Bible train, and your seats are reserved for you."

TO PLAY THE GAME: Place chairs, one for each child, to look like a railway coach. Put on each a piece of paper with the Bible place name on it. Take the corresponding tickets and stand at a set place, to be called the "Booking Office." Let the children line up to get their tickets. Give them out one at a time, seeing that younger children have easier tickets. Then let them find and sit in their proper seats. If anyone is convinced that someone else is in his seat, he must stand behind it. He may look up the reference to ascertain it if he wishes. When all are seated, the "Inspector" (leader) comes to see the tickets. She inspects each one, inquiring whether the traveler had to look up the reference. She makes a note in her book. Ten miles have been traveled if the traveler sat in the correct seat without having to look up the reference. Five miles have been traveled if the reference had to be looked up, and none if the wrong seat was taken.

When all are checked, let the children line up outside the Booking Office again, quickly change the places, substituting new ones if any are left. See that the corresponding name tickets are correct, and start again. At the end of the game, total the mileage the passengers have traveled.

SUGGESTED PERSONS AND PLACES

Person	Reference	Place
Joseph	Matt. 27:57	Arimathaea
Jonah	Jonah 1:1, 2	Nineveh
Cornelius	Acts 10:1	Caesarea
Lot	Gen. 13:12	Sodom
Demetrius	Acts 19:1, 24	Ephesus

Pharaoh	Exodus 1	Egypt
Paul	Acts 21:39	Tarsus
Simon	Matt. 27:32	Cyrene
Martha	John 12:1, 2	Bethany
Rahab	Joshua 2:1	Jericho
Adam	Gen. 2:8, 20	Garden of Eden
Jethro	Exodus 3:1	Midian
Abraham	Gen. 15:1, 7	Ur of the Chaldees
Naaman	2 Kings 5:1	Syria
Samson	Judges 16:1	Gaza
Joseph	Luke 2:4	Nazareth
John	Rev. 1:9	Patmos
Daniel	Dan. 1:1, 6	Babylon
Esther	Esther 2:5, 7	Shushan
Priscilla	Acts 18:1, 2	Corinth

A Remarkable Mineral

By MARVIN BANTA

SELENIUM is the mineral which can almost think!

Selenium will open doors for us, turn on our lights when it gets dark, and has saved the lives of many men at sea! And it will undoubtedly do many more things for us when we learn more about it and give it the chance.

This remarkable mineral is never found by itself, but is found in small quantities with many ores and minerals such as gold, silver, copper, and often with sulphur. When used with soda, it imparts a red color to enamels used in painting steel and other metals. A small amount of selenium used in manufacturing glass gives it a slight pink color, but makes the glass tough and almost unbreakable.

It is used on gas buoys at sea, where it turns on the lights at dusk and turns them off when daylight comes. In London, where many dense fogs occur in the daytime, selenium will turn on the lights when it gets too foggy to see—even during the daylight hours. And in many of our large stores and office buildings, selenium, used with photo-electric cells, opens the doors for us.

The mystery of this peculiar metal is simply this: during the daytime, or when there is light, it is a nonconductor of electricity; but at night, or when it is placed in a dark spot, it becomes an excellent conductor!

Hence, when darkness comes, or a heavy fog, electricity flows through the selenium wire and lights the lamps on city streets or on buoys at sea. But upon the arrival of daylight, the selenium wire becomes a nonconductor; electricity cannot pass through it, and the lights are extinguished.

When we approach a door operated by selenium, our bodies break a light ray focused on the selenium. With this instant of darkness the selenium wire allows electricity to pass through, and the door opens. After our passage, the light again focuses on the strange metal which will not allow any electric current to pass through, and the door closes.—*Upward.*

I STEADIER step when I recall that if I slip Thou dost not fall.—*Arthur Hugh Clough.*

INGATHERING FOR MISSIONS

Soul-Winning Opportunity in Ingathering Work

THE one objective in every campaign launched and fostered by the Adventist Church should be the winning of souls to Christ. We are called to proclaim the message of our Lord's return. Any failure to prepare men and women for this event falls short of God's plan for His remnant people. It means little through what agency this message may come, whether it be the advocacy of our temperance position, the activity of our Sabbath school, the growth of our educational department, the championing of religious liberty, the circulation of our literature, the work of our lay members, the preaching of the evangelist from the pulpit, or the radio efforts—just one objective must prevail: the salvation of souls for the coming kingdom of our Lord.

