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DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

FOUR COMMANDS

By H. M. S. Richards

There are four phrases in the Bible which we shall consider as commands, and we need to think about them especially in such days as these. Here they are:

1. Fret Not. Psalms 37:1.

It is natural to become impatient when things go wrong, especially when good appears to be defeated by evildoers. We may cry, "How long, O Lord," and rush out to pull up the tares with the wheat; but the Lord says, "Fret not." We must do our best, think our clearest, work our hardest, and then—trust God, leave the results with Him. We cannot expect to understand everything God does or permits to be done. But we can believe that He lives and that He knows what He is about. We are to have faith in God and "fret not."

2. Fear Not. Isaiah 41:10.

It is natural to fear when we see danger, or think we see danger. But God says, "Fear thou not; for I am with thee." We fear when we look away from God. When Peter kept his eyes on Jesus he walked on the stormy waves of the Sea of Galilee, but when he looked at the tossing waves he began to sink. Why? He was afraid. We are not to look at the danger but to the power of God. Many of God's people today are afraid. They see trouble on every hand. They wonder what will happen to them tomorrow. But God says, "Fear not; for I am thy God. Tomorrow is in My keeping, and when it comes it will be today, and I will be with you."

3. Faint Not. 2 Corinthians 4:1.

It is natural to start well and wind up with a poor showing. Even in Christian work it takes real character and determination to keep on when the road gets rough and our work does not seem to be appreciated very much and results are not spectacular. Then it is we are tempted to get into the what's-the-use attitude. We are likely to faint. But we must remember that God has given us a work to do—each of us—and if we are following the will of God we are just where He wants us to be. "Therefore seeing we have this ministry, as we have received mercy, we faint not." It may not be God's plan for us to mount up on wings like eagles, or even to run and not be weary, but we can at least walk and not faint.

4. Forget Not. Psalms 103:2.

Last of all we are to remember—remember all God's blessings and providential leadings in the past. Like Israel of old, some of us seem to forget more than we remember, when it comes to God's mercies. When we look at God's goodness it will increase our faith and make us happy, and we shall say with David, "Bless the Lord, O my soul, and forget not all His benefits."

Let us remember the four F's: FRET NOT—FEAR NOT—FAINT NOT—and FORGET NOT.

HEART - to - HEART TALKS by the Editor

Retaining the Blessing

THE recent Week of Prayer has brought rich blessings to many readers of the REVIEW. As they have reconsecrated themselves to God and sought more definitely to know the way of life, He has come very near with bounteous blessings. Those who have laid all upon the altar, who have given themselves unreservedly to the Lord Jesus Christ, have been able to grasp by faith something of the fullness of the blessing which Heaven is waiting to bestow.

How may this Week of Prayer blessing be retained in our Christian experience? We reply in short: It may be retained by making every week a week of prayer. And in the hour to which we have come in the history of the world this ought to be done, as never before. Alone we should hold communion with Christ our Saviour. It is not enough to depend upon family worship, although this should be a part of the program in every home. And we hope that in those homes in which the family altar has fallen down it will again be erected, and once every day—better, twice a day—the members of the family will gather together to unitedly praise God for His grace, seeking Him for divine guidance and for strength to carry on.

But we need frequently to go away by ourselves and alone with God pour out our inmost soul to Him. In these interviews we can tell Him things which we would hesitate to reveal to our dearest friends, our closest relatives. We can bring to Him our purposes and motives, our inmost thoughts and desires, seeking Him to cleanse our hearts from all iniquity, to impart to us His own life, and to inspire us with high and noble purposes.

Bible Study

As we wait upon God in prayer, we should hear Him speaking to us by His Holy Spirit. He also speaks to us through His holy word, and we should make this the lamp to our feet and the light to our path. Indeed, we shall find that as we take the promises of the word home to our own hearts, believing that they are indeed meant for us, we shall find in these promises transforming power. Through them we shall become partakers of the divine nature. This is expressed by the apostle Peter in these words:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1:4.

From the Spirit of prophecy writings we glean these statements regarding the power of the word in transforming our hearts and lives:

"God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word,

they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple. He becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the bread that comes down from heaven."—*The Desire of Ages*, p. 391.

"He who by faith receives the word, is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

Resisting Temptation

The enemy of all righteousness will seek to lead us to withdraw from the altar of consecration that which we have placed thereon. He will come upon us like an overwhelming flood with his temptations. We shall be tempted to revert to the sinful habits of the past, to cherish our old-time thoughts of envy and jealousy and malice against others. Satan will seek to draw us off into forbidden paths of worldly pleasure and unholy association. Hence, we must be upon our guard constantly.

We cannot resist him in our own strength. It will be futile for us to stop even to parley with him. It is not for us to yield to his specious temptations and then feel that we can find forgiveness again in the Lord. But the very moment we are tempted we are to cry out to God for deliverance and help. And we have the divine promise that when the enemy comes in "like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

We are not to count temptation a sin. It becomes sin only to the extent to which we yield to it. If we repel the evil thought at once, it does not contaminate the soul.

"There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence."—*Mrs. E. G. White, in Review and Herald, March 27, 1888.*

Christ's Indwelling Life

When Christ forgives our sins, there is imputed to us His own divine righteousness, so that when God looks on the past He sees not our old life of sin, but the life of Christ which has been counted as ours. And then if we will accept Christ by simple faith, He will come in and abide in our hearts and save us by His own indwelling life. Read this blessed experience which God gives to those who seek Him, as recorded in Romans 5:8-10. It was of this experience that the apostle Paul spoke in these words:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

The Lord desires His children to know greater depths of Christian experience than many have yet fathomed. He hath set before us the divine standard. He calls us to perfection. Writes the apostle John: "My little children, these things write I unto you, that ye sin not." 1 John 2:1. He tells us further: "Whosoever is born of God doth

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A Vision of Our Great Need*

By W. H. BRANSON, Vice-President, General Conference

WHEN we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:14-19.

This mighty vision that Paul had on the Damascus road changed his entire life. He was persecuting the church, and now he became its chief apostle. He was opposed to Jesus Christ and all His followers, and now he was to become the chief exponent of Jesus Christ and His gospel to save men. It constituted a call of God to preach the gospel in the power and demonstration of the Holy Spirit. He tells us how from that time on he gave himself up completely to this new task that God had committed to him.

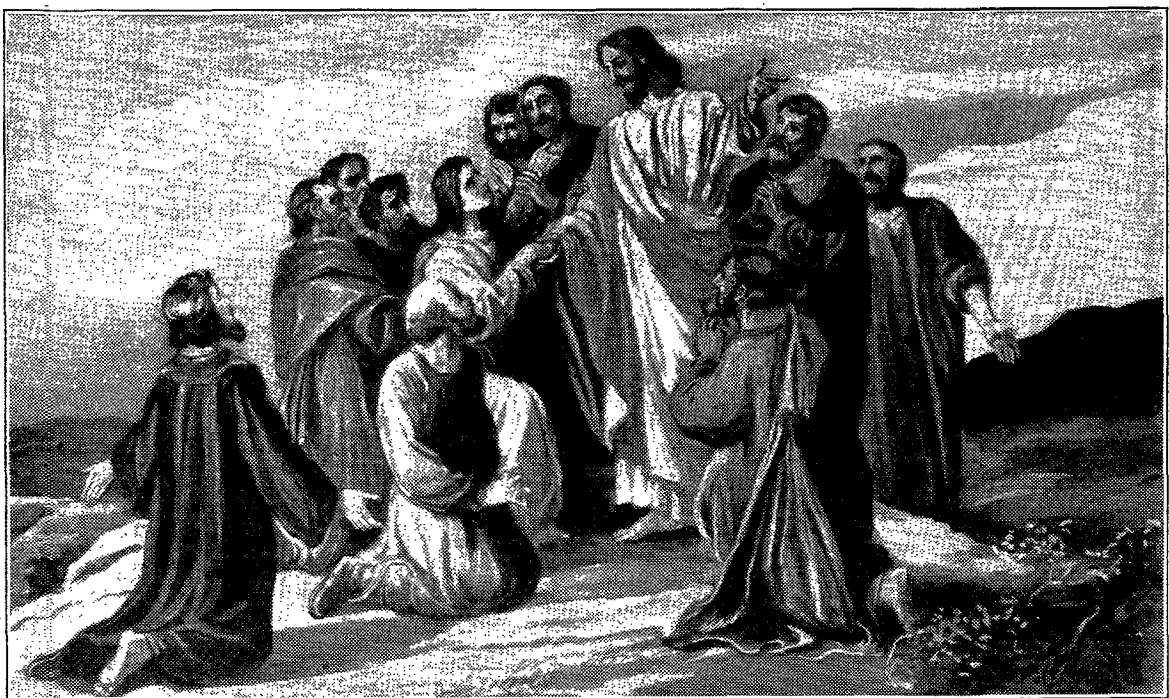
* Sermon at Autumn Council, Nov. 4, 1943.

We hear him declaring, "This one thing I do." From this time on, he had no other purpose in life but to preach the gospel of Jesus. Again, we hear him saying, "As much as in me is, I am ready to preach." And again, "Woe is unto me, if I preach not the gospel!" His whole life was so changed that it now became entirely absorbed and consumed in the one great task of preaching the message of God to men.

Paul's message had salvation in it. God gave him a message that would save men. He said, You are to go out and open blind eyes, turn men from darkness to light, turn them from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by the faith that is in Me.

It is a wonderful thing to be able to go and preach a saving message like that, a message that does something for people, that lifts them out of their natural environment and condition and places them in an entirely new situation and relationship to God.

Paul recognized that this was not merely a call to preach to the Jews or to encourage the Jewish Christians. The Lord said to him, "I will send you to the Gentiles." I suppose that was the hardest thing God could have asked Saul to do. He was a freeborn Jew, a Roman citizen by birth, a man who did not have to take second place to any in Israel. But his call was to the Gentiles. National barriers were absolutely destroyed in his



Christ Sending Forth His Disciples

mind. We hear him declaring "God pays no attention to this world's distinctions." Rom. 2:11, Weymouths. Like Peter, he came to realize that "God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him." Acts 10:34, 35.

Paul learned to feel as God felt when He gave His only-begotten Son to die for the lost race. It was a *world* that God loved, not one race, not one people, not one nation, not one government, but a *world*. And it was to the world that He gave His Son. Paul, seeing the need that was here pointed out to him in this Damascus vision, came to recognize that God had made of one blood all nations, and he gave his life from that moment to the preaching of the gospel of Christ to all people to whom he was able to go.

He was never satisfied to settle down in one place. He hurried from one country to another. He was a crusader; his place of operation was always some new field; and when there were converts in this field to which he had gone, he pushed on, because he recognized that his call was to all the world.

Paul declares here in this text that he was not disobedient to the heavenly vision. I was thinking, brethren and sisters, that this is a wonderful testimony for a man to be able to give. He means by it that he was obedient. He did the thing that God asked him to do.

Another Heavenly Vision

I have a great longing in my heart this morning to be able to give the same kind of testimony. If any people in this world, from the time of Adam down to this hour, have ever been given a heavenly vision, the advent people have. Paul is not the only person who has had such a revelation and who has heard the call of God to do a specific and definite work in the world. He has given to the advent people the greatest vision He has ever given to any people in the history of mankind. He has given us a vision of a lost world hastening to its doom and about to meet its God over His broken law.

