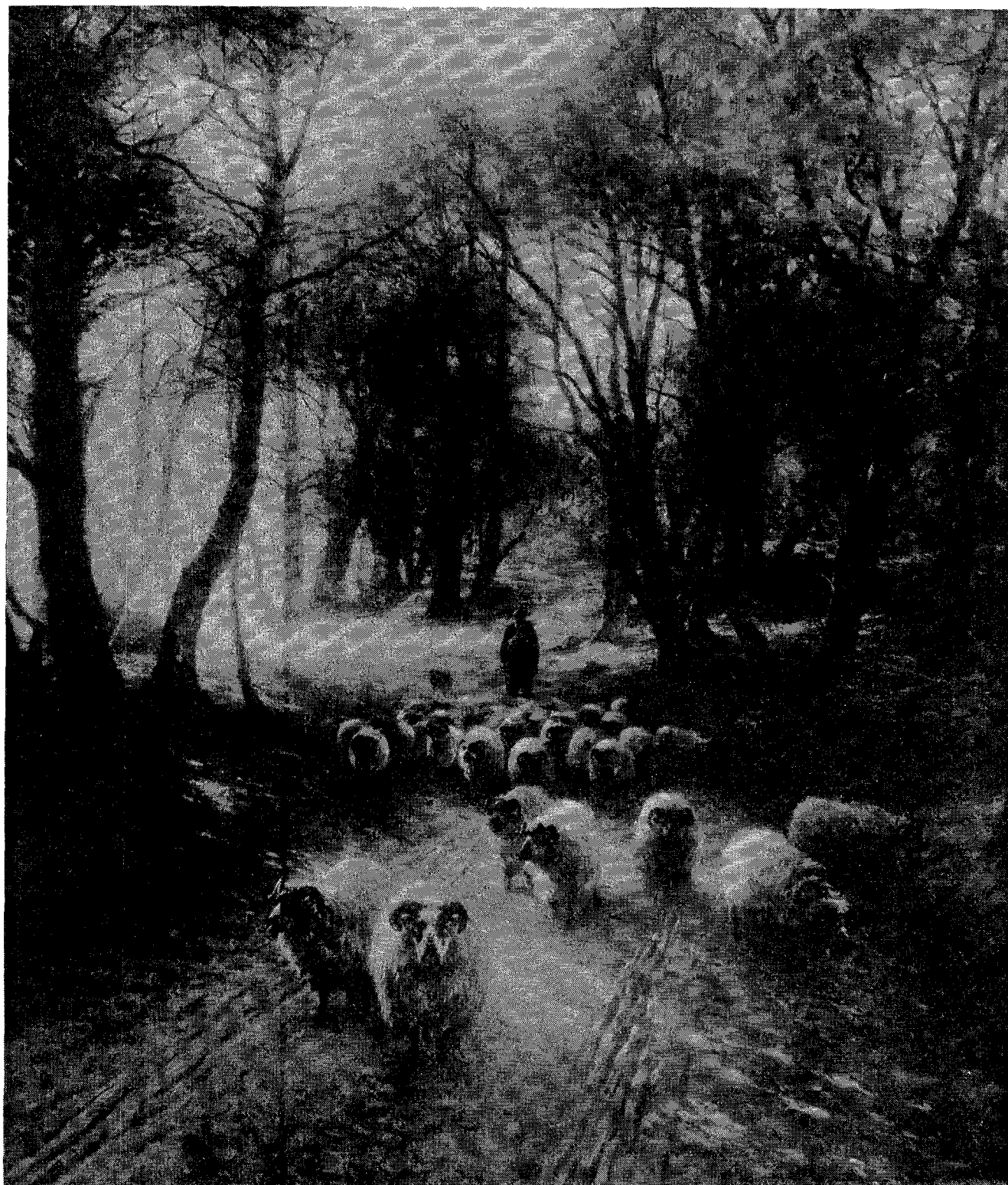


THE ADVENT S A B B A T H

REVIEW AND HERALD

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



"I am the Good Shepherd: the Good Shepherd Giveth His Life for the Sheep"

HEART-to-HEART TALKS by the Editor

Seventh-day Adventists

Their Denominational Beliefs

HAS the Seventh-day Adventist Church a creed? So far as relates to any formal, official pronouncement, our answer is in the negative. On the other hand, this church, throughout its history, has been united on certain great fundamentals of doctrinal belief. This has been so of very necessity. How could any organization, even of the world, succeed unless it could rally around its standard men and women who believed in common objectives and were agreed as to general principles of polity and procedure? In the very nature of the case, those who have been accepted as members of the church have been instructed in the fundamental doctrines of the Bible, and have been asked to give their assent to these doctrines before their baptism.

But Seventh-day Adventists recognize that God has given increasing light through the centuries, and that the church of Christ must walk in the advancing light of revealed truth.

New Light

When Christ came, He brought much new light to His disciples, but there was much that He could not reveal because of the limitations of their spiritual vision. He promised that the Holy Spirit would do for His church what He had not done:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16: 12, 13.

In appraising so-called new light, we should ever recognize the basic and fundamental principle that *new light will never nullify or contradict the light already given.*

The Responsibility of Ministers

Our conferences issue credentials to their ministers. When they are sent out in this representative relationship, their brethren understand that they believe the teachings of the denomination whose accredited representatives they are. How can a person honestly receive such credentials if he is discrediting in public or in private the doctrines held by Seventh-day Adventists? Surely no fine sense of honesty or honor or Christian duty will lead him to do this. If he is honest, he will frankly say, I cannot accept these credentials; I do not hold with you regarding the coming of the Lord, or the Sabbath, or the nature of man, or

the sanctuary, or the Spirit of prophecy, or some other fundamental doctrine in which he may have lost faith.

It is interesting to see how the editor of a great political paper, the *Washington Post*, regards this question. He said:

"It is certainly not tyranny or persecution for the authorities of a religious body to require common honesty in the conduct of its ministers. No secular organization permits its agents to violate its rules and impair its strength. . . . No minister has a moral right to use the influence of his position in spreading dissension in the denomination whose commission he bears, and to whose creed he pledged fidelity as a condition precedent to his ordination. The world is wide. It has room enough for all creeds and all beliefs and their advocates. No man is compelled to belong to any church or to preach any doctrine. But an honest man, having been ordained to preach any particular doctrine, will step down and out, on his own motion, when he becomes convinced that the doctrine or creed is not true."

In these days, as never before, God wants men and women as standard-bearers who are true to the word of divine revelation. It is no time for cherishing doubt; it is a time for faith, for stability, for confidence, for assurance.

If there comes a time when a preacher or teacher employed by our denomination cannot teach the views held by his brethren and published by this church through the years, then to be consistent he should resign from his position and permit the salary he draws from the organized work to be used in the employment of someone who will represent the movement he is supposed to build up, but which he is covertly undermining. It is said that consistency is a rare jewel, and it should be prized and cherished by the preacher and teacher as well as by the layman.

Orthodoxy Defined

What constitutes orthodoxy? Shall we attempt to define it? As relates to the great fundamental principles of our message, orthodoxy today is the same as yesterday, the same as twenty-five, fifty, seventy-five years ago. As relates to some detail, it is as variable as the passing years. To illustrate: The law in Galatians, the identity of Melchizedek, the personnel of the 144,000—these and other questions have in a limited degree, but with a comparatively few of our brethren, caused discussions and differences in years gone by. Faithful, God-fearing men were arrayed on either side of the question under consideration. To some the settlement of these questions seemed very important at the time, but as we look back at them now, these discussions and differences seem quite unimportant compared with the great fundamentals of our message as we view them today.

Taking lessons from the past, let us not make of minor questions, Shibboleths by which we judge the orthodoxy of our brethren.

Only a few years ago several of our ministers emphasized strongly and almost continually in their preaching such expressions as "the victorious

(Continued on page 10)

THE ADVENT REVIEW AND SABBATH HERALD

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No. 18

The Kingdom of Heaven—No. 1

By E. E. ANDROSS

THAT the surrendered heart of man is the spiritual kingdom over which Christ as King rules supremely, the place where His glory and majesty are most fully revealed, has often been demonstrated in the experience of His most devoted followers. Consider David Livingstone, for example. When he returned to his native land after having spent many years in the wilds of Africa, riches and honor and fame, everything that the heart naturally craves—all were at his command. He could have passed the remaining years of his life in the enjoyment of every possible luxury had he chosen to do so. But that noble soul had heard the call of his Master: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Prov. 24:11, 12.

While David Livingstone was suffering the greatest hardships in the fever-stricken regions of that dark land; while he was facing dangers of every kind; while he was bearing the loss of his dearly loved companion; and later, as he was surrounded by a host of admiring friends, that Voice, so tender, so affectionate, and yet so insistent, urged him forward to still greater sacrifices in behalf of the suffering, the oppressed, the slave-ridden, the lost—the millions without hope and without God in darkest Africa.

This call to still greater service from the One who had left His home in glory, had laid aside His royal robes, His kingly crown, and had come to earth to suffer and die to rescue man from the dominion of the prince of darkness, must be obeyed. No earthly consideration could turn Doctor Livingstone aside from his chosen purpose. He had heard the command from the King of kings and Lord of lords, the Ruler in his own heart, and to this he would render implicit, loyal obedience while life should last. Obedience to his Lord and Master was his greatest joy. Finally his heart found a resting place in the heart of that great continent for the deliverance of which he paid the utmost price, and his body was ultimately laid to rest with the great of earth in Westminster Abbey, London.

This truth of Christ's kingship in the realm of man's heart was most clearly stated in His reply to the Pharisees, when they demanded of Him when the kingdom of God should come. He replied, saying: "The kingdom of God cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, *the kingdom of God is within you.*" Luke 17:20, 21.

Jesus was not speaking at that time of His future kingdom of glory to be established at His second advent. Before He comes in glory and power, men will say, "Lo here is Christ, or there." Matt. 24:23. This will constitute one of the signs of His coming. But the kingdom of which the Saviour spoke to the Pharisees, He declared, would not come with observation (or "with outward show," margin). When the promise is fulfilled, "If I go and prepare a place for you, I will come again, and receive you unto Myself (John 14:3), He will appear "in the clouds of heaven with power and great glory." "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:30, 27.

When the forerunner of Christ—John the Baptist—appeared in the wilderness of Judea, he fearlessly proclaimed his message which announced the coming of the Messiah. With a new, strange power it moved the hearts of men, awakening them from their carnal security. The burden of his message was, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2.

Following the baptism of Jesus in Jordan, He "began to preach, and to say, Repent: for the kingdom of heaven is at hand." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 4:17, 23. Later He sent out the twelve apostles whom He had ordained. "And as ye go," He said, "preach, saying, The kingdom of heaven is at hand." Matt. 10:7. These were followed by the seventy whom He charged, saying, "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:9.

John the Baptist, Jesus, the twelve apostles, and the seventy disciples sent forth by the Saviour all bore the same message—"Repent: for the kingdom of heaven is at hand." This was not without

its significance. For the first time since the fall, men saw the spiritual kingdom of God fully established in the heart of man. It was perfectly revealed in the life of the Son of God, and was brought near to every man.

Elements Essential to a Complete Kingdom

In every complete kingdom there are five essential elements. First, there must be a *king*, or there can be no kingdom. Second, there must be *territory*, or there can be no kingdom. Third, there must be *subjects*. Fourth, there must be a *law* by which the subjects are governed; otherwise there would be anarchy instead of an orderly kingdom. And lastly, there must be a *throne*—a seat of authority—from whence the laws emanate.

By careful study we shall find each of these essential elements in the spiritual kingdom of our Lord Jesus Christ. First, it would hardly be questioned by Christians that Jesus is king in this realm. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21. In this scripture the apostle speaks of the reign of grace. But grace is to reign by Jesus Christ; hence *Jesus is King*.

Second, where is the territory of this kingdom? "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Rom. 5:20. If we can discover where it is that sin hath abounded, we shall find where grace is to abound or reign. "Let not sin therefore reign in your mortal body, that ye

should obey it in the lusts thereof." Rom. 6:12. Sin has reigned in the mortal body, but now grace is to reign *where* sin has reigned. The territory of this kingdom is, therefore, the *mortal body*.

