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FIVE GOOD HABITS

BY L. H. CHRISTIAN

MEN form habits, and then habits make men. However, habits are not, as they are frequently said to be, merely the result of doing a thing often. They are related to instinct as a tree is related to its roots. From the very first, infants have beginning habits. Wee little folks want certain set ways in their living before they even know their mother. It is a provision of nature.

Habits are very important. They are indeed decisive for life, for they largely direct the current of our affections. Some people appear so fearful of bad habits that they fail to cultivate any habits, even good ones. In our uprooted age, altogether too many seem to be without any fixed habits. And failing to get their sails firmly set, they drift. In spiritual things, too, certain well-developed ways or habits are vitally needful.

The first is the prayer habit. We do not mean the prayer book. Reading prayers out of a book makes a mockery of praying. Only as we commune personally in our hearts with God do we pray. Yet there is such a thing as having a settled time and a settled purpose and even a settled spirit for prayer. The prayer habit includes family worship. Every Adventist home should make the family altar a part of the prayer life. A family without worship is really a family without God. But the chief thing in the prayer habit is daily, earnest soul communion with God. This should become such an integral part of our spiritual life that it is a real habit to pray.

The second habit to be mentioned is the Bible habit, not only a daily reading of the Scriptures, but real meditation on God's word; guidance through definite Bible verses. There are few people who do not read something every day. It is a habit with them. With God's children it should be an invariable rule, a habit never broken, to read the Scriptures daily. We have habits of eating, habits concerning time, place, and the kinds of food to be used. The Bible habit is more important even than our eating habits.

A third habit for all members of the advent movement is the Testimony habit. The Lord has spoken to us through the Spirit of prophecy. These Testimonies are greatly needed. We have never found an Adventist minister or a member succeeding in godly things who failed to study the Testimonies. We should read them not only as we chance to pick them up, but systematically, one volume at a time. We should have set hours each day in which we tune in on the message sent us through the Spirit of prophecy. Without the Testimony habit the remnant church will come short.

There is another habit which many older Adventists have, and which all younger members should acquire. We would call it the REVIEW habit. On Thursday we read the last page of the REVIEW, on Friday evening some of the first articles, and Sabbath afternoon the mission reports. The REVIEW is our denominational organ. Through that paper God speaks to this people. In its pages we have messages from experienced, godly leaders and missionaries. We read of the progress of the work. We are warned of dangers to young and old. By its earnest appeals we are stirred to a holier life and larger mission endeavor. We have never yet seen a member who was a faithful reader of the REVIEW, *week by week*, give up this truth or become discouraged.

We would call attention to one more good practice, and that is the book habit. The daily paper, and even more, in recent years, the radio, have almost made book reading obsolete with many. Yet for real spiritual experience and genuine culture, no other means of information equals the reading of good books. Every person should have the habit of reading a book through. It may take months or even years to finish the book, but we should all be doing it. Adventists should read more Adventist books. Every quarter each member should read through one or more good Adventist books.

These five habits, if carefully cultivated, will bring much joy into our soul life, and give us spiritual strength for the daily conflicts.

HEART-TO-HEART TALKS

WITH OUR READERS

by *The Editor*

The Minister of the Gospel

His Relation to Commercial Business

In Two Parts—Part Two

THE text of these two Heart-to-Heart Talks, as stated last week, was a letter received from one of our readers. This brother writes that he recently visited one of our church centers, and was surprised to find some of our workers engaged in buying and selling real estate and carrying on commercial business in connection with their religious work. He inquires if it is proper for our workers to do this. Inasmuch as this letter voices the same inquiries that are coming to us from other quarters, it has seemed best to make answer through the columns of our church paper.

Last week we gave quotations from the Spirit of prophecy relative to this question. In the statements quoted the messenger of the Lord advises very definitely and decidedly against our ministers' engaging in commercial business. The church at large, through the years, has recognized the danger in their doing so, and through its representatives has taken official action regarding it. I quote the following statement from a pamphlet entitled, "The Constitution, By-Laws, and Working Policy of the General Conference." The regulations comprising this pamphlet were adopted at the Autumn Council of 1926, and are included in the pamphlet containing revisions adopted at the Autumn Council of 1930:

Ministerial Standards

"The standards of the ministry in all things should be maintained on an irreproachable basis, in order that 'the ministry be not blamed,' special attention being called to these points:

"1. That our conference and institutional workers refrain from all side lines of business, and give themselves wholly to denominational work and the ministry of the gospel.

"2. That our workers arrange their personal financial budgets so as to live within their regular income, and where they do not succeed in so doing, they be advised to take up some remunerative line of business outside of denominational employment.

"3. That no worker be employed who is not a faithful tithepayer, and that workers who are known to be unfaithful in tithepaying shall not be transferred to another conference without proper consideration of this standing of the worker.

"4. That workers who continually neglect or refuse to pay their just obligations, be advised to take up some other line of work.

"5. That proper and satisfactory arrangements be made by workers for all financial obligations before transference to another conference.

"6. That, while desiring to encourage every worker to make continuous effort for self-improvement, especially through correspondence courses, no full-time conference workers, or other denominational employees, should take residence schoolwork, or any line of study that would make inroads upon time that should be given to their regular duties, without first making proper arrangements with those in charge of their work."

Using Conference-Paid Time for Personal Gain

It is deplorable indeed for any worker to receive from the church treasury pay for his time, and then spend any portion of that time in the interests of personal money-making. It is not enough for him to argue that out of the proceeds of his business he makes large donations to the work of God. Whether he does this or not, his influence is cast decidedly against the cause he is supposed to represent.

Reference has been made particularly to engaging in the real-estate business, but the principle is just as true, and the instruction which has come to us is just as applicable, to any other line of commercial work carried on for personal gain, be it the operation of a grocery store, a restaurant, a printing shop, a farm, a food factory, a barber-shop, a carpenter shop, a bank, a taxi, or any other personal business requiring the time and energy of the worker.

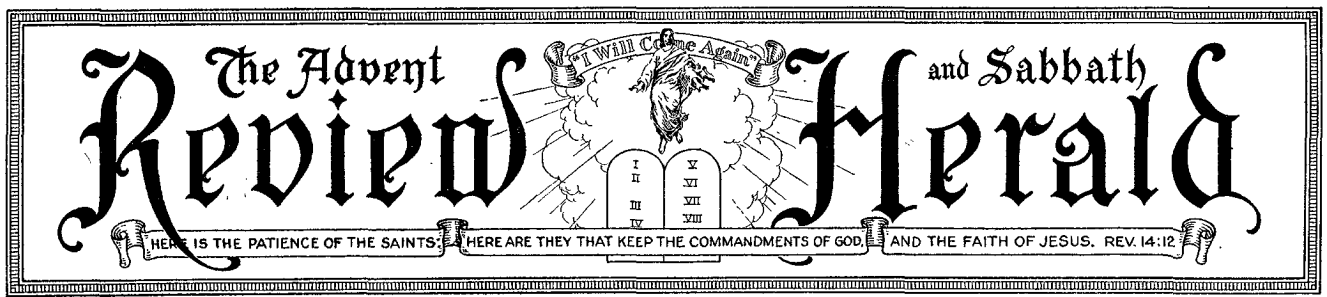
If it is necessary for a worker to spend a portion of his time looking after his own personal business, then he should retire from the ministry until such time as he is free to give to the work of his Master his undivided time and energy. To do otherwise is to bring discredit upon the gospel ministry, embarrassment to the conference which employs him, and doubt and discouragement to the rank and file of the church constituency who see the tithe diverted from its Heaven-designed use to the encouragement of personal money-making.

This question of conference or institutional workers' engaging in commercial business, I believe, should be carefully and conscientiously considered by nominating committees and committees on credentials and licenses, by the General Conference, the union conference, and the local conference, and by the managing board of every institution as well. Upon our administrative officers who dispense money from the Lord's treasury there rests a solemn responsibility to see that that money is paid for the support of gospel work alone. And may I add that it is the right of every member of the church to insist that his tithe and freewill offerings be employed to pay only workers who are giving their undivided time to the spread and promulgation of the cause of truth with which we are connected.

An Honorable Decision

There comes to mind, as I write, the experience of one of our ministers of some years ago. He had a large family to support. It required more

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Divine Comfort

ONE of the many precious promises to the people of God is found in Isaiah 66:13: "As one whom his mother comforteth, so will I comfort you."

"The Lord is good to all: and His tender mercies are over all His works" (Ps. 145:9); therefore His promises are to all and for all. It follows that they are mine when I feel my need and by faith claim the promise that fits my case. And this is true of all God's children. When the need is greatest, then the divine promise is present to help.

Our heavenly Father does not promise freedom from trials, cares, and sorrows. These are the lot of all His children. But when trials are the most severe, when sorrows are deepest, when vain regrets are most poignant, there are God's promises to give needed comfort to His erring but repentant children coming back to Father for His blessing.

The story of the prodigal son, so beautifully told in Luke 15:11-32, presents an impressive word picture of the love of an earthly father for his wandering son. God's love for His wandering children is as much greater than man's love for his children as the Creator is higher and greater than the creatures of His hand.

Have we wandered from our heavenly Father?

Be assured He is longing for our return. In the parable, the father, though fearing that the son was dead, still clung to hope for his return; he was watching for him. This we know, for the father saw him when he was yet a long way off, and ran to welcome the prodigal back, not only to his childhood home, but to the father's bosom.

Think of it! Jesus spoke that parable to enable us to understand the heavenly Father's love for us, His too-often wandering sons and daughters, and to induce us to return to the waiting embrace, and to the loving kiss of our Father who is in heaven, the One who longs to comfort us even as a mother comforts her child.

O that all who from our own Seventh-day Adventist homes have gone into a far country and wasted their spiritual substance, might, like the younger son of the parable, resolve to arise and return to the spiritual home from which they have wandered; for then they would certainly find the heavenly Father waiting to welcome them home, even as the father of the parable welcomed home the son who had been lost, but was found, who was dead, but was alive again.

"I say unto you, that . . . joy shall be in heaven over one sinner that repenteth; more than over ninety and nine just persons, which need no repentance."

C. P. B.

The Weapons of Our Warfare

IN our last study we observed that the Christian life is a warfare. No one would go forth to meet an enemy without suitable weapons. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

We are admonished to "put on the whole armor of God," that we "may be able to stand against the wiles of the devil." Eph. 6:11. God has put within our reach ample means for meeting the severest assaults of the enemy. It is for us to lay hold upon these to help in maintaining the victory. If we fail personally of availing ourselves of these provisions, we cannot expect to be kept from the evil in the world. But if we take the whole armor and the weapons provided, the

blessed assurance is that we shall "stand" "in the evil day."

The Christian Armor

In the sixth chapter of Ephesians the apostle Paul presents the armor the Christian must put on. He first mentions the girdle of truth (verse 14). It is through subtle, delusive error that the enemy of souls launches his most effective shafts against mankind. We are told that the darkness which covers the earth and the gross darkness that enshrouds the people, are a misapprehension of God. Spiritualistic conceptions of God have all but blotted a knowledge of Jehovah from the earth. Men worship every conceivable thing, and are degraded to the lowest depths.

When every species of error is filling the world, men need a new revelation of God, of Christ, of redemption, of the future inheritance in glory. This revelation must come through His word and through lives transformed by the word of God. "Stand therefore, having your loins girt about with truth."

The breastplate covers the vital organs of the body, and protects them from the darts of the enemy. So we are exhorted to have on "the breastplate of righteousness." Christianity works positively. The lawlessness of this age is met with righteousness. Not only is righteousness imputed; it is imparted. The law of God is written in the fleshly tablets of the heart. At a time when the world is setting aside Heaven's precepts, the remnant people are keeping the commandments of God. As we draw nearer the end, the contrast between truth and error, lawlessness and righteousness, will become more and more marked.

The head is protected by "the helmet of salvation," and the feet are shod with "the preparation of the gospel of peace." Then there is "the shield of faith," wherewith we shall be able "to quench all the fiery darts of the wicked." What a promise this is! Complete immunity against all the fiery darts of the enemy. Faith is ours to exercise—faith in an infinite Redeemer. "The just shall live by faith." Faith lays hold of the promises of God and appropriates them. It sustains the soul in the midst of conflict, in the midst of every discouraging circumstance. In the darkest hour, faith pierces the clouds and lifts the soul into the light of heaven.

The Sword of the Spirit

The sword is the aggressive weapon. Although it has a defensive use, it can also be used to carry warfare into the lines of the enemy and put them to flight. The sword of the Spirit is the word of God, the Holy Scriptures.

