

THE ADVENT SABBATH
REVIEW AND HERALD

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

A Prayer on Sabbath Eve

By W. E. HOWELL

LOVING FATHER ABOVE,—

As the softening shades of Thy holy eve fall gently over the silent landscape, let the mellowing influences of Thy sweet Spirit steal into the secret chambers of my soul. Let His still small voice breathe a message of soothing, holy joy into the listening ear of my inmost being. The passing week was filled with much solicitude in earnest toil for Thee—yea, e'en with carping care at times, to which all flesh is heir.

The dying day brings sober thoughts, but holy cheer withal. Have I done well the tasks my Master laid on me, or have I failed to measure proffered grace with pressing need? How great the thought, O God, that Thou wouldst trust the smallest task to one so frail, so prone to err! Yet, oh, how great the honor e'en to try for Thee the thing that looked too hard for me. For with the very effort comes the strength oft-times which only Thou canst give, and I am glad in Thee.

I feel the soothing of Thy holy rest within my soul as twilight ushers in Thy sacred day, the best of all the seven. The little I have done, because 'twas done for Thee, Thou multipliedst many-fold, like the ancient loaves that fed the multitude.

Grant, Lord, that evermore it thus shall be as I labor on for Thee in days to come. I am at rest. The sweet assurance Thou dost give in answer to my prayer, is like a healing balm to my tired soul, and I can call the day that Thou hast blessed a pure delight. Let every moment of its holy time be filled with thought of Thee and Thy great grace.

Amen, so let it be.

(First prayed, then written, on board an overland train as it skirted the shores of lovely Klamath Lake, Oregon, in the upper altitudes of the majestic Cascades, as the sun was sinking below the western horizon on a Sabbath eve, after a week of arduous toiling for the Master.)

HEART-to-HEART TALKS by the Editor

An Uncertain Sound

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

To Seventh-day Adventists has been committed a solemn and sacred responsibility. They have been made the stewards of God's grace in proclaiming to the world the everlasting gospel. This gospel message embraces such fundamental truths as the majesty, power, and authority of the great God as expressed in His law of ten moral precepts, Sabbath reform, the righteousness of Christ the Saviour from sin, whereby, and whereby only, His law may be written on the heart in the new-covenant relationship and expressed in the life through the transforming power of the Holy Spirit, the hour of God's judgment with all that it involves in determining the destinies of mankind, the priestly ministry of Christ in the heavenly sanctuary, whereby the merits of His great sacrifice are made available to every seeker after holiness, the warning against antichrist and his pernicious and seductive doctrines of evil, the development of a people who keep the commandments of God and the faith of Jesus, and the coming of Christ to reward His saints and to cleanse His universe from sin.

Subverting the Message

No message more important was ever committed to the church. Great and solemn is the responsibility of that church. Woe to them if they fail to fulfill their divine commission. The enemy of all righteousness will seek to lead them to do this. His work is to corrupt the truth of God, sully its purity, and seduce its heralds from their holy mission. We see his nefarious and successful efforts in the great nominal Christian church. A changing emphasis in preaching is painfully apparent. Old Bible doctrines are largely relegated to the past. The claims of God's great law are practically ignored.

The deity of Christ and the divine efficacy of His sacrificial death and righteous life and priestly ministry are set aside as of little worth. Man is counted his own savior. According to popular belief, man's soul is immortal, his salvation is assured through his own efforts.

Changing Emphasis

Is this spirit of a changing emphasis working in any degree in the preaching of the Seventh-day Adventist Church? Are we today placing upon the great fundamental truths of the second advent message the same emphasis which was seen in the early development of this movement? I believe that the great majority of our workers are doing

this. With a few, and even a few are far too many, there is a tendency to copy the style and spirit of the popular preacher in neglecting unpopular doctrines and substituting in their place a lofty idealism. There is a growing tendency in the production and circulation of literature to turn from the books containing the vital truths of this message, to literature colorless and indifferent in expressing the message of salvation and powerless in its appeal to bring men to Christ.

This is an age of fiction in the world of literature, and some there are in our church—old as well as young—who feel little interest in reading the gospel message unless it is cast in this fictional, or story, form. This marked and growing tendency is a danger signal we do well to consider seriously.

Destroying the Foundations

The great fundamental truths of this message constitute the very foundation of this movement with which we are connected. Inquires the psalmist, "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. And immediately following this question, our minds are directed to the sanctuary above and the fact that God takes account of the doings of the children of men. "The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men." Verse 4.

It does not require open assault to destroy the foundations of a spiritual structure, a religious cause, a heaven-born movement. Ignoring the foundation truths, neglecting to place upon them the emphasis which their importance demands, would serve to weaken their power and lessen their appeal, and thus the foundation would be destroyed. May God grant that we shall not do this in the attitude we assume toward the foundation truths of this message.

Uncertain Leadership

We may well inquire in the words of the prophet, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Some years ago we were told by the messenger of the Lord: "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings."—*"Testimonies to Ministers,"* p. 86.

We may well inquire, Is this true of us today, as true as in the year in which it was written? Are we lowering our standards to meet the standards of the world? Is the line of distinction and demarcation between the Seventh-day Adventist Church and the world being obliterated? Is there coming in among us in any degree or measure a changing emphasis in preaching and teaching the message Heaven has committed to us?

If we are compelled to answer any of these questions in the affirmative, may God pity us. May His Holy Spirit bring conviction to our souls,

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The Day God Has Blessed

By T. E. BOWEN

THE Sabbath was created by God. He made it from one day—the seventh—of the first weekly cycle the earth ever knew. It was made when there was but one living man upon earth. Adam and his companion were dwelling in the beautiful Eden home which God had made for them. With what rapture and delight must Adam and Eve, clothed with their garments of light, have viewed the perfect handiwork of their Creator. How precious the association with God, as He talked with them in their Eden home! “And God saw everything that He had made, and, behold, it was very good.” We are told that at the close of the first seventh day of earth’s history, “God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Gen. 2:3.

The Written Word

When, generations later, God saw that man needed in permanent form the record of how the earth came into existence, He revealed through His servant Moses what He did on those first six working days. Other important events which took place from creation to Moses were also narrated.

During Israel’s captivity in Egypt the keeping holy of God’s Sabbath day was largely lost sight of. As the Israelites were held in cruel bondage, the Sabbath blessings were denied them. That they might understand its great importance, after God had spoken His law at Sinai amid demonstrations of infinite power, He said to Moses:

“Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord. . . . Wherefore the children of Israel shall keep the Sabbath . . . for a perpetual covenant. . . . For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Ex. 31:13-17.

The Sabbath is here set forth as the sign of sacred covenant relationship between God and man. Through our obedience in Sabbathkeeping, God sanctifies us. “The Sabbath given to the

world as the sign of God as the Creator, is also the sign of Him as the Sanctifier. . . . True sanctification is *harmony with God*, oneness with Him in character.”—“*Testimonies*,” Vol. VI, p. 350. Hence Sabbath desecration, or willing obedience to another power which sets up a false sabbath, a false worship, immediately throws one out of harmony with God, out of oneness with Him in character.

The Sabbath Given to Be a Delight

This perpetual covenant in Sabbathkeeping has come down through the generations unto us—Seventh-day Adventists. In love God gave man the Sabbath. It was not to impose a burden, but, instead, to bestow upon the households of His people a great and abundant blessing. It was to become to His children week by week a season of “delight.” Isaiah expresses it in this way: “And call the Sabbath a delight, the holy of the Lord, honorable.” And how may this be done? The prophet goes on to say that the Sabbath will be made to us a delightful day, *if* we follow the counsel of the Lord. The promise is: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.” Isa. 58:13. This delight will not be shared, however, by the one who during the day has been seeking his own pleasure, or speaking his own words, or doing his own ways. Commenting on this text, which forbids speaking our “own words” on the Sabbath, the Lord’s messenger says:

“Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business.”—“*Patriarchs and Prophets*,” p. 307.

Heavenly watchers are with us throughout each Sabbath, observing how the day is honored by those who profess to keep it. This word is sent to us:

“All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their in-

terest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight,—these the angels were specially blessing with light and health, and special strength was given them.”—*“Testimonies,”* Vol. II, pp. 704, 705.

An Experience

Recently we received a letter telling of an experience a sister had in returning home from a visit in another State. On her way she stopped over with a friend, who learned that she planned to spend a Sabbath or two at a certain church—where she once held membership—farther on, before reaching her home. A letter to a friend at this place mentioned the anticipated visit over the Sabbath, and expressed the hope that the day would prove a helpful one to this sister of some social prominence, who had but recently accepted the truth. On reaching the church, the sister was invited to a prominent member’s home for Sabbath dinner. Writing back to her friend of the experience, she said:

“I was so disappointed, for I thought the Sabbath was for the study of God’s word and the Spirit of prophecy writings, together with profitable and spiritual conversation, not for the discussion of stocks and bonds, and other business matters.”

Later, she was invited to another home after Sabbath services. Here she found “Sabbath-keeping in harmony with her convictions of conscience touching the true observance of the day.”

How is it, brother, sister, in your home on the Sabbath day? Should a stranger drop in, would he find an atmosphere pervading there wherein the

common, everyday affairs of life were made the topics of conversation? or would he recognize at once that the interesting themes pertaining to the kingdom of heaven, so soon to be ushered in, were occupying the hearts and minds of the home group—the Sabbath being made to all, including the children, “a delight, the holy of the Lord, honorable”?

“The moral law enjoined the observance of the Sabbath, which was not a burden, except when that law was transgressed and they were bound by the penalties involved in breaking it.”—*Id.*, Vol. III, p. 392.

Jesus set us an example in true Sabbathkeeping. He proclaimed Himself the Lord of the Sabbath day. Well could He do so. With His Father, at creation, He made it. He relieved special cases of suffering upon Sabbath days. He taught in the synagogues, and walked through the fields, delighting Himself in God’s loving handiwork. He has encouraged us to do good deeds, minister to the sick, and visit the fields and groves with our children, pointing their minds up to the Creator by studying His wonderful handiwork all about us. This can be done without taking long excursions by auto into the countryside, or visiting zoological parks frequented by large throngs, since the latter afford but little, if any, Sabbath-day environment.

“As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God’s presence through the cares of the week of labor. Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable.”—*Id.*, Vol. VI, p. 359.

Impending Catastrophe

By R. E. CRAWFORD

NOT many years ago Seventh-day Adventists were called calamity howlers by a few groups who chanced to hear our speakers discoursing on the signs of the times. Their views were altogether contrary to ours, since they were persuaded that the world was making definite progress toward some golden age. In recent years, however, these groups have had an almost complete reversal of outlook. We point to hope in the darkness; they see only further despair.

They have not completely forgotten their former opinions, and when speaking on what they now believe, they generally introduce their remarks in a rather apologetic way. The following article, written by a prominent clergyman, will illustrate their attitude:

“Edward Bellamy wrote a book entitled, ‘Looking Backward,’ a book which gripped the attention of the world and became a sort of gospel for many people during the last quarter of the nineteenth century. Looking backward is not an altogether pleasant exercise—mistakes too often dominate the scene—and we excuse ourselves from too much retrospection lest we get a crick in the neck of conscience.

“Even so, one may be allowed one column in the year for a glance across the days that have filled up

another twelvemonth. A few hours now, just a few hours, and we shall hear the bells tolling out another year—ringing in the new.”

The foregoing introduction is followed by some very pertinent observations. These follow in part.

“I think it is not too much to say that these fleeting hours of 1938 find mankind living under a sense of impending catastrophe. Vast sections of humanity appear to have resigned themselves to the doom of another world war. They no longer ask, Will the horror be loosed upon us? For many the single question has become, How soon?”

“Coming closer home, we witness a confused state of mind. . . . Unemployment is unchecked whilst governmental deficits steadily accumulate. Secretary Hull looms as the man of the year in the Western Hemisphere, but dispatches from Lima are not altogether reassuring. Fear stalks the corridors of our Capitol as Congress convenes. Disintegration of faith in democracy contributes to moral dissolution among the nations. Such is the world picture at this year’s end.”

Truly the picture that he draws after his rather apologetic introduction is not a bright one. He gave a happy thought in conclusion:

“Is there a voice of hope in this Valley of Achor? Yes, indeed. ‘He that doeth the will of God abideth forever’ (1 John 2:17).”

We happen to know that the writer of the foregoing has "The Great Controversy" in his library. How much influence did it have on his pen? God only knows! But note the following encouraging words:

"The results of the circulation of this book ["The Great Controversy"] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with

those who keep the commandments of God. But a much larger number who read it will not take their positions until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lightened with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency."—*E. G. White MS. 31, 1890.*

Forgiveness, a Christian Essential

By WALTER L. BURGAN

ONE of the most pronounced exhibitions of humility that can be experienced by a human being, as well as one of the most pronounced demonstrations of true Christianity, is the displaying of a spirit of forgiveness toward a wrongdoer to the extent that the incidents which brought about distress or disappointment or grief to the one offended will never be recalled or cause any difference in the friendship that once existed.