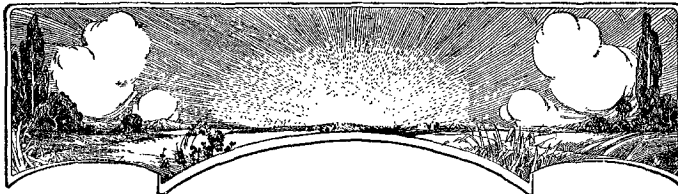
The third essential to a kingdom was found to be subjects. What are the subjects of this kingdom? "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

Here we have visualized a warfare, but not after the flesh; the weapons employed, though not carnal, are mighty through God. This is a warfare of conquest. The subjects of the former kingdom must be subdued, every stronghold pulled down, and perfect peace established throughout the entire domain. When the soul surrenders itself to God, the leader of this host, who has till then held the kingdom, is expelled, and the rebellious subjects are pursued by the conqueror—Jesus—till every thought is brought into captivity to the obedience of Christ. The subjects of this kingdom are *the thoughts and imaginations of the heart*.

When the new king comes into His kingdom, He finds some of His subjects disloyal. They are of the earth, earthly; but the Lord from heaven comes to make them heavenly in their character. Patiently and perseveringly He pursues His warfare of conquest till every subject has either surrendered to His blessed will or been cast out, and peace reigns throughout the kingdom. All joyfully unite in acclaiming Jesus king; and henceforth forevermore, He alone is to be supreme in His realm.

The archenemy is not willing to give up the contest for the possession of the kingdom; so he sends his emissaries in the form of evil thoughts and vain imaginations, to invade the territory. Not, perhaps, in force, but stealthily, under cover of darkness, in unguarded moments, they enter. If they find lodgment, they remain to carry forward their nefarious work of inciting rebellion against the benign rule of Prince Immanuel, and ultimately to overthrow His kingdom. If, when their presence is discovered, they are instantly expelled, as they should be, their invasions will become less and less frequent; for our blessed Deliverer will help us to erect impassable barriers about the whole kingdom and will so protect us even from the enemy's aerial fleet that should one succeed in effecting a landing, he would instantly be destroyed, or taken into perpetual captivity.

When Jesus has been invited into His kingdom (for He never will force His way in; He comes only by the choice of the individual), He begins the work of complete transformation. This work of transformation is eventually so thoroughly accomplished that the surrendered soul becomes altogether like his Master. "Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the counte-



The Golden Morning

BY BLANCHE ESTELLA JONES

"The heavens declare the glory of God." Ps. 19:1.
Written at 7 A.M., January 2, 1939, just before the sun arose, when the eastern sky was one mass of shining gold.

YES, we shall meet in the golden morning,
Meet by the crystal sea;
Meet where no storm clouds ever gather,
Dwell through eternity.

Meet where no friends shall ever leave us,
Causing our tears to flow;
Where all is joy and love and kindness,
Where sorrow we ne'er shall know.

Where not a thought of evil cometh,
Envy, or strife, or greed;
There, where the tree of life is blooming,
There shall we gather and feed.

Led by the Shepherd beside still waters,
In fields of living green,
Where flowers bloom in fadeless beauty
Which eye hath never seen.

Yes, we shall meet and dwell in glory
From whence we ne'er shall roam,
When Christ doth come in the golden morning
To take His loved ones home.

nance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above." The captivated heart is exultingly conscious of the presence of his mighty conqueror and glorious Lord.

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*Testimonies to Ministers*, p. 18.

The Sabbath Widely Recognized in the British West Indies

By H. E. BEDDOE

THOUGH it is not observed as it should be, the Sabbath of the Bible is widely recognized in certain islands of the West Indies.

A few years ago a neighbor told us that she began to wonder about our observance of Saturday. When her minister called, she asked him about it. He told her that we were right. When she asked why the Sabbath is not being more generally observed, he explained that it is not convenient these days. This minister has recently been appointed to a very responsible position in the work of his church.

In another island a rector told his members that Saturday is the Sabbath, and that they should rest on the Sabbath; but he wanted them to come to church on Sunday to worship on the day of Jesus' resurrection. Another minister on the same island told his flock not to oppose Seventh-day Adventists, "because they are right." He urged them, however, not to leave their own church.

Campbell Davis, an officer of our King Street church in Bridgetown, Barbados, related an interesting experience a few months ago. One Friday evening he overheard a servant in the street near his home say to another: "I can't stop now. I must hurry to the shop to buy some things for my mistress. She won't let me buy anything after five-thirty on Friday evenings."

Brother Davis, who is well acquainted with the Seventh-day Adventists of the vicinity, knew that this girl was not working in the home of any of our church members. So he stepped to the street and asked the girl for whom she was working. Recognizing the name she mentioned as being that of an Anglican acquaintance, his curiosity was even more aroused.

Later he made it a point to see this friend. When he mentioned the incident, he found that she had been keeping the Sabbath for three years.

"But how did you learn of the true Sabbath?" our brother asked.

"Why, the Bible teaches plainly that the seventh day is the Sabbath. When I finally came to realize this, I went to my minister about it, and he, too, told me that Saturday is the real Sabbath."

Brother Davis found that she had not come to any of our church services because she felt that the state church was the true church. Then and there he pointed out the joys of fellowship with those who endeavor to follow the Bible standard of Christian living.

A Song for the Time of Trouble

By DANIEL NETTLETON

GOD'S prophet said: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

But "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Building on the Rock of Ages, Isa. 26:4, A.R.V., margin.
I will fear no wind that blows; Matt. 7:24, 25; Isa. 33:14-17.
Though the tempest round me rages, Ps. 11:6.
I shall conquer all my foes. Rom. 8:28.

I will fear no persecution, Rom. 8:35; 2 Cor. 4:9.
For my God in heaven rules; Dan. 4:17-25.
Safe within the walls of His salvation, Isa. 26:1; 60:18.
I can smile and let Him choose. Rom. 8:28; 1 Peter 5:10.

Oh, the joy of resting sweetly, Matt. 11:28, 29.
It is heaven to be with Him; Ps. 16:11.
For He restores and makes me holy, 1 Thess. 5:23, 24; Heb. 13:20, 21.
And He saves me from all sin. Ps. 51:3, 7; 1 John 1:7-9.

Glory! Glory! Hallelujah! Isa. 25:9; 26:19.
I shall soon be home with Him, Rev. 22:20.
For His coming draweth nearer; James 5:7, 8.
Then I'll hear the ransomed sing. Isa. 35:10; Rev. 14:3.

Now the gates of pearl are open, Isa. 26:2.
Lo! the King of glory comes; Ps. 24:10; Isa. 25:9.
Jesus! Jesus! Mighty Saviour! Rev. 14:14.
Welcome Thou, and the holy throng. Jude 14, A.R.V.

Lo! the earth is filled with glory, Hab. 2:14.
Ended is all strife and pain; Rev. 21:1-5; Isa. 11:9.
And forgotten sin's sad story, Isa. 65:17.
For the Prince of Peace doth reign. Isa. 9:6; Luke 1:31-33.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:12, 13.

It requires nice stepping for those who walk together to avoid jostling one another.—*G. Dillwyn.*

THE BIBLE STUDENT

Searching the Scriptures

Gog and Magog

By W. E. HOWELL

THE weird words, "Gog and Magog," are used by the prophet John in Revelation 20:8 to characterize the nations of the earth that will be deceived by Satan and be gathered together to battle against "the camp of the saints" after the millennium and after the second resurrection. It is characteristic of Hebrew prophets, freely in the Old Testament, and likewise in the highly figurative and symbolic language of Revelation, to employ local and historical names and phrases in expressing general truths and in forecasting events that yet lie in the lap of the Lord to bring to pass. "Gog and Magog" is a striking example. While the context in which it occurs makes clear the time, the participants, and the outcome of the great finale in dealing with the enemies of God, yet the force of the prediction can be felt more palpably with the background of this historical allusion in mind.

Gog.—This word, with the probable root meaning of *mountain*, first appears as the name of a Reubenite, and occurs nowhere else in the Bible, except in the prophecies of Ezekiel and Revelation in conjunction with Magog. Gog is mentioned in Ezekiel 38 and 39 as of the land of Magog, and chief prince of Meshech and Tubal, ancestors of the Muscovites or Russians, and of a neighboring tribe of Tibareni, in the Caucasus regions.

Magog is first mentioned as the second son of Japheth, along with Gomer and Madai, progenitors respectively of the Cimmerians and the Medes. The name Magog, with the probable meaning of *great mountain*, and the country of Gog, though applied to both land and people, is understood to denote the dominant tribe in the regions of the Black and Caspian Seas, with Gog as chief. Josephus and others regard these tribes as making up the ancient Scythians, who made such devastating incursions into Asia Minor and Palestine as far as Askelon of the Philistines, in a drive toward Egypt, but who were turned back and utterly defeated about 600 B.C., not far from the time of Ezekiel's prophecy.

The vigor and methods of warfare employed by the Scythians, regarded in their day as "the wildest of all barbarians," are vividly described in Ezekiel 38, and their irretrievable overthrow and annihilation in chapter 39. The fierce incursion of these savage hordes, fresh in the mind of Ezekiel, is seized upon by a lofty imagery to depict the universal conflict of good and evil forces that culminates in Armageddon before the millennium and in the final rout and utter extermination of Gog and Magog outside "the camp of the saints" after the second resurrection.

As John the seer, rapt in prophetic vision, beholds the curtain fall on the great drama in the destruction of sin and sinners, he draws upon the historical episode of Gog and Magog to help describe and emphasize what he saw. It is interesting to note that Revelation 20:8 would be both complete and clear in sense if the phrase "Gog and Magog" were omitted. It reads literally "the Gog and Magog," as if to say that the conflict and overthrow he saw in vision would be the Gog and Magog of all the evil forces of the earth in the final day. The phrase is apparently in apposition with the longer phrase, "the nations which are in the four quarters of the earth," as a descriptive epithet, to intensify the force of the passage—a gathering without precedent, the result of which will be wholesale destruction and annihilation of the participants.

"Gog and Magog" is as striking a characterization of the postmillennium onslaught and final extermination of the forces of evil, as "Armageddon" is of the premillennium mobilization of "the kings of the earth and of the whole world" for the battle of the great day of God. These forces are obsessed by "the spirits of devils." Those are led by the devil in person. Both are unprecedented gatherings, and both are intercepted by divine interposition before their objective is consummated. In the one instance, not a participant is left by the destruction from the presence of the Lord, save only Satan himself. In the other instance, the great instigator of it all is himself exterminated, along with his staff of fallen angels and the potentates of earth. In the one case, the destruction is well-nigh complete, but temporary. In the other, it is both complete and eternal.

What wonder that the prophets search the vocabulary of time and events adequately to draw the picture of what is coming upon the earth as beheld by them in panoramic vision. Armageddon—Gog and Magog—both out of the Hebrew tongue, and both carried over *verbatim et literatim* into English for sheer lack of adequate equivalents in our speech to connote their extraordinary signification in the issues they forecast.

Awake, My Soul!

BY LOUISE C. KLEUSER

LOOSE elm buds softly whisper, "Spring's at hand!"
And winter's bareness decks new frill and shade;
Bright halos grace the crowns of woodland pride;
Our common dewdrops drip all glorified!
Was there a stirring near the giant's roots,
When lovely Spring first found the willow switch?
Just yesterday the sun forgot its pace,
And streamed forth tiny life from every place!
The bluebird and the robin heard the call,
And, "Spring is here!" echoed from every limb;
While blushing shrub the secret would not hold,
Blithe Nature used her paint brush dipped in gold!
The happy child with laughter then fell in,
And sang the advent of another spring!

Awake my soul! Come bask in this rebirth,
For God has stirred with life these things of earth!

THE GOSPEL MINISTER

Admitting Members Into the Church

Part II, A Personal Testimony

By F. D. NICHOL

THE editor has invited me to describe the method I follow in bringing members into the church. As this will be a personal testimony, I shall write in the first person singular.