How mightily our Lord used this weapon in the wilderness of temptation! On the conflict waged there, hung the destiny of a lost world. Though compassed with humanity and weakened through long fasting, our Redeemer met the crafty tempter, the ruler of this world, with the repeated statement, "It is written." Well would it be if every disciple were thus fortified with the promises and instruction of God in His word.

The psalmist said, "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

This striking description of the sword of the Spirit, with which we wage warfare against the flesh, is given by the apostle Paul: "The word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

And Peter writes of the "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.

Concerning the word of God, the messenger of the Lord writes:

"The reason why the youth, and even those of mature

years, are so easily led into temptation and sin, is that they do not study the word of God and meditate upon it as they should. The lack of firm, decided will power, which is manifest in life and character, results from their neglect of the sacred instruction of God's word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart and practice them in the life.

"The truths of the Bible, received, will uplift the mind from its earthliness and debasement. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."—*Testimonies*, Vol. VIII, p. 319.

Prevailing Prayer

The mighty Christian warrior climaxes his exhortation on the armor and spiritual weapons, by an appeal to prevailing prayer. "Praying always with all prayer and supplication in the Spirit," he says, "and watching thereunto with all perseverance and supplication." The need of constancy in prayer is here emphasized—"praying always." And watchfulness in prayer is also mentioned as essential. How often our Saviour exhorted those who live just before His return to watch and pray. Every temptation is a call to prayer.

Perseverance in prayer is also needful. Perhaps no example illustrates this experience more strikingly than that of Jacob. As he wrestled with the Angel of the Lord far into the night, he said, "I will not let Thee go, except Thou bless me." He prevailed with God, and became "Israel," a prince of God. The remnant people face the time of Jacob's trouble, and they will prevail through prayer as did Jacob.

Asked why there is so little power among God's people, the angel told the messenger of the Lord:

"Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them."—*Early Writings*, p. 73.

The Spirit of prophecy has this to say on the necessity of earnest, persevering prayer:

"The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. . . . Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment, decisions may be made that fix one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

"The reason so many are left to themselves in places of temptation is that they do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us. . . . You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant. It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge."—*Ministry of Healing*, pp. 509-511.

The church of God faces the final struggle in the long controversy between Christ and Satan. "A storm is coming, relentless in its fury." But clothed in the armor of God and armed with the mighty word and with prayer, the church will be victorious. Said the messenger of the Lord:

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. . . .

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established."—*Testimonies*, Vol. VIII, pp. 41, 42.

T. M. F.

Rome's Gains and Losses

Part 2, Is Rome Growing Stronger?

THE picture of Rome's gains and losses over the world in recent years, is a rather bewildering one. The statement that Rome was the only winner in the World War is doubtless true, but she also suffered serious losses as an aftermath to that world upheaval which shook nations to their foundations and set in motion vast tides of revolution in various parts of the world.

A Catholic Editor Speaks

The Catholic Church acknowledges certain great losses it has suffered, but contends that these have been far more than offset by gains. For example, a representative Catholic editor declares:

"There are great losses suffered by the church, no doubt; material losses, and the falling away from her of many of her children, and the hampering of her work, and the restricting of her influence in many countries, as the vast world struggle goes on. But great renovations and new ground are gained elsewhere, and within the church there is no grave interior struggle to hamper its work. Since the abortive movement known as 'Modernism' came to an end under Pius X, some thirty years ago, the inner peace and harmony of Catholicism have not merely been undisturbed, but have been intensified. All the energies of the church have been integrated in that remarkable and continuous positive activity which has characterized her since the ending of the World War, and more particularly since the election of Pope Pius XI in 1922."—*The Catholic Church in Action*, pp. 3, 4.

We turn now to consider more particularly the status of Rome in the United States. No sweeping generalization can be made; the subject is too broad and too complex. A little insight into the contrary forces at work in America is revealed in the fortunes that have attended two Catholics, one, Alfred E. Smith, and the other, Father Charles Coughlin. The intensity of anti-Catholic feeling in 1928, that could be measured in substantial volume at the polls, was a great surprise to many Catholics and Protestants. A few years later, the success of Father Coughlin in winning non-Catholic as well as Catholic hearers for his radio program, has revealed the other side of the picture.

Rome Looks to America

There is rather general agreement that for quite a number of years Rome has looked to America as the land of promise. Particularly since the World War, much of the Old World has been in financial straits. The secularist trend on the Continent has been inimical to Rome, to say nothing of reverses from governmental changes, such as have just been mentioned. A few years ago a reputable and conservative publisher put out a book entitled, "Will America Become Catholic?" This author observes on his opening page that the real crusade to make Amer-

ica Catholic dates from a sermon preached by Archbishop Ireland on November 10, 1889, in the city of Baltimore, in which he said:

"Our work is to make America Catholic! If we love America, if we love the church, to mention the work suffices. Our cry shall be, 'God wills it!' and our hearts shall leap with Crusader enthusiasm."—Quoted in *Will America Become Catholic?* p. 1.

The author concludes that America will not become Catholic. He observes that "already the wealth of Catholicism in this country has yielded a welcome revenue to the Holy See."—*Id.*, p. 237. But he believes that the gains to the church in membership do not begin to compare with the gains in wealth. He charges that the membership has generally been overestimated, that immigration laws now in force cut off possible great increases by Catholic migration to this country, that despite great efforts to convert non-Catholics, the total number of converts yearly is only about 40,000, and that this is hardly sufficient to make up for certain leakages. He calls attention to the further fact that the great centers of Catholic population are the large cities, and that it is an undebated fact that urban families are relatively small compared with rural families. He discounts the fear that Rome will gain political control of the country by contending that although Catholics dominate the government in many of the large cities, they are very poorly represented in Congress or in recent Cabinets, or indeed in the personnel of the upper level of government officials. The author has presented an exceedingly persuasive piece of reasoning, particularly as regards the question of the growth of church membership by the Catholic Church. His book is unique in its field, and worthy of serious reading.

Rome's Influence Outruns Her Numbers

But though we may grant a certain force to his evidence as touching the matter of actual membership growth, we must take vigorous exception to his general conclusion that Rome is not making great and substantial headway in the United States. Recent years have revealed that political blocs, even though quite small in numbers, have been able, when well organized and determined, to exert a tremendous influence in State and national legislatures. What a bloc of some twenty million people can accomplish when they feel that their concerted action is a crusade to carry out the mind of God and the pope of Rome, is a subject that taxes the imagination.

We do not have to look far to find evidence of mighty forces at work to consolidate Catholic

influence and resources in this country. One cannot read very far into current Catholic literature today without meeting the phrase, "Catholic Action." This is a phrase used to describe the concerted activity of Catholics in behalf of the church in every area of life, whether political, social, economic, or religious. E. Boyd Barrett, who was for twenty years a Jesuit, and whose recent critical writings have provided Protestants with a new insight into the real genius of Rome, declares concerning Catholic Action:

"Catholic Action is not avowedly politics; indeed, in theory is far removed therefrom. It is the share the laity takes in 'the apostolate of the bishops,' work done by laymen and laywomen on behalf of the church under obedience to their pastors. But in fact, a large proportion of Catholic Action partakes of politics, and is a political penetration, and infiltration into the political world of a new force and agency. In writing to the Knights of Columbus, Cardinal Pacelli, on behalf of his holiness, delicately avowed this aim. He urged on the Knights to a widespread rally of Catholic manhood as necessary for 'the practical solution of these problems of social and civil life which put such severe tests on the souls of Catholics.'

"In teaching American Catholics this new phase of Catholicism, this active phase, and in sanctifying it with his blessing, Pius XI rendered inevitable many significant changes in the life course of this nation."

"In no country of the world is there such thoroughgoing organization as among American Catholics. Every class, every cross section of sex, occupation, age, and local affiliation is appropriately grouped. From 'hello girls' to dentists, from poets to policemen, Catholics are billeted in their societies and taught to be 'Catholic-conscious.' There are clubs or guilds or confraternities of Catholic lawyers, nurses, writers, army officers, naval officers, customs officers, stenographers, factory girls, and so forth. Some societies are nation wide, like the Holy Name, with 2,000,000 members; the Knights of Columbus, with 500,000; the Sacred Heart League; the National Council of Catholic Men; the National Council of Catholic Women; and 'the Catholic Daughters of America, to mention but a few.'—*Rome Stoops to Conquer*," pp. 4, 17.

Archbishop Hanna's Statement

According to Mr. Barrett, the real beginnings of this great wave of Catholic Action in America go back only fifteen years, to the time of the inauguration of the National Catholic Welfare Council, on which occasion Archbishop Hanna said this concerning Catholic unity and power:

"We have coordinated and united the Catholic power of this country. It now knows where and when to act, and is encouraged by the consciousness of its unity. We feel ourselves powerful because our reunion has become visible."—Quoted in *Rome Stoops to Conquer*," pp. 16, 17.

Mr. Barrett comments that "from that day Catholic strength has grown apace, and Catholic organizations have multiplied."

He quotes at length from various church officials and officers of Catholic societies who, in addressing these organizations, call upon the membership to make their influence felt in numerous ways, particularly in regard to legislation that might affect the Catholic Church.

It is in the light of some of these quotations that one can better understand certain activities of the church here in America in recent years. Take, for example, the Federal Child Labor Amendment. Though powerful interests have supported this amendment for years, it is still far from obtaining the necessary number of ratifying States to pass it. The open and avowed opposition of the Catholic Church is understood by all to be the principal reason for this. F. D. N.

The Minister of the Gospel

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than he could earn in conference work. He went to his brethren and frankly explained to them his situation, telling them that, much to his regret, he would be compelled to take up other employment which would bring to him a larger salary. While his brethren greatly regretted to see him leave the ministry, they honored him for his decision.

I recognize that it is right for every worker to have a home so that he can live comfortably, thus enabling him to do the most efficient service. If his work requires that he live for several years in one place, it may be necessary or advisable for him to purchase a home rather than pay rent. And I could see no violation of right relations for a worker to rent one or more rooms in his home if they are not needed by his family. Indeed, this oftentimes affords great convenience to unmarried workers or to others requiring limited living quarters.

The home owned by the gospel worker should be placed and kept upon God's altar, to be sold and the proceeds dedicated to God's work whenever the Spirit shall lead or direct. But this is quite different from entering upon a course of speculation, building and selling one home after another in order to make sufficient money to pay for the original investment. We cannot believe that this example is right or proper.

A Noble and Notable Example

In studying this question, it is interesting to consider the example of Nehemiah. He felt the call of God to go up to Jerusalem to restore the city of his fathers. The work of restoration very naturally started a boom in the price of real estate. Fine opportunity was afforded for making money. Evidently many of the leaders of Israel were engaged in speculation, but this great reformer felt that he could not compromise himself or the cause he represented by turning aside from his holy mission. Of his course of conduct, he declares:

"Yea, also I continued in the work of this wall, *neither bought we any land*: and all my servants were gathered thither unto the work." Neh. 5:16.

The personal and family expense of Nehemiah was very large. He declares in the following verse that he fed daily 150 of the Jews and rulers, besides those that came to him from the heathen round about. The former governors of the land were chargeable to the people; they had taken from them bread and wine, besides much money; but Nehemiah declares, "So did not I, because of the fear of God." Verse 15.

This man of God sets a noble and notable example for those engaged in this message and movement at the present hour.

Confidence in Our Ministry

Let me say again, as I said last week, that I have great confidence in the ministry of the Seventh-day Adventist Church. I know that these principles which have been expressed have no application to the experience of the very large

majority of our workers. They have placed their all upon the altar. Many of them have turned aside from flattering opportunities offered them by the world to gain a competence. Some of them leave home and friends and go to faraway fields and spend their lives laboring for the lost and perishing in the midst of heathen darkness and superstition; and our ministers who remain in the various homelands demonstrate by their labors that their only objective in life is do the will of the Master and finish His work.

Our ministers receive a meager salary, and I know that, with the closest economy, some with large families find it exceedingly difficult to make ends meet. They must feed and clothe and educate their children, and situated as they are, they must buy every necessity of life. They do not have the advantages which come to our brethren

PROVING GOD

"ALL the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

"Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:7-12.

who live on farms. In addition to their family expense, our workers give liberally to various denominational enterprises and objectives, the same as do their lay brethren.

At different times through the years I have been distressed to see the attitude taken by some of our auditing committees, who felt that they must reduce the ministers' wage to the lowest possible limit. I am glad that a more liberal spirit actuates our brethren than has sometimes been manifested in the past. The workman is worthy of his hire, and our ministers, in order to render faithful and efficient service, giving their every energy of soul and body to the work of the Lord, must have a living wage. This principle is emphasized both in the Bible and in the writings of the Spirit of prophecy.