No one has ever been so ignominiously insulted as was the Saviour when wicked tormentors buffeted Him about; jostled Him from one side of the mob to another; spat in His face; slapped Him in a merciless, cruel manner; heaped repeated indignities upon Him concerning His mysterious birth, His lack of letters as far as worldly education was concerned, His claims to the Messiahship, and Sonship to God the Father, His prophecies concerning His resurrection from the dead; and dealt cruel scourgings upon His body, which met their climax in His being nailed to the cross. Yet He reviled with not a word, but in His dying moments appealingly pleaded with His Father, "Forgive them; for they know not what they do."

The Saviour's life record has been left as a shining example to all who confess His name, and who decide to enter into a personal relationship with Him. All through His teachings, Jesus emphasized the necessity of not only forgiving wrongs done to mankind, but acting as though such wrongs had really been forgiven. No one has ever committed a more heinous sin than did Judas when he betrayed his Lord; yet on that fateful night in Gethsemane, as this rebel kissed his Master, the Saviour addressed him as friend, or companion.

The principle of forgiveness is outlined clearly in Christ's teaching in Matthew 18, in which the possibility of stubbornness on the part of some to really display a forgiving spirit is intimated. That spirit must have been troubling some of the disciples, for Peter wanted to know how frequently wrong acts should be forgiven. In a pertinent question the disciple asked: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Peter evidently thought that if on seven different occasions he forgave an offender who was a brother in the faith, he was displaying an unusual amount of patience and humility. But "Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Verses 21, 22. When one forgives an-

other as often as suggested by Christ, he does not even have time to think of carrying a rankling within his heart, or of showing the slightest resentment, or of allowing a wrong to develop until it becomes a great mountain.

All selfishness, pride, claims of justification for shunning others, refusals to be friendly with those who once enjoyed such friendship, and every other exhibition unlike the perfect character displayed by Jesus, will have to be fully renounced if we ever enter the gates of the Holy City to enjoy the eternal bliss and happiness promised to the worthy.

Forgiven as We Forgive

To be a Christian demands more than a mere assent to the principles of Christianity so clearly outlined in the Bible. A wholehearted Christian will take the rebuffs of his fellow men unflinchingly; he will not become offended over any scorn or ridicule that may be heaped upon him. Neither will he harbor any malice, hatred, enmity, or bitterness in his heart.

"Our Saviour taught His disciples to pray: 'Forgive us our debts, as we forgive our debtors.' A great blessing is here asked, upon conditions. We ourselves state these conditions. We ask that the mercy of God toward us may be measured by the mercy which we extend to others. Christ declares that this is the rule by which the Lord will deal with us. 'If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Wonderful terms! but how little are they understood or heeded.

"One of the most common sins, and one that is attended with most pernicious results, is the indulgence of an unforgiving spirit. How many will cherish animosity or revenge, and then bow before God and ask to be forgiven as they forgive. Surely they can have no true sense of the import of this prayer, or they would not dare to take it upon their lips. We are dependent upon the pardoning mercy of God every day and every hour; how then can we cherish bitterness and malice toward our fellow sinners! If, in all their daily intercourse, Christians would carry out the principles of this prayer, what a blessed change would be wrought in the church and in the world! This would be the most convincing testimony that could be given to the reality of Bible religion."—*"Testimonies," Vol. V, pp. 170, 171.*

The Saviour certainly must look down upon His professed followers with more than passing pity when He sees some whose names are on the church books not speaking to others, when He sees some giving cold, frigid stares to others, and when He hears the unsympathetic criticisms that are heaped upon still others. Many imperfections in

character must be overcome if heaven is to be won. John, the beloved disciple, in describing those who stood on Mount Zion with the Lamb, said that they had "His Father's name written in their foreheads." "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:1, 5.

Those who are permitted eventually to abide in the Lord's tabernacle and dwell in His holy hill will have walked uprightly in this life, and will have worked righteousness by speaking the truth in their hearts, backbiting not with their tongues, doing no evil to their neighbors, and taking up no reproach against their neighbors. Psalms 15.

The Bible sanctions no such attitude as is often manifested in the expression, "It can never be the same," between men and women who were once fast friends, but have had some disagreement. Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44, 45.

As a Grain of Mustard Seed

By J. A. LELAND

If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." Matt. 17:20. A grain of mustard seed is one of the smallest of seeds. Only as it bursts into life and grows can it manifest its power. But it can do this only when proper conditions are supplied. It must be placed in good soil. Moisture must be supplied. And the light and warmth of the sun must reach it.

Supplied with these conditions, it grows to be a large, strong plant, which gives place and protection to the birds that nest in its branches. (See Matt. 13:31, 32; Luke 13:19.)

It is not the size of the grain of mustard seed that is important, but what it may be and do under proper conditions.

So it is with faith. The case of the leper will serve as an illustration. Matt. 8:2, 3.

"In the region of Christ's ministry were many of these sufferers, and as the news of His work reached them, there is one in whose heart faith begins to spring up. . . . Standing afar off, the leper catches a few words from the Saviour's lips. . . . He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for deliverance. His faith strengthens. . . . He sees only the Son of God, he hears only the voice that speaks life to the dying."—*Ministry of Healing*, pp. 68, 69.

His faith has now grown so strong that he believes that Christ can heal even him.

"Pressing to Jesus, he casts himself at His feet with the cry, 'Lord, if Thou wilt, Thou canst make me clean.' . . . Immediately a change passes over the leper. His blood becomes healthy, the nerves sensitive, the muscles firm. . . . His flesh becomes as the flesh of a little child."—*Id.*, p. 69.

The case of the paralytic is another illustration of the growth of faith. Matt. 9:1-7.

"This paralytic had lost all hope of recovery. . . . The palsied man had sunk into despair. Then he heard of the works of Jesus. Others, as sinful and helpless as he, had been healed, and he was encouraged

to believe that he too might be cured if he could be carried to the Saviour. . . . But so dense was the crowd that had assembled in and about the house where the Saviour was, that it was impossible for the sick man and his friends to reach Him, or even to come within hearing of His voice. . . . At his suggestion his friends bore him to the top of the house, and breaking up the roof, let him down at the feet of Jesus.

"The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. Well He knew the longing of that burdened soul. . . . Jesus had watched the first glimmer of faith grow into a conviction that He was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence."—*Id.*, pp. 73-75.

Now he rests in the presence of the Saviour.

"In words that fell like music on the listener's ear, the Saviour said, 'Son, be of good cheer; thy sins be forgiven thee.' The burden of guilt rolls from the sick man's soul. . . . Hope takes the place of despair, and joy of oppressive gloom. The man's physical pain is gone, and his whole being is transformed."—*Id.*, pp. 75, 76.

"God hath dealt to every man the measure of faith," the grain of mustard seed. Rom. 12:3. It is our part to supply the conditions of growth, to accept and claim the promises of God's word. Rom. 10:17.

"If we would give more expression to our faith, rejoice more in the blessings we know we have,—the great mercy and love of God,—we should have more faith and greater joy."—*Id.*, pp. 252, 253.

Tender plants require attention and care, that they may grow and develop. So with faith; it may be as a grain of mustard seed, but God has given us "exceeding great and precious promises" (2 Peter 1:4), so that we may go "from faith to faith" (Rom. 1:17), and "add" all those qualities by which we shall "neither be barren nor unfruitful" in our Christian experience.

An Uncertain Sound

(Continued from page 2)

leading us to humble our hearts before Him and repent of our remissness. This only will lead to reformation.

A Glorious Prospect

How holy is our gospel commission! How great are our opportunities for service! How large and unbounded is our field of labor! How inspiring is our message! How enabling are the divine resources of power which await our demand and reception!

Heaven has not called us to warfare at our own charges. We are not left to our own wisdom and strength. He who has said, Go, will go with us. He will open before us the gates and bars of opposition. He will level the mountains which obstruct our progress.

He says to us, Go forth in My name and power and speak to the people the message I give you. Do not compromise its holy principles. "And, lo, I am with you always, even unto the end of the world." This is our commission; this is our assurance. May God make us true to our appointed work.

EDITORIAL

A Sense of Personal Responsibility Necessary

Part V, How Can a Few Adventists Warn the World?

7. THERE are many loyal Adventists who love their brethren, who have strong convictions concerning our truth, and who are most liberal in their gifts to the cause, who nevertheless lack one of the very important qualities we must all possess if we are to ensure the success of our world task. That quality or characteristic may be described as a sense of immediate personal responsibility for the advancement of the cause.

It is very easy for us, indeed, increasingly easy as the denomination grows larger, to speak of the denomination's doing this or that, and forgetting that the denomination, in the last analysis, does only what the membership can be stirred to do. For example, the leadership of the work may mark out a missionary program, but the actual carrying out of that program will depend on whether Brother Jones and Sister Smith and all the other individual brethren and sisters in the local churches are individually stirred in their hearts to get under the program. The importance of organization and leadership does not for a moment minimize the importance of the individual church member's carrying out God's work. We cannot transfer to the denomination at large the responsibility that God places directly upon us to work for Him.

Work Not Confined to Ministers

If we do not fall under the temptation to pass over to the denomination at large the responsibility for warning the world, we are at least in grave danger of thinking that the ministers, the Bible workers, the pastor of the church, are the ones really accountable before God for proclaiming His message. But there is no warrant for this view, much as the devil would like to lull us to sleep by believing it. True, God has ordained that certain ones should be set apart in a very special way for the preaching of the word, but nowhere do we find in the Scriptures an exemption from missionary labor for anyone. Some of the greatest witnessing for Christ in the early church was done by two deacons, Stephen and Philip. Would so mighty a work have been done in the first generation after Christ ascended if only the twelve apostles, and those whom they later set apart as elders, had felt immediate responsibility to proclaim the gospel? No. The records reveal that all witnessed for Christ.

Offerings No Substitute for Personal Work

There is a still more subtle temptation to forget personal responsibility, the temptation to feel that when we have given liberally of our means, we

have discharged our whole responsibility before God, for have we not made possible a very real expansion of the work through our gifts? But God asks not only for our money, our offerings and our tithe. He asks also for our time and for our tongues. It is as important for us to set apart time for missionary work for God, as it is to set apart of our means. Can we feel we have done all we should for the advancement of our work if our tongues are used only to discuss business or social activities?

We need a new definition for that familiar phrase about being "in the work." There are many who seem to feel that unless they can be "in the work," as they describe it, actually a part of the organized conference personnel, they cannot really accomplish very much for God. They view themselves apparently as standing on the sideline, having the opportunity only of supporting by their prayers and their liberality the great onward-going "work." We find no warrant in Scripture for this sort of attitude or mental picture. We should establish clearly in our minds the fact, for a fact it is, that all, whether humble laymen who work at a trade, or mothers with their tasks at home, are actively engaged "in the work," to the extent that they are devoting their hours of time to the proclamation of this message.

But someone will answer immediately that he cannot take any more active part in advancing the cause than giving liberally of his means. He may have several reasons to offer, the chief of which are, "I have no time free from my work to devote to missionary activities," and, "I am not qualified by education or experience to present our truth in a Bible study or in any other way."

"I Don't Have Time"

Let us look into these two reasons: First the matter of not having time. We are not forgetful that many devout members of the church are forced by the very nature of their task to work long hours, that there is not a great deal of time left either for missionary work or for relaxation. But we believe that just as truly as the poor can find, by economy, a few pence to give to the Lord, the busy man or woman, by budgeting his time, can find a few hours to devote definitely to missionary work.

"I Don't Have Training"

What of the second reason, the lack of training to do missionary work? Living, as we do, in an age when education is available for the masses, and millions even of adults are seeking to avail

themselves of opportunities for better training, should we not bestir ourselves to obtain some training that would qualify us for giving Bible studies, for example? It is possible for us to buy for small cost, textbooks that will teach us, and correspondence courses that will instruct us, in the art of giving Bible studies. Have we exhausted these possibilities for preparation?

While we are thus preparing ourselves for more specialized missionary work, is there anything to prevent us from speaking a word in season whenever opportunity affords? Most of those who went out to witness for Christ in the first century, had little special training. That did not prevent them from stirring up the hearts of others, and bringing conviction. There are numerous opportunities these days to say a word informally as to what we believe concerning these times. Any of us can engage in a simple conversation, expressing our conviction as to the meaning of events in the world. And if we feel that we are quite unprepared to carry on the conversation at length, what is there to prevent us from using that God-ordained aid to missionary work, our wealth of printed matter?

Literature a Mighty Aid

And it is when we touch on this point that we remove with one sweep any possible excuse that might be offered by anyone for not doing something active in a personal way for the proclamation of the message. We have an aid in our missionary work that was not possessed by men in early centuries. We can multiply our efforts a thousand, yea, ten thousand fold by the circulation of our literature. And while we are doing it we can have the satisfaction of knowing that we are

actively engaged in a most successful method of preaching the message. From the very beginning of our work, literature has played a prominent part. Indeed, in the days just preceding this movement, literature proved indispensable. In reading recently, "Life Incidents," by James White, we found him quoting these words of Josiah Litch from the *Advent Shield* for May, 1844:

"In 1836 Mr. Miller found a friend who undertook the publication of a volume of lectures, the series which he usually gave as a course. The publication of those lectures constituted a new era in the history of the advent cause; for, from that time, wherever he went and lectured, the written lectures which were left behind continued to preach and establish those who were partially convinced of the truth. His labor, by this means, ceased to be like writing upon the sand, as formerly. It is one of those strongly marked demonstrations which history presents of the power and influence of the press for good or evil."—*Life Sketches*, pp. 121, 122.