I am not aware that there is anything very unusual or at all distinctive about the procedure that I follow. But perhaps the statement of procedure may be of some assistance to our younger men who may be entering the ministry, and may possibly help some of our laity to realize a little more fully the significance and solemnity of the service of admission into the church.

A Baptismal Class

The first step, of course, is the organization of a baptismal class. I believe that even though I may have conducted an effort and brought a group of people right through the series of doctrines to the point of taking their stand for the Sabbath, still they ought to join a baptismal class. This is doubly necessary for a person who has been attending church services as a visitor for some time and seeks admission into the church.

In the baptismal class there is an opportunity to discuss the great Bible doctrines more in detail than is possible in an evening's lecture in an effort. And what is more important, a baptismal class provides an opportunity for showing how very personally these doctrines apply to the lives of the applicants for baptism. The doctrine of the Sabbath is a good illustration. It is one thing to believe that the seventh day is the Sabbath of the Lord; it is quite another thing to understand fully what is involved in proper Sabbathkeeping.

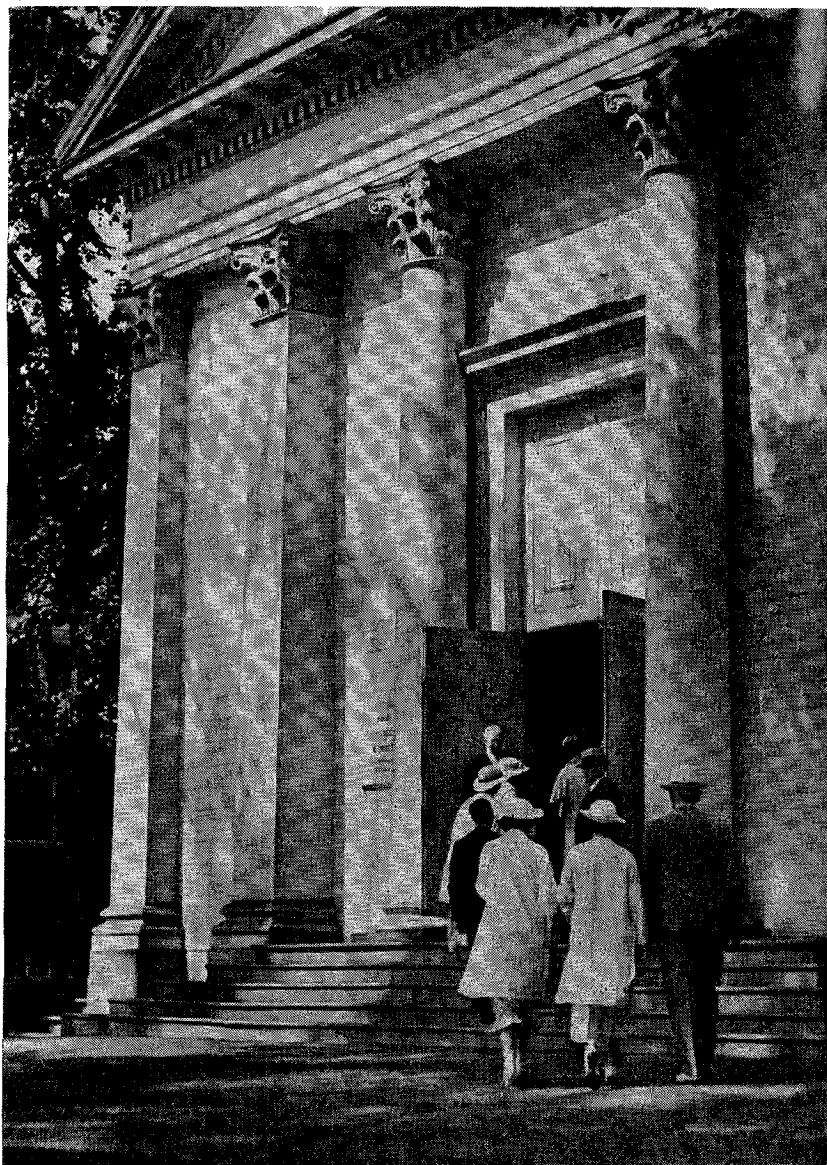
I think that a baptismal class should be all that the word "class" signifies. There should be a definite course of study, preferably with a textbook of some kind that gives the main outlines of the doctrines with the various Bible references. I like to assign a certain

portion for study each week, and to impress on the members of the class that they are expected to know their lesson very thoroughly.

Acquaint Them With Bible

One of the most important things that a baptismal class should do for the applicants is to make them well acquainted with their Bibles. I do not believe anyone should be taken into the church until he knows how to find references in the Bible. I like to drill the class on the books of the Bible, so that they know them up one way and down the other and can turn with facility to Micah, Nahum, and Habakkuk, even as they can to Matthew, Mark, Luke, and John.

I believe, furthermore, that the baptismal class provides an excellent opportunity to help the applicant to understand something of the distinctive character and nature of our whole organization, for, after all, there is much more to our organization than a group of doctrines, and the acceptance of Christ as our personal Saviour. We have a unique organization, we have an unusual view on life in general. We have goals and campaigns that call for the energy and the enthusiasm of all who are members. I like to portray all these features and phases of our movement as



LOWNDS AND EWING. N.Y.

Faithful Church Attendance Is One Mark of a Good Seventh-day Adventist

graphically as possible, so that there will be no vagueness or uncertainty in the mind of anyone concerning the sort of organization into which he is going.

Faithful Church Attendance

I believe, secondly, that anyone who sincerely desires baptism, and thus admission into the church, should give evidence of that sincerity by faithful attendance at all of the church services that it is reasonably possible for him to attend from the very time that he signifies a desire for membership. It is a rather distressing fact that when a particular day for baptism is announced in a church, often one or two individuals will show up just on that day. They declare that they have a clear knowledge of the doctrines, for at some previous time they have studied the truth and now desire to go forward in baptism.

There may be instances in which such persons have been altogether unable to be present at the church on preceding Sabbaths. But generally speaking, I believe that persons who attend simply on the Sabbath day when baptism is to take place, give the clearest evidence that there is something still lacking, either in their understanding of what is involved in membership, or in the spirit that is directing their lives. Anyone who truly loves God and His church would not have stayed away from the services of the house of God. He would have sought by every means possible to be present regularly. And it is really remarkable how in most instances it is possible for people to be at church if they really have an overwhelming desire to be there. With rare exceptions, I have said to such persons as have arrived just on that baptismal Sabbath, that I believed they ought to wait until the next baptism, the meanwhile coming regularly to church Sabbath by Sabbath.

There is something about attendance at church services that gives an applicant for baptism an understanding of the spirit of the movement and the significance of it, that nothing else can. And I believe that we need to stress this fact, not only with those who are planning to come into the church, but with those who are already in the church. If we did not faithfully attend the services of the house of God, it would not be very long before there would be no church.

A Period of Probation

Thirdly, I believe that the words of John the Baptist may be adapted to apply to the great majority who come today seeking baptism; namely, that they should bring forth fruit meet for repentance. It has always seemed to me doubtful wisdom to baptize on a Sabbath someone who has thrown away his bottle of liquor, or his pipe or cigarettes, on Friday. Experience ought surely to teach us that there is a large risk in this. The principle of probation is a sound one. The individual who knows that he is on probation, that he is expected to give evidence over a reasonable period of time that his declaration of faith and his conversion of heart is a sound one, will

certainly have a more serious view of baptism than the person who is hurried through into the church without such a period of probation. And this principle can apply wisely to other things besides liquor and tobacco.

After all, it is not the number of persons we add to the church roll that provides the strength for this movement; it is quality and not quantity that counts. I am increasingly persuaded that it takes a little time and a little study to make a good Seventh-day Adventist. Furthermore, I am persuaded that it is far easier to instruct people on certain principles and to obtain from them their resolves of obedience to those principles, in advance of baptism than afterward. If we wait till afterward, we are always likely to raise the suspicion that we held back from presenting the whole picture until after they were securely in the church.

A Public Catechism

Fourthly, I believe in catechizing the candidates for baptism in the presence of the whole church, and as a climax to that catechizing, securing from the candidate in his own handwriting his request for baptism, and thus for admission into the church. I have no special, private set of questions. I take the series of twenty-one found in the "Church Manual." I study all of these questions first with the candidates in the baptismal class, so that they know fully the import of each question. Then on the Sabbath the baptism is to take place, I ask them to sit in the front pew, and, in the presence of the whole church, I read the series of questions which cover the whole sweep of our doctrines and practices, and ask the candidates to give formal assent to those principles. Then, to make the service even more impressive, I like to turn to the elders sitting on the platform with me and ask them if they have any questions that they would like to ask of the candidates. The whole intent of this service is to help both the candidates and those already in the church to realize fully what is comprehended in church membership.

After asking the twenty-one questions, I read the following statement which I have added to the questions: "Being able by the grace of God to answer affirmatively the foregoing questions, I hereby make application for baptism and thus for admission into membership in the Seventh-day Adventist Church." Space is left below this for the signatures of the candidates. At the close of the eleven o'clock hour I invite them into the pastor's study to sign their names to this application. Then in the afternoon the baptism is held.

On the next Sabbath day, when they receive the right hand of fellowship, I give to each a nicely engraved baptismal certificate which contains their name, the date of the baptism, the place, and the signature of the one officiating. Such baptismal certificates can be purchased for a very nominal cost from Sunday school supply houses. It is my desire from beginning to end to impress on those who are coming into the church, that everything is done decently and in order, and moreover is done in a measured way.

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EDITORIAL

"Courage for Tomorrow"—II

THE thought of courage for *tomorrow* has far more significance than merely to have courage for *today*. It is the fears of the future that haunt men today. And it was of this that Christ spoke. The hearts of men in the last days fail them "for looking after those things which are coming on the earth." Men are able to face the present if they have hope for the future, but it is this hope that has been lost.

It has not been many years since the prophets of Modernism were painting glowing pictures of the future. Man's destiny was ever upward. Nothing could stay his progress. With his unlimited powers to create facilities for his own comfort and convenience, it would not be long before the abundant life would be fully realized. The credulity of mankind everywhere was astonishing.

When Seventh-day Adventist evangelists taught that "evil men and seducers shall wax worse and worse," they were ridiculed as ignorant and unworthy of an intelligent hearing. When we preached that wars would increase in fury and extent, men hailed us as prophets of doom. When we pictured conditions as the Bible foretold them, we were classed as fanatics.

Now even the scientists are beginning to doubt whether man is inherently capable of making proper and profitable use of the great resources at his hand. Even the liberal ministers of the church are beginning to repent and admit that they were all wrong in their view of life. Many are beginning to see that the way of man is not in himself, and that man cannot work out his own salvation.

Disillusionment Prevails

The word "disillusionment" is on the tongue of many writers and speakers today. In an article in the April number of the *Atlantic Monthly* entitled, "Stay-at-Home Christians," we find the following statement regarding this situation:

"There are today large numbers of men and women, in all classes of society, who have grave doubts about the sufficiency of man; who are no longer confident about the ability of a secularized education to produce sufficiently virile character in growing boys and girls; who more than suspect that, unaided, humanity is incompetent to arrive at any goal but bedlam; who are dubious about the possibility of a continuance of democracy unless it shall find supernatural sanctions sufficient to justify a rigid self-discipline; who laugh when they think of what once was supposed to be the inevitability of automatic progress into a sure-to-come millennium of enlightenment and liberalism."

The author, a professor of Columbia University by the way, admits that "many intelligent people, not alarmists, are inclined to believe that the evil, at least in imminent potentiality, at present outweighs the good."

After looking at the dark picture that the world presents, the writer says, "Men understand no

more the meaning of things, the nature of being. Therefore they are possessed by fears," and thus he asks, "Is there no light from beyond him, that he may walk without stumbling, falling?"

This generation of men and women have been robbed of their faith, because the church failed to do its duty, to preach the word. Hence life has become meaningless to many. The zest of life is gone when the future is dark and uncertain. Christian leaders have themselves become bewildered, and the world now finds them uncertain guides.

Purposeless Living

The writer very vividly portrays in the following words the unsatisfactory round of life that many are now living:

"Just going on and on without a goal to reach is a terrible bore, whether before death or after it. . . .