And may I add as well that I have confidence in the good purposes and intentions of the few of

our workers who may have felt the necessity of engaging in some personal enterprise in order to enlarge their income. While they have made a mistake in doing this, at the same time I attribute to them only the best of motives.

The members of our church should pray for those who minister in word and doctrine. They are men subject to like temptations as their brethren. They must meet trials the same as others. They must fight against discouragement. They need much of God's sustaining grace for the work in which they are engaged, and they should be upheld at the altar of prayer.

The Message for the Hour

I have spoken particularly of the conference worker. The same principles and reasoning apply equally to the institutional worker, whether he is employed by a publishing house, a school, or a sanitarium. He, equally with the conference employee, should give to the organization employing him his undivided energy of mind and body. Only thus can he make his work a true success, and give to the institution his best and highest service.

We are coming to a time when, as never before, God would have His children place their all upon the altar as His Spirit may guide and direct. The message which should be sounded in our churches today is not for personal investment and speculation, not for personal enlargement and extension, but rather it is the message, "Sell that ye have, and give alms." The things of this world are soon to give place to eternal realities. The people of God will soon be driven out to find refuge in the desolate places of earth. How much better that they should place their property upon the altar now, so that it may be used for the salvation of their fellow men.

Concluding the chapter on "Ministers and Commercial Business," in "Gospel Workers," the servant of the Lord gives the following exhortation:

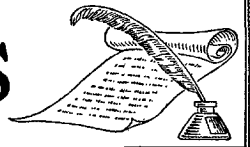
"We are nearing the close of time. We want not only to teach present truth in the pulpit, but to live it out of the pulpit. Examine closely the foundation of your hope of salvation. While you stand in the position of a herald of truth, a watchman upon the walls of Zion, you cannot have your interest interwoven with mining or real-estate business, and at the same time do effectually the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest cannot safely be divided."—Page 342.

Only in the path of obedience can we hope to receive the blessing of Heaven. Only as our ministers and institutional workers give to the service of God every energy of heart and mind and body, can they hope to receive the guidance and power of the Holy Spirit. May God make us true and loyal to the holy trust of which we have been made His stewards and representatives.



"THOU hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Ps. 68: 18, 19.

GENERAL ARTICLES



A Study of Revelation Two

BY GEOFFREY WILLIAMS, M.D.

FOR several years there has repeatedly come to my attention the marked similarity in the wording of accounts of the great plague disaster of the fourteenth century and the prophecy of the church of Thyatira.

We are all acquainted with the direct and forceful language of the second chapter of Revelation. We read with pleasure of the interest which the Spirit takes in the fair qualities of the church in its various phases. We read with fear the warnings against persistence in error. Unhappily, it seems as we look back over the history of the church, that these warnings were largely lost to her as a body; but we are assured that even as in the time of Elijah, there were always some who had not "bowed the knee to Baal."

The message, unalloyed with warnings, that came to the church of the "sweet savor," and the church that went through the bitter experiences of the "ten days" of persecution under the pagan phase of the tyrannical government, fills us with admiration. We have a desire to meet and clasp the hands of those who worked amid "tribulation" and "poverty," who suffered, and were "cast . . . into prison," and who are destined to receive the "crown of life" at the coming of the Life-giver.

A little farther on we find the church in the period called Pergamos, dwelling, like Lot, "where Satan's seat is." Although some stand for the faith to the point of death, there are others who depart from the purity of the gospel and accept idolatrous practices. The probable cause of their apostasy was a tendency to lean on the arm of the secular power. Instead of depending on the One who said, "I will never leave thee, nor forsake thee," instead of accepting by faith the support and protection of "legions of angels" that "excel in strength," they preferred to look to the cruel, selfish, and visible arm of man. They should have realized, as they emerged from the horrible experiences of the pagan persecutions, that they were preparing themselves for an oven of torment during the years of papal supremacy, which was to exceed by far the brutalities of the pagans.

"Unto the angel of the church of Thyatira write; . . . I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Rev. 2:18, 19.

If we note carefully the wording of the text here, we find that apparently the Spirit, though He did not reproach them for their works, took special notice that they were an outstanding characteristic of the religious activity of the period. That characteristic of the backslidden church was

as prominent with them as it had been with the Hebrew nation at the time of the first coming of Christ; and it was the point on which the most powerful protest of the most powerful voice of the Reformation was to dwell,—"The just shall live by faith."

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not."

If we are to place this church historically, we should have to give wide chronological latitude, for the church was sunk in superstition and ignorance under the domination of a decadent clergy for a long period of time.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

We note here that not only the church but also the nations aiding and abetting her in departure from her first principles, should likewise be dealt with.

"I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works."

The next six verses are an encouragement to those who have not fallen victims to the prevailing sins of the church.

I shall now present some data gleaned from various sources, which lead me to believe that this terrible pronouncement against the church and the so-called Christian nations is peculiarly literal in meaning. But the purpose was not merely to punish, but also to awaken men. It was probably the principal factor which shook men out of the lethargy of the true Middle Ages; and it was not long afterward that the Renaissance (rebirth) showed that men had begun to shake off the shackles of a corrupt system, and were determined to think and act for themselves.

First let us reiterate that the message says, "I will kill her children with death."

The plague, bubonic and pneumonic, was prevalent in Europe from the middle of the fourteenth century to the eighteenth century, but only one of a number of such visitations has been known as "the death."

In England it was "The Black Death."

In German countries, "Der Swartz Tod" (old German).

In Italy it was "La Mortalega Grande."

In France, "La Grande Mortalite."

In 1347 the Black Death appeared in Cyprus,

Sicily, Marseille, and some Italian seaports. Sardinia, Corsica, and Majorca followed in order.

"In January, 1348, it appeared in Avignon and other Southern France and Italian cities." It appeared in England in August. Northern Europe suffered by 1349. It appeared in Russia in 1351, more than three years after its entry into Constantinople.

Christian lands were not the only ones to suffer. Hecker notes ten to fifteen thousand deaths a day in Cairo during the height of the epidemic there. Many millions undoubtedly perished in China. India was said to have been "depopulated." "Tartary, Mesopotamia, Syria, Armenia, were covered with dead bodies." In Gaza, 22,000 people and most of the animals died in six weeks. "It was reported to Pope Clement at Avignon that throughout the East, probably with the exception of China, 23,840,000 people had fallen victim to the plague."

One of the most conservative estimates indicates that 60,000 people died in Florence, 100,000 in Venice, 70,000 in Vienna, 50,000 in Paris, 60,000 in Avignon, 16,000 in Strasbourg, at least 100,000 in London, 51,000 in Norwich. Spain was ravaged continuously till 1350.

Hecker estimates a total death list in Europe of 25,000,000. This is considered a very reasonable figure.

There were convulsions of the earth to add to the horrors of the Black Death. "The fourteenth century seems to have been one of the most dreadful the world has ever known."

From 1333 to 1347, China suffered a constant succession of inundations, earthquakes, and famines. In 1339, Kiansai was visited by an earthquake of ten days' duration. During this period, violent earthquakes also occurred in Egypt and Syria.

In 1348, after the plague had broken out in Cyprus, "an earthquake shook the foundations of the island, and was accompanied by so frightful a hurricane that the inhabitants fled in dismay in all directions. The sea overflowed, and few outlived the terrific event whereby this fertile, blooming island was converted into a desert."

"Pursuing the course of these grand revolutions further, we find notice of an unexampled earthquake which on the twenty-fifth of January, 1348, shook Greece, Italy, and the neighboring countries. Naples, Rome, Pisa, Bologna, Padua, and many other cities suffered considerably. Whole villages were swallowed up. Castles, houses, and churches were overthrown, and hundreds of people were buried beneath their ruin." "In Carinthia, thirty villages together with all the churches were demolished. More than a thousand corpses were drawn out of the rubbish."

"These destructive earthquakes extended as far as the neighborhood of Basel, and occurred till the year 1360 throughout Germany, France, Silesia, and Poland, England and Denmark, and much farther north."

As to some of the late results of these judgments, I would refer you to the book "Cranmer," by Hilaire Belloc, a Roman Catholic, who is without doubt an unconscious if not a conscious apologist for the papal system. His views are therefore of more than average interest in this connection.

Belloc's book covers the period from 1500 to 1556, and hence his comments refer to conditions one hundred fifty years after the Black Death, and unless otherwise noted, they refer to England.

"The inland towns, some of which had been large in the past, had decayed; Norwich, for instance, once half the size of London, was shrunk within its ancient walls, showing great empty spaces."

"The high life of the late Middle Ages had been snapped a century and a half before by the catastrophe of the Black Death. The England of the conquest and the England of the true Middle Ages may have had six million or more, if Wales had been counted in. The England of these days, upon the eve of the Reformation, had but two thirds of this number."

"But after the middle of the fourteenth century (say 1350), when the Black Death fell upon our Western civilization with its catastrophic effect, or rather when those who in their youth had been subject to its effect grew up to manhood and formed the first generation affected by the catastrophe, there appeared what had not been present before in the European story—a general protest against the church as a whole. . . . The strain of ill ease arose because men became indignant at the contrast between what the church might be and what it was in its externals."

"Rival claimants (to the papal seat) had produced the Great Schism just at the time when those that had been children under the Black Death or had received their most vivid impressions from the years following on that *vast overturn of society* (italics ours), were conducting public life in Europe. There arose a persistent and insistent demand for a 'reform of the head and members.'"

This evidence is a mere skimming of the surface of facts bearing on this remarkable and terrible period. Does it not show that there was a plan back of what has been otherwise unexplainable in the history of our Western civilization?

The severity of the visitation was necessary to jar men free from the centuries-old thralldom of the church.

CHRIST COMING UNEXPECTEDLY

THE day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, "Peace and safety," "sudden destruction" cometh upon them, and they shall not escape; "for as a snare shall it come on all them that dwell on the face of the whole earth." It overtakes the pleasure lover and the sinful man as a thief in the night.

When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there be a place left open for the enemy to gain an entrance.

Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.—"*Special Testimonies on Education*," pp. 107, 108.

There is no doubt that the course of individuals is directed by the Lord, particularly in relation to the well-being of the church. He Himself asserted His suzerainty over the kings of the earth when He dealt with Nebuchadnezzar. There has always been a query in my mind whether in His dealings with Nebuchadnezzar, the Lord was not working for the man Nebuchadnezzar as much as for the welfare of the church. The Lord found it necessary to strike Saul of Tarsus down before he could realize that his course was opposed to the will of the Lord.

The Lord treats men of great zeal with severity,

if by so doing great good is to be achieved. He must exercise a sterner supervision over the acts of nations. The Lord warns and chastises individuals, nations, and above all, the church.

The church holds the souls of men in its keeping, whereas the state holds only their temporal lives in its power. No wonder, then, that the Lord finds it necessary to deal sternly, in order to break the bonds of a system which holds the souls and bodies of men in its grasp, at the same time tolerating the heresies and apostasies which He has characterized so vividly in this chapter of the Revelation.

Sketches and Memories of James and Ellen G. White

XLI—The Rochester Experience

BY WILLIAM C. WHITE

IN the journey to Rochester, the White family was accompanied by J. N. Loughborough. He and D. T. Bourdeau had been in Dansville as patients at the same time that Elder and Mrs. White were there. They had broken down in health from overwork, and they shared for a time the fear of physical exertion, as taught by Doctor Jackson. They had witnessed in themselves and others the beneficial effects of the vegetarian diet and the hydropathic treatments, and they were slowly gaining strength. They also had recognized the evils which Mrs. White protested against, and which led her to take her husband to Rochester.

Our family spent three weeks at the hospitable home of Bradly Lamson. At the daily seasons of worship, earnest prayers were offered for the healing of Elder White.

At father's request, a message was sent to J. N. Andrews, who was laboring in Maine, asking him to come and join in importunate prayer for his healing. Brother and Sister John Lindsay were called from Olcott, and other men of faith from Roosevelt. These, with Brother Orton of Rochester, joined Elders Andrews and Loughborough in fervent seasons of prayer.

Not alone for the healing of their beloved leader did these brethren unite in prayer. They sought for themselves a deeper experience in consecration, and for the assurance of their acceptance with God. A deep work of grace was wrought in their own hearts, and at times shouts of victory and praise to God were heard.

