

THE ADVENT SABBATH REVIEW AND HERALD

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

Wanted—A Home



THE GENERAL CONFERENCE has a five-year-old institution that needs a home. The Seventh-day Adventist Theological Seminary has operated in borrowed buildings. At first most of its teachers were borrowed from other institutions. The board of trustees is now building up a permanent faculty of devoted, scholarly teachers who have specialized in the fields in which they teach. We are beginning to build up a library which will be a well-equipped workshop for those who seek a deeper knowledge of the Bible and religious history, and who desire improvement in the arts of teaching and preaching the advent message.

But we have no permanent abiding place for the Seminary. It is best that as the graduate school of religion for the associated colleges of Seventh-day Adventists, it should not be organically connected with any one of these colleges, for thus one school would be given the advantage over the others. And there is every reason why the General Conference theological school should be under the immediate oversight of the General Conference. So the Seminary has been established at our denominational headquarters, and the Autumn Council has made a call for funds with which to build a home for the school. An offering is to be taken in all our churches in North America on May 13.

We have long needed a graduate school of our own. The Seminary has already proved to be a great blessing to our work, and it gives promise of great usefulness in the future. Here teachers of Bible and history from our colleges and academies can do advanced work in these subjects which are so vital to our movement. Here ministers and editors can increase their efficiency by further study and research. We have a large working force scattered throughout the world, many of whom have come into our message from various denominations and from the different non-Christian religions. Workers from many of our world fields have come to the Seminary to study the great fundamentals of the advent message, and to become acquainted with the General Conference organization and our world-wide work. This means much to the strength and unity of the church around the world.

So we appeal to all believers in the advent movement. Your Theological Seminary needs a home. The institution cannot fulfill its mission without some much-needed facilities. The Review and Herald has donated the land. Other institutions are making special gifts. The overseas divisions have made contributions. And now if every Seventh-day Adventist in North America will do his or her part on May 13, we shall have sufficient funds to erect the modest building which has been planned, and to secure the necessary equipment.

J. L. McELHANY,
President of the General Conference.

HEART-to-HEART TALKS by the Editor

The Tyranny of Words

Part One

I BECAME a Seventh-day Adventist sixty years ago. The humble, godly preacher who brought the message to our neighborhood carefully instructed us in the fundamental principles held by this denomination. I believed then as sincerely in the near coming of the Lord as I do today, although many developments in fulfilling prophecy during the last threescore years have strengthened my faith.

This dear brother preached to us the law of God, with special reference to the Sabbath commandment and the priestly ministry of Christ in the sanctuary above as represented by the earthly sanctuary service. By use of his prophetic chart, he led us through the prophecies of Daniel and the Revelation in the same way that they are preached today. The prophetic periods and dates were indelibly stamped upon my mind.

The great threefold message of Revelation 14, which proclaims the hour of God's judgment, the fall of Babylon, and the warning against the beast, his image, his mark, and the number of his name, came to us as a great revelation. It was very interesting to see this good man, a few years later, figure out on the blackboard the number of the beast. His exposition of this point in the prophecy seemed reasonable then, and I have seen no reason through the years to change my viewpoint regarding the accuracy of his exposition. The part which this country was to play in the closing history of the world thrilled us through and through. These and other associated truths inducted us into the faith of this people, and I have cherished this faith up to the present day. It is dearer and more precious to me now than ever before.

Belief in these great fundamental principles constitutes, to my mind, true orthodoxy for Seventh-day Adventists. Under the heading, "Fundamental Beliefs of Seventh-day Adventists," these principles, with Scriptural proof, are published in the Year Book for 1939 as they have been in the Year Books of several years previous. These principles constitute the message which God has committed to this people.

"An Offender for a Word"

But there is danger that in defending these principles we shall mistake some little detail for the major principle itself, and that if some brother does not agree with our interpretation of the detail, we shall make him "an offender for a word," that we shall "watch for iniquity," that we

shall "lay a snare for him that reproveth in the gates." Isa. 29:20, 21.

There is a tyranny in the use of words as they are sometimes employed to express convictions regarding someone thought to be in error. It is a terrible thing to apply the term "heretic" to one of our brethren simply because his reasoning does not lead him to the same conclusions regarding every little detail of Bible truth as that to which our reasoning brings us.