The various ways in which the Lord employs these agencies emphasizes the value of each in His great plan. We think of the thousands who have found Him through reading our books, frequently sold by colporteurs, sometimes lent by others, or given as gifts. We visualize those attending our schools or visiting our sanitariums, where contact with the truth has brought the light of salvation. The principles of temperance and religious liberty have helped others find the light. Our regular Sabbath schools and the branch Sabbath schools, or Sunday schools, for both youth and adults, have accomplished much in soul-saving work.

I am personally grateful for a layman's interest in me. In the years gone by thousands of others have joined in sincere gratitude for what our lay members have done in showing them the way of holiness.

More recently the radio and the Bible schools of the air have grown in fruitfulness in teaching truth to men and women. All these and other agencies have had a large place in accomplishing the purpose of God.

It was in 1908 that the Ingathering for missions campaign was launched in North America. Two objectives were in the minds of those responsible for this plan. One was the raising of funds for missions; the other was the preparation and distribution of helpful literature which, given to the cash donors, would possibly lead them to find some interest in the closing work of God in the earth. Through the years much money has come to our mission funds from the public through the Ingathering. Many souls have also found their first interest in present truth through reading the magazine placed in their hands. Thus both the objectives have been reached.

Tabulation of actual funds received is more simple than the recording of the number of men and women won through Ingathering contacts and follow-up work. Dollars and cents can be counted. They are figures that we can handle and verify, whereas decisions of individuals and the factors contributing thereto may be somewhat lost in machinery and statistics. We are always grateful for the large contributions of money, but money in itself is temporal and temporary. Lives converted through the grace of Christ will be spiritual and eternal. They will far outweigh and outlast money.

We must therefore never lose sight of the soul-winning features of Ingathering. We must not merely be satisfied with an increase in funds. The very fact that more money is coming in suggests that more people are contacted. When people give money, they in some measure invest it. Where money is invested, personal interest is developed. Because of this we leave a magazine to inform the donor how his investment is being used. We always invite him to read the paper. Having read, many will think. Their thinking will lead them to decision, and decision ultimately

means action. These souls will turn to the Lord and become part of His waiting church.

The 1943 Ingathering campaign is now being launched. How shall we approach it? Merely as a method by which money is obtained, and then feel quite satisfied with ourselves if we make a record? If that is our main objective, we shall largely fail in God's purpose for us.

Much more than money is involved. The Ingathering, we repeat, provides a remarkable field of opportunity for winning souls. Souls alone will remain when the Lord appears the second time. Money and material will then turn to ashes, but the saints of God will be glorified.

Today men and women are seeking light. The search for truth has never been more widespread than we find it at this present hour. The field is open to us. Contacts will be made with hundreds of thousands of men and women. Shall we not use such a great opportunity for spiritual help and blessing? Let us go out this year with more prayer, determined to see far beyond the finances. If we do this, the 1943 Ingathering effort will prove to be not only a record in cash receipts, but a time of rejoicing for ourselves and for others, who, having found the light, will share with us in that great ingathering when the redeemed shall stand before Christ at His appearing.

W. G. TURNER.

Ingathering and Our World-Wide Program

THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. The Saviour has assured us that not only will the gospel message be preached to every nation and people on earth, but it will actually be carried to the ends of the earth by consecrated men and women who are willing, if necessary, to lay down their lives for the Lord Jesus.

Christ knew that the closing generation of men would be selfish and bent on accumulating riches for their own pleasure. He knew it would require a large outlay of means in these last days to send out workers to all the nations of earth. All this was taken into consideration when He stated that this gospel of the kingdom would be preached in all the world for a witness unto all nations and then the end would come.

Christ never plans a great work without providing the ways and means for carrying out His plan. He has the men and women ready

to go. We thank God that our youth are responding nobly to the calls for workers coming from all parts of the earth, and that His church is responding liberally with offerings. We have many evidences that a spirit of genuine sacrifice is coming in among the remnant people of the Lord. This will become more marked as we near the end.

"In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now."—*Counsels on Stewardship*, p. 40.

The purchasing power of money has greatly depreciated in recent years in practically all the countries of earth. It takes much more money today to send out missionaries and to support them in foreign fields than it did a few years ago. Doubtless, this condition will grow more unfavorable as time goes on. Thus we will be called upon to raise larger sums each year for carrying on our world-wide program. This situation calls not only for greater sacrifices on the part of

(Continued on page 20)

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.

"A New Day for the S. P. A."