He has given us a vision of the final judgment of God actually in session and having been in session now for almost a century. If our message is true, the great Judge of the universe took His place on the throne and opened the investigative judgment in 1844. There is no other people on earth who understand this stupendous truth. This is now the one hundredth year since the beginning of the cleansing of the heavenly sanctuary and the solemn work of the judgment. God has opened this up to the understanding of this people. Not only has He given us a vision of a judgment already begun, but through the signs of the times that are fulfilling around us, he has also made known to us that the work of the judgment is now about to close—that probationary time is about ended.

The vision continues. Through the writings of the prophets God has pictured the church arising in this time of judgment and going forth to the

very ends of the earth, to every nation, kindred, tongue, and people, crying forth the message that the hour of God's judgment is come, that it is high time for men and women everywhere to prepare to meet their God.

A World Movement

This last great message is not to be given in a corner, but is to be heralded to the world with a loud voice. The nations are to be awakened as men are challenged to prepare to meet their God. In this vision the church is represented as holding in its hands the bread of life for a famishing world. It is stated that "light will be communicated to every city and town. The earth will be filled with a knowledge of salvation. So abundantly will the renewing Spirit of God crown with success the intense, active agencies, that the light of present truth will be seen flashing everywhere."

The vision that was given Paul did not compare to that. Here is a world work. God abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies, but "as the rays of the sun penetrate to the farthest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth."

I submit, brethren, that this constitutes a marvelous revelation. A world lost, a world hastening to destruction, a world about to meet God in the judgment! A call from God has come to the church to go out and preach His truth in every city and village and town throughout this whole earth, so that every soul on earth may be warned and have an opportunity to prepare to meet God.

I want to point out afresh this morning that this message can never be finished until it is finished everywhere. This is a world message. Let no conference president think that he can husband all his resources and all his staff of workers and finish the work in his district and go to heaven. The church, brethren and sisters, will have to wait for the last missionary in the remotest corner of the earth to finish his task also. It behooves the church, therefore, to send the missionaries forth and to supply them with the sinews of war, to enable them to keep pace with us in the home bases.

Why, brethren, there is nothing gained in completing everything in one or two places or countries. Our gain will be in finishing the work of God in the world, for it is a world work, and until the world task is completed, the work of God will not be completed and the church of God cannot enter into her reward.

A Time of Crisis

This vision that God has given to us has another angle to it. He has revealed to us that this work the church is to do in all the world is to be done in a time of terrible crisis, such a crisis as the world has never experienced. During the crisis the church will be filled with the Holy Ghost, so the vision reveals, and thousands will be converted

in a day. Concerning the work of Pentecost, when thousands were converted in a day, the statement is made, "So it may be now."

"The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel."—Mrs. E. G. White, *Signs of the Times*, April 21, 1890.

Of what will all this be an indication? "The end is near; probation is closing."

And, brethren, I do not need to argue with you this morning over the belief that we have come into this time. When the messenger of God penned these words it looked as if a world war was a thousand years away. Peace and safety were then being cried, but today we are in just such a time as was there pictured. Today thousands of ships are being hurled into the depths of the sea, whole navies are going down, human lives are being sacrificed by the millions, and trouble is everywhere throughout the earth.

"The time is near when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension."

"Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes."

And note this:

"The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. *We have no time to lose.*"—*Review and Herald*, Nov. 4, 1904.

Let us put this together. The work of God in the last days, when probation is closing and the end is near, is to be finished in a time of crisis just like the crisis that is on the earth today. Could you paint a better picture of the crisis that we are facing today than the one I have just read? It fits the present situation perfectly. This *IS* the crisis, this *IS* the hour, this *IS* the time of which the messenger of God was speaking, and the message comes ringing down from the Lord to the church, "The end is near; probation is closing." "We have no time to lose." We cannot wait for a time of prosperity and peace. We cannot wait for a cessation of hostilities, for conditions to change in this world. *Today* God calls the church to go forth to the rescue and to plan for a quick work.

A Mighty Vision

And, brethren, that challenge comes to us through the heavenly vision that God has given us. We are assured that through this work which the church will do in the closing scenes of earth's history, God will make a final and full display of His grace to the nations of the world. Such glory as has never before rested upon the people of God is to rest upon the church in these closing days.

But the heavenly vision does not close there. It does not leave the church forever in this troubled world, struggling and sacrificing to send

the truth forth to the nations. It closes with a revelation of the opening heavens and the revelation of the coming of the Lord Jesus; the gathering of the saints by the angels from the four corners of the earth and the establishment of the church of Jesus Christ in the heavenly Canaan. O marvelous vision! O glorious revelation!

Are We Obedient to the Heavenly Vision?

I want to ask whether we are fulfilling our part of this heavenly vision. As he was testifying before one of the rulers of earth of what his relationship had been to the call of God, the apostle Paul was able to say, "O King Agrippa, I was not disobedient unto the heavenly vision."

Are we, my brethren, fulfilling God's purposes for us in such a time as this? Are we measuring up to God's program for His leaders in the cause of God, down here in the one hundredth year of the solemn work of the investigative judgment? If we were called today to give an account of our stewardship, could we each, with Paul, say, "I was not disobedient; I fulfilled the purpose of God in my ministry"? I want the question to come home this morning to everyone here. What can your testimony be this morning?

Everything in the world has shaped up for the end. Events have come to pass just as the Lord said they would, and everything except the church is in readiness for the end. God could bring the end, I suppose, any time now, except for one thing—the church is not ready. It has not completed its task. It has in many respects hidden its light under a bushel, and great areas of the world are still in darkness.

Today the church has the greatest opportunity placed before it that it has ever had. We are not asked to go in human weakness to give our message to the world. We are bidden to go forth in the name of the Lord God of Israel and in the strength of the Mighty One, with a message of burning truth sent down from heaven that will cut its way like a two-edged sword right through the barriers of heathenism, skepticism, and infidelity, and gather out a people for the kingdom of God. The Lord is opening the way before us.

Today the nations, we are told, are developing great air lines. They are planning to carry passengers from one part of the earth to the other as a regular thing after the war. We will all be traveling by air in a short time, no doubt. I do not believe this is simply to help the commerce of the world. I believe it is being brought about through the providence of God to hasten the preaching of this gospel. Think of the radio. Practically this whole Western Hemisphere has been brought under the influence of this message through the radio. And now Australia is making use of radio. We hear that other countries also are employing it, so that today the message is going out over the air. It appears that in a short time, through the radio, it will be possible to reach every town and hamlet in the world with this message. This is one of God's ways. He has a thousand ways, we are told, by which to bring help to us, of which we know nothing. This is one of them.

Some time ago there came to us that stirring appeal: "We have a great work to do; broader plans must be laid, a voice must go forth to arouse the nations." That voice is the loud cry of this message.

I hope we all will get the thought definitely fixed in mind that this work in which we are engaged is not something that is small or insignificant. This message is not going to close up in a corner somewhere, but in a blaze of glory in all the earth. This task that God has given us is not something to be taken lightly or played with; it is the most serious work that God has ever given to man in the history of the world. We are engaged, brethren, in the greatest crusade of the ages. And our time in which to finish our task has just about run out.

Planning for Present Needs

The plans that we laid yesterday, or at the last Autumn Council, or at the last General Conference session, will not suffice for today. We should today be laying the most comprehensive, the most far-reaching, plans that the church of God has ever laid, to carry the message of salvation to men *now*. We do not know what it will be like next year. We do not know how many more years God will give us in which to finish the work. All that we are sure of is the present. God has given us the present, and now, in the present, we ought to be obedient to the heavenly vision. We ought to face the task, face it as men who are responsible under God, for the accomplishment of this task in all the earth. We ought to face it with a new determination not to be disobedient to the vision God has given us.

Brethren, Jesus is coming in a time just like this time. Like the conditions that we face in the world today will be the conditions when Jesus appears. Who am I to say that this war will have to close and a time of peace come, then another war begin, and during that coming war Jesus will come? We have no knowledge regarding just how the Lord will shape up things to bring about the end. But this we know, the coming of Jesus is at the door.

I believe that we ought to go back from this Council to raise the cry of the soon coming of Jesus in our churches as we have never raised it before. We say we need a revival. Long we have talked about that, haven't we? A revival and a reformation. And we do need it. We are in a sad state of affairs. We are in the Laodicean period, and many of our people are lukewarm. They are thinking of something else besides the soon coming of Jesus. They are planning for many things besides going to heaven. Yet the thought of going to heaven ought to be the outstanding consideration of every Seventh-day Adventist. I believe with all my heart that the thing that will bring a revival will be a renewed emphasis in preaching the second coming of Jesus, in telling our people that we have not followed cunningly devised fables when we made known to them the coming of the Lord Jesus, but that we have been preaching the solemn truth of God, and that Jesus really is coming and coming soon.

Brethren of the ministry, let us not be deceived into thinking that we have a long period of time in which to finish our work. Jesus is coming *soon*. We say we want to celebrate next year the one hundredth anniversary of our work. Somehow I do not feel very much like celebrating. It is not to our glory that we have been a hundred years in the finishing of this work. It is rather to our shame.

I do not think the best way we can help our churches is to talk to them about how wonderfully we have become established here on this earth as the result of a hundred years of work. I think the best way we can help our churches is to say, We are a hundred years nearer to the kingdom today, and it is time to go over this Jordan. "Ye have compassed this mountain long enough," the Lord said to Israel. "Turn you northward." That was toward Canaan. One hundred years is too long for this people to spend in the work, much too long. Israel spent forty years getting to a place they could have reached in eleven days had they taken a straight course. We have spent one hundred years in doing what should have been done in a very much shorter period of time.

The Coming of Jesus

May God help us to awake and go to our churches and lift the cry, "Behold, the Bridegroom cometh; go ye out to meet Him." Let us not talk about how well we are established, how deeply our roots are sunk here, there, and yonder in this earth; let us talk about the coming of Jesus, the opening of the heavens, the fulfillment of the heavenly vision, the finishing of the work, before God has to raise up others to do it.

Over and over I ask myself the question, "Shall God have to wait for another generation of preachers to come on the stage of action and finish this work under the power of the Holy Spirit? There is no reason why He should. He is calling us to do it. The call of God is to this people, this ministry, this day, and this generation. And my appeal to you this morning is that we get a new understanding of the heavenly vision that God has given to this advent people and that we go forth with a new note in our voices and a new power in our message, the power of the Holy Spirit that God has promised, and rally our churches to a new effort to finish this task. I wish we could go into every church in our conferences this winter and hold five to ten day revivals, and that we could emphasize in all our preaching that the coming of the Lord is at the door. Why not? Our people need to get ready. Many are not ready. We know that they are not ready. It is high time that we do all that God wants us to do to get them ready.

We take a great deal of pride here in the fact that we are paying off our debts, and I thank God that we are. It is a marvelous achievement. It is through the blessing of God that we have been able to do it. The reproach of debts has hung too long over this people. But I want to tell you that there is a great danger that we become satisfied in our financial accomplishment, that we become complacent and say, "See what we have done? Look at our financial statements! Our debts are all

paid, and we have money in the treasury." I want to tell you that the success of this work is not measured by the dollars in the treasury, but by the condition of the people—whether or not the people in the churches are ready to go to heaven.