The spirit of the old-time Inquisition led to the apprehension of men and women upon the slightest pretext. An envious neighbor called into question their loyalty to the church. They were regarded as heretical and therefore deserving of death, even before a formal investigation was made.

The history of the Christian church through the centuries reveals many differences and discussions over what appeared at the time to be very important questions, but as we look back upon them now, they seem very insignificant. Oftentimes they pertained to little technicalities, to a play upon some word. The disputants felt that great principles were involved, when in many instances it was demonstrated later that personal animosity was the real actuating motive in the discussion. And this spirit of jealousy and envy led some to clothe their animosity with a robe of so-called religious zeal, and seek the downfall of the one they disliked. This should be a warning to us. Such principles and procedure should never dominate the life and the reasoning of any Seventh-day Adventist.

The Old Landmarks

We have been admonished by the Spirit of prophecy that we are to be true to the old landmarks, to the principles of truth which were wrought out in the early days of this movement with much study and prayer and attested to by the witness of the Spirit of prophecy. But some have a very mistaken idea as to what constitutes an old landmark.

At the Minneapolis General Conference, back in 1888, the Lord inspired certain men to preach on the subject of "Righteousness by Faith." While this subject was under discussion, there came a telegram from a prominent leader who was detained at home by sickness, in which he earnestly entreated that the message of righteousness by faith be rejected, and urged that the delegates "stand by the old landmarks." His interpretation of the old landmarks led him to reject vital and important truth.

Let us be careful today, that, in the discussion of the details of some of our doctrines, we do not, through a lack of Scriptural proof or logical argument to sustain our contention, resort to the same cry that was raised by the brother of Minneapolis, "Stand by the old landmarks."

The messenger of the Lord declares in "Early Writings," page 258: "I was shown three steps,—

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No. 19

He Whispers to Me

BY MARGARET W. LOCKE

HE hears our pleas,
When on bended knees
We humbly beseech His aid;
When the hot tears flow,
And the heart aches so,
He whispers—"Be not afraid.
Have I not said
I will banish dread
And fear if you trust in Me?
But I cannot say
I will take away
All things that may trouble thee.

"These sorrows refine,
O child of Mine,
If you will in patience bear;
They will bring no loss,
But will purge from dross,
And your soul for heaven prepare;
So leave it to Me,
Someday you will see
That I planned it for your good;
Someday you will sing
To your Lord and King,
Glad songs of gratitude."

A Higher, Holier Experience

By J. A. LELAND

THE Bible reveals the need of a daily heart experience in Christian living. 1 Cor. 15:31. "We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, 'Come up higher. Be holy, holier still.' Every day we may advance in perfection of Christian character."—*Ministry of Healing*, p. 503.

These daily experiences should take the form of "spiritual thoughts and holy communings." (See 2 Cor. 3:18.)

"Those who are engaged in service for the Master need an experience much higher, deeper, broader, than many have yet thought of having. Many who are already members of God's great family know little of what it means to behold His glory. . . . Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. Let these cherish every desire of the soul after God. The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned.

Give yourselves the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of His glory."—*Ibid.*

We should follow the example of Jesus in preparing ourselves for the victory. John 7:53; 8:1.

"Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. . . . We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. . . . We must have the continual light that comes from God."—*Id.*, p. 509.

Christ has sent messages to His people through His disciples through all the ages. Mark 16:15.

"Christ is ever sending messages to those who listen for His voice. . . . Thus today the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven."—*Ibid.*

Some might ask, Why should it be necessary to spend time in prayer? Rom. 3:23; Matt. 6:13.

"The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted."—*Id.*, pp. 509, 510.

By observation we see that it is not difficult to fall from this high, holy experience. 1 Cor. 10:12.

"Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment decisions may be made that fix one's condition forever. . . . The reason why so many are left to themselves in places of temptation is that they do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us."—*Id.*, p. 510.

What should be our experience in prayer? Phil. 4:6.

"You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant. It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer."—*Id.*, pp. 510, 511.

The Kingdom of Heaven—No. 2

By E. E. ANDROSS

The Royal Law

WE have now discovered the *king* of this kingdom, *Jesus*; the *territory*, the *mortal body*; the *subjects*, the *thoughts* and *imaginings* of the heart. We have still to discover the *law* of the kingdom, and the *throne*.

In speaking of the new covenant to be made with spiritual Israel, the Lord says: "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8:10.