"Men do, however, rebel instinctively in this as in any other era, against the thought that their lives are like water poured out fruitlessly upon the ground; and they try to find *something* for which to live. But the things which they commonly pick out as life objectives are too often inadequate. Because they are inadequate, when men win through to them they are not satisfied; and when men do not get at them they are unduly disappointed. Either way they become cynical and irritable. Thus they aim at pleasure, which grows stale when they are still quite young. Or they aim at wealth, which buys little of happiness when they have amassed it. Or they aim at applause and popularity, only to discover that the mob which gives these things is both sycophantic and fickle. Or they aim at wielding power, and find that power is bought at price of hatred and abuse. Or they aim at curious learning, and, lo, the more they know expertly, the more a greater mystery confronts them. Or they aim higher, at human love; but hearts are apt to grow cold, and even if they do not, the beloved die."

There is little wonder many are asking, "Is there no lighted path for man in which he may walk and not stumble?" What a pity that the word of God has not been preached more zealously, for did not the psalmist long ago declare, "Thy word is a lamp unto my feet, and a light unto my path." And are we not told, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts"?

The Light of Life

Is not this the light for which men are looking? Is not this the light that will dispel the darkness which now lurks in human hearts, and that will rid them of the fear that holds them in its grasp? Yes, we have a message for such a day as this. We have that certain hope for which men are looking. Should we not go forth and proclaim this message with a certain sound, that many may hear and obtain hope?

But we would ask, "Have we applied this precious truth to our own hearts as we should? Has the blessed hope become an anchor to your soul, brother, sister?" Will a world, bewildered and disillusioned, seeking help from blind guides, find us unprepared to speak words of assurance? When they come to us and question "Where is the right way?" will they hear only formal phrases, and find no witness in life and deportment to the things which we preach?

Is it not true that while many of us declare with vigor that the coming of the Lord is near, and that we must prepare quickly for the pure and righteous life which is to come, the world with its pleasure seeking, its hunting for wealth and popularity, still has a hold upon us? What a paradox is this! While those who have tasted all that the world can give are finding no lasting satisfaction and are crying for something better, many of the people of God to whom have been committed mighty and precious truths, are seeking these same unworthy and unsatisfactory things of life.

To us has been committed the only true remedy for the ills of the world and its soul-stirring fears. Well might men say to us, "'Physician, heal thyself.' Let us see how these truths have been applied to your own lives. Are you, too, assailed with fears and doubts? Do you, in fact, face the future with calmness of heart, assured that you are fully prepared for whatever may come—persecution, war, famine, bodily affliction, poverty—yea, even the reality of Christ's return?"

Not until the members of the remnant church have applied the remedies for sin and helpless fear to their own lives will they be prepared to present in an effective way the grand and glorious truths of the advent message to a waiting world. There is not much time to make ready for the final work that must be done. Should not the need of a troubled world press in upon us as never before? And should we not give ourselves more sincerely to the task that is ours?

The third angel's message is the message for today. It is the only message that will give courage for tomorrow. Surely the sense of our high privileges and weighty responsibilities should arouse us to renewed consecration and more godly living.

F. L.

Admitting Members Into the Church

(Continued from page 8)

The Matter Summed Up

Thus to sum up the matter, I would say that in bringing members into the church, I seek to impress upon them that baptism signifies that they are accepting all that this advent movement stands for, that they are changing fully their whole life program in order to give the first of their finances, of their time, and of their all to this cause, that the service is a very solemn one, and most important of all, a very lasting one. Nothing is more important to impress on the mind

of a candidate than that his baptism is something that should be entered into with the clear understanding and decision that it is for all of life, until our Lord's return.

Seventh-day Adventists

(Continued from page 2)

life," "the upper-chamber experience," etc., and some were inclined to look askance at one who did not place special emphasis on these terms in his teaching, even though he emphasized the victorious life experience in other phraseology.

I am glad to say that this experience belongs to the past in our history the same as does emphasis upon other details which I have mentioned above.

At one time in my own personal experience I was called to a certain conference to labor. One of the brethren in that field was teaching that we possessed eternal life now. I was met by the advocate of this teaching, and immediately after a formal greeting, he put to me the question, "Do you believe you have eternal life now?" I said that that was a question I had never particularly studied. He felt disposed to question my orthodoxy because I did not consider this question from the same precise angle that he did.

What a contrast between some of these little details which I have mentioned and the great fundamental truths which constitute the third angel's message.

The great moral law of ten commandments, the godly life, the vicarious death, the miraculous resurrection, and the priestly ministry of the Lord Jesus Christ; the great lines of prophecy which show where we are living in the history of the world, the dying nature of man and his reception of life and immortality through the gospel, the grand consummation involving the second coming of Christ, the destruction of the final impenitent, the cleansing of the earth in order for it to become the home of the children of God—these and associated truths constitute the great fundamental doctrines of this message. When we recognize these in their breadth and greatness, we shall have little time to quibble with some brother over his interpretation of some little detail.

While every Seventh-day Adventist, and particularly our ministers, should be true and loyal to the fundamental principles of the message they are carrying to the world, at the same time they should not become so ultraconservative that they raise a cry of heresy when a brother expresses some little detail of truth contrary to their interpretation.

THE greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.—"Education," p. 57.

SIGNIFICANT QUOTATIONS

From the Pen of Ellen G. White

Liquor and Sunday Laws

"Behold the well-nigh universal disregard of the Sabbath commandment. Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week, at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to an evil that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactment above the divine; and he does all in his power to lead men into the broad road that ends in destruction."—*Prophets and Kings*, p. 186.

National Ruin Follows National Apostasy

"A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin. . . .

"If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, 'It is time for Thee, Lord, to work, for they have made void Thy law.'"—*Review and Herald*, Dec. 18, 1888.

A Striking Contradiction

"The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak 'as a dragon,' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast,' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the Papacy."—*The Great Controversy*, p. 442.

Measure of Guilt Full

"It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin."—*General Conference Bulletin*, 1891, p. 259.

Device of Satan Perfected

"When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will be perfected."—*Review and Herald*, April 15, 1890.

AND SABBATH HERALD

The Prophecy of Revelation 13

"The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause 'the earth and them which dwell therein' to worship the Papacy—there symbolized by the beast 'like unto a leopard.' The beast with two horns is also to say 'to them that dwell on the earth, that they should make an image to the beast;' and, furthermore, it is to command all, 'both small and great, rich and poor, free and bond,' to receive 'the mark of the beast.' Rev. 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy."—*The Great Controversy*, pp. 578, 579.

Prohibition and Sunday Observance

"As the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to Spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

"Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called 'Christian sabbath,' and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men."—*The Great Controversy*, pp. 587, 588.

Satan Behind Religious Legislation

"Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker."—*Review and Herald*, April 15, 1890.

Battlefield of the Last Conflict

"To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battlefield comes the last great conflict of the controversy between truth and error, and we are not left in doubt as to the issue. Now as in the days of Mordecai the Lord will vindicate His truth and His people."—*Testimonies*, Vol. V, p. 451.

IN MISSION LANDS

Second Generation of Seventh-day Adventists in China

By E. L. LONGWAY

THE organized work of Seventh-day Adventists in China has been established for some thirty-six years. We are often tempted to think of the work in China as being a very young work; but in recent months we have had opportunity to observe some second-generation Seventh-day Adventist young people. And what we have seen and heard has brought great encouragement.

In early October of last year it was evident that Hankow and its sister cities would soon be the center of contending armies. The Wuhan Sanitarium, so newly opened, is located at Wüchang, just across the Yangtze River from Hankow. In the fall of 1937, it was arranged for several of the second-year nurses to go to Hankow, and for the third year of their training course to be given at the Wuhan Sanitarium.

These girls and boys endured many hardships and privations on the trip from Shanghai to Hankow; for it was wartime. They began their third year's training in the new building, without lights, running water, or any of the equipment and furnishings that are usually considered necessary to such an institution. But these young people made the best of the situation, and in early July of 1938 the class was graduated.

As the situation in Hankow last October became more and more threatening, it was decided that a portion of the sanitarium staff of doctors and nurses should proceed to Chungking, in the province of Szechwan, West China, and there engage in medical relief work for the many refugees from down river who had found a temporary shelter in that crowded city. The writer and Professor D. E. Rebok were in Hankow at that time, having driven through from Hong Kong with a truckload of hospital and school supplies for our institutions and stations throughout Central and West China.

The proposed medical and relief work in Chungking was undertaken in faith, as there was no promise of support beyond a few thousand dollars

which had been contributed by charitable friends in Manila. But these loyal second-generation Chinese Seventh-day Adventists did not shrink from the prospect. Four graduate women nurses, three of whom had recently finished their course at Wuhan, and one other from Yencheng, Honan,



Doreas Society in Hong Kong Making Quilts for Refugees

decided to make the 1,500-mile trip from Hankow to Chungking by motortruck, and join forces with others in this opportunity for service.

These new highways through interior China are surprisingly good, but in places the road was not completely finished, and in others heavy traffic had made sad havoc with the roadbed, so that perhaps a third of the way was rough and unpleasant travel. The young women were obliged to find the best places they could for themselves in the rear of the truck, surrounded by bales and boxes of all descriptions. We were five days and two nights making the trip from Hankow to Chungking. On all this journey no word of complaint was heard from these young people.

Before we reached Chungking I learned that each of these young women has been a Seventh-day Adventist since birth, and that all their education has been received in our own institutions. These four young people are but a sample of many hundreds of second-generation Seventh-day Adventists who are taking an ever-increasing part in the extension of the message throughout China.

Colporteur Evangelism

By P. M. BROUCHY

It is now about four years since Adventist colporteurs began their work in the city of Melo, in the northeastern part of the republic of Uruguay. Up to the time the colporteurs first came, the Roman Catholic Church was the only denomination in the town. When the colporteurs began to scatter our truth-filled books among the inhabitants of this prosperous agricultural center, almost immediately we began to find interested families who desired to hear more of the doctrine of the Seventh-day Adventists. In response to the need for a preacher, Marcelo Pidoux was sent. He began in a humble way to distribute tracts and to hold Bible studies. In those first days there were great difficulties, but according to the Lord's promise, His word did not return void.

Now, after four years of work in this place, we have an organized church of sixty members, and taking into account the number interested and studying the truth for these times, we expect to have a membership in Melo of eighty, by the end of 1939.

As we go forward in these new places, we rejoice to see the Lord open the way for us by providing facilities which we so much need to establish the work as it develops. We have had a rented hall until a few months ago, but the Lord, who watches over His work, has provided something better for us. One of the aged sisters of the church came forward and offered to erect a building for a chapel with a seating capacity of 220, with two rooms on the second floor for the children's department of the Sabbath school. Now, we pay rent to our sister for a building which has been built for a place of worship, and which gives our work the appearance before the townspeople of stability and firmness.

At the time of the dedication of this building

to the worship of God, the attendance was so large that the chapel accommodated only about one half of those who came. We quickly made arrangements for the coupling up of some loud-speakers, so that the people who were obliged to stand in the street could have the benefit of the exercises. All listened with good attention. There were more than five hundred people present.

Thus in this city, where four years ago the advent message had scarcely been heard, today we have a good start for a strong church. We believe the Lord will continue to impress hearts with the gospel truths, and we live in the confidence that His word will abide in the hearts of those who have found peace for their souls, and that He will cause the seed of truth to be planted in new homes.



Church Building and Members of Melo, Uruguay. The Edifice Was Dedicated February 11, 1939, by Pastor P. M. Brouchy, Dr. Eugene Bergara, and Pastor Benj. Bustos

BY THE FAMILY FIRESIDE

God's Letter to You

By FRANK STEUNENBERG

YOUR father is critically ill. Be prepared to leave for home on a moment's notice. Will keep you advised of conditions. DOCTOR WALKER." Henry fumbled the cablegram nervously. He was nearing the close of a few months of special study in Europe; soon he was to return to his native America and join his father in business. Through tear-dimmed eyes he read the message again. "My father critically ill?" he whispered to himself. For the moment the thought unsteadied him. How he loved that father who had been his companion and counselor for nearly twenty years. But there was no time for musings now. He might receive word any minute to take the next boat to America, and there was much to do to be ready for such an emergency.