How is it in your conference, brother? How is it in your union, brother? Are the people there ready to meet Jesus? Soon the Judge will come and say to you and to me, "Where is thy flock?" He will not say, "Where is your bank account? How much do you have on the right side of the ledger? Have you saved up a hundred or two hundred thousand dollars?" No, but He will say, "Where is the flock that was given thee, thy beautiful flock?" We need to be concerned over our

finances, but we need a thousand times more to be concerned over the state of the church, and the church members over whom we have been placed as pastors. And we need to be tremendously concerned over a lost world. I do pray that God will help us to understand that part of our responsibility.

Let us go to the churches this winter and raise the cry, "We are one hundred years nearer the kingdom than we were in 1844, and it is time we were ready for heaven." If you will raise that kind of cry, our people will respond, and they will take their staves in their hands and gird up their loins, and they will get ready to go across the Jordan with us into the Promised Land.

The Marred Vessel

By D. H. KRESS, M. D.

THE vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." Jer. 18:4. To Jeremiah the prophet the command was given, "Arise, and go down to the potter's house, and there I will cause thee to hear My words." Obedient to the command, he said: "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter."

He observed, however, that the material of the marred vessel was not cast to one side as worthless. It was taken up and made into another vessel, "as seemed good to the potter to make it." The vessel he was now fashioning never served the purpose for which the materials had been designed. It was fashioned into another vessel to serve another purpose.

Again and again has this been repeated in the lives of men. When David, a man after God's own heart, committed a grievous sin, the prophet reproved him and said: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." Infidels and scoffers from that day to this have pointed to David and said, "This is the man after God's own heart." When David was walking in the counsel of God, he was called a man after God's own heart. He was not a man after God's own heart when he committed the sin which the prophet reproved.

David's transgression changed his future. His authority and respect in his own household were weakened. His example had its influence upon his sons. God allowed things to take their natural course. He permitted David to reap the results of his transgression. David was a marred vessel. When reproved, David did not endeavor to conceal his guilt or to excuse his sin; neither was there any desire to escape the threatened judgments. It was not for pardon only that he prayed, but he prayed for purity of heart. "Create in me a clean heart, O God; . . . and renew a right spirit within me," was the burden of his prayer. In the promises of God he claimed pardon and acceptance. God freely forgave him.

The vessel was now made into another vessel to serve another purpose. It was through the marred vessel that the comforting words were given: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity. . . . I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32:1-5.

David's sin was pardoned, but all the remainder of his life he suffered the results of it. The sin, forgiven by God, was never forgotten by man. When, barefooted and in deep humiliation and distress, he fled for his life from his beloved son Absalom, one of his enemies came out and cursed him, and threw stones, saying, "Thou bloody man: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son." To the one who wanted to take off his enemy's head, David said: "Let him curse, because the Lord hath said unto him, Curse David. . . . It may be . . . that the Lord will requite me good for his cursing this day." David felt that his suffering was just.

Though eager to build the house of God, David was not permitted to do as he had purposed in his heart; he had the privilege, however, of making provision for it by gathering together the material for another to build. The vessel that was marred was made into another vessel to serve another purpose.

Consecration

WELDON TAYLOR HAMMOND

I DO not ask, dear Lord, for wealth or fame,
For these must vanish with the passing years.
But I do crave above all earthly good
The spirit of the early pioneers.

Their zeal for truth and love for Thy return;
Their willingness to live for Thee alone,
Is just the consecration I must have,
If I would stand with them before Thy throne.

Peace and Power of Evangelistic Music

By A. W. ANDERSON

In ancient times the Greeks considered music as exercising a great influence in the formation of character, and its cultivation played an important part in education. Plato regarded the idea that music was intended merely for pleasure as "rank blasphemy."

At the time of the Reformation Luther held music in the highest estimation. In a letter dated October 4, 1530, Luther said: "I am strongly persuaded, and I say it boldly, that after theology there is no art that can be placed on a level with music; for besides theology music is the only art capable of affording peace and joy of the heart like that induced by the study of the science of Divinity. A proof of this is that the devil, the originator of sorrowful anxieties and restless troubles, flees before the sound of music almost as much as before the word of God."

The songs which Luther published in the first German evangelistic hymnbook, in 1524, are said to have stirred the hearts of the German people to their depths.

In England, however, the practice of congregational hymn singing did not become general till the middle of the eighteenth century. Prior to that, the English cathedrals rendered ornate choral services. This custom was introduced by Queen Elizabeth. These ornate choral services were anathema to the Puritans. The antiphonal rendering of the Psalms they likened to the tossing to and fro of tennis balls. Notwithstanding all the opposition of the Puritans, the cathedral services were continued, and have remained practically unchanged till the present day.

Modern English hymnody may be said to have begun when Isaac Watts introduced his famous hymns into the Independent church early in the eighteenth century. Later on the Methodist revival stirred all England with the wonderful hymns of the Wesleys, and these gospel songs exercised such a potent influence upon the nation that the English people no doubt were saved because of it from the horrors of a revolution such as overtook France.

"Wesley," it is said, "saw more clearly than any man since Luther the propagandist value of song as an aid to the evangelist." Green, the celebrated English historian, refers to the hymns of Wesley and Watts as being destined "to change the face of public devotion throughout England."

In certain quarters strong objections were raised against the introduction of the hymns of Watts and the Wesleys into the church services. It seems almost unbelievable that only a little more than a century ago a Sheffield clergyman, Thomas Cotterill, who introduced some of these hymns into his services, was charged by the members of his congregation that "he was introducing singing which was unauthorised and irregular," and he was brought before the church authorities at York for these irregularities, and "they pressed the case

for the health of Thomas Cotterill's soul, and the lawful correction and reformation of his manners and excesses."

All who have ever attempted to make any progress have had to battle against the opposition of those who consider that no changes should ever be made in the services of the church.

New hymns are actually abhorred by certain classes of people. This is a most unfortunate characteristic which even now we frequently meet in our churches. These people pay no heed to the exhortation of the psalmist: "O sing unto the Lord a new song." They prefer to keep on singing the same old tunes week after week and year after year. One authority on church music regards the conservatism of the average congregation which makes them keep singing the old familiar tunes as a "pitfall." He declares that "experience shows that it is easy to go on singing the same tune for years until the act becomes one merely of physical pleasure, and worship is reduced to the gramophone level."

While all will not agree with the opinion of Doctor Bridges that "the hymn tune is more important than the hymn itself," yet there is an element of truth in that opinion, for no matter how beautiful a hymn may be, if the words are not set to appropriate music which pleases the ear, the hymn will not be used. For instance, the popularity of Lyte's famous hymn "Abide With Me" is attributed largely to the very fine music written by William H. Monk, which made that hymn probably the most popular of all hymns.

The Effects of Music on the Emotions

It is generally admitted that music has a profound effect upon human emotions, and that "song is the divinely appointed channel for the expression of emotion." "The emotional life," says F. J. Gillman, "is a lifelong element of personality and especially of the religious personality. Feeling is not merely an integral part of religious experience; it is central, vital, its inmost core." William James, the noted psychologist, speaks of it as "the deeper source of religion;" and says that philosophical and theological formulas come below it in importance. It is the dynamic factor in the religious life. When it is absent, religion degenerates into mere formalism or barren intellectualism.

In order that the entire congregation may take a personal part in the musical portion of our evangelical and church services, we should choose simple music. We should ever remember that a large proportion of our congregations have little or no musical training, and intricate harmonies or difficult intervals are possibly beyond their capacity. Then, too, there are some hymns which are entirely unsuitable for general singing, because they express ideas which have never entered into the experience of many who may be present. There-

fore our ministers should remember that the choice of hymns is an important part of their preparation for the services for which they may be responsible.

There should always be a harmonious blend between the hymns and the sermon. This is most important. As an illustration of this, let us refer to the hymn entitled "Is My Name Written There?" If the subject of the sermon has been the importance of making certain that our names are registered in the book of life, then how suitable are the words of that hymn as the closing hymn of the meeting! If the subject has been the importance of watching for the coming of the Lord, then the hymn "Watch and Pray" is one most suitable to follow the sermon.

As an opening hymn, what can be finer than to invite the congregation to unite in singing to the praise of God, as in "With glad thanksgiving, gracious Lord, Thy servants gather here today," or "O worship the King."

We should ever remember that we are living in a very materialistic age. The artistic sense seems to be subordinated to the mechanization of human powers. Mass production has made millions of men and women mere machines. Music is a valuable correction for this unfortunate condition which has been forced upon us by the overdevelopment of the mechanical side of human nature.

Importance of Music

As a people we should be intelligent upon the immense importance of cultivating the musical sense in our growing youth, for God has not left us in ignorance concerning this matter. In the Spirit of prophecy writings there are many references to the importance of cultivating our powers of music, from which I select a few paragraphs.

"I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected.

"I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there."—*Testimonies*, Vol. I, p. 146.

"The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies."—*Id.*, Vol. V, p. 493.

"When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory.

"In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instruments of music in our work. This part of the service is to be

carefully conducted; for it is the praise of God in song. The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Gospel Workers*, pp. 357, 358.

"Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

"It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some words of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power."—*Education*, pp. 167, 168.

In view of the exhortations and admonitions which are set forth in the foregoing paragraphs, it is a matter for serious question whether we are devoting to the subject of musical training the amount of attention which its importance demands. Mrs. White emphasizes the importance of a well-balanced character. But a well-balanced character is the result of a well-balanced education. In "Education" we are told: "It must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training."—*Page 233*.

One writer says, "Next only to the Bible, the hymnody of Christendom is probably the most influential medium of religious culture we possess. In public worship it directly affects millions of people every week, awakening, educating, and sustaining their spiritual life, and guiding them, quite as effectually as sermon or prayer, to an understanding of Christian truth."—*The Evolution of the English Hymn*, by F. J. Gillman.

We are exhorted by the apostle Paul to "converse with one another in the music of psalms, in hymns, and in songs of the spiritual life" and to "praise the Lord heartily with words and music." Eph. 5:19, Moffatt's translation.

In view of this inspired exhortation should we not endeavor to render to God the most acceptable songs of praise?

"God's promises are infinitely better than man's philosophies."

EDITORIAL

"They That Sow in Tears"

THE psalmist's text cannot mean tears of sorrow. He says: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

The tears are tears of thankfulness and tenderness for the preciousness of the seed that is to be sown, and for the privilege of planting it in human hearts, to bring forth the fruitage of eternal life. So the hearts of our first pioneers were melted to tears as they saw the printed pages of our first paper. James White had borrowed a horse and buggy to bring home a thousand unfolded copies of *Present Truth*, Volume 1, No. 1, (dated Middletown, Connecticut, July, 1849). His wife wrote:

"The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth."—*Life Sketches of Ellen G. White*, p. 126.

What a harvest has sprung from that first paper, dedicated with prayer and many tears of love for truth and for souls. Other numbers were issued from the same printing house and brought down the tree-lined country lane to the house eight miles away. And we are told: "Always before the papers were mailed, they were spread

before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers."

How many different papers of ours are now coming from presses all over the earth, I have forgotten. In number and places of issue on all the continents and large island groups, the periodicals alone, to say nothing of the yet greater volume of books and tracts, amply fulfill the view that was given young Mrs. White in 1848, when she was shown in visions that her husband should start a paper, "small at first." "From this small beginning it was shown to me to be like streams of light that went clear round the world," she told him.