"Every season of prayer increased in interest, and all who took part in them felt repaid for their efforts in drawing near to God, and praying for my husband, by the work which they felt was wrought for their own souls. Brother Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member of our family consecrated himself anew to God. Our dear children united with us in this work of consecration. . . . I felt the assurance that we should come forth from the furnace of affliction purified."—*Mrs. White, in Review and Herald, Feb. 27, 1866.*

There was a mighty struggle with the powers of darkness. At times James White, with trem-

bling faith, would grasp the promises of God and enjoy sweet and precious victories. At other times his mind was depressed; and in his weakness he did not hold the victories gained.

After a few days the friends from Roosevelt and Olcott returned to their homes. But on the days that followed, Brethren Andrews, Orton, and Loughborough met every afternoon at the Lamson home and united in fervent prayer for the healing of Elder White.

On Christmas day, while Rochester and all the world were engaged in feasting and gaiety, members of the local church engaged in fasting and prayer for Elder White's recovery.

Meetings were held at the house of Elder Andrews in the forenoon and the afternoon. Then in the evening those who had from day to day been praying with Elder White went to the Lamson home to meet with him again.

A Far-Reaching Vision

The meeting held that evening was one long to be remembered. The power of God was felt by those present, and father was greatly blessed. While engaged in the season of prayer, mother was taken off in vision, and many things were revealed to her. Of this vision she wrote:

"The light of heaven seemed to shine upon us, and I was wrapped in a vision of God's glory. It seemed that I was borne quickly from earth to heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and enchanting. I was permitted to enjoy this scene awhile before my attention was called to this dark world. Then my attention was called to things transpiring here upon this earth."—*Ibid.*

In this vision an encouraging view was given regarding the case of Elder White. Mother was shown how he should proceed that he might carry out his faith in God, who was reaching down His hand to work for him that he might regain his health. Speaking of her husband's experience, she said that through the earnest prayers that had been offered, Satan's power over her husband was broken, and his purpose to destroy was thwarted.

Precious instruction was also given for the church regarding many matters of Christian ex-

perience. The sacred work of ministers was clearly emphasized, and their duty to preserve their health pointed out. The dangers of the young were clearly set forth in a lengthy article. These were published in "Testimonies for the Church," Numbers 11 and 12, now found in Volume I, pages 456-568.

The Most Striking Message

A far-reaching message was given to our people, calling upon them to establish an institution for the care of the sick. After pointing out that the message on reforms in diet, given two years before in the vision at Otsego, had not been heartily received and acted upon, she also said:

"I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies, that they may prevent sickness. . . .

"I was shown that Sabbathkeepers should open a way for those of like precious faith to be benefited without their being under the necessity of expending their means at institutions where their faith and religious principles are endangered, and where they can find no sympathy or union in religious matters. . . .

"Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits which are His."—*Testimonies for the Church*, Vol. I, pp. 489-492.

A Hearty Response

When this message was read by Brethren Loughborough, Andrews, and Bourdeau, they received it with joy. Their hearts had been prepared for it by their experiences at Dansville. And when it was read publicly, at the General Conference held in May, 1866, they with others were ready to plead for its acceptance, and to urge immediate action in the establishment of the health institution called for.

Dr. H. S. Lay, of Allegan, Michigan, was selected to be the physician. He had been seventeen years in medical practice, and had spent one year with Doctor Jackson at Dansville, gaining an experience in hydrotherapy.

After the Conference, Elders Loughborough and Andrews entered heartily into the work of gathering funds for the new enterprise, and soon were able to begin the search for a location.

In their search for a place, the brethren found that Judge Benjamin F. Graves, of Battle Creek, would be willing to sell his large house and five acres of land on Washington Street at a reasonable figure. The house was set well back from the road, with a beautiful oak and hickory grove in front, and an apple orchard in the rear. There was also an additional three acres which could be secured if needed. This property was near the Review office and the homes of many of the Adventists in Battle Creek.

The Health Institution Established

In the REVIEW for June 19, 1866, one month after the close of the Conference at which the decision was made to start a health institution, reference is made to "circulars concerning the Health Reform Institute," which were being sent to each church. At first, dividend-bearing shares of stock were offered for sale. (A year later, by general consent, those who had subscribed relinquished their dividends.) The matter had

been first presented to the Battle Creek and Olcott churches, from whom an initial subscription was received, amounting to \$2,625, and the property was purchased.

A two-story building for bathrooms was soon added to the residence, and by the beginning of August the institution was opened to the public. In scanning the first circular sent out, it is of interest to note that patients were asked to bring with them six towels, two sheets, two woolen blankets, and one comforter. The rates for board alone, with lodging in outside rooms, but "with privilege of lectures and instructions of the institution," were \$4 a week; for room, board, and treatment, from \$8 to \$14 a week, "according to room occupied, and amount of attention required."

That such an enterprise was a new thing in Michigan is evident, for there was no law in the State at the time under which a corporation for the control of such an institution could be formed. During the winter of 1866-67, a special law was passed, making it possible for the property to be legally held by the stock company, designated as the "Health Reform Institute."

The Desire of All Nations XVII—The Burial

BY T. H. JEYS

THE shades of night are falling fast,
The dismal day is nearly past;
The soldiers, casting lots, sit by,
His few heartbroken friends are nigh.

And as they stand and whisper low
In words betraying direst woe,
Two rulers of the Jews appear,
Whereat the group are filled with fear.

But soon they see in each a friend,
'Tis seen these noble men intend
To care for His poor body, bruised,
All pierced, and mangled, and misused.

With gentle touch they lower Him,
Those tender eyes in death are dim,
The nail-marred feet are now at rest,
The torn hands folded on His breast.

Hard by Golgotha is the grave
That Joseph thought for self to save,
To this they bear their precious dead,
And thus fulfill what prophets said:

"Although no violence He has done,
And though He is the Sinless One,
On Him the sins of all were laid,
And with the rich His grave is made."

The linen cloths, the burial things,
The spices, Nicodemus brings,
The women watch the work with care,
And how they place the Lord, and where.

Up to the door they roll a stone,
And leave Him now at rest alone.
At last He sleeps. 'Tis set of sun,
The holy Sabbath has begun.

The REVIEW of September 11, the next number issued after the opening of the institution, under the heading, "A Great Fact Accomplished," said of the enterprise:

"We have only to look back to our Conference in May last, less than four short months ago, for the time when this matter first began to take practical shape among our people. Now we behold an elegant site secured, buildings ready for operation, a competent corps of assistants on the ground, two numbers of a health journal (*Health Reformer*) already issued, with a subscription list that has doubled within the past few weeks, a sum bordering on eleven thousand dollars already subscribed for stock in the enterprise, and the institute opened and operations actually commenced. In no enterprise ever undertaken by this people has the hand of the Lord been more evidently manifested than in this thing. And we here enter our record of gratitude for the great fact accomplished, the great step taken in the right direction."—*Review and Herald*, Sept. 11, 1866.

The "blue print" defining the character of the work to be done, as presented in the Testimonies, was joyfully followed by Doctor Lay and his helpers, and in a short time the Graves house was filled, and more room was needed.

Soon the Callahan place was purchased, and later the Barbour place, both lying north of the Graves place. Other cottages were rented and additions were built.

With numerous vicissitudes the work grew until the Battle Creek Sanitarium, as it was later called, had achieved a world-wide reputation for its success in the cure of disease and in educating its patrons in the principles of healthful living. Also there was abundant fulfillment of the prediction that through the influence of the institution some would rejoice in the truths of God's word.

True Sabbath Observance

BY R. E. GRIFFIN

At the date of this writing, the first North Carolina Convocation of Ministers, under the auspices of the North Carolina Council of Churches, is in session here at Winston-Salem, North Carolina. Some five hundred ministers of various creeds are in attendance, and some very eminent clergymen and speakers of the country are scheduled to appear on the program.

The first speaker at the opening session referred to an announcement made by a group of New York churches to their parishioners that they come to eight o'clock Sunday morning service dressed in knickers, so that they could go directly from the church to the golf links for play. Then this speaker forcefully stated, "When the Sabbath goes, our religion goes!" (A solitary "Amen" was voiced by the writer.)

Since then, I have been reflecting on the type of Sabbath observance witnessed in the homes of some of our own people. It is not enough to observe the right day as the Sabbath; we must jealously and religiously guard the sacred hours of the Sabbath. "Then shalt thou delight thyself in the Lord," says the prophet, when thou takest thy "foot from the Sabbath" by "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" during the precious hours of the sacred Sabbath. Isa. 58:13, 14. Is it right to spend a Sabbath afternoon, perhaps, discussing the advantageous features of our latest-model automobile or the price of some newly purchased furniture? Is it proper to shine shoes, press clothes, and mend socks for use Sabbath morning after sundown Friday evening? Is not the phrase, "Remember the Sabbath day," suggestive of being ready to observe it properly when it arrives? If not, what is the preparation day for?

"Ministers of Jesus should stand as reprovers to those who fail to remember the Sabbath to keep it holy. They should kindly and solemnly reprove those who engage in worldly conversation upon the Sabbath, and at the same time claim to be Sabbathkeepers. They should encourage devotion to God upon His holy day.

"None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbathkeepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and by their

example say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time."—*Testimonies*, Vol. II, p. 704.

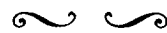
How sweet it seems when the family is summoned for Friday evening worship, at sundown, to engage in singing, Scripture study, and prayer. The sacred hours of the Sabbath are then more keenly sensed and appreciated by each. Another brief worship period as the Sabbath draws to a close leaves us desiring its return; thus its sweet influence lingers with us throughout the week.

Dean Luther Allen Weigle, of Yale University Divinity School, speaking at this ministers' convocation to which we have referred, told of a communion service held at Harvard University with only one student in attendance. At a similar service at Yale, only two students attended.

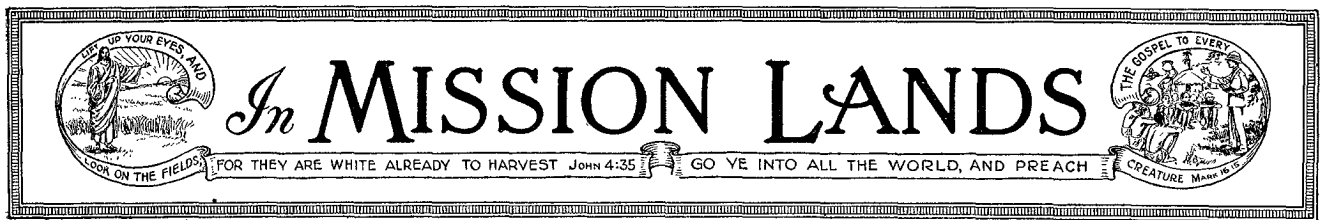
H. P. Van Dusen, Union Theological Seminary, New York City, said, "Religion was originally in this country the keystone in the arch of education, but now it is just one stone in that arch." He told of a class of eighty-four college Bible students who were asked how many had heard of Jesus' visit with the woman of Samaria at the well. Only three had any remembrance of hearing this story.

Certainly we should anew thank God for the message of light and a system of Christian education in this movement of God. The unanimous testimony of these speakers is that Christians have grown childishly uncertain, pathetically fearful, and hopelessly ignorant on vital issues.

While current world conditions are being capably and amply set forth by these various speakers, not one reference has thus far been made to the coming of Christ. And several of the speakers have savored of Modernism, indicative of the insidious saturating influences of Modernism on the at-one-time religious South.



THERE is only one way to get ready for immortality, and that is to live this life, and live it as bravely and faithfully and cheerfully as we can.—*Henry Van Dyke*.



Our Work in Burma

BY E. D. THOMAS

I HAVE just returned from a trip to Burma, where we held a series of workers' institutes in different sections of the field. The first one was conducted at Kamamaung, where A. E. Crane and his family are stationed. The workers at the outstations, as well as the students and faculty of the Kamamaung school, were at the institute. G. A. Hamilton, the pastor of the English church at Rangoon, Burma, who is acting as superintendent of the field, and

their new mission station. This place is twenty miles from the nearest railway station, and has an altitude of 2,700 feet. The station is surrounded with very beautiful scenery. Sister Baird's medical work has been much appreciated, and there is a bright future before these workers with the Skaw Karens. For a long time our workers in that section were living in rented quarters, which were very unsatisfactory. Now we have been able to build some humble cottages.