THIS was the motto over the platform in the chapel of the Southern Publishing Association when the constituency was called to order by the chairman, O. Montgomery, at the opening session of the biennial meeting, on the evening of February 23. From the beginning to the close of this memorable meeting there was a continual demonstration that this publishing house in the great Southland has entered upon a new era in its history.

For long years the house has struggled against adverse conditions which have made the going very hard for those charged with the responsibility of management. Yet through the years of adversity the institution has been blessed with a steady hand on its financial affairs so that a large note of indebtedness has been cut in half and a liquidation program has been entered into which should enable the institution to sing the much-coveted jubilee song within five years from now.

The past year had been one of marked prosperity. New life had been instilled into the colporteur work throughout the South and Southwest, so that the book and periodical departments were put to the stretch to meet the demands of the field. In charge of the book department is C. E. Weaks, well known as secretary of the Publishing Department for many years. Always full of good cheer, Elder Weaks was even more so as he presented his report, which revealed a total business in his department of \$342,807.80 for the year 1942, a 55 per cent gain over the previous year. He declared that at times the shelves were almost denuded of stock in certain lines handled by our colporteurs, so fast were the books shipped out as they came from the presses.

Harry K. Christman was effusive in his description of the growth and influence of the magazines—*Watchman* and *Message*—the latter being devoted to the colored people. Elder Christman, who has worked untiringly for years in building up the circulation of these magazines, reported to us a marked increase in his department during 1942. The combined monthly circulation of the two magazines stood at 129,909 at the end of the year, an increase of 35 per cent over last year. A total of 1,435,346 copies went into the field during 1942.

The superintendent was able to report a considerable betterment in the manufacturing situation by the

addition of new machines and much-needed improvement of equipment.

The manager, E. A. Moon, who had only recently joined the staff, was able to report a gain in operation for 1942 of \$27,315.46, a sum which represents a very decided turn in the financial tides.

Many changes in the staff of the Southern Publishing Association have taken place during the biennial period. M. V. Tucker has been succeeded in the management by E. A. Moon. Brother Tucker is now union field missionary secretary of the North Pacific Union. C. E. Weaks took charge of the book department, which position was vacated by H. M. Burwell when he was called to be secretary-treasurer of the Southeastern California Conference. The editor's chair, so ably filled for many years by J. E. Shultz, is now occupied by Leo Odom, for many years editor in the Cristobal house in the Canal Zone. At this meeting the family regretfully bade adieu to Harry Christman, who goes to the Pacific

Press as manager of the periodical department. The constituency elected R. E. Crawford to fill this vacancy, and to his guidance has now been committed the circulation future of the two outstanding magazines of the Southern Publishing Association. Brother Crawford has already entered enthusiastically upon his work.

The board of the Southern Publishing Association is fortunate indeed to enjoy the wise and experienced leadership of O. Montgomery, who brings to the task interest and enthusiasm which are contagious.

There was a full attendance from both unions of the South, including the home missionary and field missionary secretaries. The General Conference was represented by W. G. Turner, R. G. Strickland, J. J. Strahle, and H. M. Blunden, who shared the duties and responsibilities of the constituency meeting and the convention which followed. It was indeed a good meeting, and we believe it marked the beginning of a new day for the Southern Publishing Association.

H. M. BLUNDEN.

"I Was in Prison"

RECENTLY I was invited to attend a meeting conducted by the pastor at — prison. As I sat on the rostrum and saw 140 prisoners march in and take their seats, three officers accompanying them, I longed to make clear to these men the knowledge of the crucified and risen Saviour, One who could make them free from the bondage of sin and death. After they were all seated, the meeting opened with the regular exercises. To see the response when the speaker made an appeal for a closer walk with God, made one's heart ache for lost humanity. At the end of the meeting I asked the one who first organized the meetings to give me information regarding the beginning and progress of the work at this State prison. This is what he told me:

At a missionary meeting in 1940, our leader gave us the names of two men at the prison and told us to go to work. We visited and studied with these two men for a short time. Then others joined them, and soon we had a class of fifteen attending regularly. We provided the boys with Bibles, *Signs of the Times*, big books, little books, and Bible studies.

The prison officials moved us from the visiting room into the

waiting room, where our class attracted much attention. In September, 1941, through the courtesy of the captain we were given permission to use on Sabbath afternoons from one-thirty to three o'clock the large chapel, which is well lighted, well heated, and has a piano. Aside from the Sabbath meeting we are permitted to visit with individual men two days each week.