According to the psalmist's text, those tears of dedication, every time an edition came from the press, may have had very much to do with the thousandfold harvest that came later.

We must never let the rush of great outputs of printed truth, with the improved and multiplied machinery of it all, cause that early scene to pass from our minds—the prayerful, tearful group on their knees about the pile of unfolded sheets, dedicating every printed page to God. Somebody's prayers ought to go into every edition of book or paper or tract that comes from our whirring presses, and somebody's prayers ought to go with the pages as they are sent out or passed on by the army of believers in our churches. It is the love for souls and for the precious truth on the part of the believers, we well know, that keeps these presses running.

W. A. S.

The Sabbath a Test

THE Sabbath is not a subject that is rarely referred to in the Bible. It is a doctrine that permeates the whole of the Old Testament, and is clearly revealed in the New. One who reads the Bible without previous prejudice and with a sincere belief in its divine message to men must certainly be impressed with the obligation to observe the seventh-day Sabbath of the fourth commandment. Yet there is no truth of the Bible that so quickly marks a Christian as being peculiar as the observance of that day.

There is something about the Sabbath that sets people apart. It is indeed, as the Bible suggests, a distinctive sign. People of the world can more quickly accede to other doctrines of the church, but the observance of the Sabbath in this day and age is something that few can understand. It is as if the enemy of men's souls has made this doctrine the blind spot in the search for spiritual

things. How often earnest Christians say, "I cannot see it." But there it is, clear and simple, far more evident than any other doctrine of the Scriptures.

Satan has made the Sabbath the blind spot in the Christian's vision, because he knows that God has made the Sabbath the test of loyalty to His eternal kingdom. He knows that if he can blind the spiritual vision of the professed followers of Christ on this point, they will be unprepared for the final test of loyalty that will be given to every candidate for citizenship in the kingdom of heaven.

The Sabbath a Stumbling Block

Seventh-day Adventists are a marked people as are no other people on earth. This will become more and more evident as time passes and we come to the final issues of human destiny. How many

times we have been told, "You are a good people, and how much we would respect you with your spiritual outlook on life, how much good you could do in the world with your marvelous system of health reform, your zeal for civil and religious liberty, your organizing ability, your great missionary endeavor, which is an example to every church, your mighty accomplishments in spreading Christian literature, if you would just drop that peculiar notion that you must keep the seventh day as the Sabbath. It is that which divides you from us."

Then again we come to a time of war, and it is the Sabbath that creates the greatest difficulty. The Government recognizes the problem of the conscientious objector and provides for it. But it is most difficult for men to understand our position regarding the Sabbath, and it is this that is causing more trouble for our youth in service than any other thing.

It seems to be difficult to explain to a Christian Army officer, who labors as hard on Sunday as on any other day and thinks nothing of it, why one must be more particular than that in regard to the observance of the Sabbath. As one officer suggested, "If your church is so particular about the Sabbath, then it should issue a special dispensation for times of emergency like this." It was explained that the church has nothing whatever to do with setting the Sabbath apart as a day of worship, and it thus can do nothing about setting its sacredness aside as a temporary measure. God ordained the Sabbath and commanded it to be kept for all generations.

No Place for Compromise

So long as the spirit of tolerance is abroad in the land men will be lenient with this "peculiar" idea of Sabbath observance. They will get along with Seventh-day Adventists as best they can. But nevertheless the keeping of the Sabbath is a sign that we are different from the great mass of Christian people. If we should be willing to compromise somewhat in our observance of the day, even that would make a difference and we would no longer be so peculiar. But how strange it would be for us to feel obligated to observe a day that makes things most inconvenient, to say the least, and then yield a point in regard to its sacredness. Either the Sabbath is a divine and sacred day that must be kept as a holy day to the best of one's ability, or we should join the popular churches in the observance of a day upon which they are generally agreed. Compromise cannot enter into this matter and we still retain our integrity.

When one takes his stand to keep the Sabbath of the fourth commandment, he might as well make up his mind that sooner or later he will come upon a rugged road lined with hardships. Too few of us know that as yet. It is all too easy to make a pretense of keeping the Sabbath when there is no test connected with it. But let the trials come, as they are coming to many of our boys in service, then what would we do? Would we be willing to face death rather than desecrate the sacredness of the Sabbath? Are there not

those among Seventh-day Adventists who desecrate the Sabbath even before they are face to face with an issue except that which their own indifferent spirit presents to them? What will such do when the great test comes?

Can we expect that those who are careless about the edges of the Sabbath, giving little heed to the going down of the sun so far as being prepared for the Sabbath is concerned, and unwilling to wait until the sacred day has departed before starting out on errands of business or social interest, taking unnecessary trips by train or automobile to serve one's personal convenience and pleasure on this day, talking of personal business and making secular plans during the holy hours of the day, spending the Sabbath in a round of visiting or sight-seeing—can we expect those who thus give evidence of indifference toward Sabbath sacredness or do not truly believe in the sacredness of every hour of this day to be prepared for the final test that shall come to every Sabbath observer, unless there is a change in their experience?

Are You Prepared for the Test?

We do well to remember the question of the prophet, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

Yes, the Sabbath is even now becoming a test to the members of this church. Some have yielded before the temptations and trials of these days. Others, without any hindrance whatever to the proper observance of the Sabbath, strange to say, are careless in its observance. But thank God for the faithful ones who are upholding the standard in home and camp. There will be a remnant who will be prepared to stand every test that will be brought to bear upon them. Only to the loyal ones will it be said in the last day, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:23.

We do well to ponder the following words:

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not."—*The Great Controversy*, p. 605.

"The time is not far distant when the test will come upon every soul. . . . The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Testimonies*, Vol. V, p. 81.

These are solemn words. Whom are you taking as your guide in the matter of Sabbathkeeping, my brother, my sister? Is it some bright star of the church who may be showing carelessness toward the sacredness of this day? Is it some lead-

ing member of your local church? Are you letting anyone be your guide except God through His word? That is the only safe basis for your faithfulness. Perhaps that star that you have been following will someday go out in darkness and leave you bewildered and forsaken.

It is dangerous to make any man our guide. We

must decide for ourselves what is truth. Then we must follow it closely, even though all men should compromise it or even forsake it. No man can take the final test for you. You will have to take it yourself. God grant, dear reader, that on the Sabbath test you will demonstrate your faithfulness unto the end.

F. L.

A Three-Point Program for Solving the Liquor Problem—Part I

SOME very evident conclusions may be drawn from the facts and figures on the liquor business that have been presented from time to time in these columns. First, that all the talk about better conditions under repeal has proved groundless. Second, that the liquor business has proved once more to be inherently intractable and quite generally defiant of law. Third, that every attempt that has been made to discover a way to dispense liquor legally and still escape the glaring evils of liquor, has proved disappointing.

What Should Be Done?

The question before us, then, is this: What should be done? Have the liquor interests provided a satisfactory answer to this age-old question of what to do about drink? They have not. Have those who are generally described as wets—the portion of the citizenry that likes to drink, and is allergic to legislative remedies—provided a satisfactory plan for solving the problem? Obviously they have not, for the facts and figures reveal that the problem grows worse.

The Connecticut War Council, in its report on drunkenness, from which we quoted last week, offers certain suggestions, which are typical. The report stresses facts which tend to show that drunkenness really reveals an abnormal personality and that the problem is primarily one for the psychiatrist. The subtle implication evidently is that there is a more or less fixed fraction of the population who are emotionally unstable, and that attention should be turned to helping them, rather than to invoking a blanket prohibitory law that would deprive the whole population of liquor.

A Vicious Cycle Created

We may easily grant that emotional instability is very definitely related to much of the drinking. But it does not follow that the problem is in any way confined to a rather fixed group of such emotionally unstable people. The very government figures on drunkenness we have been discussing reveal that the total of those whose drinking finally brought them into the hands of the law has been rising steadily, and at a rather startling rate. Drinking may, in many cases, be an effect the cause of which is emotional instability. But alcohol is a narcotic drug that produces its primary effect on the nervous system. This is one of the best-proved facts of science today. The youth who may have begun life with a fairly stable nervous system, when he starts to drink, does the

most effective thing to take all the stability out of his emotional nature.

Liquor creates a vicious cycle. The more a man drinks, the more his nervous system is unhinged and shattered. But the more shattered and emotionally unstable he becomes, the more he turns to liquor as a way of escape. It is this evident fact of the vicious cycle that reveals how inadequate is any discussion of the drink problem that would seek to confine it to a so-called distinctive group in society. The psychiatrist certainly has a most important place in dealing with every kind of emotionally unstable person, but what we seek is a program that will deal with the basic problem of liquor, which stands convicted of undermining nervous systems, and also of benumbing the higher moral sensibilities, with resulting tragedy to society. We seek a program that will adequately deal with the "antisocial" conditions which the liquor interests themselves admit are connected with their business, and which we believe are an integral part of it.

All the plans for liquor control have proved wholly inadequate. We may grant that some plans have been less objectionable than others. But even if an ideal plan were discovered for selling liquor, the stuff sold would still have to be described by the chemist as a narcotic drug. Seeking to find a way to regulate the liquor business so that it will fit properly into a well-ordered society is something like trying to regulate war so that it will be sufficiently humane to fit into our modern conception of civilization. The bullet fired according to the most humane code has deadly possibilities. The liquor dispensed according to the most enlightened code has similar powers.

We believe there must be three approaches to the liquor problem if any worth-while results are to follow our efforts to solve it. We would set them down briefly.

An Educational Campaign

1. We believe that in this land filled with educational institutions and with an army of teachers, there should be a most vigorous endeavor made to have the facts, the cold, scientific findings regarding alcohol, taught to every child and every youth. As a nation we pride ourselves on being guided by science. Then why not let science speak on this age-old problem of drink? The laboratory and the test tube have some rather remarkable things to disclose. If this educational work were done, what a foundation of intelligent understand-

ing of the physical and nervous effects of liquor the rising generation would soon possess! And how much easier it would then be for the dry forces to make contact with youth in terms of the scientifically proved dangers of drink.

We believe that no small part of the campaigning energy of the temperance forces should be turned to the task of securing the incorporation of scientific instruction on alcohol in curricula of the schools of America. As drys, we believe we are on the side of the angels. It would be a great gain to be able to show we are also on the side of scientists. There are some citizens who are more impressed by the scientists than by the angels. It is only good strategy in warfare to make your initial attack in the area in which you have the best hope of success! F. D. N.

Retaining the Blessing

(Continued from page 2)

not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9. This does not mean that it would be absolutely impossible for one to sin. But the Lord desires His children to come into that frame of mind, that relationship to Him, which will result in sin's becoming abhorrent in their sight, that it may be said of them as it was said of Christ: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:9. This is the aim and objective which every Christian believer should place before himself. God calls His children to liberty, to freedom from the thralldom of sin. And they should not rest content until they gain this experience.

And when the believer has gained that experience how will he regard himself? Will he look upon himself as righteous, as holy? God forbid. Some have done this and have gone into the wildest fanaticism. The redeemed soul will ever be sensible of his own great unworthiness, of the pit from which he has been digged. And if he has found victory in Christ the Lord, the credit and the glory will be given to Him, and not taken for himself.