Meanwhile on the other side of the Atlantic a middle-aged businessman was making a desperate fight for his life. The fact that his only son and heir was separated from him by hundreds of miles of water, added mental depression to his critical physical condition, and lessened the chances of recovery. This father and son had been bosom companions, and the realization that he might never see his boy again, caused the ailing father much grief. He therefore decided to send his son a letter telling him of his plans, his desires, and his love.

The father thought of that soon-coming twenty-first birthday, when he was to have a junior partner in his business; and of the joy and pride in his heart that that partner could be his own son. Sending for his secretary, the sick man dictated, from his hospital bed, the things he had reserved in his heart to tell his boy on his return home.

Wearied by the effort, the father sank back on his pillow, while a special-delivery letter hastened its way through the post office and was taken aboard the earliest boat for the Old World.

The father grew gradually worse, and the consulting physicians finally decided that in surgery lay the only possible chance of saving the man's life. Their decision was cabled to the son, who hastened to take the first boat home. Just a few moments before he left for the dock, a postal messenger called and left in his hand a letter from his father. There was not time to read it then; so carefully placing it in his pocket, he hastened to board the boat.

The ship had not traveled far from its European harbor, when an earnest-faced young passenger sought a sheltered, secluded spot on the great vessel, and taking rather tenderly from his pocket a letter, became absorbed in its contents. It was a message from his loving father, who at that moment lay motionless on the operating table while

the skillful surgeon worked swiftly and dexterously to save the life of his patient. It opened, "My dear boy Henry, how I wish that I might look into your eyes just now. The doctors have just told me that I may not live to see you again. Soon you will be twenty-one. You were to join me in the business. Fond and many are the plans I have laid and the dreams I have dreamed, when I would be able to write, 'and Son,' into the name of my firm."

The reader's eyes moistened as he read on of the plans, the desires, the words of guidance and counsel, and the love of his father. Unconscious of his surroundings, he read again and again those inspiring lines. He could not see his father, but he was going to him; and the warmth and love of his message made him seem very real and near.

Ours is much like the experience of this youth. While our heavenly Father is not at the point of death, still like the young man of our story, we are each called to take our voyage across the stormy sea of life to receive the inheritance He is preparing for us. And our hearts are made tender as we think of the wonderful and inspiring letter He has sent to guide and cheer us on the way.

It tells of mansions prepared for each child, of golden streets and foundations of gems, of never-fading flowers and never-failing trees, of crystal rivers and fountains of living waters, of thousands of sons and daughters with harps of gold and never-tiring voices swelling the symphony of heaven, accompanied by the celestial songs of the angels. It tells of dangers along the way, of trial, temptation, and victory. And then our eyes moisten, too, as it tells us of infinite love, and an unspeakable gift that makes the inheritance possible for each child.

We cannot see our heavenly Father, but we can feel the nearness of His presence and the inspiration of His love, as we read His letter while journeying o'er the ocean of life. Our Father has an enemy whose determined purpose is and has been to destroy God's message to His sons and daughters. History tells us of men and women who hid the precious word in their garments, of others who spent weary months in secluded underground retreats preserving the sacred letter for us; of tedious hours of endless copying letter by letter of the Sacred Word, in order that in this day we who run may read. History tells us of men and women who fled their native land and lived as exiles, that God's letter might be perpetuated and multiplied.

One October day in the year 1536 an aged man was led forth and chained to a stake surrounded by wood and kindling. A ruffian stepped forward, and seizing that unresisting throat, held it in an

ironlike grasp until the head drooped, and the candle of life had been extinguished. Then the torch was applied, and that pile of kindling burst into flame and that lifeless body was consumed by the fire.

Who is he, and why should he thus die? His name was William Tyndale. His accusation? That he determined to place God's letter, the Holy Bible, in the hand of every peasant boy that lived in England.

Through many a similar sacrifice has God preserved and multiplied His letter to us His children. How we should prize the letter from our Father.

We should heed its admonitions, believe in its prophecies, obey its commands, rejoice in its promises, and be constrained by its message of love. If this be our experience, such sacrifices as that of martyr William Tyndale will not have been in vain.

And we, like the young man of our story who stepped onto the shores of his native land to find his father improving and glad to welcome home his son, will be safely guided over the treacherous sea of life, and will be welcomed by our Father's smile and the anthems of the angels, to our eternal and everlasting home.

Food and Drink—IX

By MRS. L. L. CAVINESS

I HAVE been agitated for some time on the subject of the great need of training the little child in the *spirit of worship* at home and in divine service. One morning not long ago one of our leaders and his wife sat during the morning service, entertaining their two-year-old who sat between them. The father had taken a magazine (the *National Geographic*) with him for the baby to look at. This the baby did, making loud remarks as he pointed to the pictures—remarks which were audible though not distinct to those who, like myself, sat opposite on the other side of the church. When the child had tired of the pictures, he took his father's large colored handkerchief and waved it energetically back and forth from side to side. Finally the mother attempted to control the shaking of the handkerchief, but not before the spirit of the service had been largely spoiled for a number of persons.

A short time before, the same father walked into the church on a Sabbath morning with a large toy animal—a Teddy bear or something else—and sat in a forward pew a little to one side, with this toy upon his knee. Perhaps he was deep in thought and was only holding the object as he might a Bible, waiting for the references to be given out. But the effect was ludicrous and far off from the Sabbath-morning atmosphere.

I often wonder by what serious experience God will awaken His people out of their apparent spiritual indifference. Such an attitude as we have described can hardly be called worship. In the midweek prayer meeting one does find a quiet wherein the soul may speak to its God; but often in assemblies of God's people reverence is sadly lacking.

For a long winter I was a member of a family in a modest farmhouse in Nebraska. The family consisted of father, grandmother, five children, the housemaid, one to three hired men, and the district school teacher. Rising hour came early, for the "chores" must all be finished before breakfast, and every child had some work to do. But never in all that year did we fail to have morning family worship. I can hardly say how it took place, for there was no bell to call us in; but presently we were aware that the father was

sitting in his big chair near the window with his Bible in his hands. Then quietly the men and boys came in from outside and we all gathered about the big coal burner. I remember that though any one of the children may have been amusing the baby, when we began worship, grandmother always took him, because she said he would learn to be quiet at worship more quickly if he always sat with the same person. And I remember that by springtime the baby began to go to church with the rest of us, and by some association of ideas his good worship manners at home were transferred to church with apparently little difficulty.

I remember that in our own home morning

THINK IT OVER

By RUTH NERLUND

*"Politeness is to do and say
The kindest thing in the kindest way."*

And politeness is often found in a kind and loving word. Perhaps it would be well if we would set our words to music, so that from our lives would go forth an anthem fit for the heavenly courts.

Yes, everyone can be polite! No matter how busy you may be, and despite the heavy cares which may press upon your soul, you should remember to do "the kindest thing in the kindest way." True, someone may cross your path, but the word of cheer that you give despite his mistreatment, will tend to make your life more peaceful and serene.

Have you heard the story of the man who was hurrying down the street one night, when another man, seemingly in great haste, rushed out from a doorway, causing the two to have a real collision? The latter was infuriated, and spoke some very unkind words, but the other man, taking off his hat, calmly said: "My dear sir, I don't know which of us is to blame for this encounter, but I am in too great a hurry to investigate. If I ran into you, I beg your pardon; if you ran into me, don't mention it."

A lesson of politeness, isn't it? Put yourself in this "hurried" man's place and see what you would have done.

Let kindness be the hidden root in the soil of your heart, then good deeds, which are the natural fruit of kindness, will be produced. And as the gentle rain refreshes the earth, even so your good deeds will refresh the life of someone. And what is more, you will be happier if you remember that—

*"Politeness is to do and say
The kindest thing in the kindest way."*

worship was always associated with whispering and cuddling for the baby. Mother had breakfast ready and the baby had been full of high spirits for some time, sitting up in an easy undress in his basket in the corner of the dining room. When father sat down and took his Bible, mother untied her apron and disclosed a fresh apron—often a white one—wrapped the baby up in his blanket and, sitting down, began to whisper to him. I do not know what she said, but it must have had to do with father and “the Book” and “folding the paddies,” for it was not long before he knew exactly what was expected of him. We never sang much at morning worship—there was scant time for that. A stanza of—

“Father, we thank Thee for the night
And for the pleasant morning light,”

or—

“Lord, in the morning Thou shalt hear
My voice ascending high.”

But though they were busy people, somehow our parents were able to make their children realize that worship was essential, and though little time was really consumed, there was no feeling of hurry or carelessness. Children are quickly aware of the true estimate placed upon family prayers by their parents. If we can keep the service short and cheerful and simple—a stanza of a hymn, a few verses of Scripture read earnestly and simply, a short prayer made up of petitions suited to our needs and expressions of our gratitude for a loving Father’s care—these all woven together in a fabric of sincerity and confidence in Him, will go a long way toward binding us and our children to Heaven.

When family worship is regular and is also pleasant, the transition of going to church is simple. There is a difference of opinion as to how early a child should learn to attend church. Some parents begin to take the baby when he is only a few months old, and often he sleeps calmly through much of the service in an anteroom or quiet corner outside the auditorium. This has the advantage of keeping the interval when he must actually be in church, a short one, which is merciful for both mother and child. Other mothers prefer to have their Sabbath services at home with the angels and the new little treasure God has given to be brought up for Him. Sometimes these moments of quiet meditation which she has alone with God give a young mother strength that she might not acquire were she obliged to hurry with her own and her baby’s toilet until she has lost the blessing she has gone to church to obtain.

Church Decorum

In any case, I am sure the secret of good manners in church is dependent upon the example the child’s parents set for him, and upon his having learned the spirit of worship from his experience in regular, habitual family worship. Of course children learn nothing from a spasmodic, hurried, haphazard experience with worship. All they learn is that, though father and mother talk a great deal about it, they are really not at all in earnest about religious exercises; or at least their

earnestness is dependent only upon the mood of the moment or upon the presence of some minister or other church worker. Such convictions borne in upon a child’s conscience are learned for all time.

Another custom which will greatly aid our church decorum is that of the family’s sitting together. I am sure there is nothing more beautiful in the sight of God than the father, mother, and children sitting together in the house of prayer. The order in which they sit may depend upon the exigencies of the various temperaments, but let them be together. And may the family’s being together serve to remind us that our heavenly Father means us to be saved in families!

As the children grow older it may require skill to keep up the habit. John may feel he is “too big,” and wish to go to sit with James and Jerry. Though we must be tolerant and understanding, I believe the idea of the family’s being all together should be maintained as an ideal to be worked for. When any other arrangement is suggested, we must be quick to invite James and Jerry to come and sit with us. Thus we can at least maintain our unit of formation. Of course if James’ and Jerry’s parents have the same habit, the young people soon see the situation.

As for children’s being quiet, refraining from talking and playing in the house of God, that is something that they must grow up accepting as absolutely final: See that all needs are looked after before the service, and that the child is comfortable. It is well to have him seated beside his mother, though sometimes the father has better success with him. Have it understood that we are there to worship. The phrase “the house of God” should be impressed upon the heart, not dingdonged into the ear. Make the child understand that he must be quiet and allow others to enjoy the service. If he disturbs the service, let him learn the first time that punishment—swift, sharp, and inevitable—follows immediately. The lesson may need to be repeated, but it seldom needs to be repeated more than twice or three times, if the punishment is severe enough to be painful. The difficulty is that we temporize, we threaten and warn and cajole, when what the child needs to learn, in this as in other matters, is that punishment, swift and certain, follows disobedience *every time*. It does not hurt children to be quiet for an hour, which is the usual length of our service nowadays. On the contrary, it is good for them. Let them know there is no argument or avoiding the issue. The result will be peace for the parents and the beginning of the habit of self-control formed for the child himself.

The development of the spirit of worship in a child cannot be secured by force or taught by peremptory commands. It is something that takes years of quiet, consistent precept and example. It is not easily accomplished—few things that are worth while are. But if it helps our children to learn how to worship God in spirit and in truth, it is well worth while.

“It requires pluck to be patient, and patience to be plucky.”