It will be noted that God says, "*I will put My laws into their mind, and write them in their hearts.*" It is the *law of God* that is to be put into the mind and written in the heart of the converted soul, under the new covenant. If this law were written in the heart of an unconverted man or woman, it would be necessary for God once more to write His law on tables of stone as He did at Sinai under the old covenant. But this He will not do. The blessed promise is given: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

As the individual surrenders to God, the heart of stone is taken away and a new heart, a heart of flesh, is given. The Spirit of God is put within, and upon the fleshly tables of the new heart the Spirit writes the words of that unchangeable, immutable, eternal law, once engraved with the finger of God upon the enduring granite from Sinai's walls.

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3. When the Holy Spirit has accomplished this work of writing God's ten holy precepts in the new heart, like Christ, his King, the regenerated soul can, from the depths of that transformed heart, truly say, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8.

That law that to the sinner speaks condemnation and death, to the surrendered heart speaks righteousness and peace and joy in the Holy Ghost. The Christian finds that each commandment of the decalogue is a link in the golden chain that binds him to the covenant-keeping God. Like the psalmist, he can now say of those life-giving statutes, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." And then, lest in some unguarded moment, through ignorance or through the weakness of the flesh, he should grieve the Holy Spirit

and offend Jesus his King by violating one of those holy precepts, he lifts his heart in supplication to his Saviour, saying, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

The Royal Throne

There is but one more of the five elements that are essential to a complete kingdom—a throne. Wherever a king dwells, there he has His throne. "Thou that dwellest between the cherubim shine forth." "He sitteth between the cherubim." Ps. 80:1; 99:1. "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Isa. 6:1. The Lord's throne was in the temple between the cherubim and above the mercy seat. Beneath the mercy seat within the sacred ark the law of God was enshrined. So Jesus by His Spirit dwells in His temple—the body. 1 Cor. 6:19. In the holy of holies—the heart—above the



JAMES SANT. ARTIST

Sweet Confidence

BY LOUISE C. KLEUSER

I MAY not know God's mighty way with me—
Nor need I know!
It is enough for me to trust His love—
He willed it so!

I do know this: My Father's hand holds out
The cup I sip;
In His own way the potion He has mixed
To suit my lip!

The way may rugged grow for tender feet—
But it's God's way!
So falt'ringly my hand must slip in His
As I obey!

What matters, then, if here I fail to see?
He sees for me!
May I not wait to have it all explained,
By crystal sea?

law, He sits upon His throne. "That Christ may dwell in your hearts by faith." Eph. 3:17.

We have now discovered all the elements necessary to a complete kingdom. The king, Jesus; the territory, the body; the subjects, the thoughts; the law, the law of God; the throne, the heart. John the Baptist, Jesus, and the apostles all went forth preaching, and saying, "The kingdom of God is at hand: repent ye and believe the gospel." The King Himself had come. As the Son of man He would reveal to men the secret of the reestablishment of the kingdom of God in the hearts of men, by Himself completely submitting to His Father in all things; by living a life of perfect obedience to His Father's law. "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple."—Mrs. E. G. White, in *"The Desire of Ages,"* p. 161.

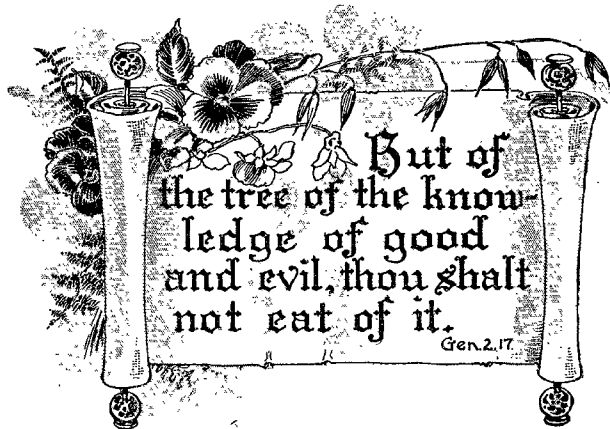
While in the lives of God's true people prior to the first advent of Christ, great transformation of life had been wrought through the power of divine grace, in the life of Jesus we see, for the first time, the complete enthronement of the Father in the heart of man, and the perfect revelation of His will and purpose in the life. The law of God was wrought out in living characters.