God's Abundant Mercy

But it is possible in this world of sin and temptation for the one who has wholly given himself to the Lord, who is seeking to reach the standard of perfection, to fail in his endeavor. And so to his admonition to sin not, the apostle John adds this:

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

"Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained."—*Testimonies*, Vol. I, p. 340.

When this unfortunate experience comes into the life of the child of God, when he fails again as

he has in the past, what, then, is he to do? He is to return again to the Lord with all his heart, confessing his sin to God and to those whom he may have wronged. Again Christ imputes His righteousness for the sins that have been committed, and the believer may rejoice in that forgiveness.

And so as we come down to the close of every day, as we review the experiences of the hours that are past, we should not retire to our rest until we know that everything is clear between us and God. We must keep every sin and transgression confessed and forgiven up to date. And when we do this, Heaven does not judge us by the failure of the moment, but by the purpose that possesses our lives.

Suppose we see someone walking along the street, and he falls over into the ditch. Straightway he scrambles to his feet and goes on. We know then that that was an accident. That was not a part of his purpose in life. And so when we make a mistake, if we turn again to God with all our heart, we demonstrate to Him and to our fellow men that that mistake was no part of our life's purpose. It was an accident which we regret.

Co-operating With God

In the transformation which God is seeking to work out in our lives, there must be a co-operation of the human and the divine. The Lord has endowed us with the power of choice, with the exercise of the will. And as we have used this will power in the pursuit of that which is evil, so when we give ourselves to Christ, we must exercise this same will in the pursuit of righteousness. This is very definitely taught in the following scripture:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13.

As a commentary upon this scripture, we may well consider the following statement from the messenger of the Lord:

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*Steps to Christ*, p. 52.

Everyone who himself has come to know the Lord will have an earnest desire to pass on to others the joy and comfort that he himself has found. He will be a worker in the vineyard of the Lord. Indeed, we cannot retain the blessings we have received unless we seek to pass them on to others. The principle of the gospel is that of diffusion. As Christ was sent into the world by the Father to save poor fallen man, so Christ sends His followers into the world to follow up the work which He began.

IN MISSION LANDS

Entering New Territory and Finishing the Work

By N. H. KINZER

EVERY Seventh-day Adventist is anxious for Jesus to come and bring an end to this world of sin, heartaches, and bloodshed. At the same time, we are conscious of the fact that our Lord will not come, and this world will not come to its end, until "this gospel of the kingdom" has been carried to earth's utmost bounds, for we read:

"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.

Oftentimes our mission committees have held their sessions facing a map of the territory composing the field of labor. As we listened to the reports of the local field leaders we became conscious of the fact that there was much unentered territory—many provinces, cities, and villages in which the inhabitants had never seen the face of a Seventh-day Adventist preacher. We asked ourselves, When will the task be finished? When will we be able to say as did Jesus, "I have finished the work which Thou gavest Me to do"?

Today we are working in approximately eight hundred fifty different languages and dialects and in four hundred twenty-four countries and island groups. The fact that we are working in this number of countries and languages does not necessarily signify that we have covered the entire territory represented by these figures. In fact, in many of them we have just barely touched the fields, as it were, with the tips of our fingers. When will the work be finished?

We take courage in the promises the Lord has given. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

"Behold, the Lord's hand is not shortened, that it cannot save." His promises are steadfast. He says He will "finish the work." Does this mean that we as His children are to leave it all to Him? We read: "He could send means from heaven to carry on His work; but this is out of His order. He has ordained that men should be His instruments."—*Testimonies*, Vol. I, p. 174. "Ye are witnesses of these things." Luke 24:48.

Again we read:

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience of His law."—*Prophets and Kings*, pp. 188, 189.

Just think of it, "a firmament of chosen ones!" They are scattered out over the whole earth, and our responsibility is to go out after them as Jesus went out in search of this lost world. A mighty work is being done throughout the world field, but there is much yet to be done.

God has promised to favor His people as they engage in bringing His work to a close, as He favored Israel back in the long, long ago, when He worked in a most startling manner to bring them out of the bondage of Egypt. Ten different miracles were performed, and thus Pharaoh was brought to allow Israel to go, as the Lord commanded.

We are told by the messenger of God that "the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.

As Moses and Aaron met in committee meetings, do you suppose they ever thought God would make use of even the little insects, or the darkness, to cause His plan for Israel to be fulfilled? Today, dear brethren and sisters, let us not be surprised when we hear of miracles throughout the world field and of the resulting advance of God's cause.

"There is a vast amount of work to be done in proclaiming the truth for this time to those who are dead in trespasses and sin. Most startling messages will be borne by men of God's appointment. . . . Messages will be given out of the usual order."—*Testimonies*, Vol. IX, p. 137.

The problem that faces the church today is that of finishing the work, and thus hastening the coming of Jesus and the end of the world. There are vast amounts of territory to enter. We are to have the faith and courage of Caleb and Joshua, and to go forth saying, "Let us finish the task given us." God has said through His messenger:

"There is to be, at this period, a series of events which will reveal that God is Master of the situation. . . . Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth will have been warned. And then shall the end come."—*Review and Herald*, July 5, 1906.

Are we as workers doing our duty? Are you as church members doing your duty? Are we giving the gospel trumpet a certain sound? Is it not high time for us to rise up and go forward and possess the land? Are our church pastors work-

ing the same territory year after year, while around them are hundreds of cities and villages which have never heard the gospel? In apostolic times, when persecution came, the church members were *forced* to leave their homes and go into Judea, Samaria, and to the utmost parts of the earth. Are we going to wait until persecution comes upon the church in our time? Brethren, today is the day of opportunity for God's people.

Could it be possible that our ministers and workers are spending too much time hovering over the churches? It has been said: "The church is an army of conquerors, not an ambulance corps to carry about lazy Christians who ought to walk."

"Make no backward movements; but let our watchword be 'Advance.'"—"*Testimonies*," Vol. VI, p. 157. This admonition is given us not only for one department or activity of our world-wide missionary movement, but for all phases of the work. The work of every worker and lay member should show definite advancement. Let us lift up our eyes and behold the harvest fields. Indeed, "they are white already to harvest." As the harvesting machine advances through the great wheat fields, it does not cover the same ground several times, but rather advances into the unmowed section of the field until the grain is all cut and gathered in. Are we not to do the same?

Again, are we giving the gospel trumpet a certain sound? Are we as watchmen placed on the walls of Zion blowing the trumpet, warning the millions who are still unwarned? "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

May God help us one and all to make its notes of warning heard over land and sea, over mountains and valleys, until we are ready to say, We have finished the work which Thou gavest us to do.

Power in Prayer

By MRS. H. E. KOTZ

AT the close of a very busy and tiring day, Priska, the wife of the dispensary boy, came with a mother and baby. She wanted me to examine and treat the baby. Very tired from the day's work, and having been up all the previous night, I did not feel much like returning to the dispensary, and thought of telling Azariah, the dispensary boy, to take care of her. Yet when I saw the child I was thankful that I had at least shown an interest, as the baby was very ill and I had little hope for her. I treated her and then told the mother to send me word the next day regarding the child's condition.

The next day was another busy day at the dispensary, but we did not see the mother with the baby. In the evening I told Azariah to go and see how the baby was. I was fully expecting to hear that the child had died. He did not return, and all was forgotten until midnight, when he called me to say that the child was much worse and that the parents had given up hope.

This mother had lost three children from the

same disease which the baby had, and one from another disease. She had tried the witch doctor's medicine over and over again, but without results. As she did not live far from the mission station, she had noticed many things in which the Christians, having been freed from fear and the bondage of witchcraft, were much happier, especially in such sad hours as the one in which she found herself for the fifth time. She expressed her desire that the child might die a child of God. The father then said that he had heard somewhere that the Catholics baptize on the deathbed, but he did not know just what the "Sabbath people" do. This gave Azariah a fine opportunity to give them both a Bible study on the subject. They listened with intense interest.

It was after this that Azariah came to call me. We treated the baby and then explained to the parents that we had done all we could, but that the Great Physician had power to heal the child, if it were His will. We also told them of the power of prayer when mingled with faith. We then had prayer with them, and bade them good night, leaving the child breathing somewhat easier.

The first thing in the morning I returned and found the baby much better. As I left, the father followed me, thanking me for the medicine, to which he seemed to have attached great faith. I told him, however, that it was a miracle that the child was better, and that it was the power of God in answer to our prayers that had saved the child.

After we had treated the child for a few days, she was fully restored to her normal health, but we feel that our efforts were especially rewarded when soon after that, the woman rose in church one Sabbath and publicly accepted Christ as her Saviour. She and her two eldest children have joined the baptismal class. Pray that this woman and her children will remain faithful through every temptation, and that the father will also find his Saviour. Also, please remember our medical work in your prayers. An average of forty people a day receive short Bible studies at our Ntusu dispensary. We also have a small dispensary work at our Mwagala station, seventy miles from Ntusu.

A Sinner Prays

BY THEOFIELD G. WEIS

I PRAYED for him when he was far from God—
Sometime he may die.

I raised my hand to aid his failing strength,
Cupped his feeble cry.

I still pray, but he kneels beside me now—
Sometime I may die.

I gained by sharing, for the one in need
Is not he, but I.

AS to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with Him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures.—*Goethe*.

Influence of Literature

By C. A. EDWARDS

THE work in Dutch Guiana, as in most other places throughout this union, was started by colporteurs. The following experience, which proclaims anew the power in our literature, comes from the city of Paramaribo, Dutch Guiana, where the heat is so intense that business places close daily between the hours of 12 noon and 3 P. M. Mrs. H. B. Kent, who has placed large numbers of books and periodicals in the homes of the people in Paramaribo for several years, writes:

"While at home one afternoon, I heard a knock on my door. When I opened it in response to the knock, a young man said that he understood I sold good books and that he wanted to get one. I showed him a copy of 'The Great Controversy,' which he readily purchased for his father, a carpenter by trade, promising to pay for it at the end of the month. The young man, who was a teacher, paid according to his promise.

"While I was at Sabbath school one Sabbath, the father of this young man stopped outside the church and asked to see me. When I met him, he said, 'Are you Mrs. Kent, the colporteur?' When I replied in the affirmative, he asked for my full name and address. 'I want to see more of the books you sell,' he said as he made an appointment to call at my home the following Monday.

"At the appointed time he came, and after he had purchased a copy of 'Daniel and the Revelation,' he asked to see any other books that I might have. He seemed happy when he left, after having seen the books I had on hand.

"The books, 'The Great Controversy,' and 'Daniel and the Revelation,' had created in his heart a desire for similar literature. This was forcibly impressed upon my mind when he returned the following month and purchased a copy of every book that we publish in Holland in the Dutch language—'The Home Physician,' 'Bible Readings,' 'Christ Our Saviour,' 'Seer of Patmos,' 'Steps to Christ,' 'Satan,' 'The World's Need and the World's Salvation,' 'Sabbath of the Bible,' 'Sunday Tradition,' 'What Shall I Do to Inherit Eternal Life?' 'Toward the Light,' 'Signs of Christ's Coming,' and 'Jesus Is Coming, Are You Ready?' He also purchased twelve copies of *Signs of the Times* and placed his subscription for the periodical.