Through the blessing of the Lord the work has grown from a small beginning to a real mission field. We are now sending in 100 *Signs of the Times* each week, and some *Message Magazines* for the colored men. We mailed 51 Sabbath School Quarterlies for 1943, 45 Morning Watch Calendars, and 108 Christmas cards. We have sent in 75 complete sets of Bible studies. Thirty-five of the men have signed for the Voice of Prophecy studies.

A number of the boys with whom we have studied have been paroled the past few months. They are all making good and are paying tithe, and attending Sabbath school and church. Four of these have been baptized, and others are planning to be baptized later. Several of the men still inside are paying tithe, keeping the Sabbath, and working to win others to Christ.

THE ADVENT REVIEW

In the past few weeks we have witnessed a wonderful manifestation of the power of God. A number have been converted. The Lord is working.

A few weeks ago two officers from the prison brought a young man out to be baptized. It was a touching scene, I assure you. This young man is a real worker for God, and we are seeing the fruit of his seed sowing.

Our dear people have helped, not only by praying, but by giving Bibles, large and small books, and papers, until we have a circulating library of 150 books of our own. The work is organized inside so that the men can borrow books, read them, and then return them and get others.

If our pastor cannot be present himself, he always provides good speakers for Sabbath afternoons. Likewise our leader plans for good music and a song service. The boys themselves love to sing the wonderful songs of Zion. Thus, through the blessing of God, the work has grown from two men to an attendance of from 48 to 100 each Sabbath, with many requests for visits and many Bible questions.

Satan has not been idle. We have had to fight him every step of the way, but thanks be to God, who has given us the victory through our Lord Jesus Christ! We solicit your prayers in behalf of the work here. Remember the words of the Lord, as given in Matthew 25:35, 36: "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

L. A. REYNOLDS,

Home Missionary Secretary,
Upper Columbia Conference.

Broadcasting the Message in Colorado

THE Bible Forum, a radio voice for God over KFKA, Greeley, Colorado, closed a brief tenure on Sunday afternoon, February 7. The Lord opened the way for the message to be broadcast over this important station, starting July 18, 1942.

During this short time the good will of the station management, headed by the owner, H. E. Green, was obtained to the extent that Mr. Green made the offer of \$262 worth of time each week for \$37, with a contract for twenty-six weeks. This would have put the Bible Forum on the air six days every week from one to one-thirty P. M. in addition to broadcasting the regular Sabbath morning worship service from the church at eleven A. M. to twelve M. About the same time a woman of another denomination offered \$50 a week for

the privilege of having the Bible Forum on the air daily.

Mail was received from sixty-one towns and cities outside Greeley with a heavy representation from Wyoming and Nebraska. Over \$800 was contributed during this time—more than enough to close the work with all bills paid.

Most important of all, there were two direct decisions to accept the advent faith as the result of the work of the Bible Forum. One of these persons was in Casper, Wyoming, and the other was in Denver. We praise the Lord for the privilege of witnessing for present truth to the scores of thousands of listeners to KFKA, one of America's pioneer radio stations.

Now we are about to open a "personal appearance" evangelistic campaign of the Bible Forum in one of the fine cities within the radius of KFKA—Wheatland, Wyoming. An ideal location has been secured directly across from the court house. The effort is scheduled to open on Sunday night, March 21.

DONALD F. HAYNES.

"Onward and Upward With Increasing Success"

THE above quotation from the writings of Sister White is a pen picture of what our literature ministry is to be like. We have many reasons to believe that this picture is clearly being drawn by our faithful colporteur evangelists here in the Southern Union Conference. Here is some of the evidence:

Year	Delivered	Increase Over Previous Year
1939	\$ 54,529.92	9%
1940	65,445.63	20%
1941	96,834.93	48%
1942	180,460.51	86%

The first two months of 1943 show decided gains over the same period of 1942.

Thus you get a little better picture of what is really taking place out in the field where our colporteurs are having wonderful soul-winning experiences and where their percentage of deliveries is continuing to mount higher and higher each year. In 1939 it was only 50 per cent; in 1940, 54 per cent; in 1941, 65 per cent; and in 1942, 72.05 per cent.

A fine class of workers is responding to the call of duty. There were 110 colporteurs at our Southern Union Conference institute, held in the chapel of the Southern Publishing Association, Nashville, Tennessee, February 26 to March 4. These colporteurs set their delivery goal for 1943 at \$270,000.

H. M. Blunden was with us for the first two days, while J. J. Strahle remained throughout the entire institute and gave the gen-

eral instructions. W. A. Spicer conducted the devotional exercises each day. We believe the coming year will show an increasing number of colporteurs joining the ranks of our faithful bookmen's army.