For four thousand years the great rebel leader—Satan—had constantly asserted that the kingdom of God was a hard, despotic rule, that to submit to its establishment in the heart was to be dominated by a tyrant, to be brought under the dominion of a law that was exacting and cruel in its very nature, and that it was impossible to obey. It must be revealed before all men, and before the universe, that "the Lord is righteous in all His ways, and holy in all His works;" that "His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Ps. 145:17; Deut. 32:4. It must be known that God's government is just, His law perfect. When Jesus came to earth, and lived as a man among men, His beautiful life, so perfect that even His enemies were compelled to confess its holiness, completely demonstrated the falsity of Satan's claims. It was thus made manifest to all men that "God is love," that His law can be obeyed, and that all its requirements are holy, and just, and good. Hence with a new, strange, power holy men proclaimed the message: "*Repent ye: for the kingdom of heaven is at hand.*"

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. When the kingdom of God is established in the heart, the fleshly lusts and desires will not be the dominant force in the life, the appetites and passions of the flesh, which imperiously demand attention, will not be the controlling element to which all the emotions of the soul shall render implicit obedience. "Sin shall

not have dominion over you." Rom. 6:14. Further, it does not mean that the life will be joyless, that the natural desires of the heart may not be gratified; they may, but always in moderation, always and only in harmony with the divine will. This will mean the highest, truest joy which man is capable of experiencing—joy which will be full, and pleasures which will last forevermore. "The kingdom of God . . . is righteousness, and peace, and joy in the Holy Ghost." "Inward peace and a conscience void of offense toward God, will quicken and invigorate the intellect, like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind which one may possess, will bless all with whom he may associate. This peace and calmness will, in time, become natural, and will reflect its precious rays upon all around him, to be again reflected upon himself. The more one tastes this heavenly peace and quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw all the moral energies into a stupor, but awakens them to increased activity. Perfect peace is an attribute of Heaven, which angels possess." "Peace," said Jesus, "I leave with you, My peace I give unto you." John 14:27.

Righteousness, and peace, and joy come to the troubled heart when the soul surrenders itself wholly to Jesus; the enemy is dethroned, and expelled entirely from the kingdom. One surrenders to Jesus by the exercise, on his part, of the power of choice, by his free and unfettered volition in inviting Him to enter and seat Himself on the throne of his heart to rule and to reign supremely. When this has been done, the Saviour, through His eternal power and Godhead, casts the enemy out of His kingdom, pardons the rescued soul for his past course of rebellion, and frees him from the power and dominion of sin. Although the reign of Christ in His kingdom has then begun, the work of restoring the kingdom that has been so corrupted by the reign of sin, requires the entire period of man's probation. By continual surrender to the will of Christ, the image of God is completely restored in the soul, and the individual is prepared for the future kingdom of glory.



EDITORIAL

Joining the Advent Movement

EVERY issue of the REVIEW brings to us reports of baptisms and additions to the church. The matter becomes so routine that we are in danger of forgetting that there is a very distinct significance to joining the advent movement. What does it really mean when we join the Seventh-day Adventist Church? The answer might perhaps very properly be given in terms of a statement of our whole group of doctrines; yet, after all, joining this movement signifies something more than simply acceptance of a group of doctrines as such. There are some convictions and conclusions that grow out of our doctrines, and out of the history and prophetic beginnings of our movement, that ought to be understood by us if we are to sense in all its fullness the significance of joining the advent movement.

A Movement Foretold in Prophecy

First, by joining this movement we show that we believe in its prophetic origin, that it arose at an appointed time to do an appointed work for God. There are few religious movements that have arisen throughout the history of the world that can express such a belief. There are denominations without number today, but which of them can say to their new converts that they are joining a religious body that God foretold in prophecy, and that it is set for the performance of a certain task at a certain time in earth's history?

A realization of the prophetic nature of our movement should give to each of us who enters its ranks a sense of the immense importance of the step we have taken. We have not joined a movement started by man, but by God. If God foresaw this movement, He foresaw each and every one of us who are a part of it, for a movement consists of individual men and women. Hence it is proper for us to feel that God foresaw us individually and raised us up to be a part of a great prophetic program that He desires to have carried forward in these last days. Surely the realization of this should give to each of us a new meaning to living. The tantalizing question, What is the meaning of living, anyway? often confronts the worldling. We who are a part of the advent movement have an answer to that question that satisfies our hearts.