At Meiktila we held an excellent institute for five days. Brother Christensen was also present. Since his present work is new to Brother Wyman, we found him busy getting caught up with the schoolwork at Meiktila. The students were working actively on the large farm attached to the school and in the school printing press. In all these institutes, various phases of our departmental activities were emphasized. Many questions were asked and answered relative to the conduct of the church. Some attention was given to the home life and personal example of workers. The members present responded to our appeals most encouragingly, and consecrated their lives for more earnest service. Various goals were set. Those who attended the meetings enjoyed them very much. We were cheered by their good singing. The workers in Burma have done remarkably well in their recent Harvest Ingathering campaign.

I spent one evening at Maymyo, where Mrs. G. W. Tarleton is in charge of the nursing home, which is patronized by the wealthy and the influential. Excellent testimonials have been put on record in the visitors' book.

Before I left Burma, I spent a week in Rangoon, holding meetings in the English and Telugu churches in Rangoon and in the English church in Insein. Brother and Sister J. C. Dean have a steadily growing Sabbath school at Insein. There is a bright future for the work there, and we solicit your prayers in behalf of the workers.



Above: Pastor H. A. Baird and His Family at Shwenyaunglin, Near Toungoo, Burma

Below: Building the New Mission Station at Shwenyaunglin

W. W. Christensen, who is in charge of the home missionary, young people's, and publishing departments in Burma, were present throughout the institute, which lasted five days.

The second institute was held at Myaungmya, and lasted six days. The outstation workers and a few lay members met with the faculty and senior students in that section. At the time of the institute, Brother and Sister F. A. Wyman were moving to Meiktila to take charge of the school there in the absence of Brother and Sister J. Phillips. Brethren Crane and Christensen and the writer conducted the institute. We were very glad to have Sister Wyman also with us throughout the institute.

Visit to a New Station

On my way to Meiktila from Myaungmya I paid a visit to one of our new stations at Shwenyaunglin near Toungoo, in company with Elder Hamilton. We found Brother and Sister H. A. Baird busy erecting cottages on



Workers Attending the Institute at Kamamaung, Burma

Our Work in Karafuto (Sakhalin), Japan

BY A. C. KOCH

THREE years ago, on November 5, 1933, Brother and Sister S. Ikeda sailed from Otaru, Hokkaido, and settled as self-supporting missionaries in the largest harbor town of Karafuto, in Odomari. It was a real act of faith for them as well as for the Hokkaido Mission. There were no means to provide for even the travel expenses of this family. One church, however, feeling a special burden for this field, succeeded in raising the necessary funds. And then this earnest family went, like Abraham, to a country unknown to them, simply obeying the voice of God.

They encountered many hardships from the beginning. While they were on the ocean, severe storms and heavy rains made the voyage unpleasant. In less than a month from the time they had settled down, Mrs. Ikeda fell so seriously ill that she was near death several times. In a miraculous way God took care of this lonesome family at the northernmost outpost of our work in the Far East. The wife became well again, and then our brother started out to canvass and to interest people in our message. The following summer I was able to accompany him on an extensive trip through almost the whole island. We approached many people, among them the leading men, with our literature, and gave Bible studies wherever we could. During this trip, on June 16, 1934, I had the privilege of baptizing our first believers on this island, an old couple and a young man. A fortnight later we had another baptism in Odomari, where Brother and Sister Ikeda are located.

Constant Growth

In the three years since then our church membership has grown to sixteen. All of these members have their cross to carry. It requires great courage for most of them to take their stand for the Lord. This year, among the five converts whom I baptized on this island, were the manager of a local newspaper and his wife. Not only did the Sabbath question become a big problem for him, but he had to engage in a terrible fight against tobacco, his worst habit. How glad all of us were when he had obtained the victory and I could bury his old nature in the watery grave. For several months Brother Ikeda has held regular meetings in the home of this man. It was a very pleasing sight for me to see so



Our Believers in Shiritou, Karafuto

many men sitting around the table with their own Bibles before them, listening earnestly to the message.

Some of our members on this island fearlessly take their stand for the Lord. They witness for the Master before friends and strangers, and impress the people with their zeal and devotion. During Harvest Ingathering, our sisters, carrying one child on their back and leading another by the hand, went faithfully from door to door selling single copies of our



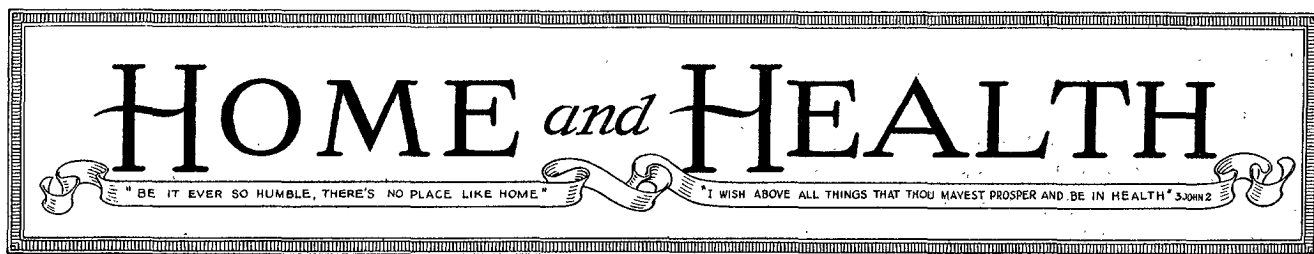
Our Church in Odomari, Karafuto

magazine. The brethren helped by visiting factories and business houses, where successful appeals for God's cause could be made. In a country school we had opportunity to speak before the 460 students and their teachers. We gladly pointed out to these young people the way to the great God, "from whom all blessings flow." At another place a society of merchants invited us to speak to them. With interest they listened to a lecture on the signs of the times.

Difficult Travel

While staying in a certain town, we encountered a furious storm and heavy rain. Roofs of houses, school buildings, and factories were partly blown away, houses near the beach were washed away, the railroad track became badly damaged, and telephone connections were interrupted. For several days we were delayed on our trip. Finally we got out of this district by riding short distances on the train, walking where there were no railroad connections, and crossing the island in a motorbus to the terminal of the railroad on the other coast. However, all these difficulties of travel were overruled by the Lord for our good. We continued to hold blessed meetings wherever we stayed, and these unplanned-for studies proved to be very timely and helpful to believers and their friends. While in the capital, I had planned to meet a high school teacher who knows our work very well, but he was absent. Later I met him on the same boat and the same train which carried me home.

We ask that our brethren everywhere remember in their prayers the work in this northernmost part of the Japanese Empire.



Conducted by Promise Kloss

A Courteous Family

BY NELLIE M. BUTLER

THE moment you enter the home of this family and see the happy faces, you feel that you are surrounded by an atmosphere of love and peace.

If you rap at the door while they are having family worship, they invite you in and ask you to help in the singing of some beautiful, old-fashioned hymns, and you are so delighted to hear the children's story that you are glad you happened to call at this particular hour. Oftentimes a blackboard drawing adds to the interest of the morning lesson. This family never allow family worship to be broken up by callers.

If a neighbor is sick or needs help, this family is always ready, with cheerful smiles, to lend a helping hand. They keep a bed of roses and pansies especially for the shut-ins. A little roll of "comfort powder"—a text of Scripture—is usually tied to the beautiful bouquets. Blind people are glad when the children come to read to them.

On Sabbath days, crippled folks and old folks are sure to get a ride to church. Sometimes the little ragged children of the city are treated to a nice warm supper. This family do not serve for pay, but because their hearts are overflowing with love for others.

The members of this family never engage in tattling or idle gossip. Their conversation is pure and uplifting, such as leads those around them to think of the noble and true.

The children are always ready to give up the easy chair when an older person enters the room. In

fact they never reach for the best in anything, but in honor prefer one another.

When they receive a gift, a "Thank you" goes to the one who presented it, and another to Jesus.

When father comes home from work, the children all run to meet him; and he is never too tired to take them in his arms or play with them awhile when evening comes.

Grandma is always ready with an interesting story or some kind of surprise; and she delights in darning stockings, because she loves the ones who wear them. In return, when her spectacles are lost, eager eyes are ready to search for them.

When a little one accidentally breaks a dish, mother speaks to her in the same kindly way she would speak to a visitor who did the same thing, and her little girl does not forget to say, "I'm sorry, mother."

When the children of this family must be punished, prayer always precedes punishment, with an expression of sorrow to the child and a reason why the punishment is necessary.

The parents do not speak of the imperfections of their children to neighbors or friends. Whoever may be at fault, children or parents, they confess to each other and ask forgiveness.

Kicks and cuffs are all unknown to the pet dog and cat. The canary is kept clean and well fed, and is given freedom to fly in the room prepared for it. All these creatures act as if they know that this is a Christian family.

Honeysuckle

BY DAPHNE LACEY

It was in wintertime when I saw it first—a scraggy, spindly affair that I scarcely noticed as I busily exclaimed over the ingenious idea of having a glass covering between the back door and the back gate.

When I saw it again, it was early summer, and the garden was a riot of flowers, and the herbaceous borders were things to dream of. Presently my friend led me around to the back of the house.

"Shut your eyes and smell!" she commanded.

I obeyed her, and drew in a draft of the sweetest perfume I know. It spanned the years like a bridge to the very first home I could remember.

"Honeysuckle!" I cried. "Where is it?"

I opened my eyes and glanced about, and then I saw it. A mass of cascading beauty hanging down

under the glass roof; great trails of it peering inquisitively in at the kitchen door. And I realized that the scraggy, twisted little mass of twigs and stems that I had scarcely noticed on my previous visit had evolved into this thing of fragrant loveliness.

"But why did you plant it at the back?" I objected. "It's so sweet that it deserves to adorn the front door, where all the passers-by can see and enjoy it, too."

"Ah," said my hostess with a smile, "and what about us? You see, we use the back door much more than the front, so we have the benefit of the honeysuckle. We simply keep the door open all day, and the house is scented with it. We have plenty of flowers in the front garden. Why should people keep all their best flowers in the front, anyway?"

But it was not till later, when the train was bearing me back to the dusty city, that it suddenly dawned upon me what a lesson that honeysuckle taught!

So many of us put all our choicest flowers in the front garden of our lives for the world to admire, and anything that is left over is good enough for the back. All the flowers that don't grow well and that we don't care about are bundled in there out of the way, while we comfort ourselves with the thought that nobody will see them, and so it doesn't matter.

The influence of our homes should have the invigorating element of that glass-covered porch which concentrated the rays of the sun on the honeysuckle and made it such a joy to behold.

Is that what our home does for us, or is it just a place where we put our manners as well as our feet into carpet slippers? Is it just a house into which we can come and say as we so frequently do:

"At last! Now we can do as we please!"

It is an almost unbelievable fact that we are often at our worst with those we love most! We are so used to keeping the choicest flowers of our smiles and kindness and civility for the front gardens of our lives, and neglecting what lies behind the scenes.

So many of us never even start to appreciate our homes until they are far beyond our reach, and then what an aching gap they leave, and how vividly there come to our minds all the little things we might have done to make home ever dearer.

"A garden is a lovesome thing," and surely the garden of our lives should be the most lovesome of all. Don't put all your choicest blooms in the front borders; keep a few of the sweetest for the home folks!

Odd Playthings

BY LYDIA LION ROBERTS

THERE are many things in the average home that will make odd and interesting playthings for the children, if a bit of thought and ingenuity is given to their presentation.

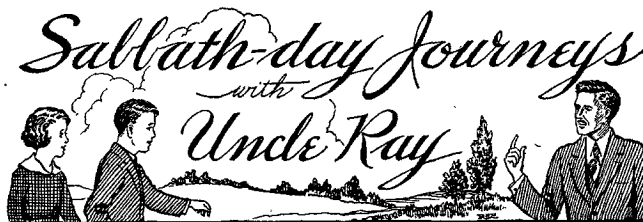
An old umbrella may be used in several ways. It provides an ideal cave, a shelter on a desert island, or an Alaskan igloo. Balls or marbles may be rolled from the top of it to a certain spot on the floor, the one coming the nearest the spot winning the game. Then, too, if the umbrella is carried, tiny paper kites or airplanes tied to the ribs by long strings will bob and sway merrily in the breeze as one walks along.

Great fun may be enjoyed with a large sheet of light-colored wrapping paper—a sheet larger than a child. Place the paper against a wall, let one child stand up against it with arms hanging loosely, and let another child outline his figure with crayon or pencil on the paper, and then fill in the features and dress or suit in color. Various hands, arms, and feet may be outlined on the paper in the same way, making a comical collection which can be cut out and saved for further play.

Cereal boxes of any shape make amusing faces if features are cut out and bright-colored paper is pasted at the back of the holes. Perhaps the children would like to paint all over the boxes first, each box a different color. A whole circus may be evolved from these boxes if clothespins are used for the legs of

the animals. Cereal boxes make fine trains; strings should connect the cars, and a large and a small box may be combined for the engine. Also, the boxes may be piled up for towers, barns, or doll houses.