"So interesting was this literature to this carpenter that he called another man into his home to study with him. One day while these two men were studying together, their minister came to pay a visit. The following conversation ensued:

"What sort of books are you studying?"

"These books are salvation to us, and we are seeing truth in them that we have never seen before."

"You are not to study these books, for those who have written them are false prophets."

"The carpenter's friend rose to his feet and said with deep earnestness, 'The same agency that directed in the writing of the Bible, God has given

to the authors of these books. You are keeping the truth sealed up so that we may remain stupid.'

"When the question of baptism was brought to the carpenter, he said, 'Before I am baptized, I am going to take the truths from these books and preach them to the people.'

"Shortly after he had made this statement, he went to work on a house on the Sabbath day. A piece of heavy timber dropped and struck him down, and the injuries he sustained necessitated his remaining in the hospital a long time. When he finally returned home, his wife said to him, 'Do you know on what day you were struck down by that timber?' He answered, 'No, I don't remember.' She continued, 'It was on the Sabbath day. You brought me the truth, and God has shown you that you are to hallow the Sabbath.'

"After his recovery he visited me and said, 'Haven't you heard what happened to me? From now on, I am going to keep the Sabbath holy and be baptized. Pray for me that I may have strength enough to keep it. As long as I live, I'll buy a copy of every new book you have to sell. Why don't you send a preacher over here? There are many who want to keep the Sabbath.'

"The friend who so courageously contended for the faith is now baptized. The carpenter and his wife have been keeping the Sabbath for some time, and expect to be baptized soon."

Home

BY MRS. JEAN MCCONNELL

I ASKED a miss of seventeen
Just what a home should be.
"A home should be a cottage white,
That waits beside the sea."

I asked a man still young and strong
Exactly what he thought.
"My home shall be the finest house
That ever money bought."

I asked a wee girl, barely six.
What would her answer be?
"A home? Why, that is just the place
Where mother waits for me."

I asked a gray-haired man, who had
The wisdom of his years.
"A home should be a happy place,
A place that's free from fears."

I asked a mother, very old.
Her brood had left the nest.
"A home should be a quiet place,
A place where one can rest."

Another mother then I asked,
With happy brood of seven.
"A home it always seemed to me,
Should be a bit of heaven."

A place where all may dwell in peace;
Where man and wife are one;
A refuge sweet for aged feet;
A cradle for the young.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

To the Heavy Laden

By MRS. GRACE BORGEN

STOP thinking about yourself, your troubles, your disappointments, your faults, your trials, and even your failures. They are not worth too much thought. The more you think about them, the worse they seem. What good does it do? When you find yourself nursing your sorrows, have the wisdom to deliberately take yourself by the shoulders, as it were, and expel yourself from such company. Sorrow and worry plant a poison in your system that reacts on your blood, and you only punish yourself more than you were already punished.

Stop thinking about your disappointments or failures or sorrows. Just do your best each day, and think about Jesus! He's worth thinking about. He is your lover, and He truly loves you. He has proved it in the past (read about it oftener), and He is doing all He can for you right now. He is planning wonderful things for you when He comes, and He yearns to be with you forevermore! He longs for more of your love. Do not hurt the heart of Jesus by your lack of time for Him. Think of Him more! Talk to Him more, but not just about your troubles. Speak oftener to Him of your gratitude for His love, His mercies, His blessings, and of your love for Him. Get better acquainted with Him every day in the Gospels and the whole Bible. This is the road to peace in your heart. "Acquaint now thyself with Him, and be at peace." Job 22:21.

Thoughtless Cruelty

By ALICE A. KEEN

THE word "cruelty" has an ugly sound. Cruelty is defined as "any act of a human being which inflicts unnecessary pain." So it also has an ugly meaning. And yet how many mothers there are who deny their children harmless little pleasures just because it may be inconvenient for them to grant such requests at the time of asking; nor do they ever think of the unnecessary pain they are inflicting upon a child. There are many times when a mother must, for perfectly logical reasons, refuse a child's requests. Does it not seem cruel to disappoint him on those occasions when it is not necessary?

I often think of this disregard of children's feelings as I visit among my young friends who, though for the most part the kindest of people, simply do not realize that their thoughtlessness is inflicting daily heartache upon their little ones.

There was three-year-old Bobby, who wanted to stand on a chair to look out the window when he heard interesting noises outside. His mother said, "No, Bobby, your feet will spoil the chair,"

and Bobby wept. But the real reason was that she did not want to take time away from what she was doing to spread a paper on the chair or to bring in a wooden one from the kitchen. It would have made him so happy; surely, that would have been worth stopping for.

Then there was the day I spent at Betty's house. Betty was a sweet little girl naturally, as I well knew. She wanted to put on a clean dress because I was there and was "company," and she demurred when her mother said, "No," and for that she was scolded. Then a compromise was made whereby Betty wore a clean apron over her dress. But I could see that she was still painfully conscious of the soiled dress underneath.

Afterward, when her mother was going outdoors on a short errand, Betty wanted to go, too. "No, no," her mother said. "You have on your slippers." Now it would have taken only a few minutes to make the necessary change, but the mother did not wish to be bothered. So she left Betty in tears when she went out of the house.

Again, when her mother sat down to sew, Betty asked very prettily if "mummy" would not take that one stitch in dolly's dress that would keep it from falling off. But, no, the child wasn't even listened to, until the repetition finally registered and she received a sharp answer.

At last, Betty was eager to show me her most beautiful doll—the one that was kept in a box. "Please, please, Mummy!" the little one implored.

The mother said, "Oh, do be a good girl. Let me alone and play with your toys."

Then suddenly, her eyes blazing, little Betty cried out in despair: "You bad, wicked mummy! You always say, 'No!' I hate you!" And she burst into passionate tears. The mother, entirely oblivious of the real cause of the outburst, was deeply ashamed of her child's "awful temper."

I don't know why it is that, with even the most gentlehearted parents, the first impulse seems to be to refuse a child's request. If mothers could only learn to think and feel from the child's viewpoint, there would be fewer heartaches and storms of temper in children's lives.

It was my own mother who, quite early in my married life, made me see the light. She was visiting me, and one day I was complaining impatiently because I had to keep stopping my work to attend to the wants of my children.

She looked at me gravely and said, "But your children are your work."—*National Kindergarten Association.*

THOSE who are afraid to make a covenant with the Lord by sacrifice will miss everything. God calls for sacrifice, but what a privilege He is thereby holding out to us, the privilege of being allied with the noblest and best the world has ever known; even with Christ.—*Florence Grolimond.*

Paul Revere's Dog

DOGS have always played conspicuous rôles of heroism and service in every war recorded in history.

Few people, however, have heard the story, handed down by Paul Revere himself to his children and grandchildren, of the part his dog had in the famous ride of 1775, that was so important to the American Revolution.

When Revere left his house on that fateful night of April 18, his dog followed him. We do not know its name, sex, or breed. We know only that it was not more than ten inches high (since a town ordinance forbade the owning of larger dogs in old Boston) and that it was well trained, intelligent, and affectionately treated by its master.

On reaching the part of North Boston where his boat was hidden and friends were waiting to row him across the river that separated him from his route, Revere discovered that he had left his spurs at home.

Many times in later years, the American patriot told his grandchildren how he hastily wrote a note to his wife, Rachel, tied it to the dog's collar, and sent the faithful animal home with the message. Soon the well-trained dog was back again with the

spurs hanging from its neck, and Revere was equipped for the ride that was to go down in history.

It has been suggested that Paul Revere invented this story for the amusement of his children. Be that as it may, we have this colorful postscript to history from his own lips. If the story is true, Revere's dog did a service for its country as surely as did its bold master.—*Marjory Smith in Our Dumb Animals.*

Certainty

BY G. CLARENCE HOSKIN

IN this one thing I am secure,
Whatever may my way attend,
That His foundation standeth sure
And steadfast, firmly to the end.

The fables cunningly devised
To give my faith uncertainty,
By demon hosts are improvised
To sabotage eternity.

In calm and trusting faith I rest
My hope, my all, in confidence
That He will give me what is best
At last in His benevolence.

LANES OF LIFE

"I Decided That Three Weeks Ago"

WHEN I met Dan, he had already been inducted into the Army, and was spending his precious three weeks among friends before he donned the khaki uniform of a soldier of Uncle Sam. He was having to put a number of things into the background for the time being—school, friendships, ambitions to be a science teacher, the easy comfort of a community where everyone worshipped the same way and on the same day.

There would be many problems to meet, many choices to make, in the Army. In fact, he had already met some of them—on the recent Thursday when he went for his final medical examination.

Dan was one of eighty-one boys who congregated on the little station platform early that morning, bound for the induction station thirty miles away. The train journey was followed by a short ride in Army trucks to the National Guard Armory, where the examinations were given. There, one by one, the boys passed down the line of doctors for their medical check.

It was almost noon when Dan found himself sitting across from a lieutenant at the end of the examining line. The officer scrutinized the medical report, and also a card Dan had given him, bearing the grade he had made on the Army Specialized Training Program test he had taken while in school the previous year. It showed his I. Q. to be unusually high.

The officer looked up and down Dan's well-knit body. "Your physical report is perfect. You belong in Uncle Sam's Army without a doubt. And"—gazing into his alert blue eyes—"your I. Q. is unusually high. Please tell me the branch of the service you wish to enter. What is your choice? However, I want to tell you that your qualifications will permit you to take the examinations for the Air Forces. Would you like to try for that?"

The Air Forces! What red-blooded boy does not thrill at



the thought of operating the controls of a giant plane speeding through space high above the earth! There were many of the boys coming down that line of doctors who would give anything for the chance that was being offered to him.

But Dan looked straight at the officer and said evenly. "Thank you, sir. But I am a noncombatant, and therefore would like service in a medical unit."

Later when Dan was telling me about it, I asked him, "Wasn't it a little hard to say that? Didn't the Air Forces tempt you at all?"

"It would have a little while back," he told me. "But three weeks ago I decided what my answer would be. You see, I knew I would be

meeting many questions like that, and so I thought it all over and made the decision to be true to my religion, no matter what comes up."

The boys were kept in the Armory until well along in the afternoon. They were served ham sandwiches and coffee at lunchtime. Here again Dan's decision to stand up for his principles came to his rescue, despite the pangs of an empty stomach.

When finally the time came to leave, an officer called Dan's name. Wondering what he had done wrong, he went to the front of the room. But there was no reprimand in store. Instead, Dan was given the railroad ticket and the responsibility of seeing that his entire group of inductees got back to the home station.

You young men who are facing early induction into the Army will meet similar problems. The only way to be sure you will make the right choice is to decide ahead of time, like this modern Daniel, that you will stand true to principle whatever the cost, even as Daniel of old "purposed in his heart that he would not defile himself." The Lord will honor such a decision, and will help you to keep it.

R. C.

WORLD-WIDE FIELD

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

Marks of Progress in Mexico

WHEN one crosses the international boundary line at any point along the southern border of the United States, he enters a very interesting and intriguing country that is old in civilization and settlement, yet new and almost unknown to most Americans. Some have said that most of the countries of Europe are better known to the people of the United States than many of the states of Mexico. In recent years great changes have been taking place in this great neighboring country of ours, with the agrarian laws breaking up the large tracts of land, thus giving to the peons and native Mexicans small farms on which to live and grow their food and earn a livelihood. Wise, energetic, and unselfish rulers and government officials have succeeded in bringing hope, confidence, and courage into the hearts of millions of the Mexican people whose economic, political, and spiritual lot has been hard and grievous for centuries past.