The Spirit of prophecy has repeatedly declared that to a very large degree the final work will be accomplished through the circulation of our literature. And who is to circulate it, only the ministers or the Bible workers? No, here is where the membership of the church can rise up to the fullness of their opportunities. Certainly if we are to have a satisfying and convincing answer in our own hearts to the question, How can a few Adventists warn the world? we must include in the program of work that will be carried on by all of us, a large and ever-increasing circulation of the printed page.

F. D. N.

The Supreme Effort

SINCE the beginning of the advent movement, circumstances in general have been favorable to the progress of the work of God throughout the world. Doors of opportunity in many lands have opened one after another, until God's people have been able to send their representatives into every nation.

At every step of the way the messengers of the remnant people have overcome obstacles, and God has wrought in a marvelous manner to make way for the preaching of the truth for these last days. In the great home base of the third angel's message there has been abounding prosperity. The miracles of modern transportation, communication, and industry have been developed since this people became organized for the task that prophecy announced must be accomplished in the time of the end.

While some have sacrificed much for the extension of the cause of God, yet there has not been that supreme sacrifice on the part of the church as a whole that must be seen before the work can be finished. Every sincere Seventh-day Adventist believes that someday he must lay his all on the altar, but many do not now see the

necessity for making that special sacrifice that they believe will be required of them at some future time. Hence they continue to seek earthly gain for their own comfort and glory, adding house to house, field to field, and look anxiously for greater dividends in some worldly enterprise.

A Startling Statement

Many years ago the messenger of the Lord sent the following warning to the church:

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending."—*Testimonies*, Vol. V, p. 463.

We have here a startling revelation and warning to the church. When it was given, few could appreciate its significance. But any who carefully read these solemn lines now can see that they are rapidly meeting fulfillment today. Two situations

are here portrayed, one without and the other within the church of God.

That we have entered upon the perilous times of the last days, when conflict, unrest, curtailment of liberty, and difficulty will increase more and more, is surely most evident to those who are students of the prophecies and who are closely observing their fulfillment. We cannot expect the same conditions to prevail that have been seen in the years that have passed.

Times will grow more tense. Peace and security will not for any length of time remain a condition of life. They will be ready to take their flight at a moment's notice. Nothing is certain but change in these trying days. Prosperity may return for a time, but riches will be as unstable as the times in which we live.

All who observe the trend of human affairs know that one crisis must follow another until some great change comes—a new order in the life of man. While the issues may for the present be somewhat confused, yet the elements of a "terrible crisis" for the people of God are becoming more and more apparent.

Men today talk glibly of tolerance when their own beliefs and actions are interrupted, but how quickly the fires of persecution begin to burn when power returns and they are able to do unto others as others have done unto them. History has proved that no intolerance is quite so biting as religious intolerance.

The present-day racial and political ideologies are taking a form of religion. New gods are being set up, and men are forced to worship them. In this there is open conflict with Christianity, and more particularly with world Christianity. While paganism is thus being enthroned, the Christian movement seeks new strength. The churches see a great opportunity, in view of growing opposition, to add to their unity. They dare not remain separate longer, because of the open threat against their establishments.

Churches Seeking More Power

The swing is toward a greater Christianity whose power may be felt in a world of crashing ideals, whose very force will compel men into the way of righteousness and cause the opposers of their common will to tremble. Christianity feels weak in the face of hostile forces, because of its manifold divisions. Hence we are hearing much concerning church unions, the ecumenical movement, and a world council of churches.

The representatives of the various Methodist communions in the United States are this month convening in Kansas City in the first official gathering of "The Methodist Church" in which the machinery for this newly unified church, composed of nearly 8,000,000 members, is to be set up. Definite plans are afoot to unite the Protestant Episcopal and Presbyterian Churches of the United States.

A World Council of Churches is in process of organization, and the first assembly is to be held in 1941. A number of "ecumenical" conventions have already been held, in which a large number of churches have participated. The mind of many

leaders is upon a world Christian church, united in spirit and action, for the betterment of man and the establishment of the kingdom of God on earth.

Today many movements are afoot, the intent of which is not only to remove the wall of separation between Protestant denominations, but also to again find some basis of unity with the Roman Catholic Church itself. A sheaf of news items which came recently from the Religious News Service, reveals the general tendency in this direction. Various items read as follows:

"*London*.—Better relations between Roman Catholics and Protestants in Spain are expected."
 "*New York*.—A detailed program for the promotion of understanding and cooperation among Protestant, Catholic, and Jewish students in the more than 1,000 colleges and universities throughout the country has been developed recently."
 "*New York*.—Hope that closer ties of cooperation may be undertaken between the proposed World Council of Churches and the Vatican was expressed in a letter from the bishop of York to the papal secretary of state." (This secretary has since become Pope.) "*London*.—The Archbishop of Canterbury's appeal to Pope Pius XII to take the lead in issuing a call to 'all Christendom' to unite in halting the Nazi drive across Europe, has received 'qualified' approval of the religious press here."
 "*Seattle*.—A new monthly, *The United Moral Front*, designed to foster Protestant, Roman Catholic, and Jewish cooperation 'against racial hatred, class consciousness and sectarianism,' has made its first appearance here."
 "*Minneapolis*.—In a display of unity pronounced unique in history, nearly 10,000 Catholics and Protestants led by an archbishop, a bishop, and a score of priests and ministers, presented a solid front of religious protest against world ills of the day with 'a demonstration of Christian man power' at the Municipal Auditorium here."

The Final Test Not Far Distant

When once united Christendom feels strong in a new-found power, then will come to pass those acts of intolerance portrayed in the Scriptures and the Spirit of prophecy against the people of God. Surely that day cannot be far distant.

The remnant church must make haste with its program. The clouds are gathering, distant rumbles of the coming storm are beginning to be heard. In many lands in which circumstances are not favorable to the furtherance of the truth, God's people are already being tested. How soon the final test will be upon all God's commandment keepers, no one can tell.

Even now we are beginning to see fulfilled that word above quoted, "The superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith." Some have already done that, and as Satan maneuvers the forces of earth into a position of antagonism against the people of God, many more will follow.

What will be your experience in that day, brother, sister? Have you so completely identified yourself with the advent movement and the com-

mandment-keeping people of God, and let the sanctifying influence of divine truth become so much a part of your character, that you will be among those who endure unto the end?

Is it not time that every true believer gave himself wholeheartedly to the finishing of the work of grace in his own heart, and united with others in the last supreme effort to complete the task God has given us to do? Only then may we be assured of a part in the final triumph over all the forces that would undo God's final work.

F. L.

SIGNIFICANT QUOTATIONS

From the Pen of Ellen G. White

Image to the Beast

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."—*The Great Controversy*, p. 445.

Image of the Beast Defined

"Saying to them that dwell on the earth, that they should make an image to the beast.' Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy.

"But what is the 'image to the beast'? and how is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the Papacy."—*The Great Controversy*, p. 443.

The Voice of the Dragon

"But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and 'exerciseth all the power of the first beast before him.' The spirit of persecution manifested by paganism and the Papacy is again to be revealed. Prophecy declares that this power will say 'to them that dwell on the earth, that they should make an image to the beast.' The image is made to the first or leopardlike beast, which is the one brought to view in the third angel's message."—*The Spirit of Prophecy*, Vol. IV, pp. 277, 278.

Many Blinded

"Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement."—*Review and Herald*, Jan. 1, 1889.

All Capabilities to Advance Message

"A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to tear down. Those who are

ignorantly deceived are not to remain in this condition. The Lord says to His messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear.

"The time is right upon us when persecution will come to those who proclaim the truth. The outlook is not flattering; but, notwithstanding this, let us not give up our efforts to save those ready to perish, for whose ransom the Prince of heaven offered up His precious life. When one means fails, try another. Our efforts must not be dead and lifeless. As long as life is spared, let us work for God. In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them, filling them with peace and joy.

"Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: 'Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' Isa. 55:1. 'Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.' Isa. 56:1, 2."—*Testimonies*, Vol. IX, pp. 227, 228.

Much in Prayer

"It is essential that we be much in prayer to God, that His voice and His power may be manifested in behalf of His people, and that the angels may hold the four winds until the truth is more fully proclaimed and the servants of God are sealed in their foreheads. God is not pleased with the attitude of His people."—*Review and Herald*, Jan. 1, 1889.

Dragon Wroth With the Woman

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment keepers. The same spirit which actuated papists in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God."—*Testimonies*, Vol. V, p. 449.

Wealth, Genius, Education, Combine

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprung from the malice of Haman toward Mordecai. Not that Mordecai had done him harm, but he had refused to show him reverence which belongs only to God. . . . The Protestant world today see in the little company keeping the Sabbath a Mordecai in the gate. . . .

"The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey His law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack."—*Testimonies*, Vol. V, pp. 450, 451.

IN MISSION LANDS

The Honan Mission

By MARVIN E. LOEWEN

THE enjoyment of another Week of Prayer [1938] brings the realization that another year of blessings has passed. The review of signs of the end can perhaps be more impressive to believers in the Orient than in the homeland. To the workers in Honan Province, cut off from outside contacts by the war, this Week of Prayer is a time of thanksgiving and praise for miraculous protection and deliverance.

We have greatly missed the weekly visits of the REVIEW, and hope that mail will soon be getting through bringing us the papers that are being held up somewhere along the way.

During September and October, bombing planes, flying directly over our compound, aimed several hundred bombs at the railway bridge about half a mile from the mission headquarters and hospital. With the exception of broken windowpanes and some fallen plaster, no damage was sustained to our buildings. The workers, both foreign and native, have remained loyally by the work, and the Lord has richly blessed. Since the local military forces felt it best to destroy the railway, everything has been peaceful, the former objective of the bombing planes being the railroad.

During the first part of the year, most of the students in the school finished the course of instruction which is given in the Red Cross training corps. During the bombings this training was invaluable. Stretcher corps were organized, and first-aid groups were sent out. In this way large numbers of victims were given help, and carried into the hospital. Near the railway station were large numbers who were beyond help. In some cases the bodies of these victims lay unburied for several days, because of the lack of sufficient help to dig graves.

Dr. W. G. Nethery has given strong leadership to the hospital. At present, in spite of isolation caused by severance of railway communications, the hospital has more than the normal number of paying patients. The dispensary is caring for from sixty to seventy patients daily. In cooperation with the International Red Cross, thousands of soldiers and refugees were given needed attention during the past year.

During the period when the hospital has been so overcrowded, Miss Melda Ragsdale, as superintendent of nurses, has carried heavy burdens, and has solved many trying problems. There are now twenty-four nurses in training under her instruction.

The ten-grade school has been able to continue without interruption. The enrollment is now over sixty, about one third the normal enrollment. Several times during the past year it has looked

as though the school might have to close, as the scene of battle neared the compound. At one time the battle front was so near that the roar of the guns was heard for a whole day. But each time the forces of war have been held back, and all work has been permitted to continue in peace.

The mission workers have all carried on in spite of difficulties. Only in two instances was it deemed advisable to call workers in from their stations. In Hsin Hsiang, north of the Yellow River, Pastor Peng Hsien Jung organized a refugee zone in the church compound. Here he was able to conduct meetings three times a day, Bible classes were formed, the work proceeded without interruption, and now he has thirty souls preparing for baptism.

Two chapels have been destroyed, with a loss of \$4,000, local currency. The members of another company have suffered heavily in the flood of the Yellow River. Another group of church members is in dire need of winter clothing and food supplies. With available relief we are endeavoring to reach them before the weaker ones perish.

A year ago it was felt necessary to evacuate the foreign women and children to Hong Kong. During the summer the wives decided they preferred the dangers of the interior to the uncertainty of separation; so they returned by rail from Hong Kong in July during the heat of the summer. They have bravely remained through all the bombings, cheerfully undergoing shortage of supplies, and loyally assuming the responsibilities of leadership.

O. G. Erich and his family, arriving from Manchukuo shortly before rail communications ceased, have greatly strengthened our working force here.

We solicit the prayers of the brethren in the homeland, that we may all be faithful till the appearing of our Lord and the victorious entrance into the heavenly land.

LIVE the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you.—*Historical Sketches,* pp. 142, 143.

Appeals From Africa

By C. W. BOZARTH

SO many appeals come to our office from every corner of the Southern African Division that I am going to pass some of these on to the readers of the REVIEW, hoping that you may be encouraged to give more liberal offerings, that these many calls may be answered. The first comes from away down in the Zambezi River valley. More than twenty years ago J. R. Campbell and C. Robinson visited that part of Northern Rhodesia and preached this message, but the people are still waiting for teachers to come and show them the way of salvation. Note this appeal from one of the leading chiefs of that district:

"THE SEVENTH-DAY ADVENTIST MISSIONARIES:

"Teacher Daniel came to my district and has been preaching the word of God throughout my country. I am now writing this letter to the missionaries and asking them to send me some teachers. I want the schools from Rusangu Mission which keeps the Sabbath. I want all of the people in my district to be taught the word of God. Please send me some teachers as soon as possible.