Can Know the Plans of God

Secondly, joining the advent movement means that we believe, because of the knowledge of prophecy the Lord has given to us, that we can know the plans of God for our world today. What a sense of holy fellowship with God such a belief can give! The astronomer, studying the laws of

the starry heavens, declared devoutly, "O God, I but think Thy thoughts after Thee." With deeper meaning, and in a far more real sense, we can declare that in our study of prophecy we are thinking God's thoughts after Him.

Amos declared, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. That was one of the reasons why the prophets have had a distinctive kind of fellowship with God, for God shared with them His plans, His thoughts, His objectives for mankind. And now in this advent movement to the members of which has been given an understanding of the prophecies, we revive that awesome fellowship enjoyed by prophets of old.

Coming Into Critical Hour

Thirdly, by joining this movement, we declare as our belief that the whole world is moving into the last critical hour, and that the members of the advent movement, in particular, will face trial and tribulation and even persecution in that great hour. It is one of the distinctive things about our movement—this belief that we are destined soon to face grave trials and tribulations. The realization of this should give to each of us a sense of the seriousness of living, and the realization of the need of building characters that will enable us to stand firmly for God in the hour of trial. No one can honestly or intelligently join the advent movement without realizing that such a step is a very momentous one, and that something besides merely nominal membership in an organization is involved when one is taken into the fellowship of the advent faith.

Meet God Face to Face

Fourthly, by joining the advent movement we signify that we believe we shall soon see heaven open and shall gaze upon the face of God. Joining the advent movement means exactly this, or it means nothing at all. It means therefore that we do not view our future religious experience as a matter of little consequence. Rather, there is given to us an increasing sense of our unworthiness and of the need of acquiring through the grace of God that purity of heart which is necessary if we are to meet Him in peace. There is a constant urge to holy living as we realize that soon we shall meet God face to face. Says the apostle John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2, 3.

A Blessed Abode at Last

Fifthly, joining this movement signifies that we believe this earth on which we now live will be re-created, and that only the righteous will have residence in it. In other words, we are joining a movement that holds the belief that there is something very real to the final abode of the righteous, even this very earth on which we now walk. We

sense more fully than ever could be possible without this belief, that God has an ultimate destiny for us, a whole plan worked out for His children, a very real home where they shall build houses and inhabit them, and plant vineyards and eat the fruit of them. In turn, there is generated in our hearts a stronger desire than ever to live godly lives, that we may qualify for citizenship in that better world.

F. D. N.

An Idaho Shepherd Planted the Good Seed

WHILE visiting Idaho recently, I was reminded of a story of an old brother, who many years ago was employed in Idaho as a shepherd of sheep. The story shows how important it is to sow the seed of truth in even a very small child's heart. It must have been years after the old shepherd brother had been laid away, to await the resurrection, that the good seed he had sown began to bear fruit.

It was at a camp meeting in one of the conferences of the Central Union that a sister told me her experience. She said that in Idaho, when she was but a little child, her father employed a very old man as sheep herder. The old shepherd was a kind Christian man, and the little girl often visited him in the field. Especially on Saturdays he would keep the sheep close by his shelter, and while they were grazing he would study his Bible. The little girl was too small to remember the name Seventh-day Adventist, but she never forgot the Bible stories he told her. And she never forgot the conviction that his teaching put into her childhood

heart about the Lord's Sabbath and the second coming of Jesus in power and glory. She told her mother then that she meant to keep the right Sabbath when she grew up.

But with the passing of the years the early impressions became dimmed. The family moved to other parts. The little girl of the Idaho hills had grown up and married, and had a home of her own.

Then she heard Seventh-day Adventist preaching—the Sabbath, the coming of the Lord, and all the doctrines. At once the Bible teachings and stories of the shepherd of her childhood days came rushing upon her memory. It brought the conviction also that now she must obey God, just as she had declared she would do when she was spending those Sabbath hours as a little girl visiting with the old shepherd.

The grown woman surrendered her heart to follow the Lord fully. The seed sown years before by a faithful old brother, whose name is unknown, had brought forth fruit at last.

W. A. S.

The Message for Today

IN these bewildering times it is a wonderful comfort to know that "the Most High ruleth in the kingdom of men." As the storms of life beat about our fragile bark, it gives one a feeling of resignation to believe that a merciful Pilot is directing our course.