A new day is dawning in Mexico with a spirit of freedom in thought, in reading, in living, in worship, and in all those characteristics of a free man in a democratic environment. Our work in Mexico is organized into the Mexican Union Mission with H. F. House as superintendent. A loyal and faithful group of workers and local mission directors have united in carrying forward an aggressive and successful program of evangelism.

One striking evidence of the new spirit in Mexico is the attitude of the government toward our educational work. A new academy training school has been established just recently in a very desirable tract of 265 acres of fertile land near Montemorelos in northern Mexico. When the first year of the school closed last May, one hundred students were enrolled, most of whom lived in the dormitories, which were greatly overcrowded with as many as three girls in a room and in several cases six boys in one room. Not a word of complaint was heard from the students, who prized these privileges and blessings of a Christian education and were prepared to make any sacrifice to secure them.

In April of this year of 1943, about a week after President Roosevelt visited Mexico and met President Camacho and other government officials at Monterrey on a most remarkable occasion of friendliness and good will, the president of the Mexican Republic,

with his staff and two state governors, came to our little academy near Montemorelos for a visit, and he was so pleased and impressed with what he saw and heard that he consented to dedicate the academy. This school, established on an agricultural basis and with plans under way for several essential school industries, inspired President Camacho to say in his dedication speech that this is the kind of education that is wanted in Mexico. The history of the development of our educational work in many countries reveals the fact that adherence to our own blueprint of Christian education, with its emphasis on the training of the head, the heart, and the hand, finds not only government approval but enthusiastic support and promotion of this type of practical and successful education.

I. M. Angell and his faculty are conducting a strong school and are using student labor, under expert supervision and with some outside labor, to build teacher cottages, the administration building, and needed additions to the present dormitories. The Bible classes of the academy are held in the church, which has been built just off the formal campus in conformance with Mexican law.

Recently study has been given to the problem of meeting the educational needs of many young people in the homes and churches in south Mexico, where we have hundreds of Mexican believers. It is hoped that a modest intermediate boarding school might be established in this area to serve as a training school in some of the fundamentals of education and of the message. Many of the lay workers and preachers who are doing such a worthy work now could do a larger and better work with certain suitable school training. Government officials, upon learning of our plans for such a school, have shown deep interest in the project, giving valuable counsel and offering state scholarships under most favorable conditions. It is thought, too, that some of the students who complete the work of this proposed intermediate school might go on to the Montemorelos school for further training.

In Mexico City a well-located building site has been secured for a new church, which it is hoped may be erected soon. A suitable church building is very essential for the substantial growth of the message in Latin countries. Anti-Protestant religion has been built around costly and ornate cathedrals

and churches, with the result that the people in these lands of Latin America naturally associate their religion with a church. The third angel's message is worthy of an attractive and suitably appointed church home, and we hope that this new church building in Mexico City may soon become an honorable monument to the truth of God in this large and influential capital of Mexico.

JOHN E. WEAVER.

Servicemen in Hawaii

HONOLULU is fortunate in being at "the Crossroads of the Pacific" in that it has hundreds of Seventh-day Adventist servicemen passing through the city each year. Many of the men are stationed here for a time for additional training; and we have found them, for the most part, to be true Christians and witnesses for the truth which we all love.

At the present time we have five Seventh-day Adventist doctors here in the service, and they have been a real inspiration to our members as they have helped out in the Sabbath services from week to week. Surely a Christian doctor has a wonderful opportunity to witness for God in the service of his country, and a number of our doctors are giving the men spiritual help, as well as physical aid.

Even before we went to war, our church members made a practice of seeing that the servicemen were invited home for Sabbath dinner; and it is not uncommon for thirty or forty men to be entertained on a Sabbath in various homes. This month we inaugurated the plan of having all the servicemen as guests of the Hawaiian Mission on the first and third Sabbaths of each month. Our single teachers have volunteered to prepare the meal at the school cafeteria, and in this way the boys have an opportunity to get acquainted with one another. As it was before, they all went to different homes, and inasmuch as they come from different camps, they did not have a chance to get acquainted. After the dinner Elder A. Munson takes charge of a song service, and then the boys are given an opportunity to exchange experiences. We believe this plan will prove a blessing to our many boys who are away from home.

On the second and fourth Sabbaths, the church members continue to take the men to their homes, and on the fifth Sabbath our Japanese church entertains the men at the school.

Last Sabbath when the Japanese

church entertained, there were thirty-three present, and they were from sixteen different States.

We know that if the parents of these boys could hear the good testimonies they give and see how faithful they are in church attendance, they would not worry, but would rejoice that their sons can serve their country and their God at the same time. We wish it were possible for us to write each mother and father who have a son here and tell them their son is doing well, but censorship forbids that. But our heavenly Father knows the whereabouts of each boy, and we can safely leave them in His care.

Continue to pray for our boys that they may be faithful no matter what experiences they may have to face.

GEORGE E. TAYLOR,
Superintendent, Hawaiian Mission.

Ingathering in Newfoundland

FOR fifteen years it has been my privilege to spend a few weeks each year Ingathering for our world-wide advent mission work. Through these years it has fallen to my lot to labor in British and Netherlands colonies and in Canada and the United States of America. And in all these places it has been a real pleasure to visit the businessmen and public officials in the interests of the work of God. But never has the Ingathering work brought greater joy and pleasure to my heart than it has during our 1943 campaign in Newfoundland.

J. W. Bothe, of the mission office, assisted me from Botwood to Corner Brook on the west coast. And from there to Port-aux-Basques I labored alone. The total gathered in from these small towns and villages was a little over \$700. Then the mission director, J. A. Toop, requested me to come in to the capital, St. John's, and help. Here Brother Bothe joined me for two days. The remainder of the time I worked alone among the businessmen. The net results from this work are approximately \$1,300. This gives us a total of \$2,000, in addition to what the St. John's church did. On one day the members alone brought in well over \$600. One sister gathered in \$135 on that day and others also brought in goodly sums of money. Some of the members reported donations of \$10 and \$15, and others gathered in lesser amounts. The total received for the whole mission to date is \$3,650. That is approximately \$1,000 more than was gathered in last year. The members are still working, and the prospects are that before the campaign is over we shall have received close to \$4,000. This is our best year for Ingathering in the history of the work of God in this British colony.

Our workers' contacts with the Chinese have been most pleasant

indeed. Last year the Chinese of St. John's gave something like \$95. This year we received \$240 from those in the capital and close to another \$100 in the outposts. We found them friendly and deeply appreciative of what our missions are doing for their people.

Through the years our contacts with the Jews have been very pleasant. This year I found them more friendly than ever, and had some real heart-to-heart talks with them. The results are that men who were giving us \$2 and \$5 in previous years, raised their donations to \$10 this year. We are grateful for their offerings for the work of God, and we have found real joy in pointing them to the Messiah as their only hope. Some of our experiences with the sons of Abraham we shall never forget, and we believe that they will linger in their memories also.

On one occasion a Roman Catholic who was asked for \$10 responded by giving \$25. There followed a talk on world conditions which lasted well over an hour. Two others who were requested to give \$10 gave \$20 donations. And other businessmen responded by giving \$10 instead of \$5 as we asked. What is the cause of this liberality? We believe it is evidence of the Holy Spirit's working on the hearts of men and women and impressing them to give of their means to help finish the Lord's work. One man remarked, "I am a member of the Church of England, but I like the Seventh-day Adventists and often attend their services." Still another made request for the Canadian *Signs of the Times*. In the course of an hour's conversation, the manager of one hotel in the colony remarked that his wife's aunt is the wife of an Adventist clergyman in California. And she sends them the American *Signs of the Times*. He likes this paper very much and believes its message. We have ordered "The Desire of Ages" for him, and hope that this will bring him still closer to Christ. Many of these contacts will be followed up with the Canadian *Signs of the Times* and the little book, "Belief and Work of Seventh-day Adventists." We hope to meet many of these dear people in God's kingdom. Yes, fellow Christians, there is real joy and pleasure in the Ingathering, in collecting funds for God's great work in the world-wide mission fields.

KUNNEY ASTLEFORD.

Dedication of the Long Beach, California, Church

ON November 13, 1943, the one hundred tenth anniversary of the falling of the stars, a large and happy congregation assembled for the dedicatory service

of the new Long Beach church. In this enterprising city of 213,000 population, there were ninety-nine churches; with the completion of this new structure there are exactly one hundred.

Thirty-nine years ago, when Long Beach was but an inconspicuous town by the seashore, J. F. Ballenger and J. E. Hart conducted a series of tent meetings, following which a church of twenty-one members was organized. For several years the little congregation worshiped in their church school building; then in 1910 they erected a church, which with numerous extensions and alterations served as their spiritual home for thirty years.

At length the growing membership required a larger edifice; the old property was sold; a very desirable central location was secured; and on May 18, 1941, the ground was broken for the new temple of worship. But the difficulties were legion; the war burst upon us; essential materials were scarce; and as of old the wall was built, "even in troublous times."

There were delays and perplexities; yet earnest prayer and perseverance found a way. Members and friends contributed freely of their money, time, and strength. The Southern California Conference, the Pacific Union, and the General Conference made generous gifts. L. B. Schick and his congregation labored untiringly until on September 20, 1942, the formal opening was signalized by an appropriate program of thanksgiving and gratitude.

The seating capacity of the main auditorium is 904; of the class and auxiliary rooms, 556; total 1,460. The cost of the building site was \$10,500; of the church and its furnishings, \$64,663.21. The estimated value of donated labor and equipment was \$15,000; total investment, approximately \$90,000.

We are happy to state that this entire sum has been liquidated, and the new church was dedicated absolutely free from all indebtedness. This is indeed a great achievement. It is "the Lord's doing, and it is marvelous in our eyes."

This monument for God in Long Beach is one of our most modern and outstanding denominational churches. In the large, well-lighted, comfortable Sabbath school rooms, Dorcas rooms, mothers' room, choir room, and church offices, the equipment and appointments are excellent. Some of these have been placed at the disposal of the Red Cross as the official blood-bank station for the city of Long Beach.

At the dedication services L. B. Schick presided; L. K. Dickson presented a timely message; David Voth offered the dedication prayer; the mayor of Long Beach voiced the congratulations of his city. Among others who participated were A. A.

(Continued on page 23)



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J. I. ROBISON.