OUR SEMINARY

Overseas Estimate

IN planning for the offering of May 13, through which it is hoped that the remainder of the money needed for the Theological Seminary building and its equipment will be secured, the presidents of our overseas divisions were invited to state briefly their estimate of the value of the Seminary to our world work. The Seminary was established for the benefit of our workers throughout the world, and we feel sure that our people will appreciate knowing how our division presidents evaluate the undertaking.

A Potent Factor

The Seminary is meeting a paramount need. It is already becoming a potent factor in giving to our workers special training for the great unfinished task.

J. F. WRIGHT, *President,*
Southern African Division.

Is Doing a Good and Special Work

We are certainly thankful to God for the Theological Seminary, and we believe that it is doing a good and special work for those who attend. It will help to broaden and unify our workers and our work throughout the world field, as leaders of the different departments of our work come together to study the fundamental principles of our faith. I hope the money may be obtained for the erection of the necessary building.

N. P. NEILSEN, *President,*
South American Division.

Fills a Long-Felt Need

In offering a safe place to which we can recommend our workers for training while they are on furlough, that they may be refreshed and strengthened for future work and service, the Theological Seminary fills a long-felt need.

If workers who are stationed in the homelands need the benefits of further study in this institution, those who labor in distant fields, where association with other workers is limited, and where opportunities for advanced study are often meager, doubly need its advantages.

V. T. ARMSTRONG, *President,*
Far Eastern Division.

An Important Step Forward

I believe that the establishing of the Theological Seminary at the denominational headquarters is one of the most important steps forward that we have taken in many years. Here our Bible and history teachers, ministers, and Bible workers can receive advanced training without going to the world for it. Their faith in the fundamentals of the great advent message is strengthened instead of weakened. The reverse is often true in the experience of those who attend worldly universities. Consequently, those who receive special training at the Seminary are able to use one hundred per cent of the instruction received there in their work in the field and the classroom.

W. H. BRANSON, *President, China Division.*

A Promoter of Unity and Understanding

The responsible men in our division looked with joy on the establishment of such a central institution of teaching in our denomination. We believe that our Seminary will be a very important and inspiring factor in keeping and promoting "the unity of the Spirit in the bond of peace." In a time like ours, it is an urgent necessity that some of our workers from all parts of the world have the opportunity of studying together the principles of the Holy Scriptures and the

contents of the threefold message. Thus they become spiritual bridges from people to people and from nation to nation, and promoters of peace, good will, and understanding.

A. MINCK, *President,*
Central European Division, Section I.

Will Confirm and Illuminate the Old Truths

The fundamental truths developed by the pioneers under divine leadership have now been projected to all the world. Those truths have not changed, but world conditions and attitudes have so changed that added light must of necessity be flashed upon these old truths and added defenses must be set up. This added light and these added defenses must now be given in modern terms, and illuminated by additional information that has come to the church and to the world in these last days. A proper correlation of recent discoveries and fulfilling prophecies with both the Bible and the Spirit of prophecy is most essential to a proper understanding, promulgation, and defense of the fundamental truths of the third angel's message.

In view of all this, it is highly essential that we shall maintain a Theological Seminary for advanced study in these closing days of the message. We thank God for the wonderful influence round the world that goes out from our colleges, and also from our new school, the Theological Seminary.

G. A. ROBERTS, *President,*
Inter-American Division.

Will Help to Solve a Difficult Problem

Personally, I very much appreciate the work that is being attempted for the denomination by the courses provided in the Theological Seminary. From the beginning of the Advanced Bible School, I have felt that the Lord is leading us to the solution of one of our most difficult and important problems. The operation of the graduate school is constructive, and certainly gives promise for the bettering of our whole situation and for the building up of our work.

C. H. WATSON, *President,*
Australasian Division.

Meets a Crying Need

As I have seen the advent movement take root and grow into strength in one country after another over here in Europe and in our mission fields, I have often been impressed with the important, sobering fact that we are in crying need of an institution of some kind, located near the general headquarters of our work, to which talented, God-fearing young men already serving as leaders, editors, Bible teachers, etc., might be sent from time to time for study and counsel. This need, I believe, will now be met in our Theological Seminary. May God abundantly bless and prosper this new institution!

A. V. OLSON, *President,*
Southern European Division.

Answers a Call for More Advanced Work

Conditions today call for the fullest possible training for our workers that the cause of God can give them. Our training schools and colleges are doing a noble work, but these times call for more advanced education, for a fuller acquaintance with Biblical evidences as revealed by the archeological findings of recent years, and a renewed study of the facts of history in view of the modernistic productions of the past decade or so. They call still further for a deeper and more intensive study of the Book of books, which, after all, is the "sword of the Spirit" and the mighty weapon the ministry wields when going forth to do battle for the Lord. I cannot but feel that it is in the providence of God that at this time we have our own Theological Seminary for such advanced training.

W. E. READ, *President,*
Northern European Division.

A Special Blessing to Missionaries

What a blessing it is to the missionary who has been surrounded by heathen superstitions and pagan philosophies for a number of years, to have the privilege of spending some months in the inspirational atmosphere of the Theological Seminary. We are thankful that provision has been made for spiritual and mental development in our own school. Southern Asia workers who have attended the Theological Seminary—and these now total quite a number—are positive and unanimous in their appreciation of this most necessary institution. N. C. WILSON, *President, Southern Asia Division.*

Stimulates Greater Effectiveness in Teaching Our Distinctive Doctrines

The distinctive doctrines clustering around the sanctuary truths must be taught with greater effectiveness by us as a people. As our missionaries and leaders face the intricate systems of false teachings relative to man's salvation, they must learn to present the elements of the gospel of Jesus Christ in a manner that will open darkened hearts to the light of God. Whatever we can do in preparing the teachers and ministry throughout the world to preach and teach the distinctive doctrines of Seventh-day Adventists with a power such as accompanied these truths when they were first presented by the pioneers of this movement, will be just that much more of a safeguard for our work as we near the end of probation. I do not know of any better way of accomplishing this objective than through the means of our denominational Theological Seminary.

A failure to carry out the plan for the finishing and equipping of the Seminary would be nothing short of failure to meet God's will concerning the firm establishment of His work in all the world at this late hour in the history of deception and falsehood.

H. L. RUDY, *President, Central European Division, Sec. II.*

Someday

BY MARJORIE LEWIS LLOYD

SOMEDAY there will be no tomorrow,
The last day will dawn bright and clear;
Earth's books must be closed up forever,
The close of her history near.
Someday earth will lie down in slumber,
Complete all the tasks of the day,
Not knowing that ere the sun rises
Earth's cares will have all passed away.

The last sermon preached may be given
Before you realize 'tis late,
The last chance to speak for your Master
May pass while you silently wait.
Someday the last call will be given,
The last sinner saved will repent;
The last earnest prayer will be uttered,
The last night of trial be spent.

Great plans will be made to press forward,
To carry the message we love;
But the work which we long to see finished
Will be cut short by power from above.
Ah, let us win souls for the Master,
And let not our purpose be waived—
One privilege denied up in heaven,
With not a lost one to be saved.

A loud voice will not sound the warning,
But while many linger and wait
Probation's day will have ended,
And heav'n and earth echo, "Too late!"
Then lift up your eyes unto heaven,
For Jesus our Lord shall appear;
Prepare now, that we may be ready;
The day of salvation draws near.

PIONEER DAYS

Our First Church in Africa

SHORTLY before leaving for Australia, I organized the first Seventh-day Adventist church in all Africa. At the General Conference in 1891, the following were named as the committee on resolutions: W. W. Prescott, Uriah Smith, A. T. Robinson, E. J. Waggoner, H. A. St. John. (See *General Conference Bulletin* for 1891.) The committee brought forward the following resolution:

"There is no work that Christ wants done on this earth, that cannot be done by the church, acting in the capacity of a church. What the head directs, it is the province of the body to perform.

"Therefore if there is work that Christ wants done, which the church feels that it cannot do, that is evidence that the body is not in connection with the head, and that it should seek such connection, that it may be imbued with the power from on high, which alone can finish the work of God on the earth."

This resolution called forth strong discussion. Members of the committee argued that there should be but one organized body—the General Conference, the local conference, and the church; and that all lines of work should be carried forward in departments, under the direction of the head. The discussion occupied the larger portion of two days. One delegate argued that the committee had brought forward a resolution that would tear down our organization. The committee then requested the privilege of withdrawing the resolution. It was voted that all discussion relating to the matter be stricken from the records of the Conference. I did not introduce the resolution, but I was thoroughly convinced by the discussion that the principles argued by the committee were sound.

Before we were to organize the conference in South Africa, I wrote out the plan of organization that we proposed to follow. I sent a copy of this to O. A. Olsen, who was then president of the General Conference. He deemed it of sufficient importance to have duplicate copies sent to the absent members of the General Conference Committee for their criticism. In due time I received a large envelope, with twenty cents postage on it. It contained the criticisms of the members of the General Conference Committee, all unfavorable. I can never forget the words of one member of the committee, whom I loved as a father in Israel. He said, "I think, Elder Olsen, it is about time that we know when we send men abroad, whether they are going out to build up the work or tear it down."

But the mischief, if mischief it was, had already been done when these criticisms arrived. The conference had been organized, with one organization—the conference—and all other lines of work were to be carried forward as departments.

It may not be generally known by our younger generation of people that prior to that time we had six organizations—the General Conference, the International Tract Society, the Health and Temperance Association, the International Sabbath School Association, and the Religious Liberty Association. These all had their president, secretary, treasurer, and executive committee. South Africa was the first conference in all the world which was organized on the plan that has since been adopted the world around, and which now forms our efficient system of organization, in which are included the evangelistic, publishing, educational, and medical phases of our work.

A. T. ROBINSON.

"EFFICIENT action consists of doing the right thing at the right time, in the right way, in the right spirit."

WORLD-WIDE FIELD

Our Visit in the Far East

ARRIVING in Singapore on January 17, we immediately went on up the Malay Peninsula, which trip we made by automobile. We stopped first at Kuala Lumpur, which is the headquarters of our Malay States Mission. Here a colporteur institute was in progress.

A dozen or fifteen colporteurs attended the institute, and these men certainly manifested a deep interest in their work. Among them were Tamils, Telugu, and Chinese. Everything that was given in public had to be translated, and this, of course, slowed things up considerably; but the colporteurs were a consecrated group, and were studying hard to fit themselves for successful work in the field. We were very much pleased indeed to be associated with them during the few days we were there.

After that meeting, in company with D. S. Kime, we made a 600-mile automobile trip north, going as far as Telok Anson and Ipoh.

At Telok Anson we have a Telugu church of about thirty-five or forty members who seemed to appreciate our visit. They are expecting to purchase ground and build a new church at this place. At the present time they are using a little upstairs room over a pharmacy; and the rear of the building is occupied by families. Of course this is not the most satisfactory arrangement.

We next visited our Chinese chapel at Ipoh. This, too, was an interesting experience for us, for wherever we went, we had to use interpreters. We were glad to see the congregation of bright, intelligent people, who have a deep interest in spiritual things, and who are trying to do their part in giving the message to their own people. In fact, the Chinese are looked upon as the aggressive people in this place, and are generally quite liberal in their contributions to missions.

As we were whirling through the country by automobile one day, a humble little native house was pointed out to us, in which lived a man who had recently given \$500 toward our Harvest Ingathering welfare work.

We were glad to have the privilege of attending the division meetings in the Far East, especially the publishing convention and the division council here in the city of Singapore. In company with L. H. Christian and E. E. Franklin, we were pleased to join V. T. Armstrong, the president of this division, and his collaborators, including the representatives from the five unions of the Far Eastern Division, in their biennial council here at division headquarters. This

meeting lasted nine days. All who were present were attentive to the business in hand, and there was a fine spirit of cooperation on the part of the different leaders from the various missions of this great division.

The mission work showed progress in nearly every feature. The reports rendered indicate that the mission program in the Far East is advancing. About two thousand have been baptized in the Philippine Union during 1938, and a goodly number also in all of the other unions of this field. Definite plans were laid to prosecute the work with renewed energy and courage during 1939.