"CHIEF SINANJOLA."

Our next appeal comes from Pastor Daniel of the Congo Union.

"DEAR BWANA:

"Please give me the opportunity to tell you about God's work, and how it is going forward in the Rwamwata district. Our teachers there have great zeal for the Lord, and our Missionary Volunteers are working with much enthusiasm. The heathen are joining us. Men, women, and children are joining our baptismal classes. It brings great joy to us; but if we are happy for those that join us, we are sad because of the others who are still in heathen darkness and who are wanting teachers to come to show them the way of life, and who are still waiting.

"I know that we cannot get all of the teachers necessary for our work, but I do know that God hears the cries of them that search after Him; so we plead with you leaders to do something for these dear people who are crying out to God for light. You, father, please try to do all in your power to help us. We thank you so much because you have left your country to bring us the gospel, that we might be saved by the blood of the Saviour, and now we want to see our brothers saved.

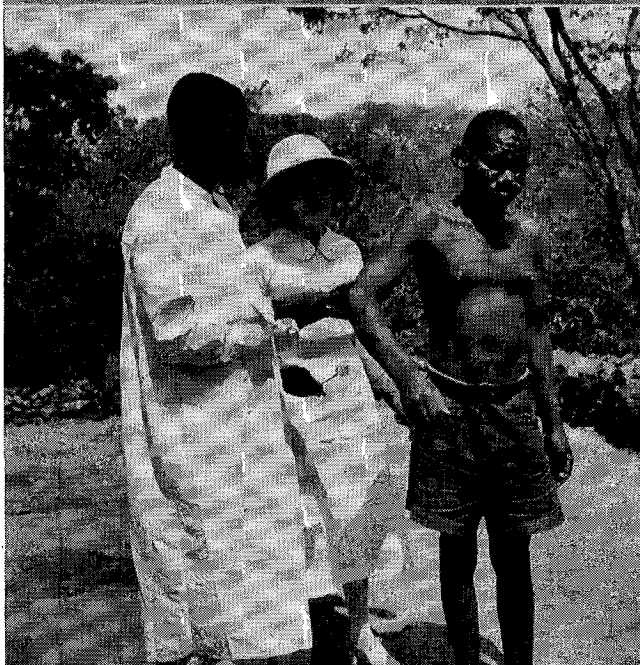
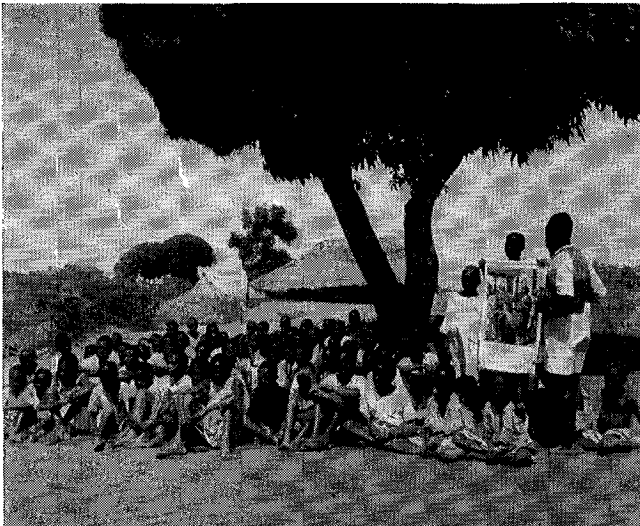
"DANIEL KAGERERA."

This word has just come in from R. L. Jones, director of our Congo Union Training School:

"Last week I had an SOS from Pastor Mose regarding the new work we have recently opened up over in East Urundi. He says they have more work to do than they can care for. In one place where two schools meet for Sabbath services there are more than seventy-five in attendance, and all through that country there are companies of twenty, thirty, and forty, crying for teachers."

And now comes this appeal from Pastor Webster, who is stationed over in Portuguese East Africa.

"Whichever way you look—north, south, east, or



Upper: A Sabbath School Class Being Conducted in the Tanganyika Mission Field, Tanganyika Territory, East Africa

Center: Nurse Johnson and Native Assistant Giving Treatment to a Leper at the Malamulo Hospital, Nyasaland

Lower: Patients Visiting the Dispensary at the Gitwe Mission, Ruanda

west—for two hundred miles either way, there are no mission schools. North of us you can find boys who have received some education in Nyasaland who are able to read the Bible. You will find them in small companies, reading the Bible with their people, but it is done in secret for fear of the native policeman. Many times their Bibles have been taken away from them, but they do not become discouraged. They go and buy others, and continue reading to their friends. The whole country is ripe for the harvest, but we are far from being ready to give them the message, as we do not have money to send teachers to them. We should extend

our work quickly into that country, or the way may soon be closed to us.

"These people are in gross darkness. They are naked, in want, poor and ignorant, but still they have a longing in their hearts that needs to be supplied."

I pray God that you may be faithful in your giving of tithes and offerings from week to week, and also that you will give a large offering for Africa on the coming Thirteenth Sabbath, that these many calls may soon all be answered, and a rich harvest of souls be reaped for the heavenly garner.

The Bangkok Mission Clinic

By R. H. WENTLAND

AS I lingered about the Bangkok (Siam) Mission Clinic for several days, my soul was moved with appreciation for what God has again wrought by the hands of His faithful servants. As I consider the humble beginning of this institution, a little more than two years ago, I am impelled to repeat often, "It is wonderful, it is marvelous."

Humanly the success of this place was impossible. From a financial point of view, the founding of this clinic would have been little short of folly. Bangkok, with a population of about 600,000, is well supplied with doctors of every nationality, and with clinics and hospitals not a few, which are struggling for an existence.

The Siamese government operates several large hospitals free of charge. The large Chinese communities do likewise. Several hundred feet from our clinic is a Chinese clinic absolutely free for the Chinese. Had Dr. R. F. Waddell realized this more fully, he would not have had the courage to start as he did. Our Bangkok clinic gives only free consultation; for everything else charges are made. Our building is not as good as are those of our competitors. Outwardly there seems to be no reason why one should want to come to this

place; yet as high as eighty-five have come for consultation and treatment in a single day. Many leave because they do not like to wait hours for their number to be called. It is difficult to provide room for the sick who wish to remain in the clinic for treatment. When the clinic was first opened, the doctor thought of subletting some of the space. Now he has already rented adjoining shops and converted them into clinic rooms for the sick, and is waiting to add more just as soon as there are any available.

It is indeed a thrilling event to visit the Bangkok Mission Clinic and see what God has done. Once more the impossible has been made possible. In every way the clinic has been a success from the start. It is nothing less than marvelous to see what has been accomplished with so little equipment. Moses started the Israel movement with only a stick in his hand. Doctor and Mrs. Waddell had little more when they founded this institution.

The doctor and his faithful staff mingle work in abundance with faith and prayer. Even over in French Indo-China people talk of the Bangkok Mission Clinic. In this city it is a well-known institution. The spirit of the advent message is made prominent in every word and action. Al-

ready some have been baptized as a result of its holy influence. God has honored the faith of the leaders in this soulsaving project, and will pour out a blessing greater than we are able to receive. Remember Doctor Waddell and his staff in your prayers.



Clinic Staff, Left to right: in front row, Dr. Jack Wong, Mrs. R. F. Waddell, Dr. R. F. Waddell, Mrs. A. P. Ritz, and A. P. Ritz

PIONEER DAYS

A Call to the African Field

WHAT I have written thus far was gained from various reliable sources many years ago. What I shall write further will be largely personal experiences. During the summer of 1891, the General Conference Committee, of which I was a member, met in mid-summer council at Lake Petoskey, Michigan. This was quite an important gathering of our people. A large tent was pitched, in which preaching services were held. Mrs. E. G. White was present.

Some months before, Elder and Mrs. R. C. Porter had been asked to go to South Africa. He had resigned his work as president of the Minnesota Conference; they had packed their trunks, and while on their way to South Africa, attended the meeting at Lake Petoskey. Elder Porter remarked to Elder O. A. Olsen, president of the General Conference, that he was going to Africa because the committee had asked him to go, but that he felt no burden for that field. This troubled the mind of Elder Olsen; so he called a meeting of the conference committee and a few other leading brethren. Among those present were Elder and Mrs. Porter and Elder E. W. Farnsworth.

Elder Olsen stated that he could not consent for Elder Porter to go to South Africa, feeling as he did. We must pray to the Lord to lay the burden of the work upon him, he said. We had a remarkable season of prayer, in which all present joined. But Elder Porter said the way seemed darker than ever.

This was on a Wednesday, and the following Sabbath, while Mrs. White was speaking in the tent, an impression that seemed almost like a voice, came to me, impressing me with the thought of my being called to go to South Africa. The impression became so strong that I left the meeting and went out in the grove to pray about it. I felt that in a few words I could convince the Lord that I could not go to Africa.

As I arose from prayer and returned to the camp, such a feeling of darkness came over me that I almost felt as though the night of doom was settling down upon me. When I was again within the sound of Mrs. White's voice, I said to myself, "This will never do for me."

I retraced my steps to the very spot where I had prayed before, and confessed in brokenness of heart that I would gladly go anywhere. All I wanted to know was that it was God's will, and that His presence would go with me. My soul was then filled with joy and gladness.

That Sabbath afternoon I wrote a letter to my wife, telling her of my experience. She was assisting in a tent meeting in Brockton, Massachusetts, more than 1,000 miles from where I was. That Sabbath morning, while she was praying, a somewhat similar experience came to her, and she wrote me in the afternoon of her experience. Our letters crossed on the way. I received her letter on the Wednesday following, and I learned afterward that she received mine at the same time. I made no mention of these experiences to Elder Olsen, or to anyone else. On that Wednesday, Elder Olsen again called the same company together, saying we must pray for wisdom; that Elder Porter must have light in reference to the South African field.

A wonderful season of prayer followed. It was one of those times when heaven seemed to come very near to the earth. Elder Porter said it still seemed dark to him. We sat for some time in silence; then Elder Olsen said, "Brethren, I know a man upon whom I believe the Lord is laying the burden for the African field. It is that man across the table," pointing to me. He appealed to me to tell whether it was true. I put him off by saying I did not know what made him think so.

It seemed almost cruel for me to do so, but I kept the matter locked up in my own heart until the following Sabbath. As I was walking past Elder Olsen's

tent, he called to me. I can almost hear his voice now, as he called to me, "Robinson, come here. Now I want to know whether the Lord has been impressing you about going to South Africa." I then told him of my experience the Sabbath before, and showed him the letter I had received from my wife. He then called the brethren together, and told them of the experiences I had been passing through.

Arrival in Cape Town

The General Conference soon arranged for Mrs. Robinson and me to go to South Africa, and for Elder Porter to take my work in the East. November 18, 1891, we sailed from New York. We were met at the docks by the fourteen charter members of the Brooklyn church, the first persons I had ever baptized.

Upon our arrival at Cape Town we found that a strong prejudice existed against our people, which had been fostered by a man from Australia who posed as a Baptist minister, and a champion opposer of Adventism. The churches put their arms around him, and the newspapers published the bitter things he could say and write. But it was soon learned that he was wanted in Australia for some violations of law. He learned of it and fled the country very suddenly. Of course the ministers and churches dropped him out of their reckoning.

My first work in Cape Town was the finishing of a modest church building on Roeland Street, which was begun before I got there. We worked very quietly until the church and depository was finished. We then had 1,000 cards printed and circulated, announcing the dedication services to be held on Sunday afternoon.

The editor of the *Cape Argus* left word at my office that he wished to see me. I called at his office, and introduced myself. He said, "I have an action against you people." I told him I hoped it was not serious. He complained that we had erected a fine church building, with one of the finest entrances of all the buildings in the city, and had ignored the newspapers. I said, "Mr. Powell, I suppose you have not forgotten some of the publicity you gave us a few weeks ago." He replied, "It's a shame, a downright shame. That man from Australia led us into publishing what ought not to have been published."

He asked me to let him have a copy of my address for Sunday afternoon, saying that he might make use of it for his Monday issue. I did so, and on Monday his paper came out with a brilliant notice of the meeting, which had been a large one, the house having been crowded with people. The whole front page and a column and a half over the page, gave a full report of the sermon, without the change of a word. I met the editor in the afternoon, and he said, "Well, Mr. Robinson, have we published your name and fame abroad over the land sufficiently now?" This paper had a very wide circulation in Africa, and a large edition of it was sent to England. A. T. ROBINSON.

Where Shall I Work?

"FATHER, where shall I work today?"
 And my love flowed warm and free;
 Then He pointed me out a tiny spot,
 And said, "Tend that for Me."
 I answered quickly, "Oh, no, not there;
 Why, no one would ever see,
 No matter how well my work was done;
 Not that little place for me."
 And the word He spoke, it was not stern,
 He answered me tenderly,
 "Ah, little one, search that heart of thine;
 Art thou working for them or Me?
 Nazareth was a little place,
 And so was Galilee."