An unused, inexpensive mirror, or an old picture frame enclosing silver or cellophane paper instead of a picture, will make a delightful skating rink for paper dolls, a pond for tiny boats, or even a glacier on the side of a cereal-box mountain, for explorers.—*Issued by the National Kindergarten Association.*



BY R. N. MONTGOMERY

"THESE winter nights, against my window panes
Nature with busy pencil draws designs
Of fern and blossom and fine spray of pines,
Oak leaf and acorn and fantastic vines,
Which she will make when summer comes again—
Quaint arabesques, in silver, flat and cold,
Like curious Chinese etchings."

—Aldrich.

Morning dawned cold and clear. The earth was carpeted with a heavy hoarfrost like a light snow. As the sun began to shine higher in the sky, its warm rays soon melted the frost and left the earth wet as from a heavy dew.

Walking to church, Alvan asked about it, curious to know more of the mysteries of nature.

"Does frost fall like dew or snow?"

"Yes, and no," answered his uncle.

"Yes, and no!" exclaimed Alvan. "How can that be?"

"Well, you see, it does and it doesn't," continued Uncle Ray.

"That's beyond me, Uncle, please explain."

"This is what happens, Alvan, when it frosts: First we must understand a few things about warm and cold air. Warm air is able to hold more moisture than cold air, just as a quart can will hold more than a pint can. Usually the air is much warmer during the day than it is at night, and therefore it holds more water in the daytime, as the heat of the sun and the earth causes water to evaporate from the earth into the air. As the sun sets, the air begins to cool, and the coolness, like a giant hand, squeezes some of the daytime moisture out of the air. This moisture forms as dew in tiny drops on plant and shrub. When the earth's surface is cold enough to freeze, this dew freezes into frost."

"Why doesn't it freeze into frost every night in winter? It is almost always that cold at night."

"The reason it does not frost every night during the winter is this: whenever it is cloudy, the earth has on its 'cloudy overcoat,' which keeps the day heat from escaping. The air remains at about the same temperature, so that there is no chilling to squeeze out dew, and of course there is no frost. Now you can see why I said, 'Yes, and no.' It does form like dew, but it isn't frost until after it has frozen."

YOUNG MEN *and* YOUNG WOMEN

"THE GLORY OF YOUNG MEN IS THEIR STRENGTH" P. 20-23 "THE KING'S DAUGHTER IS ALL GLORIOUS WITHIN" P. 45-48

GIRLS' PROBLEMS

Discussed by
Mother Naomi

Dear Mother Naomi,

We have a consecrated young minister and his wife here, but my problem is such a personal one that I feel it is better to write to you. I am about ten years younger than my husband. That doesn't seem to make any difference in our lives. I merely tell you this so that you can have an idea and know what to advise. We have been married four years. My husband has a good trade. He was brought up an Adventist, went to our schools, also taught school for several years. Long before I married him, he backslid. He was not a member when I married him, but he had given up smoking, and he promised to become a Christian and join us again. But he started deceiving me on our marriage day. When I told him I could smell smoke on him, he said, "You are wrong," but of course he had to admit it later, and after that he smoked openly. With all the pleadings and the good meetings we attended, he never responded to the Spirit of God. He has not an affectionate nature. In fact, he treats me like a stranger at times.

This I could bear, but recently he began keeping very late hours, to 2:30 and 3:30 a.m. If I ask where he has been, he tells me it is none of my business, and flies into a rage. Not long ago I was told he had been seen in a beer tavern with another woman, and again he was seen at night clubs with other women. He denies it all. Now am I supposed to disregard what I hear, though his very actions condemn him? He works at the shop at night, too.

We have a baby two years old, a very sweet child, though she is helpless. An injury at birth caused this. I am happy to be able to look after her, and my time is taken up by doing this and caring for my home. My husband makes a good living, and our little home is quite comfortable. Neither of us has any relatives here. It is very lonely at times, though that does not spoil my happiness. When I cannot get to church, I find comfort and strength in reading our books and magazines. And I am thankful for health and strength so that I can do my duties and look after my child. We are both devoted to our poor baby. If I must go on living this way, by the grace of God I can do it.

Lately my husband has not come in so late. Sometimes he says he does not believe in anything. He seems bitter because our baby is injured. I have tried my best to please him in every way, but some things I cannot do, such as going to the excesses that worldly people do. I love my husband, but it is hard when I don't know where he spends his evenings and nights. Will you please write me a personal letter?

DEAR SISTER:

I have permitted myself to edit your letter so that your identity will not be recognized, and am using it for an article in our column. Your problem is that of others of our sisters, and perhaps by having your letter answered through the paper, you and I can be the means of helping some one else. I am sure you will not mind.

The Lord has given you the opportunity to live

a beautiful Christian life in this world as a witness to His wonderful sustaining power. Of course it is not easy to go on, not knowing where your husband spends his evenings nor with whom. I am sure you must be sorely tried. But—now I am going to say something I believe very strongly—I really do not believe any one is ever helped to overcome any evil by a companion's fretting and constantly asking about it. We call it "nagging" when it is accompanied by whining and complaining. However trying the matter itself may be, I do not believe we make the bearing any easier nor do we help the offender to correct his bad habit.

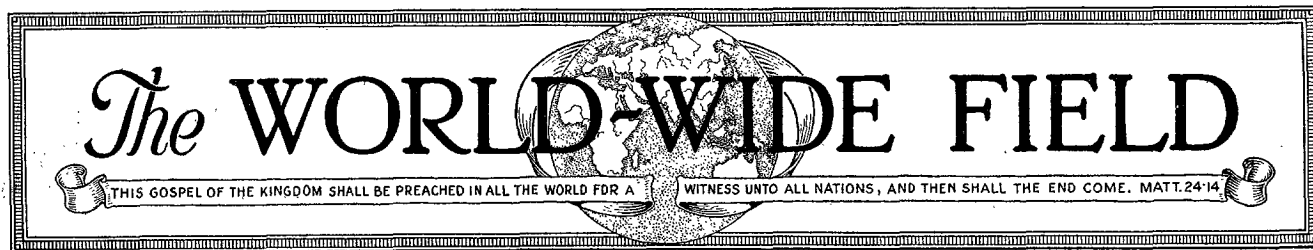
It seems to me you have discovered one aggravation of your husband's state of mind in the helpless condition of your precious baby. You see, having been brought up in the truth, he knows that his smoking and keeping low company is wrong, and he must feel guilty about it. Then when you learned that your baby was not to be strong like other children, who knows but he may easily have felt that he was partly to blame for this? Perhaps he feels the Lord has sent a punishment on him. Then because he is not willing to accept the punishment and repent and be converted, he becomes resentful and bitter against God, and that makes him reckless and desperate in his actions.

Now mind, I do not say your affliction is a punishment from God. I do not believe God works that way. It is purely a physical condition that caused an injury to that little body. But sometimes God permits these things to come upon us to teach us something we could not learn otherwise. As for punishment, if God sent it every time we deserved it, we would all be surrounded by catastrophes all the time, for not one of us is worthy of His mercies.

If your husband is feeling guilty, you can see that any reproaches from you only harden him and increase his sense of guilt. So I believe I would leave off making any observations whatever about his actions. Just surprise him into wondering if you never notice his failings. It will take much prayer and patience to do this, as I well know, but His grace is sufficient also for this. Then pray the Holy Spirit to work on your dear husband's heart and help him to yield. I am sure you do this already, but take hold anew. Fix a time for prayer every day at the same hour. Pray for the Holy Spirit to work for him. You know we often try to do the work of the Holy Spirit ourselves. That work is to convict of sin, to press home to the heart the desire for righteousness and the consciousness of a coming judgment. (See John 16:8-11.) This is the Spirit's work, not ours.

One thing more: Having an invalid child, your mother heart naturally pours itself out in affectionate service and love, and in such a case there is a possibility that the wifely devotion is lost in the mother

(Continued on page 22)



The Seventh-day Adventist Theological Seminary

BY I. H. EVANS

Most Christian denominations are doing what they think will extend their work and increase their membership. Every loyal church member rejoices to see growth and to know that progress is being made. So it is with our denomination; every true Seventh-day Adventist is made glad by the cheering reports from many lands that our work is advancing and souls are being won to Christ.

With the Lord's blessing and the recent average annual increase in membership, our church will soon have a half-million membership of baptized believers, scattered in many lands. In Europe and America we already have more than a quarter of a million God-fearing, consecrated church members. We have now employed 25,185 laborers, including institutional workers and self-supporting colporteurs. Out of this band of workers 12,185 are engaged in evangelistic work in one form or another. This includes conference office helpers. We have 2,356 ordained ministers and 1,213 licensed ministers, making a total preaching force of 3,569. Many of these workers are college graduates. However, comparatively few of them have had the privilege of doing advanced work in Bible research beyond what was taught in the college in which they took their course.

Our colleges have their courses of study arranged somewhat after the standards required by the general educational authorities. Some of our students prepare to teach in public schools or to enter upon business pursuits; others qualify as dentists or physicians. To enter these professional schools, credits meeting certain standards have to be attained by the students. These standards are fixed by accrediting associations and by boards not under our control. These organizations make certain standard requirements of the teaching faculty in accredited schools, but seldom make any provision for Bible study or recognize any credits obtained in the study of the Scriptures.

The graduates from our schools who desire to become doctors, dentists, teachers, and nurses must have all the science, language, etc., required for those professions. Our own medical college and our nurses' training schools maintain high entrance standards for these callings. Aside from these general requirements, our students preparing to enter the professions must also, in order to reach our standards of Christian education, take courses in the Bible.

Those preparing for the ministry in other denominations usually take a regular college course, and then enter a seminary for three years to pursue their theological studies. Our students who are preparing for the ministry, for teaching in our schools, and for other lines of denominational work, study the Bible,

church history, and other religious subjects in connection with their college course. Our colleges are doing excellent work in training students for religious work, but it is recognized that our ministers, editors, and Bible teachers need work in Bible, religious history, Biblical languages, and homiletics beyond what our colleges give.

Provision for Advanced Study

To make possible this advanced study, it has been thought advisable to establish at Washington, in proximity to the General Conference headquarters, separate and distinct from every other college, a school especially equipped for doing advanced work, and research in Bible, religious history, and allied subjects. Here our teachers, ministers, and others, from all parts of the world, can pursue advanced studies in the atmosphere of reverent research into the great truths of divine revelation. It is the purpose of this school to maintain a staff of well-qualified instructors for the courses offered, as well as to provide the essential library and other necessary facilities.

This school has been authorized by three Autumn Councils, by the General Conference in session, and has already conducted three summer terms, which have had practically two hundred students in attendance, counting the enrollment of the three terms.

There is one great objective in this school, namely, to train ministers and Bible teachers who are capable of doing real Biblical research work, who are consecrated and spiritual, and who uphold the highest ideals for our ministry. The Bible teachers in our schools should be well qualified for their work. They lay the foundation on which the whole life of the student is built. It is conceded that one ought not to teach, at least not without a large experience, the last grade of work he completed in school. Thus, one ought not to teach grade twelve if he has never himself taken work beyond grade twelve. If one has done but fourteen grades, it is considered that he ought not to teach beyond grade twelve. Of course, there are exceptions to all rules. Allowing this rule to apply generally to teaching, if one has not done work beyond grade sixteen in Bible, those who graduate from our colleges need advanced Bible work if they are to teach Bible in grades fifteen and sixteen in a college. Many of our ministers likewise need further training in order to do the best work. This is especially true of young men who graduate when they are from twenty to twenty-five years of age.

It stands to reason that our college graduates who desire to be Bible teachers in our own schools, and young men who desire to become preachers, should be afforded opportunities for further Bible study in our own schools under our own instructors. This training cannot be obtained in other schools than our own; for those schools teach according to their belief, but not according to our understanding of correct Bible interpretation. Our faith and doctrines,

founded on the word of God, are peculiar to ourselves. For a Seventh-day Adventist to seek training in an outside school to qualify to be either a Bible teacher or a preacher in our work, simply means that he is hampered to start with, and may have a bent that will ultimately mean failure.