I. M. EVANS.

Week of Prayer at Union College

ELDER R. Allan Anderson, associate secretary of the Ministerial Association of the General Conference, conducted a most inspiring and successful spring week of devotion at Union College, March 5-12. Using the joy of Christian living as his general theme, Elder Anderson vividly portrayed the value of living the more abundant life. This more abundant life can be obtained only by complete victory over the thoughts and actions. "You're not what you think you are; but what you think, you are." The tragic times in which we live naturally call for clear, keen thinking, and our Adventist young people are setting a noble example in this respect.

At the close of the week, in the quiet atmosphere of prayer, a large part of the student body, including the faculty of Union College, rose silently with heads bowed, affirming their desire to enter into the experience of abundant living, that they would love the Lord their God with mind as well as heart.

One of the factors contributing to the success of this week of devotion was the service of song in which a number of new gospel choruses and prayer hymns were used.

In connection with the week of devotion, special classes for the 122 theological students were conducted, in which instruction in the whole program of evangelistic approach was given in two meetings daily, that occupied approximately three hours each day. The discussion, particularly adapted to upper division theological students, was applicable to lower division students also. The need for discovering new approaches to meet the new demands of new times was stressed; the whole field of illustration and preaching helps was emphasized. The need of making truth live is finding a ready response on the part of these workers.

Elder Anderson has conducted many Weeks of Prayer in colleges and institutions throughout the country, and also classes in evangelism; but at Union College he combined the two. Instead of weakening either, the combination strengthened both, for the principles of true evangelism were emphasized to the future workers of the advent hope and the whole school was served.

A. MILDRED THOMPSON.

Ingathering and Our World-Wide Program

(Continued from page 17)

our church members but for the raising of funds from those not of our faith.

That God endorses our program of gathering funds from those outside our faith is made very clear from the following statements: "You inquire with respect to the propriety of receiving gifts from Gentiles or the heathen. . . . The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive. . . . If proper persons would set before those who have means and influence, the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God." —"Testimonies to Ministers," pp. 197, 198.

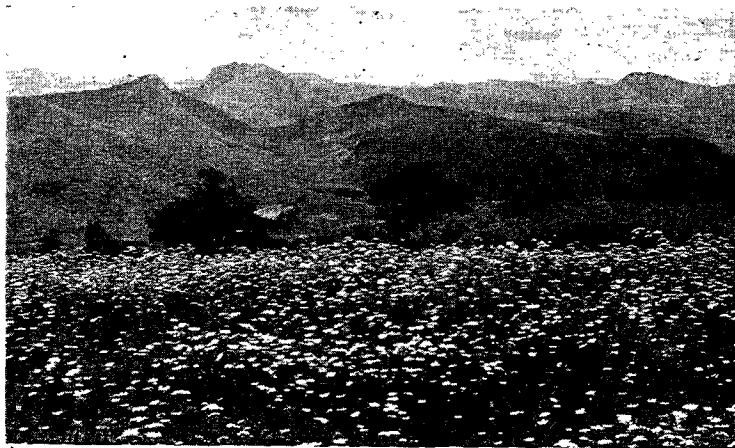
Isaiah prophesied more than 2,700 years ago that in the closing days of this world's history, when darkness would cover the earth, the glory of the Lord would come upon His church and a mighty work would be done in the earth, even to the extent of bringing the gospel message prominently before kings and rulers. At this time the resources of the church are to be swelled by an ever-increasing flow of funds from those not of our faith. (Isaiah 60:1-3, 5, 6, 10.) Note that God says, "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces ["wealth," margin] of the Gentiles, and that their kings may be brought." Isa. 60:11.

The Ingathering work is bringing this message to the attention of millions who otherwise would never have heard of it. Through this method men and women of means and influence have become acquainted with the work of Seventh-day Adventists so that not only have they been influenced to give liberally, but many have taken their stand for the truth.

Ingathering is a positive influence in the following ways:

1. It sets more people in the church to work at one time than any other plan we have. This means much to the church.

2. By setting the church to work, it does away with the spirit of discord, criticism, and faultfinding.



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Words That Laugh and Cry

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3. It revives the church spiritually by bringing in the missionary experience needed to keep it alive.

4. It brings to the church and the individual untold blessings that personal soul-winning efforts alone can bring.

5. It keeps fresh in our hearts the needs of the mission fields. Without the spirit of missions the church would perish.

6. It gathers in large sums of money that enable us to do a much more extensive work in foreign fields than we could ever do without it. Were it not for this money, our work abroad would be far behind its present status.