—Author Unknown.

BY THE FAMILY FIRESIDE

"What You Want Me to Be"

IT is not always easy to live up to that line of the song. Probably most people singing it think of being someone great in some high place. But maybe God desires, rather, that we be a lowly servant in some quiet place. That requires grace, too.

A beautiful story was found in a daily reading at the family altar the other morning. A king went into his garden and found, to his amazement, wilted and dying trees and shrubs and flowers on every hand. When he asked the oak the cause of its withering away, he was told that it was dying because it could not be tall like the pine. Turning to the pine, he found it drooping because it was unable to bear grapes like the vine. And the vine was dying because it could not blossom like the rose.

To his surprise, he found the heartsease blooming and as fresh as ever. Upon inquiry as to why it was not dying like the other things around it, he received this reply: "I took it for granted that when you planted me, you wanted heartsease. If you had desired an oak or a vine or a rose, you would have planted such. So I thought that since you had put me here, I should do the best I can to be what you want. I can be nothing but what I am, but I am trying to be that to the best of my ability." The story goes that the king was greatly pleased.

Heartsease is only a species of the modest violet, but it had found the secret of life and service. How many people, even in the Lord's garden, are trying to be something else than what He evidently intended! No wonder they are unhappy and drooping when they should be happy and serving.—*Author Unknown.*

Mental Pictures of Childhood

By INEZ BRASIER

CHILDREN think in mental images. Their minds, more sensitive than a camera plate, hold the pictures formed by everything with which they come in contact. If the home environment is one of kindly ways, of courtesy, and of happiness, the pictures will make for mental as well as spiritual health. They will bring serenity. In the cheerful sunshine of mother and father love there can be no place for discordant thought, for the growth of evil and wrong in the lives of the children.

Parents build the home world, and they are responsible for the atmosphere in it. They may make it a place for sleeping and eating only. They may make it the haven to which their children are eager to welcome their playmates. They may have such an atmosphere as will foster good will, charity, and right living. They may, perhaps

unwittingly, make the home the place from which criminals come.

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!"—*Ministry of Healing*, p. 351.

"The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children. In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations."—*Id.*, p. 371.

The mental images of childhood are permanent. They become part of the very life, and so form the character. How important, then, that these pictures shall be of the clean, the pure, and the beautiful!

Food and Drink—VII

By MRS. L. L. CAVINESS

WHILE there can be no better food for the child's mind than the words of the Scripture, I believe Satan is pleased when even this means of grace can be turned about to serve his ends. I see children rise and repeat in the large Sabbath school, not merely a quarter's verses, but even a year's verses without making a mistake. This ability is praiseworthy, but I have come to believe that few children can do this repeatedly without receiving thoughts of vanity and jealousy, and gratifying the evil tendencies to self-love which lie in every human heart. As long as it can be done without awakening these undesirable traits, it may do great good; but very often the children who do best in these exhibitions are just the ones in whom self-confidence and self-gratification need no encouragement. Be sure that the child who says his verse haltingly and with great effort has just as much reason to believe in his teacher's approval of him, as does his keen seatmate who can so glibly repeat the long verses.

So much of our civilization has to do with stimulating the human animal to push himself forward, to assert himself, to get himself noticed, that we are inclined to forget that our Lord enunciated no commandment concerning getting on in the world and "selling oneself" or one's ability in life. We are a long way from living up to the sermon on the mount or from teaching our children to do so.

True Motives

I am quite sure that it is humanly impossible to bring up a child in this world and maintain the ideals of the New Jerusalem, unless our work is permeated at every row of character weaving with the threads of the gold of Christ's righteousness. This we cannot expect unless we are ourselves made over after the Perfect Pattern. How often we catch our worldly lips exhorting our little ones to do well "to be seen of men" or that good may return to them because of it! How dare we try to bring them up without continually crying to God in deep humility, "Create in me a clean heart"!

To present the good as something worthy in itself, to make the gift of service to appear good for the joy it brings—these are ideals that we can approach unto only as our own desires and purposes are cleansed from self by our blessed Master.

So few homes are built on anything but the earthly principle of doing good for value received, that it is hard for us to conceive of doing good only for the love of God and to serve His children.

We need to discipline ourselves continually in these matters. If we can cultivate joy and satisfaction in the enduring, the living—rather than in the ephemeral and the material, we shall be working toward the right direction. Let us remember to look about us for the beautiful and call our children's attention to it, to wean them away from the sordid and the false attraction of earthly values.

If a mother schools her children to expect some reward outside and apart from the natural results of an action, she is confusing his true sense of

values and relationships. If he receives pennies for going on every errand, he soon learns to give service only that he may get. If, however, he goes to the store to fetch raisins, and mother is thereby enabled to make raisin buns, there is no confusion in his mind. If he is paid for every task he helps with about the house, he soon expects to receive pay of some kind for any work that he may do. If, however, because he has helped at home, father and mother are through their work sooner and a half day or even an hour or two can be given to a long-desired outing, then he is learning that when we all work together, we have more time to play together.

Need of Consistency

We need to cultivate more consistency in our own lives. Children understand relations between actions and their results long before they can understand a discussion of these relationships. I saw a father and his four-year-old son come into a grocery store. A box of stem raisins sat on the counter. The father plunged his hand into the box, seized two or three raisins and put them in his mouth, with the remark, "Those raisins are good!" The box of raisins was way above the child's reach or his line of vision. Naturally, being a child of usual vivacity and strength of desire, the little son at once set up a whining song of considerable intensity.

"Daddy, I want some! I want some, too! Give me some raisins, too!"

The father was annoyed and irritated, and jerked the child away to another part of the store, denying his request categorically. Then I heard the cry I had heard the same child make in the store some days before: "Daddy, I want to go home! Let's go home, daddy! Let's go home from here!" And now I knew the reason. The child is taken to a place filled with all that is to him most desirable. He sees a grownup help himself; yet when he makes a request for a like privilege, he is denied. The intensity of his desire, and of the father's curt refusal, is so great that he has only one desire—to get away, out of sight and smell of these delectable things. Is he not perfectly right?

How can we teach rights of property and possession if we so confuse our children's minds. The very little child learns legitimate rights of property. He has his plate, his chair, his cart, his playthings. Mother and father also have their possessions. He sees these commodities used by different persons—but with permission, joyfully, with the joy of sharing. The sharing brings joy to the owner; it brings appreciation to the receiver; it is later returned to the owner with expressions of thanks, and acknowledgments of the same. These small exercises take place over and over again until there grows in the small brain a pattern of property—ownership, borrowing, lending, returning other people's belongings.

If his mentors are always consistent and just, he will acquire their conceptions. If they are inconsistent and use their superior size and power, he gains the conviction that whatever people say, might makes right, and it is each one's business to get all he can. From that he argues that getting

THINK IT OVER

By RUTH NERLUND

*"Let us be like the bird for a moment perched
On a frail branch while he sings;
Though he feels it bend, he continues his song,
For he knows that he has wings."*

A happy little rhyme, isn't it?—One filled with simple trust. Can't you see that little bird perched on a frail little branch aswaying in the breeze? He does not fear the bending of the limb, for "he knows that he has wings." Oh, for the trust of a little bird!

The "branch" where you are may be swaying midst the storms of life; it may be bent with trouble, but remember that Jesus will be a present help in your hour of trouble. He will not let you fall. Look over your troubles, yes, look higher—look to Jesus.

Wesley was walking one day with a man who seemed to be very much troubled, seemed also to be doubting the goodness of God. He said, "I don't know what to do with all this worry and trouble."

Just at the moment Wesley pointed to a cow peering over a wall, and inquired, "Do you know why that cow is looking over the wall?"

And the troubled man said, "No."

"Well," continued Wesley, "it is because she can't see through it."

You may not be able to see through your troubles, but look over them. Look to Him who is planning for you. What to you may seem as dark as night is to Him as bright as day. He brings fruit from the rain; even so, many times He brings good from pain, and from the storms of life He brings peace. Put your trust in Him each day. Yes—

*"Let us be like the bird for a moment perched
On a frail branch while he sings;
Though he feels it bend, he continues his song,
For he knows that he has wings."*

is agreeable and sharing is unpleasant. A whole world of injustice and wrong has grown out of that conviction. It comes from beneath and not from above.

FOR THE CHILDREN

Jessie and the "Big Dogs"

JESSIE was a motherless little girl who had gone with her father to the Congo district.

Nobody had told her about cannibals, lions, hyenas, or wild elephants. Her father, who was a civil engineer, found it necessary often to be away from the barricade.

No one had told her it was dangerous to go outside the barricade into the bush where there were wild animals. One day while her father was away she decided to go there and gather flowers for the supper table. So taking a basket and her doll, she slipped past the guard through the half-open gate, and was soon gathering the beautiful bright flowers until her hands were full. Setting her doll down by a stump, she wandered deeper into the bush, gathering still more, and passing by a pool of dark waters, she saw the footprints of wild animals that had come down to drink.

Her hat slipped off into the stream, and growing weary, she sat down by the rubber tree and fell asleep. On awakening, she found the bush growing dark; so she went to find her way back to the barricade. She finally lost her way, and coming to a pool with black rocks near it, she decided to stand against the rock, so that her white dress would easily be seen by her father, who would soon be home and miss her and come to find her. The night grew darker. "Father will soon be here," she whispered to herself.

"But I might as well say my prayers here while I wait." She repeated the Lord's prayer, and, "Now I lay me down to sleep," and then she asked God to help her father find her and take care of her. Big and little "dogs" came to drink at the pool, and sniffed at her, passing very near.

"Dear God, you will not let the big dogs hurt me, and please do bring my father to find me," prayed Jessie. It was such a very long time. "Please, God, send the good angels to keep Jessie awake, so that father can find her," she prayed.

In the meantime Jessie's father arrived at the barricade soon after nightfall, and missing her, started out with a searching party to find her. He prayed God to lead him to his little daughter. Finding the doll and hat, he was assured of her safety.

Soon they came to the pool with rocks above, and throwing the light of a torch around, suddenly saw the patch of white against the black rocks. With a cry, "God be praised," the father waded across and gathered his little daughter to his breast.

"I knew God would bring my father to me," said Jessie. "I wasn't afraid of the big dogs that kept

coming all night to drink, for God would give His angels charge over me to keep me safely from all harm, and I have enough pretty flowers for father, and a blossom for each of you all." Carrying his little daughter in his arms, the father led the little procession as with thanksgiving it made its way back to the barricade.

"Big dogs!" gasped one of them. "Big dogs, and here the child was all those hours among lions! We are in the presence of a miracle."

"Aye, a miracle indeed!" cried another. "We thank the great Father who can close the lions' mouths, and keep safely His little one."—*Mennonite "Words of Cheer."*

Helping Others

AS a poet was walking along a dusty road in the heat of summer, he came to an inviting bench under an overhanging shade tree. He paused, and, as he rested, he noticed near by a basket of early red apples, and on the basket a crudely lettered sign, "Have an apple." He took an apple, and, as he ate it, he noticed another sign by a little path, "Down this path is a spring." He followed the path, and was rewarded with a refreshing drink.

Then he looked about to discover to whom he was indebted for these several favors. Some distance away he discovered a humble house, and, as he looked, he saw an old man coming down the path. When he was questioned by the traveler, the old man explained, half apologetically, "Well, you see, a good many people come walking down the road, and it occurred to us that an old bench, which we were not using, would be appreciated by the weary as a place of rest. Then we had the apples, and we thought some might enjoy them. And the spring, you know, is a little hidden; so we put up the sign, lest some thirsty soul might miss it."

The traveler thoughtfully bade his friend adieu, but as he walked and pondered, there was born in his soul the now-familiar lines:

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man."

Now there are those who insist that a loftier ambition is to walk in the dusty path with the wayfarer and help him bear his load, but both are trying to express the selfsame truth; namely, that the people who really live are those who have learned the beautiful and delicate art of living the giving life.

To some it is given to travel with the crowd on the road, and to others, to sit by the side of the way, as the burdened travelers pass; but to all of us comes the inestimable privilege of being counted among life's givers.

Jesus said, "It is more blessed to give than to receive."—*Author Unknown.*

LAYMAN'S EVANGELISM

Lay Evangelism in Columbia Union

THE spirit of lay evangelism is spreading throughout the territory of the Columbia Union. Deep conviction is gripping the hearts of the laymen, and they are responding to the needs apparent on every hand for proclaiming the message of truth. A brother in southern Ohio is conducting three meetings each week, in different places, and reports an excellent interest.

In another section of Ohio, not long ago, there was a small company of professing Seventh-day Adventists, the members of which, being quite isolated, and not having attended meetings often, had backslidden, and were indifferent, and in a serious spiritual condition. The missionary leader in the large church nearest to this group of people felt a burden on his heart to hold meetings, and decided to conduct his first effort in the place where these isolated members were living. He secured a place in which to hold the meetings, and made his plans and announcements. But he took particular interest in visiting every one of the discouraged members of the church, and urged them to attend the meetings. They gladly accepted the invitation. They seemed like lost sheep eager to be guided back into the fold.