A Separate People

Nor can our denomination afford to gamble with eternity by placing prospective workers under teachers not of our faith. It may be possible for one to obtain knowledge in science, mathematics, political history, physics, etc., in public schools and universities; yet there is ever the danger of wrecking his faith in all we as a people stand for. But when it comes to a graduate who desires to do advanced Bible study in an outside school, hoping to increase his efficiency as a minister for our denominational work, the results are prohibitive. When a student must study under conditions which destroy faith in the inspiration of the Bible, the incarnation, and other doctrines which we believe, there is no way but for our denomination to conduct its own seminary for its students. Many things have to be reckoned with: the Sabbath, the doctrines of the second advent, the mark of the beast, the nature of man, and the Spirit of prophecy, with many other themes that properly separate us from other professed Christians. Our doctrines keep us from pooling church interests with others. We are a separate people. If we hope to preserve our unity and stress our doctrines, our own ministry must be the product of our own schools.

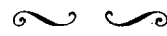
Our standards of the Christian life compel us to be different from nearly all others. We do not use tobacco nor alcoholic beverages of any sort. We eschew eating and drinking as does the world, or even as most professed Christians practice and think proper. We discard dancing and parties where card playing and other questionable games are tolerated. Our young people do not attend the theater. To train our ministry under teachers who practice what we condemn, who teach what we believe to be erroneous interpretations of the word of God, who deny and try to refute the doctrines which we believe and affirmatively preach, seems denominationally suicidal.

It stands to reason, when we think of it, that if we hope for a ministry united in doctrine and Christian standards and practice, who are real Biblical expositors, we must train them ourselves. Our very existence as a people, our unity the world over, depends upon the correct, unified interpretation of the word of God. This can be maintained only by having a well-trained ministry, taught by devout Christians in our own schools.

The name chosen for our advanced Bible school is the "Seventh-day Adventist Theological Seminary." Every brother and sister ought to remember the name. It ought to appeal to our consecrated, capable college graduates who desire to enter our work, that we now have a school which can give advanced study of the languages in which the Bible was written, of theology and homiletics.

Upon Prof. M. E. Kern, as president of this school, under the direction of the General Conference Committee, has been placed the responsibility of leadership. It is planned to conduct a twelve-week term next summer, and thereafter a thirty-six week school each year, beginning with the winter of 1937. We are certain that our people will rejoice in the estab-

lishment of this advanced Bible school, and pray that it may become a synonym for loyalty to God and devotion to spiritual things.



The Work of the Adventists

As Featured by a Prominent Jewish Daily

BY F. C. GILBERT

THE Spirit of prophecy has said: "As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old; their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer." —*"The Acts of the Apostles," p. 381.*

Frequently we see indications that the Lord can bring this prediction to pass in a very brief period of time. Periodically there appear in the Jewish press very striking and encouraging reports of the world work conducted by this people. One such statement accompanies this brief article. This Jewish paper has a Sunday circulation of 130,000 copies. The following article, which appeared in a Sunday issue, our people will read with much interest.

o
 o A CHRISTIAN RELIGIOUS ORGANIZATION o
 o WHO MAINTAIN THEY ARE THE o
 o TRUE JEWS o
 o

New York Yiddish Daily *Forward*
 July 26, 1936

Seventh-day Adventists—Their Remarkable Organizing Ability, Their Progressive Charity Work and Propaganda
 By Sh. Rabinowitz

Not long ago one of the most remarkable religious organizations held a convention at San Francisco. Its name . . . is Seventh-day Adventists, or in Yiddish, Shoumri Shabbos. This is a Christian organization who maintain they are the true Jews.

This organization is scattered literally in all the world; its membership is composed of all nations and races; its spirit and religion is akin to the Jewish religion.

But let me first, before going into detail, relate to you how it came about that I interested myself in this organization. . . . To a friend of mine came a colored maid whose name was Elizabeth. . . . Her English was literary, her diction pleasant, her gestures refined. She made a good impression upon all. My friends were glad to know they would have an intelligent as well as honest housemaid.

Before accepting the position, however, she wished to make certain stipulations. We wondered what they would be. She informed us that she could not work on the Sabbath, nor eat swine's flesh, and that her wages must be paid on Friday, as she could not accept any money on the Sabbath. . . . We almost arose from our seats. This girl was almost like one of us children of Israel. Needless to say, we became greatly interested. I then learned that she belonged to the religious sect known as Seventh-day Adventists.

The girl informed us she was a tithepayer, and believed every word, each letter of the Bible, that she was a graduate of an accredited college, and that not only colored people but also all other nations composed the membership of this sect, among them a large number of Jews. . . .

"Jews? Don't you believe in Jesus Christ?" I asked.

"We believe that Messiah must soon come, and this Messiah is Jesus Christ," she replied.

"But Christ has long since left this world." . . .

"Yet He is still here. . . . He suffered for the sins of mankind, but will now return." . . .

Upon my request she supplied me with some of their literature, hoping that I might be a convert. All Seventh-day Adventists believe every word of the Bible, without a single exception. Everything found in the Scriptures is (to them) sacred and true. God created the world, the people, the animals, the birds, and all else in six days; the entire history of mankind is six thousand years old, in harmony with Jewish chronology; and soon Jesus, the Messiah, will come.

I could not quite understand how to harmonize the college training with a literal six-day creation and Jesus. I asked what her people thought of the theory of evolution. She responded:

"How many monkeys have been observed to change into human beings in the course of six thousand years?"

"But science, . . ." I interjected.

"Let science create an orange, a grapefruit. . . . It cannot do that."

"What do they teach in your colleges?"

"All subjects except evolution. . . . Instead of your Darwin, we study the Bible."

At this juncture she demonstrated her knowledge of the T'nach (Old Testament), quoting entire passages and explaining them. I must admit that here she had an advantage over me, for she remembered more Bible than I did. . . .

The membership of this sect runs into hundreds of thousands. Wherever there are human beings, there may be found Seventh-day Adventists, in civilized as well as in primitive lands. Yet they constitute one brotherhood. White or black, yellow or brown, all races are as one family. The holy Sabbath and faith in the coming of Christ the Messiah, abolish all differences, wipe out all racial prejudices. The Chinese and the Japanese, together with the American and British and German, all as well as the Jew and the African, are united on the basis of equality.

One of the resolutions passed at the Conference ran as follows:

"We must strive at all times to stand unitedly, and avoid all barriers of nationalism, racial feeling, which might lead to separation, division. We must not allow personal ambition, a domineering spirit, or racial animosity to find lodgment in our hearts.

(Next follows a statistical comparison of growth in Seventh-day Adventist membership.)

What is the secret of this marvelous growth of these Sabbathkeeping missionaries? This is deserving of special consideration. Radical organizations have much to learn from Seventh-day Adventists. They have developed a marvelous humanitarian system, apparently free from selfish motives. They have established universities, . . . industrial schools, hospitals of the highest grade, with physicians most capable, with nurses' homes, and other institutions.

(Next the writer quotes from the Yiddish Harvest In-gathering issue of 1935, articles by Elders Hackman and Hansen.)

Now consider their propaganda literature: hundreds of publications, periodicals, leaflets, books in nearly all languages; and in their simple, unsophisticated style they appeal to the average person. They have an entire army of book agents, with meetings and conferences of their own, to work out methods and ways for increasing book sales.

I have read quite a bit of their literature, and was really delighted by the simplicity and smoothness of their language. There are no high-sounding words, no complicated expressions, no sophisms. It is simply a pleasure to read, and even a child can understand it. I simply envy them. Would that we, socialists, had such writers who with delightful simplicity would declare the socialist ideals to the toiling laborers! Then, perhaps, we would not be as anemic as we are. . . .

What, then, is the secret of their appeal? It is their world-wide humanitarian activity and their simplicity. Their belief in the soon coming of the Messiah has a special appeal at this time, the darkest hour that humanity has ever experienced. The editor of their church paper, the REVIEW AND HERALD, published at Washington, D.C., reports as follows concerning this world Conference, or as

they designate it, "General Conference," recently held at San Francisco:

"The ends of the earth clasp hands at this convention. Delegates from India, China, Far East, and South Africa shake hands here. . . . Between six and seven hundred delegates meet here. . . . Needless to say, the number of visitors is twice or three times as large, and week ends other thousands will arrive. . . . Never have so many attended a General Conference. This is evidence that our brethren and sisters recognize the importance of this great gathering. . . . Why? . . . Thick war clouds darken the horizon. . . . No man can tell what the morrow may bring." . . .

In other words, the situation is desperate, and consequently the best thing we can do is to surrender ourselves to Almighty God and await the coming of Christ, the Messiah.

Where do these missionaries get so much money? It should be stated that their budget requires millions of dollars. (1) The tithe. Each Seventh-day Adventist who earns anything at all, be it as little as two dollars a week, pays a tenth. Elizabeth, the maid, for instance, out of her wage of ten dollars, pays one dollar in tithe. (2) The collections. From the poorest as well as from the richest; from great and small. At this General Conference in one day \$72,000 was collected! One individual contributed \$6,000. I wish this could be said of us socialists. Out of pennies they make millions. Children come to Sabbath schools, each bringing pennies, nickels, quarters, as they are able and more than they are able. Each tries to vie with the other and outdo the other.

We socialists can learn much from Adventists, namely, how to appeal to the masses.

A Haven for Our Youth

BY MEADE MAC GUIRE

It has been my privilege to spend a week at Southern Junior College recently, and I would like to share with the readers of the REVIEW the joy and courage this gave me. There are several features of the school which I am sure would be inspiring to all who are interested in the training and salvation of our young people, and who believe firmly in the ideals set before us in the Testimonies regarding Christian education. Such an education is defined as "the harmonious development of the physical, mental, and spiritual powers." It means much when a school can provide an adequate work program so that the students may have the necessary physical work, and also that earnest young people without means may have an opportunity to earn their way in school. This has been the goal of the management of Southern Junior College for many years.

The farm of several hundred acres, with its excellent buildings, its fine dairy, its orchards and well-cultivated fields, would be a credit to any institution. Its excellent furniture factory has done creditable service, and plans are on foot which promise to make it still more profitable. The broom factory gives employment to a large number of students, and the quality of the product is a good advertisement of the school. The printing plant is also well equipped and efficiently managed, and gives employment to a number of students. The largest industrial unit is the hosiery factory. A new, modern brick factory building is nearing completion, which will house the big machines operated by the students.

Scores of promising youth have been able to attend school year by year who could not have done so but for these industries. Last year \$93,000 was earned by the students, and the substantial sum of \$6,000 in tithe was paid to the conference by them.

The majority of the students are working all or part of their way through school.

Another decided advantage in such a school program as is given at Southern Junior College, is that the young people are so fully occupied and contented in doing constructive work that the craze for sports and games, which so largely dominates the schools of the world, is conspicuous for its complete absence. I did not see any kind of game played, nor did I hear games mentioned during the entire week.

I believe the spirit of the students and faculty may be judged quite accurately by the fact that they raised \$4,016 Harvest Ingathering this year in a very brief enthusiastic campaign. I have heard educators talk of the value of the "school spirit," and I felt that the spirit I saw manifested by many here was what we might well pray for in every one of our schools.

One evening I went with the Bible teacher and some students to a new church eight or ten miles from the college. It is as neat and attractive a church building as one could wish for in a remote country community, and was recently dedicated without debt. The remarkable fact is that this church was raised up entirely by the students and teachers, and the building was erected under their leadership.

Many students are working every week, giving Bible readings and holding cottage meetings over a wide area. Some months ago the president of the college, H. J. Klooster, held a series of meetings in another community a few miles from the college. A number of students gave earnest support in this effort, and an excellent group of people are now ready for baptism.

Queensland, Australia, Camp Meeting

BY J. J. STRAHLE

THIS camp meeting was held in the beautiful Yeronga Park, Annerly, a suburb of Brisbane. A large number of believers were in attendance from all over the large territory which this conference covers. The brethren were of good courage in the Lord, in spite of the lack of rain. There was not a spear of green grass to be seen in the countryside. Many of the brethren have lost their cattle. One brother who had sixty cows, now has none left. A severe drouth such as Queensland has experienced brings many problems, not only to the country, but to the people who must find a living.

Pastor Guilliard, the president, and his staff had planned well for the camp meeting. Excellent meetings were held for both the adults and the young people. During these meetings the Spirit of the Lord led many to a renewed consecration to the Lord. Others accepted Christ for the first time. It was very encouraging to see the large number of young people who are definitely planning to help finish God's work in the earth.

Field Day

Very early during the camp it was planned to have a field day. It was a beautiful sight to see our people leaving the camp with literature neatly wrapped in packages, tucked under their arms, to visit all parts of the city of Brisbane, not only distributing literature, but inviting the people to our meetings.