7. It sets before millions each year the principles of faith held by Seventh-day Adventists and gives facts and figures about the worldwide extent of our work.

8. It opens doors for personal visits, Bible study, and literature distribution.

9. It brings new believers into the truth.

When God told His people to solicit the Egyptians, every man and woman among the Israelites engaged in the effort. There were none who declined. The results were large because everyone did his or her part. Just so it will be today. God wants everyone to take part, and if we do, He promises to give us favor with the people.

Ingathering may go hard here and there; but it is one of God's plans for finishing the work, and

He will make each campaign a success. We are living in terrible times. Scenes of strife, war, and bloodshed abound everywhere. The wickedness of men is great. The days of Noah are being repeated. The sins of Sodom are prevalent in all places. The world is doomed. The plagues of God are soon to fall on an impenitent race. There cannot be many more Ingathering campaigns. There is still a great work to be done in these foreign fields before probation closes. Money is flowing freely and people are in the spirit of giving. Now is the time of all times for us to gather the largest sum ever raised in the Ingathering. If we work in earnest, we can easily reach \$2,000,000 this very year. Every church ought to be a Minute-Man church.

I once solicited a soldier who had received many wounds during the first World War. He had nothing to give, but a light came into his eyes when he said, "Mister, I did my part. I was there." When the work of God in this earth closes, in a little while from now, and the saints are grouped around the throne, recounting their efforts to save men here in this world; when it is made known how many souls were saved through the Ingathering, are you going to be able to say in the words of the soldier, "I was there"?

God is counting on you. So is the church. God grant that the Ingathering effort of 1943 may be the

largest and best in the history of the thirty-five years since it began.

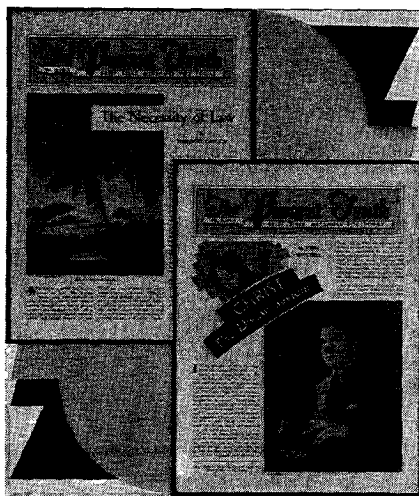
J. K. JONES.



Essential in the equipment of every Soldier, Sailor, Marine or Flyer is a first aid kit, consisting of bandages and antiseptics for instantaneous use. These materials are packed into a compact box and cost about \$1.50 each



We need millions of these first aid kits for emergency treatment. They are also used by Red Cross workers, in field hospitals and wherever needed until hospital treatment may be obtained. Even a child could buy one or more of these kits through purchase of War Stamps. Buy War Bonds and Stamps every pay day and invest at least ten percent of your income in these government securities. U. S. Treasury Department



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Guaymi Indians, Panama

TOWARD the close of the first Sabbath school held during the recent session of the Panama Conference, a great surprise awaited the large and interested audience, among whom was a company of Guaymi Indians. A little Indian boy held this great audience almost spellbound. He is only five years old, and Spanish is not his mother tongue. It is generally recognized that Indians have their own dialects. To hear this child, who learned a new tongue, recite Scripture and sing a hymn made one realize anew the value of church schools, even in mission fields. There are thousands of these Indians in this field, and work has been conducted among them for some years. The Lord is blessing the efforts put forth by the faithful workers who carry the light of God's truth to these benighted and needy people. Mrs. C. E. Westphal tells the following story about them.

"Away back in the interior of Panama, where the dense tropical jungle of the uninhabited portions of the Isthmus gradually gives way to the more open highland plains and rolling hills, we find the home of the Guaymi Indian. Here the women grind their corn and swing their papooses from a limb of a tree in the colorful and artistic hand-woven *chacaras* in much the same manner as did their forebears a century ago.

"It is estimated, according to a report based on the last census, that there are more than 50,000 of these Guaymi Indians nestled away among the hills and forests of the picturesque province of Chiriquí.

"The majority of these Indians are so isolated from the outside world that they are still governed by their own tribal laws and customs which have been handed down from generation to generation.