The meetings progressed steadily, and the people of the town were aroused and interested. A spiritual revival has taken place in the hearts of those who were backslidden and indifferent, and they are rejoicing in the truth, and are earnest in service. It is expected that a church will be organized at that place in the near future.

The president of the East Pennsylvania Conference, G. F. Eichman, recently baptized seven persons, who were won to the truth in the following manner: Two years ago, Brother Unger, of Harrisburg, Pennsylvania, dedicated his life to the work of lay preaching. The church members rallied to assist him, and by distribution of literature prepared the soil in a chosen territory for a public effort. At the close of the series of meetings held by Brother Unger, these seven persons took their stand.

The sweetest joy known to man is the joy of soul winning. All may have this experience.

J. C. HOLLAND.

Experiences

SISTER PATTON, of Cherokee, Iowa, has been a tireless worker in the lay-evangelism field. In response to a special request made to her, she has sent in the following report of the work that she and her helpers have done in that district, which resulted in the organization of a church and the purchase of a church building:

"About four years ago, feeling the urgent need for an effort in Cherokee, I pressed the petition upon Elder D. S. Osgood, our conference president. His reply was that we might show our earnestness by scattering literature systematically. There were just three families of us, who had been meeting faithfully for years at the home of Sister Walker. We bought the literature, and distributed it to practically every house in Cherokee. We continued working, and as a result of the interest awakened, Elder Taylor was sent to hold some meetings. From this effort, a group of about twelve members was formed. Every one has been faithful to the present time. Not one has dropped by the wayside. We continued our Sabbath services in our homes, and also put on a series of meetings in a home in the evenings, using a stereopticon machine and inviting in our friends.

"Last winter we again distributed our papers, with consecutive topics, weekly to the same homes. As a result of the interest created, the conference sent Elder W. R. Archbold to hold a series of tent meetings

on a prominent main street lot, which continued until the last of August. From this effort we have a little organized church of thirty-six members, along with a number of interested attendants, who are rejoicing in having found the way of eternal life. Late in the fall of 1938 we were able to secure the old G.A.R. hall and lot where our first effort was held. Through the tireless efforts of Elder Archbold and certain members, it has been remodeled into a fine little church building, with full basement and stained-glass windows. We older members are busy now helping to establish our new members in the faith, holding our Sabbath school, church services, prayer meeting, Bible studies, etc. Whether we have a minister with us or not, we are making plans for another literature-distribution campaign, that we may grow in number and in missionary experience. At every meeting our prayers of thanksgiving rise to God for His wonderful answer to our feeble efforts and prayers."

D. E. REINER.

Lay Evangelism in the North Pacific Union

THE Lord is greatly blessing our lay evangelists in the North Pacific Union. In each conference a strong lay evangelistic program is being carried on, and the plan is for 100 lay efforts to be conducted during 1939. At the present time, as the result of lay evangelistic efforts held recently, about one hundred and fifty people are deeply interested and continued follow-up work is under personal supervision. In the Washington Conference, fourteen efforts are in progress at the present time. Each effort conducted in this conference last year resulted in an average of five souls' being won to the truth. It is especially encouraging to note the large attendance at the meetings conducted by laymen. We are of good courage, and are looking for many more to join the lay evangelistic forces in the near future.

L. E. ESTEB.

An Unexpected Answer to Our Prayers

FOR the last sixteen years my wife and I have talked, hoped, and prayed that some of our ministers would be sent to the community where we formerly lived, and preach this message that we love so well. Little did we think that we would be called to do this work ourselves; but circumstances have led to such being the case.

In February of the present year I was invited to give a Bible study on the subject of the second coming of Christ, in a union church located about eleven miles north of Kansas City, Missouri. This church, which is known as the Prairie Point church, is in the midst of a community where I used to live and am well known. The invitation was given by one of the church board members, and I was told that if the people enjoyed the study and wanted to hear more, I might continue the meetings as long as I desired.

At the first Bible study, seventy-five people were present. I gave the study and used the pictures as arranged for the projectoscope. At the close of the meeting, a vote was taken as to whether or not we should continue the meetings, and the decision to continue was unanimous. Since that time, the attendance has increased.

Each Sunday night we are giving the message—my wife and I, in our humble way. Members of the choir in the Kansas City church assist in the singing and music, for which we are very grateful. The people appreciate good music. On two occasions, J. W. Turner, of the conference, has preached a sermon on Sunday night, and the people say they were the best sermons they have ever heard. Pray for us, that the seed sowing may bear fruit for the Master's kingdom.

C. A. PAYNE.

The Papacy in Prophecy

IN the book of Revelation, which gives an outline of the religious history of the Roman Empire during the Christian dispensation, the apostle John was given a revelation of "things which must shortly come to pass." The thirteenth chapter of Revelation brings to view three powers which were to oppress God's people until the time of the appearing of Jesus Christ in power and glory the second time to deliver His people and establish His own kingdom, which is to stand forever. Those three powers are called "the dragon," "the beast," and "another beast" which made "an image to the beast." It is agreed by leading Bible students that "the dragon" refers to pagan Rome, "the beast," to papal Rome, and that "the image to the beast" is apostate political Protestantism.

Since "the beast," which was to continue 1260 years and was "to make war with the saints, and to overcome them," and was to receive a "deadly wound," which "deadly wound was healed," is by Protestant Bible commentators understood to be the Papacy, the political church of medieval and modern times, it becomes a matter of intense interest to all students of prophecy to trace the fulfillment of this prophecy in Revelation the thirteenth chapter, in the light of recent developments.

The angel whom Christ sent to John on the Isle of Patmos, informed him that "the dragon"—pagan Rome, which had sought to get rid of him—was to be succeeded by "the beast," which was to continue in power for twelve centuries "over all kindreds, and tongues, and nations." Of this beast, the papal power, it is said: "All the world wondered after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13:3, 4. The eighth verse continues: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

The papal power claims that it is a world power. Its supreme pontiff claims that he is the rightful sovereign of the world, and "the vicar of Christ," reigning in His stead on earth. The time was to come when "all the world" would follow after the beast and "worship the beast." Its deadly wound, which the Papacy received when it was deprived of its temporal power, was to be "healed." We wish to show the fulfillment of this phase of the prophecy concerning the papal power, and the present trend toward acknowledging it.

The United States, according to the prophecy of Revelation, is to play a prominent role in healing the "deadly wound" which the papal power received at the end of twelve centuries. It was predicted that the people of the American democracy were to make "an image to the beast, which had the wound by a sword, and did live," and was finally to "exercise all the power of the first beast before him."

Special Honors

Recent happenings in the United States clearly indicate the part the American Government is acting in the restoration of the papal power to its former prestige.

The Congress of the United States has broken all legal precedents in honoring the memory of the late Pope Pius XI. When he died, as the *Washington Sunday Post* stated, "For the first time in history, the Congress of the United States tomorrow will do honor to the memory of a pope." The "chaplains of the Senate and House of Representatives will offer prayers for Pope Pius XI." Congressman Shanley introduced a resolution in the House, which read as follows: "Be it resolved that the House of Representatives of the United States has learned with the profoundest of sorrow and shock of the death of his holiness Pope Pius XI, supreme spiritual sovereign of the Roman Catholic Church and Sovereign of the State of Vatican City, . . . and, that the President of the United States be requested to communicate this expression of sentiment to the Secretary of State at the Vatican, and that, as a mark of further respect to the memory of Pope Pius, the House do now adjourn." Senator Wagner introduced a similar resolution in the Senate.

Both the Senate and the House of Representatives of the Congress of the United States adjourned for the first time in their history in honor of a pope. The chaplains, both of the Senate and of the House, offered special prayers for the dead pope, which was another departure from Congressional procedure.

What does this departure from legal precedents mean? Why did Congress adjourn out of respect to the death of the head of one religious organization while it utterly disregards similar events when the heads of other religious organizations die?

Diplomatic Relations

It has been alleged by some that steps are being taken by the Congress and the present Administration to establish diplomatic relations

between the American Government and the Vatican in the near future. During the closing days of the Seventy-fifth Congress, the passage of a bill was secured by the Administration, which provided that "until the establishment of diplomatic relations between the United States of America and the Vatican State," the United States "consular authorities at Rome shall be empowered to validate official documents for residents of the Vatican State."—*Congressional Record, March 13, 1939.*

By the direct order of President Roosevelt, unprecedented official honors of the first magnitude were bestowed upon Cardinal Mundelein, upon the cardinal's arrival in Italy. Upon his reaching Naples, the cardinal was officially welcomed by the American ambassador in person and by his aides, and was given an official reception and luncheon on the U.S. cruiser "Omaha." At Rome, he was met at the station by the entire staff of the United States embassy, and was given signal honors by an official reception befitting a king. All these official honors and what occurred in Congress upon the death of the late pope, have lent color to the report that the American Government is soon to establish official diplomatic relations with the Vatican.

There is at present an apostolic delegate or papal legate at Washington, but he has no official standing with the government any more than has a bishop of any other religious organization. He is merely the personal representative of the Pope to the hierarchy of the Roman Catholic Church in the United States.

Does all this unusual breaking of legal precedents mean that the American Government is going to extend to the Catholic Church special privileges denied to other denominations, or that the Protestant church organizations will enjoy similar relations with the Federal Government in the future?

"God in Government"

What did the Right Reverend Joseph Corrigan, rector of the Catholic University in Washington, D.C., mean when he announced, upon the death of the Pope, that the Catholic hierarchy in America is going to inaugurate a "national crusade for God in government"? Does a crusade among the Catholic hierarchy to put "God in government" mean the same as it did in medieval times? Then it meant to put the Catholic hierarchy into government. These are vital and pertinent questions that deeply concern many thousands of American citizens who still are profoundly interested in maintaining American ideals of government on the basis of

a complete separation of church and state. Until recently our nation has maintained a position of strict neutrality upon theological questions, religious obligations and church relationships.

It has become very evident that the American Government is drifting away from original moorings in its attitude toward politico-ecclesiastical Romanism.

President Roosevelt broke another precedent in appointing an official representative of the American Government—our ambassador to England—to attend the coronation services of Pius XII. Ambassador Kennedy—a Catholic—in giving his impressions of the coronation, said: "The figure of his holiness seems to us no longer the figure of a man, but more a godlike figure."—*Associated Press*.

Significant Comments

The *Washington Post*, in an editorial on the "Coronation of Pius XII," which appeared in its issue of March 13, stated: "The miter is the insignie of the sacerdotal office of the Pope, the tiara is the symbol of his sovereignty. That sovereignty is no longer as universally acknowledged as in the early Middle Ages, yet never then or afterward has there been such universal interest in the coronation of a pope as in that of Pius XII. . . . It must be attributed to the prestige the Papacy is regaining in the minds of thoughtful and apprehensive persons outside the Catholic Church."

The Catholic editor and writer, Michael Williams, of the *New York Times*, said in the issue dated March 13, "The triple tiara was placed on his head—a towering three-circled crown which symbolized the Pope's spiritual supremacy, his absolute jurisdiction, and his rank as Bishop of Rome—and then he ceased forever to be as all other men must be—even the mightiest despots and dictators—who are all subject to some form of authority other than their own. Even the heads of absolute states regard themselves, in form at least, as the wielders of the massed authority of their people. A pope cannot acknowledge any authority superior to his own save, of course, the authority of God, whose vicar on earth he claims to be and whose authority he employs in sacred delegated form. . . . As the tiara was placed on his head, . . . Pius XII . . . ceased to have any legal or national relation with any race or nation or tribe of mankind save that of spiritual father to all humanity, whether or not all who compose it desire or accept that paternal bond."

On the significance of the triple tiara it may be instructive to quote the Catholic Dictionary: "The earliest representation of the tiara with three crowns is found on an effigy of Benedict XII (died 1342). The

first circlet symbolizes the pope's universal episcopate, the second his supremacy of jurisdiction, and the third his temporal supremacy. It is placed on his head at his coronation by the second cardinal deacon, with the words: 'Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar of our Saviour Jesus Christ.'"

This formula, says the *Christian Century*, March 15, 1939, "is blasphemous arrogance."

Not only did Congress break precedent in honoring the pope who died, but quite a number of the Protestant churches of Washington held special services in honor of the dead pope and prayed for the repose of his soul. Never before was there greater vying among political as well as religious organizations to do honor to a dead pope than upon the demise of Pope Pius XI. Even the Jewish organizations joined in the honor procession.

The time is to come when "the deadly wound" is to be fully healed, "and all the world" shall wonder after the beast, "and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The drift toward Rome shows which way the wind is blowing. It is another sign of the rapidly fulfilling prophecies of the thirteenth chapter of the book of Revelation.

C. S. LONGACRE.

The Dime Tabernacle

APRIL 20 of this year marks the sixtieth anniversary of the dedication of the so-called Dime Tabernacle, Battle Creek, Michigan. The dedication took place Sunday, April 20, 1879, at 2:30 P.M. Elder A. H. Hutchins, of Vermont, gave the invocation. After the singing of the hymn, "Waiting and Watching," Professor S. Brownsberger gave the Scripture reading. A brief history of the denominational work of Seventh-day Adventists in Battle Creek was given by Elder Uriah Smith.