Immediately following the division council the Malayan Union Mission representatives were called together. We have been pleased to learn how the work is prospering in French Indo-China and Siam, as well as in North Borneo and Sarawak. The workers in all of these fields are of good courage. They are pressing on in their language study, and are baptizing believers in every field. Really, it is encouraging to see how the work is going in the various parts of the Far Eastern Division.

There are a goodly number of

national workers in each of the union missions, and we are very happy to see them beginning to bear responsibility. Many of them are showing considerable initiative in the work they have to do.

It is marvelous to see how the work is going forward in the different parts of the Far East. We are very glad to have had the privilege of visiting our mission fields, and the workers in these parts.

The great problem of the Far East, as we see it, is the language barriers. There are many different languages and dialects; and yet this gospel of the kingdom is to be preached to every creature.

We wish that we might have the tongue of the angels to tell the story of missions as we have seen it with our own eyes, and listened to it with our own ears, so that our people in the homeland might appreciate what our workers from America and Europe are meeting in their everyday experiences in the mission fields. But never once have we heard them offer a word of complaint, nor have we met one who expressed any desire to return to the homeland. Their interest is in their work here, and we pray that God will greatly bless them; and that we who are living in the favored lands may support them liberally with our gifts and offerings.

J. F. PIPER.

Washington Missionary College

THE School of Theology of Washington Missionary College was organized a few years ago for the express purpose of training young men and young women for the ministry of the word. During the years since its organization it has accomplished worth-while results toward this objective.

Today, many of its graduates are to be found in responsible positions both at home and abroad. The last three years have seen a very healthy growth both in numbers and in the quality of its students. With the close of the school year of 1939 a class of thirteen young men will finish the senior theological course. There will also be three young women who will finish the Bible worker's course. These graduates are planning to go into the organized work. Of the eleven graduates for 1938, all were placed in positions of trust in the work of God, and of the class of 1937 all were placed in the work. One is out in China at the present time doing successful work there in the task of spreading the gospel in that land.

This year six public efforts are being successfully conducted. We

hope to see a goodly number baptized as a result of the efforts put forth by the young people who are conducting and helping to conduct these meetings. In each one of these efforts a proper place is given to the medical and health work as it relates itself to gospel medical ministry evangelism. Each effort has connected with it a graduate nurse, who is in charge of the medical part of the evangelistic program. We are endeavoring to follow God's plan for sustaining a proper relationship between the medical work and the gospel ministry.

In the last two years we have organized a church in a suburb near Washington. This church has been a strength to the conference, not only spiritually, but financially. An investment of about \$285 has been made, and the first year's tithes and offerings amounted to approximately \$2,700. Two of our students have been its local elders, and God has greatly blessed the work.

These enterprises carried on under the supervision of our School of Theology have been a great benefit to the community in which they

were conducted and have proved to be assets in spiritual growth for our young people.

We are glad to report also that many of our young people in this department are supporting themselves in school through the financial results of colporteur ministry. There is one married couple who achieve in sales around \$25 every afternoon they canvass; and that is accomplished in a radius of a mile and a half from the college. Would to God that many more of our young people would take up this work while going to school! One afternoon recently this couple sold almost \$40 worth of literature in six hours' time and made one hundred per cent deliveries. We cannot emphasize this kind of work too much as an instrument through which perseverance and character building can be strengthened for the ministry.

The times in which we find ourselves demand the noblest and best of our youth to engage in this line of service. They demand the most consecrated talent. The message needs young people of the highest type for training. It is a wonderful heritage that has come to the youth of the great second advent movement. May God help them to catch the true vision of service, that many more may give themselves wholeheartedly to the ministry of the word.

L. A. SEMMENS, *Dean*.

Indians in California

LAST year we arrived in California from our field of labor, the Amazon of Peru. We came to California because my mother lives here. Never before had we felt such a need of a furlough, for we left the field ill, and when we arrived here, I could walk only with difficulty and with the help of a cane. I went at once to the Glendale Sanitarium, where I found that all my aches and pains were due to arthritic troubles. It seemed a woeful thing to me to be incapacitated to such an extent as not to be able to walk, after those active years spent among the Indian tribes of Peru. Before this I had never heard much about arthritis, but now I saw the most terrible cases on every hand.

I recalled the wonderful things that God had done for us while we were in the mission field far out among Indian tribes, separated from others of our workers and from all friendly white people. We had been attacked by some of the most deadly diseases—inflammatory rheumatism, typhoid fever, typhus fever, and malaria. In those days of need and loneliness we called upon the Lord, who heard and healed us. Now God has made it possible for us to receive help in our excellent medical institutions; everywhere as we spoke in

our churches, we would meet our Christian doctors and nurses, who gave us most efficient help, and as health returned, we longed to be again active in the cause of God.

We had heard of the Indians living at Round Valley and Klamath, California, from some of our good medical workers, and last month, February, I visited the Klamath Indians located in the Northern California Conference. Most of these Indians live along the hilly shores of the Klamath River. For some years Dr. H. G. Leland has been the Government physician for these people. He has done a good work among them, and he has the confidence of the people of that whole region. I enjoyed immensely the company of Doctor and Mrs. Leland while visiting this tribe of Indians. They presented me to the chiefs and the people, and as we worked together treating the sick and helping the Indians in every way possible, I was reminded of the good old times in the Indian work in Peru.

We stayed for a few days near a solid old building which had been used by the white people in the days of war with the Indians. Quite a few Indians came through the snowstorms. They filled one large room where we were staying. We talked to them about God, and their interest was apparent when they were told that Jesus is soon returning to this earth to take His happy children home. Ninety-year-old, stoical "Wiskey Joe's" eyes grew bright as he was pointed out and told that we believed that he would see Jesus coming in the clouds of heaven.

Although these people have been in contact with modern vices, they respond readily to kindness; and God has many true children among these Indian tribes. Somehow in this late hour in the world's history I am reminded of the words found in Zechariah 3:2, in regard to work for these people: "The Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke

thee: is not this a brand plucked out of the fire?"

May God's people remember these needy ones in prayer, that many shall be won for Christ and be counted among the happy throng who will sing that "new song" which no man can learn but the hundred and forty and four thousand, which are redeemed from the earth.

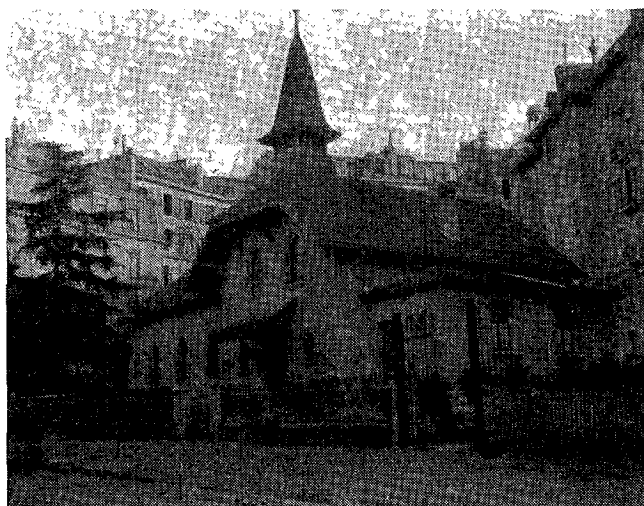
F. A. STAHL.

Christian Education in Inter-America

THIS phase of work in the Inter-American Division remained quite undeveloped for a number of years, while other divisions were forging ahead. As late as 1930 we had only thirty church schools in the entire field, and a staff of only thirty-five teachers in these, with an enrollment of about one thousand pupils. At the end of 1938, we had a total of ninety-one such schools, a corps of 105 teachers, and 3,306 pupils enrolled. This is a growth of practically three times the number of schools and teachers, and a little more than that in the number of students attending.

In 1930, we had five rather meagerly equipped training schools, with an enrollment of 285, while at the end of 1938 we had seven such schools, much better equipped, and an enrollment of 679. This represents a growth in the enrollment of the training schools of about two and a half times that of 1930. This makes a total of 3,985 enrolled in our schools.

According to our statistical report for the division, we have a student in one of our schools for every 8.2 church members, or putting it in another form, we have 12.2 children in school to each 100 church members. Of the 3,985 who are in school, 1,270 are children of non-Adventists. Thus the proportion of our own children in one of our schools is about 13.5 per cent of the whole. This ratio is entirely



Chapel at Geneva, Switzerland

out of proportion to the real need. Our aim should be to have all of them in such a school.

Our new training school in Colombia is being conducted in rented quarters, but we hope that in the near future we can be housed in property of our own. Our development in that field is promising. Large numbers are coming into the truth, and we believe that as conditions become more and more favorable, we shall see yet larger numbers accepting the truth. This makes it imperative that we develop a strong corps of young men and young women to lead out in this field. Our school is the answer to this problem.

One feature of this school in Colombia is outstanding this year. We have in every way fostered and encouraged the colporteur work as a means by which the student can maintain himself in his education. The school in Costa Rica has been outstanding in this respect, but at the end of this last school year,



Colporteur Group, Colombian Training School

the number of young people in the Colombian school exceeded the average of the Costa Rica institution. About thirty-five were boarding students, and twenty-seven enrolled in the colporteur work, and three others were engaged in the sale of magazines. They are a very excellent type of Spanish youth, and we expect much of them in the future. Our young people in the school in Cuba are developing in much the same way as are these of the other Spanish countries.

Our English-speaking training schools, the West Indian Training College, Mandeville, Jamaica, and our Caribbean Training College, Maracas, Trinidad, are working more on the industrial features, but we are glad to report regarding them, as well as of the Spanish schools, that practically every graduate is used in some capacity in our denominational work on the completion of his course, and the demand is undiminished. Surely this training work is a strong factor in the development of our work in the Inter-American Division.

W. L. ADAMS.

I HAVE taken the REVIEW since the middle of September, 1893, and surely miss it when it does not come. I do not think I'll ever let my subscription run out again.

MRS. MARY DUNMEAD.

The Denominational Name

NOT so long ago a member of the Nelson, British Columbia, church was involved in a car accident with two travelers from Alberta. Responsibility for the accident rested with the travelers. An Adventist preacher accompanied our brother to the hotel where they were to discuss settlement for damages. At the hotel the travelers asked why he brought a lawyer along. Our brother explained that his companion was not a lawyer, but a friend of his.

The travelers tried to talk our brother out of settlement, although they carried insurance on their car and could quite easily settle. An insurance adjuster was called in. The travelers promised to make things right. After the adjuster had gone, the travelers invited the Adventist brother and his friend to their room again, there offering them liquor and cigarettes, which

were, of course, declined. Then all over again they began to dispute the settlement. Anxiously they inquired who the friend was, and what he was there for. The preacher explained that they were friends and had come together.

The travelers tried hard to make our brother back down. Seeing that he did not weaken in his claim for a settlement, one of the travelers asked for a piece of paper on which to do some figuring. Our brother put his hand into his pocket, accidentally pulled out a Sabbath school recruiting card, and handed it over. The traveler looked at the card, and then rose to his feet with the question, "Are you a Seventh-day Adventist?"

"Yes," was our brother's reply.

The traveler then turned to the preacher and said, "And I know who you are; you are a Seventh-day Adventist minister." This was confirmed.

Immediately the traveler walked over to our brother and said, "Forgive me for acting so stubbornly, and for not coming to a settlement sooner." Then he walked over to where the writer was sitting and repeated his apology.

Next he turned to his partner, saying, "Joe, these men are Seventh-day Adventists. They are 'straight shooters.' Let us make a settlement." He then sat down, and without more delay filled out the insurance papers.

After he had signed the papers, we excused ourselves and prepared to go, but the travelers requested that we stay and explain the beliefs of Seventh-day Adventists.

We had a fine study for about one and a half hours on points of our message. We stressed particularly health reform and the harm of liquor and tobacco to the human body.

Why should we hesitate to say we are Seventh-day Adventists? The name of God is to be written in our foreheads. Let us freely tell who we are, and why we are what we are.

C. C. WEIS.

Cristobal Publishing House

SOME very fine reports of the publishing work in Inter-America have been rendered by various ones in attendance at the recent Inter-American Division publishing convention held at Cristobal, Canal Zone, in December. However, we believe readers of the REVIEW may also appreciate a report direct from the Cristobal publishing house management touching other phases of the literature work and its distribution and sale.