We met the people in a friendly way, and referred to present-day conditions, and suggested that perhaps they, too, with other thinking people, felt that an explanation should be made to give us at least some hope and assurance for the future. Nearly always the individual addressed responded by saying, "Yes." To meet this need, a weekly service has been prepared which explains current events in the light of prophecy. It was a joy to see how quickly the people responded when appealed to in this way.

In the afternoon an experience meeting was held, in which a large number took part. It was one of the best meetings of the camp. Many expressed their joy in having had such a good experience, and stated their desire to do more for their Master when they returned to their home churches. Many of the people upon whom we called were grateful for the invitation to attend the evening meetings of the camp. A program was left with each family visited. Quite a number of our brethren found persons who were interested in the truth. Arrangements were made to follow up these interested ones.

The Cash-With-Order Plan

The treasurer of the conference, L. A. Butler, described a very interesting feature of the tract society's activities. The conference constituency had introduced the cash-with-order system. During the years when they operated the charge system, there was a steady decline each year. They then adopted the new system, having first received the approval of the churches and isolated believers. Many thought the system would not work, and feared the tract society sales would decline all the more. After a two years' trial the results were as follows: The \$600 debts of the churches to the tract society were paid off, and there was an immediate increase in sales, amounting to nearly \$500 more than in the previous year. This last year there was a substantial increase over the preceding year, and the sales are still rising.

Many were at the camp meeting as a result of the colporteur work. One brother who had been a successful cane farmer, felt the call of God to enter the literature ministry. He sold his farm, and is now a successful soul winner through selling our truth-filled literature. His good example caused others to volunteer for the colporteur work.

During one of our meetings we were pleasantly surprised to hear a brother say that he, his wife, and two children had learned of the truth through a colporteur evangelist. He and his wife volunteered for the literature ministry. Then their daughter arose and said she wanted to earn a scholarship by selling literature, so that she could attend our college at Avondale. These experiences helped bring about a revival of the literature work.

We began our meetings for the colporteurs in a small tent, but the next day we had to use the young people's tent. A few days later the attendance was so large we had to move to the main pavilion for the rest of our meetings.

Our brethren in Queensland are liberalhearted. When the offering for missions was taken, we found it exceeded last year's gifts by \$500. The total offering for this year was over \$3,500.

There is an excellent spirit in the Queensland Conference, and the one desire of the people is so to live that the Master can use them to carry out His plan for the speedy finishing of the work.

Girls' Problems

(Continued from page 17)

love and sorrow. I am sure you understand me. Never let your husband feel that you have lost your interest in him. Think of him when he is away; show him little kindnesses and attentions when he comes home; prepare a favorite dish a little more often. Study to forget your own grievances and worries, and speak of happy things. In a home over which a shadow constantly hangs, some one must always be working to turn the sorrow into a deep and steadfast joy. This you may not be able to do in your own strength, but you "can do all things through Christ which strengtheneth" you.

"Trust in the Lord with all thine heart. . . . In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6.

Your friend and sister,
MOTHER NAOMI.

Appointments and Notices

THE ITALIAN WATCHMAN

We are glad to announce that beginning January 1, 1937, a new Italian missionary periodical, entitled *La Vedetta* (The Watchman), will make its appearance.

For years there has been a very urgent demand in the field for such a missionary paper. There are in the United States and Canada five million Italian-speaking people,—surely a wonderful field of labor.

We therefore appeal to our entire constituency to support this new Italian missionary paper by subscribing for it for their Italian neighbors and friends and by ordering clubs for the churches located near Italian communities.

Subscription price in the U.S., single copies, per year \$1.00
 In clubs of five or more75
 Canada and foreign, single subscriptions 1.10
 Clubs of five or more, Canada and foreign80

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COLUMBIA UNION CONFERENCE OF SEVENTH-DAY ADVENTIST'S QUADRENNIAL SESSION

Notice is hereby given that the fifth quadrennial session of the Columbia Union Conference of Seventh-day Adventists will be held at Columbus, Ohio, February 2-11, 1937. The first meeting will convene at 10 A.M. Tuesday, February 2, 1937, at the Deshler-Wallick Hotel. This meeting is called for the purpose of receiving reports for the quadrennial period, the election of officers, and the transaction of such business as may come before the conference at that time.

H. J. Detwiler, Pres.
 W. B. Mohr, Sec.

COLUMBIA UNION CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INCORPORATED

Notice is hereby given that the fifth quadrennial session of the Columbia Union Conference Association of Seventh-day Adventists, Incorporated, will be held in connection with the fifth quadrennial session of the Columbia Union Conference of Seventh-day Adventists, February 2-11, 1937, in the Deshler-Wallick Hotel, at Columbus, Ohio. The first meeting will be called to order at 2 P.M., Wednesday, February 3, 1937. The purpose of this meeting is for the election of trustees and the transaction of such other business as may come before the Association at that time.

H. J. Detwiler, Pres.
 W. B. Mohr, Sec.

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

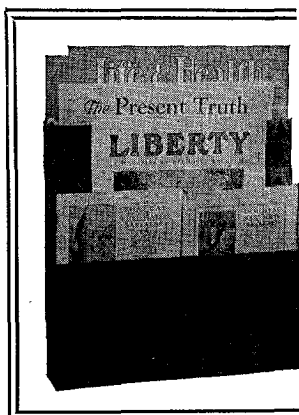
Notice is hereby given that the thirty-third annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the Seventh-day Adventist church, Takoma Park, Maryland, at 7:30 p.m., January 18, 1937, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees. F. M. Wilcox, President.
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All communications relating to the *Editorial Department*, and all manuscripts submitted for publication, should be addressed to *Editor REVIEW AND HERALD*, Takoma Park, Washington, D.C.

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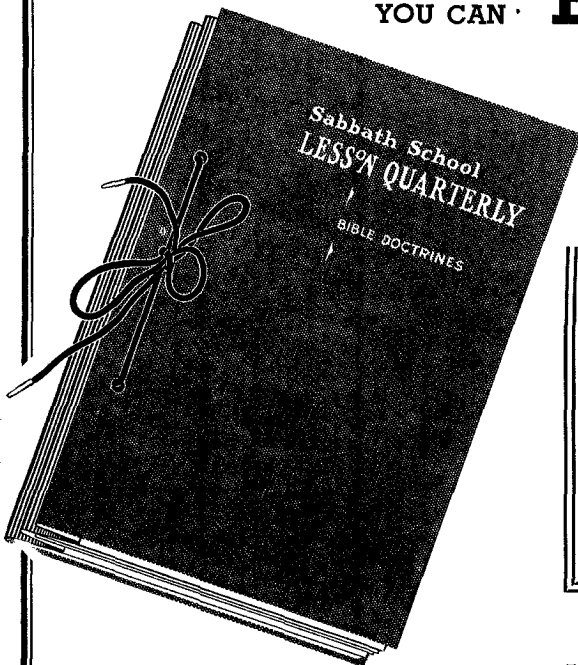
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OF SPECIAL INTEREST

In the Home Department of the REVIEW of December 3, 1936, the article, "Two Golden Days," should have been credited to Robert J. Burdette.

The *Liberty* magazine begins the new year in a new dress. The journal now contains thirty-two pages, including cover, and the size of the page has been increased.

This number is made up of several fine articles on the fundamental principles of religious liberty, and sounds a definite warning against the dangers threatening those liberties at the present time. The *Liberty* magazine ought to be read by every Seventh-day Adventist, in order that he may understand the issues which are coming to the front and the underlying principles of gospel liberty. With this study on the part of our readers, they would be more interested than ever to see that this excellent journal is placed in the hands of their friends and neighbors. Particularly should it be circulated among legislators, jurists, attorneys, and men having to do with the shaping and molding of civil law and public policies.

We believe that the journal in this new form will fill more largely than ever before the field of usefulness it has occupied from the beginning of its existence.

In South Africa

WE have just closed our division committee meeting, during which time plans were laid for the coming year. It was a good meeting, and I believe the brethren have returned to their fields of labor full of courage to press on. Of course, we were confronted with many, many problems, but this is the case with division committees everywhere in the world, and I presume our problems will not grow any smaller, nor will they become fewer as we draw nearer to the end; in fact, we can look forward to an increase of problems. However, the Lord has promised to help us; so we do not need to become discouraged.

We are putting forth one more earnest effort before the close of the year to increase the list of REVIEW subscribers in this division. I have just met with the South African Union Conference Committee, which contains our two European conferences, and urged the matter anew on the hearts of this committee. They plan to promote the REVIEW AND HERALD in a stronger way than ever before, and I do hope that during this effort we shall be able to increase greatly the list of subscribers.

J. F. WRIGHT.

The Zurich Council

A FEW days ago we closed our division winter council, which was held in Zurich, the city where Zwingli, the great Swiss Reformer, lived and labored many years ago. This was the largest and, many said, the best council ever held in the Southern European Division. Knowing that Brethren McElhany, Nelson, Teesdale, and Phillips were to be with us, we had called in, in addition to the union presidents and other regular members of the division committee, all of our local conference presidents, some union treasurers, several union department men, and a few institutional managers.

Many of these men came from fields where there is little or no religious liberty, and where persecution is their daily lot. For them especially it was a source of joy and encouragement to attend our division council. Only those who have passed through such experiences as they have undergone, can fully appreciate what this council meant to them.

Every day we were conscious of the presence of God in our midst. A spirit of earnestness, unity, and brotherly love

characterized our gathering. The sermons preached, and the Bible studies and counsels given by your brethren from the General Conference, were very helpful, and were much appreciated by all in attendance. It is a wonderful help and encouragement for a field such as ours, where there are so many difficulties and perplexing problems to wrestle with, to have both the president and the treasurer of the General Conference, as well as other General workers, present in our division council. The value of such visits cannot be overestimated; neither can it be measured in terms of dollars and cents.

After the council, all our men returned to their respective fields, full of faith and confidence in God, and determined to press forward, with the help of their Master, with greater zeal and energy than ever before for the finishing of the work of the Lord in the many lands and islands of our far-flung division field.

A. V. OLSON.

Missionary Sailings

ELDER and Mrs. L. B. Halliwell, returning from furlough to Brazil, South America, sailed from New York for Rio de Janeiro, on the S.S. "Southern Cross," December 5.

Mrs. Frances de Plata and her two little boys, returning to Colombia, South America, from furlough, sailed from New York on the S.S. "Cumbol," December 11.

Dr. J. Paul Chapin, having accepted the call to service at the Malamulo Mission station, South Africa, sailed from New York, with Mrs. Chapin and their two children, December 16. Doctor Chapin will qualify in Edinburgh for the British degree before proceeding to South Africa.

Elder and Mrs. C. W. Bozarth and their three boys, returning from furlough to the Southern African Division, sailed from New Orleans for Cape Town, on the S.S. "Saleier," December 22.

The S.S. "Taiyo Maru," sailing from San Francisco, December 11, had aboard a number of missionaries bound for the mission fields, as follows:

Miss Jennie L. Carrier, of the Idaho Conference office, appointed to the Far Eastern Division, for work in the division office in Singapore.

Elder and Mrs. J. M. Nerness, of the Upper Columbia Conference, to the Far Eastern Division, for work in Sarawak, Borneo.

Elder and Mrs. C. C. Cantwell and their three children, returning to India from furlough.

Mr. and Mrs. Clarence C. Krohn and little daughter, of the Broadview Academy, to China, to connect with the China Training Institute, at Chiao Tou Tseng.

E. D. DICK.

Holding to the Missionary Tradition

Now and then an item of news helps us to see in how short a time this cause has spread to earth's ends. For instance, a recent last-page note recorded the sailing of new recruits for Africa—Mr. and Mrs. Virgil E. Robinson. It sends our thoughts back through flying years; for this young brother is a great-grandson of James White, our pioneer missionary leader, from the days of 1844 onward. As president of the General Conference in 1874, James White bade Godspeed to our first oversea missionary, J. N. Andrews. And now, when a great-grandson of Elder James and Ellen G. White sails, the work that the early pioneers launched has become truly a world movement.

And it is interesting to note that the youthful recruit follows a line of missionary tradition in going to Africa. His grandfather, A. T. Robinson, is a veteran of early South African work. He it is who joined the late Peter Wessels in securing the farm in Matabeleland on which our first settled mission enterprise was opened for heathen peoples. "Old Solusi," as the first station is affectionately called, is still training and sending out evangelists and teachers. Also the new recruit's parents, D. E. and Ella White Robinson, spent years in South African mission service. It is good to see the missionary tradition holding fast. And a few lives span the progress of the Advent movement from the day of small things to our time, when it is really a world-encompassing cause.

W. A. S.