Following a report of the building committee, another hymn was sung, after which Elder J. N. Andrews gave the dedicatory sermon. This

was followed by the singing of another hymn. The dedicatory prayer was offered by Elder George I. Butler, of Iowa.

At this time James White was pastor of the church, with Uriah Smith and S. Brownsberger as elders.

Some months previous to the dedication, our people throughout the general field were asked to contribute a dime or more for the erection of the building. This gave it the name the Dime Tabernacle, by which it was then generally known. This building, located at the headquarters of our work, provided an assembly room for many notable gatherings in afteryears. It would seat about 3,500 people. Unfortunately, it was burned January 7, 1922.

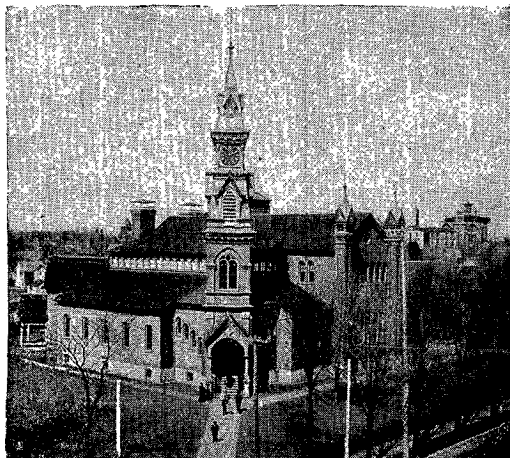
The present tabernacle is located on a part of the same ground occupied by the former building.

Our Seminary Its Contribution to the Work in the Foreign Fields

THE request that I write a few paragraphs in behalf of the work of the Theological Seminary reached me in the midst of the Northeast India Union constituency meeting in Calcutta—the Queen City of the Orient. And as I attempt to respond, I am on the high seas—on the Bay of Bengal, proceeding to a like meeting in the Burma Union. It is easy, therefore, for me to think of the Theological Seminary in terms of the service it is rendering and should continue to render to our force of missionaries throughout the world field.

Seventh-day Adventists are essentially a missionary-minded people. To be otherwise would be a denial of the principles upon which the church is built, and would shatter the foundations upon which her hopes rest. With unwavering confidence in the promise of the return of our Lord when the gospel of the kingdom has been preached in all the world, the church has sent forth her emissaries. It brings courage to our hearts to know that in the few short years of foreign-mission activity, 4,479 missionaries have been sent out, and that the work is now carried on in 714 languages, in 385 countries and island groups.

These faithful workers have willingly left home and loved ones and friends, and have gone to the far corners of the earth to raise the banners of the cross before those who know Him not. During recent weeks it has been my privilege to associate with groups of these men and women. Here they are—some from the jungles—cut off from association with fellow workers for



The Dime Tabernacle

months at a time. Others are from the great cities where the masses surge the streets like the waters of a swollen river. All are surrounded by the degrading influences of Oriental religions.

Here one sees depraved manhood and womanhood in seemingly the lowest forms. Cripples exhibit their monstrous deformities as an added appeal for help. Blind beggars line the streets. Poverty and filth abound. Besides the demoralizing influences of these conditions, which one constantly faces, there are the enervating effects of continuous heat and humidity and occasional attacks of fever, dysentery, and other ailments to which one is susceptible, regardless of the care exercised.

The simple law, "By beholding we become changed," is likely to operate in the negative as well as the positive direction, even in the mission field. Continuous contacts with these conditions, and opposition to courageous efforts to bring the gospel to these needy people, must of necessity produce eroding effects upon the worker's courage, vision, and other qualities of leadership. Apart, therefore, from the desirability of the worker's having a furlough for recuperation of health and to visit relatives and friends, it becomes imperative that he be lifted out of the desolating environment for a time, to restore and rebuild his spiritual reserves, and whet his mental capacities for new and better work.

The leadership of this denomination, in the operation of a worldwide missionary program, has, therefore, wisely provided workers on furlough and others the opportunity of pursuing refresher courses and of being stimulated by the pursuit of courses of study at the feet of teachers of wide experience. One of the chief reasons, therefore, for the establishment of the Theological Seminary, is that this very need may be met, and we believe that in the few years the school has operated, it has demonstrated its worth. Those who have had the privilege of attending are unanimous in their commendations of its work and of the benefits received.

Another problem, which has arisen from a different source, is faced by the missionaries on the field, and in turn by those responsible for their selection and the direction of their work. Early in the history of our mission activities in heathen lands the demands were for missionaries of a pioneer type. Men and women were wanted who could go into new fields and construct their own homes and schools and church buildings. During this era of penetration, the demands were chiefly for men with general experience rather than specific training. These have done and are doing a large and noble work. The Lord has blessed their efforts.

As the result, a large and growing

constituency in each of our overseas divisions has been raised up. In many cases, well-educated, talented individuals from the indigenous people have accepted the truth. Many others have been trained in our own schools. These constitute the main body of our present working force. This is as it should be, and as time goes on, this phase of our working force will be greatly strengthened.

The demands made upon the foreign worker are, therefore, changing. Where formerly he was called upon to engage in building activities, general medical work, etc., he now finds that he is called to more active leadership of indigenous workers. He, therefore, must be able to lead these in classroom instruction, in public evangelism, and in other lines of service which require more specialized types of training. The demands, therefore, are for a higher trained leadership—a more inspirational leadership—men who can encourage, inspire, and lift the indigenous ministry or school staffs into higher fields of study and service. These simple facts bring new demands in turn upon the organization responsible for the direction of this work, that those who have seen service on the field and to whom these new demands have come may have opportunities for growth through study and association such as is offered in the Theological Seminary.

A further problem, which has developed by reason of our rapid growth in the foreign fields, constitutes a challenge to the leadership of our denomination. We are faced with the task of maintaining our denominational unity. The rapidly growing constituency has been drawn from midnight darkness. Their entire background is based on selfish motives and ambitions. Often they look upon the mission as a means of improving their status materially. This may be accomplished by obtaining a position with the mission. In order to accomplish this, political methods may be employed. Their prospects may be improved by appeals to nationalism.

While the responsibility of leadership must in time be placed largely in the hands of national workers, their fitness for leadership must be based on true merit and secured through the confidence of their brethren rather than through political maneuverings. The work of developing strong, indigenous leadership is one of the greatest in mission responsibilities. This is accomplished by careful instruction and guidance in the field, and as occasions may open, by the opportunity of associating with others in wider circles of the world field. No more helpful contacts could be provided than will be afforded through the opportunity of attendance at a general gathering such as the General Conference session, and the privilege of attendance at the Theological Seminary.

From the standpoint of the foreign mission fields, these appear to be sound reasons for the maintenance of the capsheaf of our educational system—the Theological Seminary. Equally good reasons for the school, based on conditions in the homelands, can be produced. From the standpoint of the mission field alone, its continuance seems imperative. May the Lord place it in the hearts of His people to make better provision for its physical equipment by a liberal offering at this time.

E. D. DICK,
Secretary, General Conference.

APPOINTMENTS and NOTICES

Refugee Relief Fund

March 24, 1939

Total previously reported	\$5,922.64
Minnie M. Leighton	5.00
Emelia Robersen	5.00
Hattie Andre	5.00
Mrs. Fannie A. Neff	2.00
<i>Signs of the Times</i> , Mountain View, California	116.50
Central Argentine Conference, S.A.	2.16
Mrs. J. Soth	10.00
German church, College Place, Wash.	19.00
D. E. Delhove	2.06
Mrs. Edna Lawrence	1.00
New York Conference	12.75
Colorado Conference	1.00
Kansas Conference	1.00
Missouri Conference	2.00
Nebraska Conference	10.00
Helen Holloway	5.00
K. E. Weaver	1.00
W. Hackleman	4.00
Mrs. L. Davidson	.45
Potomac Conference	2.00
British Columbia Conference	3.90
Michigan Conference	1.00
Wisconsin Conference	43.53
S. A. Maine	5.00
Montana Conference	1.00
Oregon Conference	1.00
Central California Conference	11.50
Northern California Conference	6.00
Southern California Conference	6.76
Oklahoma Conference	12.00
Texas Conference	12.00
Total to date	\$6,233.25

CAMP MEETINGS FOR 1939

Atlantic Union

N. New England (Regional), White River Junction, Vermont	June 16-18
S. New England, South Lancaster, Massachusetts	June 23-July 2
New York Youth's Congress, Union Springs	June 28-30
New York, Union Springs	June 30-July 9
N. New England (Regional), Lewiston, Maine	July 7-9

Canadian Union

Newfoundland, St. John's	June 14-20
Maritime, Halifax and St. John	June 23-July 2
Ontario-Quebec, Oshawa, Ontario	June 30-July 9
Manitoba-Saskatchewan, Saskatoon, Saskatchewan	July 7-16
Alberta	July 14-23
British Columbia	July 24-30
Vernon	July 26-30
Vancouver	August 2-6

Central Union

Colorado, Boulder	June 8-18
Wyoming, Casper	June 13-17
Kansas, Enterprise	August 10-19
Nebraska, Lincoln	August 17-26
Missouri	Aug. 24-Sept. 3

Columbia Union

Potomac, Takoma Park, Maryland	June 1-11
Potomac (colored), Northeast Washington, D.C.	June 15-25
Chesapeake, Catonsville, Maryland	June 9-18

New Jersey, Trenton June 29-July 9
 East Pennsylvania, Allentown July 6-16
 Ohio, Mount Vernon August 3-13
 West Pennsylvania, Saltsburg, August 10-20
 West Virginia August 17-27

Lake Union

Illinois, Broadview June 9-18
 Indiana, Battleground June 15-25
 Wisconsin
 Michigan
 Colored meeting for Union, Calvin Center, Michigan August 3-5
 Colored senior camp, Starved Rock, Illinois August 20-26

Northern Union

North Dakota, Jamestown June 9-17
 South Dakota, Huron June 16-24
 Minnesota, Anoka June 22-July 2
 Iowa Aug. 24-Sept. 2
 North Dakota Youth's Congress June 8-11
 Iowa Youth's Congress August 24-26

North Pacific Union

Upper Columbia, College Place .. June 8-17
 Southern Oregon, Medford June 19-24
 Montana, Mount Ellis Academy, June 26-July 1
 Idaho, Payette Lakes July 12-19
 Oregon, Gladstone Park July 20-30
 Washington, Auburn Academy July 27-August 6

Pacific Union

Nevada-Utah
 Central California, Fresno, California May 25-June 3
 Southeastern California, S.C.J.C., Arlington June 1-11
 Northern California, Lodi June 2-10
 Central California, Santa Cruz, June 15-25
 Southern California, Lynwood, August 3-13

Southern Union

Kentucky-Tennessee, Nashville, Tennessee .. May 11-20
 Alabama-Mississippi, Meridian, Mississippi May 19-27
 Florida, Forest Lake Academy May 26-June 4
 Carolina, Lake Kanuga, North Carolina June 1-10
 Georgia-Cumberland, Collegedale, Tennessee June 1-10

JUNIOR CAMPS

Kentucky-Tennessee June 20-30
 Alabama-Mississippi July 6-16
 Florida July 20-30
 Carolina August 1-10

Southwestern Union

Arkansas-Louisiana July 20-29
 Texico July 27-August 5
 Texas August 3-13
 Oklahoma August 10-19

PRAYER FOR HEALING

A SISTER in South Carolina requests prayer for the healing of her mother.
 A Wisconsin sister desires prayer for physical healing, if the Lord will.
 A sister in Saskatchewan wishes to place her name on the REVIEW AND HERALD prayer list, that she may be healed and be able to walk again.
 An Alberta sister requests special prayer that her defective hearing may be restored.
 A sister in California desires prayer for a friend in a hospital, who is lying near the point of death.

"POEMS OF THE MESSAGE"

WE have published through the years a number of fine poems from J. B. Thayer, of Bloomington, Indiana, Route 3. Brother Thayer is an aged colporteur, and in his advanced years he has been forced to retire from his work. He has recently published some of his poems in book form under the title, "Poems of the Message." These may be obtained from him for fifty cents a copy.

The JOURNEY'S END

ELDER F. M. ROBINSON

F. M. ROBINSON was born in 1886 at Moravia, Appanoose County, Iowa, and passed away March 3, 1939, in the Elizabeth Hospital at Prairie Grove, Arkansas. From his early youth, Brother Robinson took a deep interest in Christian service and expressed his desire to become a medical missionary worker. In 1905 he entered our

training school at Keene, Texas, where he was connected with the sanitarium which was being operated by the Southwestern Union Conference at that time. He later continued his training in Wichita, Kansas, and Hinsdale, Illinois.

In 1913 he connected with the Washington Sanitarium in Washington, D.C., and in 1914 he took up work with the Review and Herald Publishing Association, where he remained until 1923.

On November 10, 1921, he was united in marriage to Lura Phillips. On June 30, 1923, Brother and Sister Robinson responded to a call to connect with the Sentinel Publishing House at Cape Town, South Africa, and later he spent two years as superintendent of the Ruanda Mission of Seventh-day Adventists.