"About twelve years ago the third angel's message was carried to these people for the first time by Ishmael Ellis and his family. After having spent about six years among them with gratifying results, Pastor Ellis was called to another part of the field to labor. For the past three years Brother Villarreal and his wife have been laboring untiringly among these people. There are now four organized churches with a combined membership of 162. Cerro Iglesia, the largest of these groups, has a church membership of 136 and a Sabbath school membership of 187. From this point the other groups are visited. Cerro Mesa, which lies eighteen miles to the north, has a church membership of 23 and a Sabbath school membership of 32. Guabal, the smallest of these groups of believers, lies about halfway between Cerro Iglesia and Cerro

Mesa. Las Lajas is located about sixteen miles to the south. All these places have to be visited either by horseback or by foot. Brother Villarreal reports more than 200 interested ones in this district.

"At the headquarters in Cerro Iglesia our worker and his faithful wife organized a church school with an enrollment of 52. Their pupils are between the ages of six and twenty-two. All classes are given in Spanish, as there is no one to teach them in their native tongue. Only the children and young people have learned to read, and as a result most of the work in the Sabbath school and other services is done by the children. Plans are being made for one of the most promising of the young men, Federico Pedrol, to go to our training school in Costa Rica. It is hoped that he may receive the training necessary to return to his people and give the message in his native tongue.

"It was the happy privilege of nine adults and four children from this Guaymi section to attend the biennial conference session in Panama City. They are a humble people but zealous and proud of what they have been able to achieve through the power of God. During the first Sabbath school of the session the vast congregation of hundreds of people were moved with admiration and a greater sense of personal responsibility to missions as Toddy Guillen, a little five-year-old Indian boy, stood on a chair in front of the microphone and repeated without a single error all the memory verses and their texts for the quarter just past, the Lord's prayer, and then in a clear, unfaltering voice sang the beautiful, familiar hymn, 'There's Life in a Look.' There wasn't a stir in the vast audience as the last note died away. When we consider that all this was done in Spanish, which is not his native tongue, we are moved to say, as did Jacob of old, 'Surely the Lord is in this place.'

"We earnestly solicit the prayers of our brethren and sisters throughout the world field that young people from among these dear people may receive the training necessary to return and give the message in their native tongue." F. C. GILBERT.

A Slave's Prayer

THIS prayer was sent to the Voice of Prophecy by Mettie Johnston, Route 1, Stanley, North Carolina. She said it was the prayer of her grandmother, who lived to be over 100 years old, but she wasn't certain how old her grandmother was when the prayer was written.

Our heavenly Father, we are knee bent and body bowed, asking for mercy. If there is anything

lurking round about our hearts that is contrary to Thy will, oh, bid it depart—cast it into the sea of forgetfulness, that it will not rise against us in the days to come. Gather us together as a hen gathers her brood under her wings. Go before us as a bright and shining light and behind us as a protecting angel. Prop us up on the falling and leaning side. Oh, hasten the day when the gospel will fill the earth as the waters cover the mighty deep. Tear down the walls of old Satan and build up the kingdom of heaven on the ruins thereof. Rob Satan of his hopes and hell of a long expectation.

Bless all whom duty binds us to pray for—from the rivers to the end of the earth. Be our Shield and Buckler. Protect us from all hurt and danger. And when the last battle is fought and the victory is won on Israel's side, give us a home round the throne where we will part no more forever—is my prayer, through Christ, our Redeemer. Amen!

FALLON, Nevada, was the scene recently of a baptism of 8 candidates.

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OF SPECIAL INTEREST

Missionaries Return to New Hebrides

IN a letter just received from Australia, E. B. Rudge, president of the Australasian Union, has sent along portions of letters written by two missionaries who have returned to the New Hebrides. Since the political situation has cleared up somewhat in certain parts of their island mission field, they have felt free to send some missionary men back to their posts of duty. The families have not gone with these brethren but hope to follow them later.

Among those who have returned to the islands are Pastors A. Gallagher and J. B. Keith. From a letter written by Pastor Gallagher we quote the following:

"Many months have been spent in anxious prayer for the reopening of mission activity in parts of the Pacific. I am glad to say that it is not a reopening of mission activity, but a reinforcement. If you could only see and hear the things that came to pass while we were absent from this group, you, too, undoubtedly would realize more fully the power of the gospel of Christ Jesus, our Lord, in the miracles and wonders that have been wrought in the hearts of simple, faithful followers. I verily believe that through the groups farther north a similar faithful testimony is being borne.