Let us take you back to the month of November, 1938. This was the month just preceding our publishing convention. At the end of the first eleven months our sales had topped \$100,000, and our report showed an accumulated gain of \$11,098.65 over those of the first eleven months of the preceding year. The December report was also large; it brought up the year's total denominational book sales made by the publishing house to \$133,980.15, and our fiscal year was closed with a gain in sales of \$29,920.90 over the previous year. This is truly wonderful, as we had a gain the year before of nearly \$20,000, which means an increase in book sales of almost \$50,000 in two years.

Pray for the publishing work in this vast field. Remember in your prayers our nearly 300 colporteurs in this territory. The work is now advancing in a marvelous way. The prospects are indeed bright, and we fully believe the harvest is truly ripe.

D. A. CONE, *Manager*.

DEAR REVIEW AND HERALD:

I want to tell you how much joy and encouragement you bring to me. You are better than ever.

I love this message, have grown old in it, and miss the old ways, as when we used to meet in the homes and have a good spiritual time. The younger generation is different, but is carrying this blessed message to the world. Yet we older ones need encouragement, for Satan never leaves his job. He will prey on our minds. That is why I love the change in our paper.

A SISTER.

Another Missionary Volunteer Milestone

AN important milestone has been passed in the Missionary Volunteer work of the French West Indian Mission. On Sabbath, February 11, it was the privilege of the writer to invest as Master Comrades, A. Orville Dunn, director of the mission, and Mrs. Dunn. This was the first investiture service to be held in the French West Indies.

The investiture was held at the time of the regular Sabbath service in the Fort-de-France church, after a study in which we endeavored to show the importance of the Missionary Volunteer work in general and the Progressive Class work in particular. In addition to the two Master Comrades, Maurille Linzan, a mission worker, was invested as a Companion, and five others received their Friend pins.

An unusual interest was manifested by the members present, and the service was very solemn and impressive. Elder and Mrs. Dunn are enthusiastically promoting the Progressive Class work. From evidences seen we believe that this investiture service is the spark that marks the beginning of an aggressive work for these French-speaking young people of the Caribbean Union Conference.

H. E. BEDDOE.

Enterprise Academy

It was my privilege to unite my efforts with those of the faculty and students of Enterprise Academy from Monday, March 6, to Sunday, March 12, to the end of seeking a deeper Christian experience among faculty and students. We were not disappointed. God manifested His presence in a very marked way.

The study program was lightened, and everything was done to create the best possible environment for a spiritual feast. The

spiritual program was a busy one. Two public meetings were held every day. Then there were group meetings with the faculty, with the seniors, and with the church-school group, and with our brethren residing in the village who are not connected with the academy in a direct way.

The testimony and praise meeting on Friday evening had the true ring of determination to be victorious in the great conflict with sin. Anew the conviction settled upon my mind that our schools, though they present many problems, are measuring up to the expectations of God-fearing parents in the field.

R. R. Newman and the faculty are a group of God-fearing men and women in whose hands Seventh-day Adventist parents can safely place their children.

J. H. ROTH.

ADLAI A. ESTEB writes from Long Beach, California: "The work here in Long Beach is advancing. Last week was our spring Week of Prayer. We had meetings every morning and also every evening. There was a wonderful response. Thirty-nine joined our baptismal class. We are really witnessing a great laymen's movement in this church. Our Signs campaign revealed the greatest enthusiasm I have ever seen. A new era has come. We see the fulfillment of the prophecy, 'Thy people shall be willing in the day of Thy power.' Ps. 110:3."

APPOINTMENTS

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 28-July 2
Ontario-Quebec, Oshawa, Ontario . . . June 30-July 9
Manitoba-Saskatchewan, Saskatoon, Saskatchewan . . . July 7-16
Alberta . . . July 14-23
British Columbia, 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 16-25
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, Portage . . . August 17-27
Michigan, Upper Peninsula . . . June 8-17
Petoskey . . . June 22-25
Grand Ledge . . . Aug. 22-Sept. 3
Colored meeting for union, Calvin Center, Michigan . . . August 3-5
Colored Senior camp, Starved Rock, Illinois . . . August 20-26
North Dakota, Jamestown . . . June 9-17

Northern Union

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 . . . May 25-June 3
Central California, Fresno, California . . . May 25-June 3
Southeastern California, S.C.J.C. . . . June 1-11
Arlington . . . June 2-10
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
Texas . . . July 27-August 5
Oklahoma . . . August 3-13
Oklahoma . . . August 10-19

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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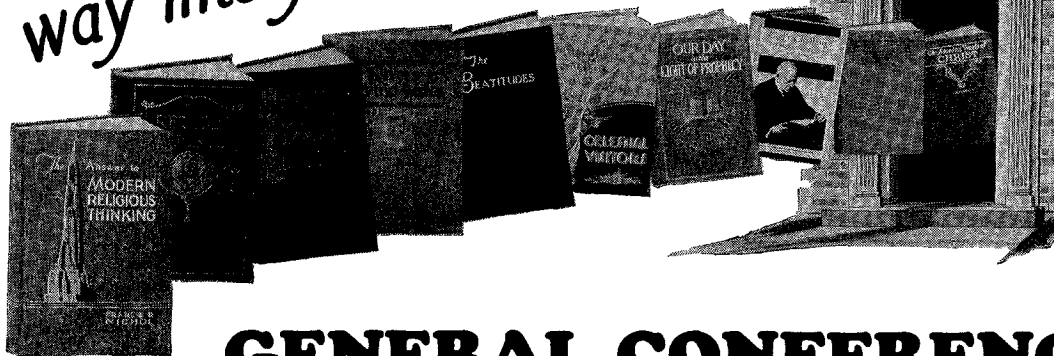
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WHEREAS, With rare exceptions, our truth-filled books are not found in these libraries; and,

WHEREAS, The present temporary postal rate that permits books to be mailed anywhere in the United States for only a cent and a half a pound, will not be effective after June 30, 1939, unless Congress acts; therefore,

WE RECOMMEND, 1. That each of our

publishing houses be encouraged to select at once a group of books published by them—exclusive of large subscription books being used generally by colporteurs, but sufficiently varied in subject matter to cover the main aspects of our faith—that can be offered at a special group price to our churches, so that they may place them in their local public libraries.

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Never should a library reader have to ask in vain for a suitable, readable, representative book on Adventists, their fundamental beliefs and world-wide program. Every minister should take the lead in seeing that the libraries (and their branches) of his city or district have these books.
L. E. Froom.

The most rapid and effective way for the threefold message to reach all classes in the world in this generation is through the printed page, distributed by colporteurs, churches, and laymen, and by placing leading books in public libraries.
I. H. Evans.

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BOOK AND BIBLE HOUSE

OF SPECIAL INTEREST

An Appeal for Prayer

ALL our people recognize, to some extent, the difficulties confronting the workers in the Moslem lands comprising the Arabic Union Mission. At the union workers' meeting, held at Cairo, Egypt, in February of this year, the workers pledged themselves to carry on an intensive evangelistic program during 1939. Each worker determined to conduct at least one intensive evangelistic effort during this year. Only those familiar with conditions in these Arabic countries can realize the faith and courage needed to enter into such an undertaking.

As they seek to put their determinations into effect, the workers will be faced with perplexities, restrictions, and dangers such as are not known in most mission lands. Recognizing these difficulties, the workers have most earnestly appealed to our people everywhere to make the evangelistic work in the Arabic Union a matter of special prayer. Will you do this? Will you pray that God will encourage and prosper His servants as they seek to accomplish the "humanly impossible"? And will you pray, not only once when you read this appeal, but every day throughout this year?

T. J. MICHAEL.

Special Offering May 13

SABBATH, May 13, is the day appointed by the Autumn Council for the special offering for "finishing and equipping the Seventh-day Adventist Theological Seminary."

Fifty years ago it was planned to erect a meetinghouse in Battle Creek adequate to the needs of the headquarters work. All our people were asked to give at least ten cents; hence it was called "The Dime Tabernacle." Mrs. White wrote in the REVIEW of December 11, 1879: "The Dime Tabernacle belongs to us all; we should all have a special interest in it."

This is equally true of the Seminary. "It belongs to us all," and is to serve the entire world field. Our people in North America were asked to give an equivalent of twenty-five cents each. If we do, the work of the Seminary can go forward efficiently.

Thirty-four years ago, when the headquarters were being established in Washington, the messenger of the Lord wrote: "The work being carried on at the capital of the nation concerns us all;" and the admonition was given: "Show your gratitude to God by the liberality of your offerings."

This is what is needed today to enable the Theological Seminary, which means so much to the strengthening of the work in these closing days, to go forward with its work successfully. "A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand."—Mrs. E. G. White, in *General Conference Bulletin*, 1896.

As was written regarding the work in Washington years ago: "Let every church in every place act its part cheerfully and willingly." M. E. KERN,

President of the Seminary.

An Unexpected Opening in Syria

ABOUT six o'clock one Friday evening, Pastor S. Nowfel was reading the REVIEW and preparing for the Sabbath meetings. As he read of urgent requests for workers from places where the truth had taken hold without the direct agency of a preacher, he wondered why, in the Arabic Union, too, there had not been such requests. It seemed that it was only in other fields that teachers were wanted and workers were asked to take possession of schools and churches already built. While thanking God for opening providences in other lands, he prayed that the Arabic Union, too, might have like privileges.

Just then there was a knock at the door, and, rising from his meditations, Pastor Nowfel went to see who was calling. He found two strangers asking for the Adventist minister. He told them that he was the pastor of the Beyrouth church, invited them in, and asked them what they wanted. They had come, they said, from Maasar, to ask the Adventists to send a minister to them, and they wanted a school started in their village, that their children might be taught the true faith. Pastor Nowfel could hardly believe his ears. Could it be that here in the Arabic Union a plea was now being made like those that one reads about in the REVIEW? He was thrilled. And what was this? In order to show that they meant what they said, and were supported by others, the visitors presented a formal petition, signed by sixteen heads of families. On a separate sheet of paper the same names appeared with the numbers of their families. There were a hundred and three altogether who had come to a knowledge of the true Sabbath and had decided to walk in God's ways. They wanted a

preacher to tell them more of the Bible, and a teacher to instruct their children in the ways of truth.

The visitors stayed in Beyrouth over the Sabbath and returned to their village when Pastor Nowfel promised that he would pay them a visit in the near future.

GEORGE KEOUGH.

Not Too Old at Ninety-nine

IN the interior of Brazil in the center of Maranhao an old man ninety-nine years of age, who had heard of the truth through reading literature, had commenced to observe the Sabbath. He became very careful in following every principle of the message as it opened up before him, practicing health reform and hoping for baptism. Making contact with one of our workers in another center, he was fully instructed in the doctrines of the message, and in his one hundredth year he was baptized, having walked over twenty miles to the baptismal service.

Afterward, seeing that others were accepting the truth, the aged brother, Emidio, decided he would himself build a small church. He said, "I have cut the timber for three Roman Catholic churches, and now if the Lord gives me strength, I shall cut the timber for an Adventist chapel."

He commenced to cut the timber, and secured the land, and the son of this brother promised to erect the building when the timber was prepared. This son had been a notoriously bad man, but as he saw the godly life of his old father, he was deeply impressed. He has since been baptized, and is now the leader of thirty baptized people who worship in the church which the father and son built.

As I have recently met some of these people of north Brazil, and witnessed their faithfulness, I have been deeply impressed with the thought that God oftentimes finds His gems in the isolated places, gathering them from the simpler ones of earth. In South America we have many earnest, godly members, whom it is most refreshing to meet.

W. G. TURNER.

Missionary Sailings

ELDER AND MRS. G. A. HAMILTON sailed from Los Angeles on the S.S. "President Pierce," on April 17, returning to India from furlough.

Mrs. A. E. Nelson, returning to India from furlough, sailed on April 21 from San Francisco, on the S.S. "President Pierce." Brother Nelson, who is the secretary-treasurer of the Southern Asia Division, returned to the field some time ago.

H. T. ELLIOTT.