Because of failing health Brother Robinson was compelled to return to the United States in 1931, but as his health improved, he took up work again, and was placed in charge of the Seventh-day Adventist mission work for the Indians in the Southwestern Union Conference. Headquarters at first were at the Lake Grove Indian Mission near Thoreau, New Mexico. Then in 1936 he opened up work among the Cherokee Indians with the mission known as the Cherokee Indian Mission at West Plavine, near Stilwell, Oklahoma. Here he labored until the time of his death.

He is survived by his devoted wife, one son, two sisters, and other relatives, and a host of friends.
 J. J. REISWIG.

BESSIE L. SHAW

BESSIE LUCILIA was born to Mr. and Mrs. W. W. Guilford, at St. Charles, Michigan, January 25, 1870. When only sixteen months of age, she was adopted by her mother's sister, Julia Masters Owen, because of the death of her mother. Her childhood years were spent in Owosso, Michigan. When she was sixteen years old, she went to the San Pasqual valley, California, with her foster parents, Elder and Mrs. G. K. Owen. That summer, while making a boat trip from San Diego to San Francisco, she made the acquaintance of that great emancipator of Indian women, Pandita Ramabal. At that time she was inspired with missionary zeal for that needy land of India, which later came to be the land of her heart's desire.

Bessie Owen spent her college days at Battle Creek.

On August 28, 1893, she was united in marriage at College View, Nebraska, to John L. Shaw. The first four years of their married life were spent in schoolwork, in teaching at Union College. In 1897 they accepted a call to South Africa, where for four years Bessie Shaw joined with her husband in active schoolwork. While he was superintendent of Claremont Union College, she was preceptress and matron.

In 1901 they were asked by the General Conference to accept work in India. There she labored untiringly, while her husband was superintendent of the work there. During the years of labor in India, Mrs. Shaw showed great enthusiasm for the circulation of the *Oriental Watchman* and other literature.

While Elder and Mrs. Shaw were in India, two children came to bless their home, Bessie Ramabal and Horace John. In 1913 the family moved to Washington, D.C., and made that their home for the next twenty-three years. In association with her husband at Washington Missionary College, she again served as teacher, and proved a particular inspiration to young people.

The years of toil and strain in mission work, and the heavy demands made of her as a companion to one in public work, drew heavily upon her strength. Shortly after coming to California in 1936, she suffered a break in health, from which she never rallied. She passed to her rest March 13.

She leaves to mourn, her husband, John L. Shaw; one daughter, Mrs. E. M. Stone; a son, Horace J. Shaw; one brother, A. O. Guilford, of West Branch, Michigan; and two grandchildren; besides a host of friends. The hope of a life to come brightened many a sad hour for her, and so may it for these she leaves to mourn.
 F. GRIGGS.

ELDER A. R. SANDBORN

A. R. SANDBORN was born in Michigan, in 1866, and died in California, March 5, 1939, after a lingering illness of a number of months. Brother Sandborn was reared in the third angel's message, but dated his conversion from a camp meeting held in Michigan, in 1881.

In 1884 he entered Battle Creek College to prepare for the ministry, in which calling he served for more than forty years. During his connection with this message for nearly half a century he engaged in evangelistic work, and held positions in administrative work, among which were the presidency of the New Jersey Conference,

from 1911 to 1917; of the Florida Conference, from 1917 to 1919; and of the Arizona Conference, until 1926. From 1926 to 1933 he acted as pastor of several churches in California.

In 1889 Brother Sandborn was united in marriage with Cora Schuapp. To this union were born seven children, two of whom are living: Neva Sandborn and Mrs. Sarah Champion. In addition to his companion and his two daughters, he leaves to mourn two sisters, Mrs. May Nickels and Mrs. Arlie Wilson, and four grandchildren.
 H. LYLE WALLACE.

IDA ELIZABETH THOMPSON

IDA ELIZABETH THOMPSON was born May 12, 1870, at Mauston, Wisconsin. Her early years were spent in Wisconsin and Illinois, where she received her education.

In 1901 she accepted the invitation of the Seventh-day Adventist Foreign Mission Board and was accorded the inestimable privilege of pioneering, with others, the denominational missionary work in China. She left her mark upon many schools in many parts of China. The first years of her missionary career were spent in South China, fostering and promoting the early beginnings of a work that has since spread to every province in the country. Later she held positions of importance in Central China and also in East China.

Poor health forced Miss Thompson to leave the mission field in 1932. Since that time she has been a resident of Burbank, California. She passed away at the beginning of the Sabbath, Friday evening, January 20, 1939, at the age of sixty-eight years. She is survived by two brothers, J. Burton Thompson and Dr. Elmer H. Thompson, of Burbank, and one sister, Mrs. Ethel Knutson, of Reedley, California, and other relatives.
 ADLAI ALBERT ESTEB.

REBECCA LAKE ALLEE

REBECCA LAKE ALLEE was born April 10, 1853, at Springfield, Illinois, and with her parents moved to Caldwell County, Missouri, at the age of fifteen years; and passed from this life February 24, 1939, at the age of eighty-five years, ten months, and fourteen days, at the home of her daughter, Mrs. D. A. Jones, in Long Beach, California.

The deceased was married to Elder N. W. Allee on March 8, 1871. To this union were born two sons, Jacob and Edgar, and one daughter, Effie B.

Mrs. Allee devoted eight years to labor in the denominational higher schools as matron and dean of women.

ADLAI A. ESTEB.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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THE ADVENT REVIEW



PRESENT TRUTH

for April

No. 79—The State of Man in Death

Millions are deceived by the popular belief that man is immortal. In addition to the Bible answer to the question, "Where does a man go at death?" this issue of PRESENT TRUTH explains some texts often misunderstood, such as those which refer to "everlasting fire," "shall never die," etc.

No. 80—Spiritism

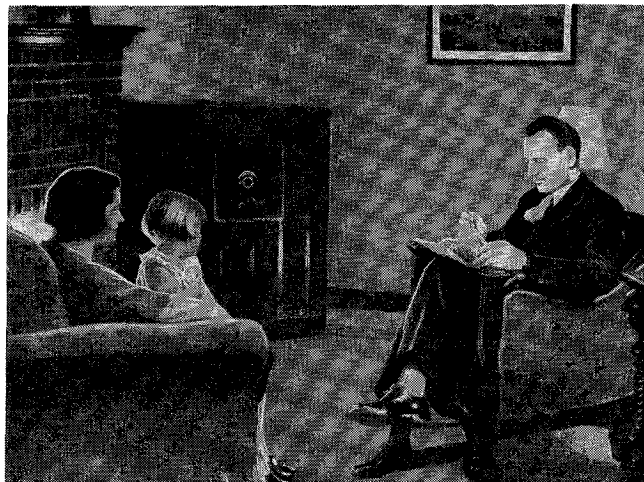
Speculation concerning the nature of man opens the way for the acceptance of Satan's greatest deception. Because manifestations of spiritism are often confused with the ministry of angels, it is appropriate that this issue should include also an article entitled, "Good Angels Versus Evil Angels."

Why not send these interesting issues of PRESENT TRUTH to relatives and friends by means of a subscription which will include all the numbers of the 1939 Series? PRESENT TRUTH is only 35 cents a year.

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75th ANNIVERSARY OFFER

In celebration of the Seventy-fifth Anniversary of the organization of Seventh-day Adventists, the price of the REVIEW has been reduced to only **\$2.25; BIG FOUR, \$3.25; FAMILY GROUP, \$5.95.**

(In countries which require extra postage, add 50 cents for each yearly subscription to the REVIEW, \$1 for the BIG FOUR, and \$2 for the FAMILY GROUP.)

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OF SPECIAL INTEREST

Caleb of Brazil

HIS name is Caleb, and in him appears some of the courage of the Caleb of Bible days, for it seems that he fears nothing at the hands of men.

He is Brazil's oldest colporteur, and he and his tailless mule are well known all over this vast northern territory.

On one occasion he entered a shop and proceeded to canvass the owner, who invited him into an inner room, where stood a number of images. The man then secured a whip and ordered Caleb, who was old, to bow before these images. Caleb refused to do this; so the man began to whip the old canvasser. After several strokes, Caleb said, "You do this because you are a Catholic. If you were a true Christian, you would not treat me so."

This further angered the man. He beat Caleb with added severity, but Caleb did not wince, and walked out of the room. A woman who had come into the shop heard the whole conversation and the thrashing, and when Caleb went from the shop she followed him and talked with him, telling him how she admired his Christian spirit. She began to question him about his faith, listened to Bible studies, and was recently baptized by Brother Garcia, the director of the Northeast Mission.

How true it is that the wrath of man praises God. The world over we find men like Caleb, humbly doing their work and courageously resisting every attempt of the enemy to discourage the work of God in the land. W. G. TURNER.

Money to Appease Devils

WE stood on the path that leads to the jail and looked out on a scene of tropical beauty.

With a slow, weary shuffle, a convict gang marched past, bringing our thoughts with a jerk back to the mundane things of life.

From the convict line a man fell out. He wore the branded garb of the labor gang, the white, flat cap of the prisoner. I looked and looked again. I was sure I had seen that face before, somewhere on one of our missions. "Why, Morembeau," I gasped as I recognized the man, "what are you doing here?"

"I am in jail because I refused to pay money to the devils, master," was the astonishing reply. Then he told me the story, that was afterward confirmed. While out looking for fish, he had been seen to touch a tree that was dedicated to the devils. Payment of money was demanded to appease the devils, but

Morembeau worshiped the true God, and refused to pay money under any consideration. The heathen took him to court, the government upholding them in their demands, but still he refused to pay money to devils, although the alternative was jail.

To jail he was condemned, to do a month's hard labor, because his conscience and his God commanded that he serve only the one true God. Morembeau is happy even though he is in jail—he is serving his God. This is but one of the trials that meet the Christian in these dark, heathen lands. Would we be as true to our convictions as is this black man, so recently won from heathenism and devil worship? Shall we not pray that many more will soon be gathered out into the kingdom of God, and earnestly help toward the finishing of God's work in the earth?
A. L. PASCOE.

Known by Their Fruits

As a result of the labor difficulties in the British West Indies, a royal commission has been visiting these islands, gathering evidence from responsible sources in the hope of suggesting measures that will better conditions.

Recently, under the chairmanship of Lord Moyne, the commission was holding a hearing in one of the smaller islands of the Caribbean. One of the island's largest employers was giving evidence. He was asked about those in his employ. In response he said; "I have no trouble with my laborers; they are Seventh-day Adventists."

It is expected that those who bear this name will uphold Bible standards. What a solemn obligation!
H. E. BEDDOE.

The Power of Faith

RECENTLY from my hotel room I watched a window cleaner wash my window. Twenty floors below, a hard flint sidewalk would have risen to crush his body into lifeless pulp had he made one misstep. But to all this he apparently gave not even a passing thought. Stepping out on the narrow ledge and hooking his life belt over the window casing knobs, he was soon at work over those dizzy heights. First he threw his entire weight against the belt and with both hands free drew his wet brush back and forth across the smoke-clouded window. Then he reached for his rubber drier. Presently the window pane beamed with a new luster. His work was finished. The entire oper-

ation had required but a moment of time. He worked fast. He must if he reaches his quota of one hundred windows a day.

As he passed out of my room, I asked, "Sir, were you not afraid to hang out of that window with twenty floors between you and the street?" Pointing to the belt, he smiled and answered, "Not with this. This has never failed me yet." It was his faith in the belt that made the difference. That is faith; and perfect faith casts out fear.

O, troubled soul, harassed with many fears, can we not learn a lesson from this simple experience of a window washer? How many needless doubts and cares restrain us! How often when we should be about our Father's business we find hands tied with fear and feet trembling with apprehension when we should be busy bringing cheer and sunshine to those who sit behind the beclouded windows of despair. If only we had more faith, real faith, to lean on Him who never fails, it would give us boldness and confidence. By such a faith we could lay hold on God and bend forward to the work as surely as the window washer lays hold on the sash knobs, and places his entire weight upon the life belt. It is your privilege and mine to possess this kind of faith. Through Pentecost over again we may all go forth "conquering, and to conquer." Why not buckle on the belt of faith and place your whole weight against it? With faith you can do the work God intended you should do. He will never fail you.
W. H. BERGHERM.

Dangerous Diseases

MEN are keenly sensible to physical pain and suffering, and they realize the danger of disease to their physical being. They seek remedies for their ills and healing for their disorders. Indeed, they will give all that they have to save their life. But, amazing as it is, many do not understand the seriousness of moral and spiritual diseases, and they do not realize the danger of eternal loss of their soul.

Telling us of his medical missionary work in a thickly populated country district, a physician who is a member of our church said that in order to save life and to alleviate physical suffering, often it was necessary to amputate infected limbs, cut out malignant growths, cauterize poisoned wounds, and administer powerful antidotes.

At such times, when the patient describes his painful and serious condition, the physician, after giving physical relief, takes the opportunity of speaking about the many dangerous diseases of the soul, and tells the patient about Jesus Christ, who is the great physician of man's physical and spiritual maladies.

O. B. KUHN.