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East Pennsylvania	68	42
New Jersey	143	87
Ohio	17	10
Potomac	38	19
West Pennsylvania	2	17
West Virginia	16	9
Total	309	187
<i>Lake Union</i>		
Illinois	58	39
Indiana	61	41
Michigan	109	62
Wisconsin	35	29
Total	263	171
<i>Northern Union</i>		
Iowa	25	18
Minnesota	40	26
North Dakota	25	11
South Dakota	6	3
Total	96	58
<i>Central Union</i>		
Colorado	2	3
Kansas	31	22
Missouri	1	..
Nebraska	9	5
Wyoming	14	8
Total	57	38

<i>North Pacific Union</i>		
Alaska	2	1
Idaho	13	8
Montana	22	10
Oregon	115	85
Upper Columbia	49	32
Washington	22	13
Total	223	149
<i>Pacific Union</i>		
Arizona	7	7
Central Calif.	72	46
Hawaii
Nevada-Utah	6	2
Northern Calif.	67	41
Southeastern Calif.	37	23
Southern Calif.	52	39
Total	241	158
<i>Canadian Union</i>		
Alberta	18	9
British Columbia	1	..
Manitoba-Sask.	3	2
Maritime	17	7
Newfoundland	2	2
Ontario-Quebec	9	4
Total	50	24
<i>Southern Union</i>		
Alabama-Miss.	10	7
Carolina	16	8
Florida	43	23
Georgia-Cumb.	35	20
Kentucky-Tenn.	24	17
Total	128	75
<i>Southwestern Union</i>		
Arkansas-La.	27	16
Oklahoma	22	15
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OF SPECIAL INTEREST

Calvin P. Bollman

THE readers of the REVIEW will be sad to learn of the passing of our dear Brother Bollman, who for many years was connected with the publishing work of this denomination. He served as editor in the Pacific Press, the Southern Publishing Association, and latterly in the Review and Herald.

He came to the Review and Herald in 1914 as one of our book editors and became one of the associate editors of our general church paper in 1920. He served in this capacity for eighteen years. In all his ministry he rendered the most faithful and efficient service. He was one of God's noble men. It can be truly said of him, "Blessed are the dead who die in the Lord." The influence of his godly life will continue to bear fruit until the coming of the Life-giver.

He passed to his rest December 10, 1943, in the ninety-first year of his life. We extend to his children and other relatives our sincere sympathy.

Our Work in Mexico

WE have in Mexico today nearly 17,000 believers, 7,600 of whom are baptized church members. There are twenty-two million people in Mexico. It is a large country, stretching over a vast expanse of territory. There is a very thin line of workers to cover this great field.

In one part of Mexico there are two districts with sixty-one churches and companies, and not a single worker to look after them. There are several districts where one worker has ten to twenty-eight churches and companies to look after, and traveling conditions are not as they are in the United States. In many places the workers cannot even travel by train, because the railroad does not run to all parts of Mexico. There are few buses in the interior. The common mode of travel is afoot or by horseback; yet all these churches and companies must be looked after. As a result of the shortage of workers some churches are being lost, because there is no one to visit them from one year's end to the next.

Some wonderful providences are taking place in Mexico. As you no doubt know, in recent years some very strong antireligious laws have been in force in Mexico, and these laws were made to be effective regardless of what religion was involved. It is against the law in Mexico to preach a sermon, to study

the Bible, to sing a hymn, or offer a prayer, in any building which has not been deeded to the government. All buildings must be deeded to the government, and then at their pleasure they may refuse permission to use them. You can imagine what hardship this has worked on our believers and workers in Mexico.

In our new training school in Montemorelos we cannot hold any religious services whatever—not even Bible classes—nor teach religion in any way. However, we were able to locate our school buildings near a side road across from the chapel, which is on land that has been deeded to the government in accordance with the law. The government in turn has given us the privilege of holding religious meetings in that building. And so for their Bible classes the students simply walk across the street and have their study periods there.

The manner in which we secured the land for our training school in this favored location was most providential. We have a beautiful piece of land, 275 acres in all, 76 kilometers from Monterrey near Montemorelos, in the most beautiful orange growing district of Mexico. I wish you could see this property. It is as level as a floor, and every inch is under cultivation and irrigation.

GLENN CALKINS.

Our Youth in Iraq

WORD has just been received from the Middle East Union—in a letter from a student of the Adventist College of Beirut to a student of Washington Missionary College—of the arrival at the college there of twelve students from Iraq. They had arrived to begin their studies for the new school year 1943-44. This is wonderful news. The future of the work in that part of the world field, as in every other country in the world, depends on its youth and on their getting a training for the work of God in our own institutions.

Iraq has been a difficult mission field. It is a new country, although a very old one, and offers to the educated youth among its inhabitants fine opportunities to earn big money with little effort, and this develops in them a love of the world which effectively closes the door to the gospel of Christ. But God's grace is a mighty power even in such untoward circumstances, and the arrival of twelve students at our college to prepare for the work of the Lord should cause us to thank God and take courage.

With the four young men now in training in the United States, these young people, when trained and fully consecrated to the Lord, are enough to do a great work for God in Iraq. May the Lord's rich blessing be upon them.

GEORGE KEOUGH.

Maun Mission Hospital

A LITTLE better than one year ago, September 29, 1942, Doctor and Mrs. Royer traveled by Imperial Airways from La Guardia Airdrome, New York, en route to England, and later by ocean steamer to Cape Town, South Africa. The doctor was appointed to connect with Dr. J. G. Foster at the Maun Hospital in Bechuanaland. He is evidently fitting into the missionary program in a very helpful manner. A recent letter from G. R. Nash, superintendent of the Zambesi Union Mission field, conveys to us the following good news:

"Doctor and Mrs. Royer are fitting into our mission program in a wonderful way thus far. Doctor Foster cannot say enough good for them. The work at Maun is making excellent progress in every way. I am pleased to state that they have 125 members in the Bible class and that there were more than two hundred in attendance at the time of their campmeeting. . . . During the year 1942 there were 318 cases of sleeping sickness hospitalized at Maun. Of these, 203 were discharged from the hospital to return to their homes as cured or to go to the observation camp for further observation. They have had twelve tents pitched in the hospital grounds, and have their wards, hallways, etc., crowded to capacity. Doctor Royer has his hands full now while Doctor Foster is on furlough, I can assure you."

Thus Bechuanaland—once a most difficult field in which to labor—now becomes one of real promise. O that Africa had more such missionary doctors, willing to spend and be spent in uplift service for poor benighted souls.

J. F. WRIGHT.

Mrs. L. F. Passebois

WE regret to learn of the passing of Mrs. L. F. Passebois, wife of our veteran European and Canadian worker. She died at the Paradise Valley Sanitarium Thursday, December 2. Sister Passebois was a noble Christian woman, and we feel sure that at last she will come forth in the resurrection morning. We extend to Brother Passebois and his children our sincere sympathy.

Church in Long Beach

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OF SPECIAL INTEREST

Calvin P. Bollman

THE readers of the REVIEW will be sad to learn of the passing of our dear Brother Bollman, who for many years was connected with the publishing work of this denomination. He served as editor in the Pacific Press, the Southern Publishing Association, and latterly in the Review and Herald.

He came to the Review and Herald in 1914 as one of our book editors and became one of the associate editors of our general church paper in 1920. He served in this capacity for eighteen years. In all his ministry he rendered the most faithful and efficient service. He was one of God's noble men. It can be truly said of him, "Blessed are the dead who die in the Lord." The influence of his godly life will continue to bear fruit until the coming of the Life-giver.

He passed to his rest December 10, 1943, in the ninety-first year of his life. We extend to his children and other relatives our sincere sympathy.

Our Work in Mexico

WE have in Mexico today nearly 17,000 believers, 7,600 of whom are baptized church members. There are twenty-two million people in Mexico. It is a large country, stretching over a vast expanse of territory. There is a very thin line of workers to cover this great field.

In one part of Mexico there are two districts with sixty-one churches and companies, and not a single worker to look after them. There are several districts where one worker has ten to twenty-eight churches and companies to look after, and traveling conditions are not as they are in the United States. In many places the workers cannot even travel by train, because the railroad does not run to all parts of Mexico. There are few buses in the interior. The common mode of travel is afoot or by horseback; yet all these churches and companies must be looked after. As a result of the shortage of workers some churches are being lost, because there is no one to visit them from one year's end to the next.

Some wonderful providences are taking place in Mexico. As you no doubt know, in recent years some very strong antireligious laws have been in force in Mexico, and these laws were made to be effective regardless of what religion was involved. It is against the law in Mexico to preach a sermon, to study

the Bible, to sing a hymn, or offer a prayer, in any building which has not been deeded to the government. All buildings must be deeded to the government, and then at their pleasure they may refuse permission to use them. You can imagine what hardship this has worked on our believers and workers in Mexico.

In our new training school in Montemorelos we cannot hold any religious services whatever—nor even Bible classes—nor teach religion in any way. However, we were able to locate our school buildings near a side road across from the chapel, which is on land that has been deeded to the government in accordance with the law. The government in turn has given us the privilege of holding religious meetings in that building. And so for their Bible classes the students simply walk across the street and have their study periods there.

The manner in which we secured the land for our training school in this favored location was most providential. We have a beautiful piece of land, 275 acres in all, 76 kilometers from Monterrey near Montemorelos, in the most beautiful orange growing district of Mexico. I wish you could see this property. It is as level as a floor, and every inch is under cultivation and irrigation.

GLENN CALKINS.

Our Youth in Iraq

WORD has just been received from the Middle East Union—in a letter from a student of the Adventist College of Beirut to a student of Washington Missionary College—of the arrival at the college there of twelve students from Iraq. They had arrived to begin their studies for the new school year 1943-44. This is wonderful news. The future of the work in that part of the world field, as in every other country in the world, depends on its youth and on their getting a training for the work of God in our own institutions.

Iraq has been a difficult mission field. It is a new country, although a very old one, and offers to the educated youth among its inhabitants fine opportunities to earn big money with little effort, and this develops in them a love of the world which effectively closes the door to the gospel of Christ. But God's grace is a mighty power even in such untoward circumstances, and the arrival of twelve students at our college to prepare for the work of the Lord should cause us to thank God and take courage.

With the four young men now in training in the United States, these young people, when trained and fully consecrated to the Lord, are enough to do a great work for God in Iraq. May the Lord's rich blessing be upon them.

GEORGE KEOUGH.

Maun Mission Hospital

A LITTLE better than one year ago, September 29, 1942, Doctor and Mrs. Royer traveled by Imperial Airways from La Guardia Airdrome, New York, en route to England, and later by ocean steamer to Cape Town, South Africa. The doctor was appointed to connect with Dr. J. G. Foster at the Maun Hospital in Bechuanaland. He is evidently fitting into the missionary program in a very helpful manner. A recent letter from G. R. Nash, superintendent of the Zambesi Union Mission field, conveys to us the following good news:

"Doctor and Mrs. Royer are fitting into our mission program in a wonderful way thus far. Doctor Foster cannot say enough good for them. The work at Maun is making excellent progress in every way. I am pleased to state that they have 125 members in the Bible class and that there were more than two hundred in attendance at the time of their campmeeting. . . . During the year 1942 there were 318 cases of sleeping sickness hospitalized at Maun. Of these, 203 were discharged from the hospital to return to their homes as cured or to go to the observation camp for further observation. They have had twelve tents pitched in the hospital grounds, and have their wards, hallways, etc., crowded to capacity. Doctor Royer has his hands full now while Doctor Foster is on furlough, I can assure you."

Thus Bechuanaland—once a most difficult field in which to labor—now becomes one of real promise. O that Africa had more such missionary doctors, willing to spend and be spent in uplift service for poor benighted souls.

J. F. WRIGHT.

Mrs. L. F. Passebois

WE regret to learn of the passing of Mrs. L. F. Passebois, wife of our veteran European and Canadian worker. She died at the Paradise Valley Sanitarium Thursday, December 2. Sister Passebois was a noble Christian woman, and we feel sure that at last she will come forth in the resurrection morning. We extend to Brother Passebois and his children our sincere sympathy.