"My heart was greatly pained when I learned of the death of Jose, the Lord's faithful servant. During my stay previously in this group, Jose assisted me in the work on Aoba. He, together with Abraham, who has also passed to rest, walked many hundreds of miles around the shores and over the mountains of that island, seeking the lost. The Master will greatly reward those two faithful toilers. They never tired in serving Him. Many have been brought to the Saviour through their efforts.

"Early in the last school year, just after my departure from Aoba, Jose and Masengnalo took the launch around to pick up the students. On their return with the loaded ship, a storm and heavy seas knocked the little yacht and the occupants about considerably. Jose got very wet and had a fever. He also developed a severe cough and, as he had always suffered from lung trouble, grew worse and worse. He was sick for about a month and then passed away. I feel the loss very much. He leaves five children, who are being carefully fostered by relatives.

"We plan to open school here next week. The enrollment will be a little more than twenty to begin with. We do certainly need your

prayers as we endeavor by His grace to uphold the banner. Those from afar who are stationed here look with favor on the product of the Adventist mission. We are proud of our flock, and rightly so."

The paragraphs which follow are taken from a letter written by Missionary J. B. Keith:

"You will be interested to hear of our doings out in the New Hebrides. My one regret is that I cannot write as fully on some aspects of our work as I would wish. However, we are of good courage and thank our heavenly Father day by day for His care in supplying our every need.

"Travel is very much restricted for various reasons. I hope to visit some of our stations shortly. Last week I was all ready to leave for a visit, but unfortunately had to cancel it. I am making another attempt this week.

"On the whole, the work is holding strongly. I believe our absence from the field has helped our teachers and native leaders to develop into stronger workers for God. At times when pressure has been brought to bear, our boys have stood boldly and firmly for the truth. Reports have come in of a goodly number awaiting baptism. The mission at Oba is progressing. This island has been strengthened recently by missionaries from other societies.

"We are looking forward to seeing Brother Piez return, also a schoolteacher. When Brother Piez returns, I hope to do something for the people on Malekula. At a later date it may be possible for me to pay a visit to the Solomons from here. I feel sure it could be arranged. I hope to have Brother Gallagher move over to Oba as soon as the others arrive. When the story is unfolded, it will be interesting to read how God has worked on behalf of His people. Our boys realize as never before that Jesus is soon coming."

W. H. BRANSON.

Famine in Honan, China

LETTERS recently received from E. L. Longway and G. J. Appel tell of the terrible famine in Honan, Central China.

Elder Appel writes: "On our trip into Honan, and also on our way out, we saw literally tens of thousands of refugees fleeing from that famine-stricken area toward the northwest. The railway was operating a refugee train on which the refugees could travel free. It really was a pitiful sight. Not only were the cars filled with people on the inside, but they were standing be-

tween the cars, and every available place on top of the cars was also occupied by people. Many of them had their wheelbarrows tied on the sides of the freight cars. It was an interesting sight, but for those poor people it was indeed tragic.

"While in Yencheng we appointed a committee of three of our leading brethren to investigate the condition among our church members. This committee has just completed its report and says that it will be necessary for us to give relief to at least one thousand people if they are to get through the winter without starvation. We are passing on to them from month to month funds from the amount received from the General Conference. We have urged our brethren in the Honan Mission to do everything possible to bring relief to those in need, so that none of our people will starve as a result of the famine there."

Elder Longway writes: "Brother Appel and I made a trip to Honan, Shensi, and Kansu last fall. Conditions there are certainly pitiful, with fully ninety per cent of the people on the verge of starvation. We are grateful for the help that has come from the General Conference and hope that our brethren in Honan will so administer this relief that none of our members will suffer too much from hunger. There were around 180 baptisms in Honan last year, and doubtless they would have passed the 200 mark had not they had the misfortune to lose Brother Wilkinson."

Encouraged to Labor On

WHEN the powers of evil do their utmost to lead God's servants to discontinue their work of soul winning, heavenly agencies are set at work to counteract. Mrs. C. Forde, who is selling magazines in Port-of-Spain, Trinidad, British West Indies, recently became so discouraged that she was ready to quit her work. Before giving it up, however, she knelt in her home one evening and prayed that God would guide in her plans for the future.

That night she dreamed that she went out to deliver a copy of "The Marked Bible." To her astonishment, she was told that she could no longer sell our literature and that probation's hour had closed. As she awoke from her dream, she concluded that she must work diligently while it is yet day.

The next day she called on a businessman who readily purchased a number of *Health* magazines from her. He is still buying literature from our sister, and she presses forward in her work with renewed courage.

C. A. EDWARDS.