The Scriptures declare:

"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else." Deut. 4:39.

"The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Prov. 21:1.

"Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them." Ps. 89:9.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

It is this faith that gives poise to men in every hour of crisis. Lowell expressed this faith when he wrote,

"Behind the dim unknown,
Standeth God within the shadow, keeping watch above
His own."

Rest and Confidence

It seems difficult for moderns to believe that a personal God is in control of human affairs, and that it is necessary for man to cooperate with Him if he would eat the fruits of peace and happiness. The message for today comes as a reminder that God still lives and rules, and that His plan for men is being carried forward to speedy and final completion. Therefore men should yield their lives to Him. This is the thought of the first angel's message.

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Every Sabbath is a reminder of God's power and loving care. It is because of this that we may find in it that peace and rest for which it stands. If men would pause in the rush of life, and participate in this weekly rest as God would have them do, fears would vanish and despair would be unknown. The prophet Isaiah alludes to this in the following words:

"Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not." Isa. 30:15.

"And ye would not." In these words is found the secret of the world's despair. The God of comfort has been generally forgotten, and those who profess to know Him have been unwilling to obey Him.

The keeping of the Sabbath is both the evidence of our loyalty to our all-wise heavenly Father and the basis for our peace and rest. True Sabbath-keeping in these uncertain times is therefore of vital consequence. Only as we place ourselves in God's hands can He work out His good purpose for us and apply His promises of deliverance to us. Says God, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

It is not some harsh doctrine that we are to preach to the world. It is not some yoke that we are to place about the necks of men. No. It is a message of hope and comfort. It is a word of deliverance from fears that now bear down upon humanity. It is a message that points out the only way to inward peace.

Moses, after God had promulgated His holy law, said:

"The Lord commanded us to do all these statutes, to fear the Lord our God, *for our good always*, that He might preserve us alive, as it is this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut. 6:24, 25.

The Basis of Our Confidence

Men everywhere are deploring the fact that human confidence has been greatly undermined by present-day teaching, and by the ruthless indifference to any pledge that is being manifested. A cynical and self-assertive attitude has taken its place. Religious leaders, too, regret the uncertainty that prevails in regard to faith and doctrine. When all is peaceful and the enemy is far distant, the trumpeter may well play an indifferent tune, but when the battle waxes hot, woe to that army whose trumpets give no certain sound! In times of peril a vacillating spirit is mother to defeat.

It is well for us to review the basis of our confidence.

Obedience—Not Independence. "Submit yourselves therefore to God." James 4:7. "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22:21. The message to men has ever been, Obey and live; disobey and perish. No one can live independently of God. All men must reckon with the One in whom we live and move and have our being. The sovereignty of God demands obedience. The insufficiency of man gives no place to independence. Our life and hope and confidence are hid in God.

Repentance—Not Reform. The message that we preach leads to repentance. Mere outward reform is not enough. The work of grace must go deeper than the surface. The everlasting gospel goes

far beyond the so-called social gospel. Beginning with the hearts of men, God seeks to create a new heaven and a new earth. "Ye must be born again," is the substance of this message. A repentant man is one who is sorry for the sin and not for the punishment for sin. His is a godly sorrow, not merely a selfish fear. Reform of one's habits prompted by fear is transient. Repentance brought about through love of God bears fruit unto life eternal. We are to preach, "Repent: for the kingdom of heaven is at hand."

God's Power—Not Man Power. The power to remedy the world's ills cannot be found in man. He may be able to perform great and mighty deeds. He may be able to create marvelous instruments of service, and find a certain joy in that which he creates. He may mount to great heights of culture and comfort. But in it all something is lacking, and, furthermore, something is lurking. There is a weakness to be seen in the character of man that nullifies all that he is able to do. Thus none of his works are lasting. None of them are secure. Sooner or later they crack and crumble. It is this that now causes men to pause and wonder. Wherein is hope? The message that we preach presents that hope—the "everlasting gospel" which "is the power of God unto salvation."

A Divine Leader—Not a Human Leader. Millions today are being brought under the control of human leaders. These are men who feel that they have a solution for the ills of the races in which they are specially interested. But little do they realize that there cannot be peace anywhere until there is equality and justice for men everywhere. Humanity has no leader but God. There is none who thinks in terms of every man. But God has declared that the everlasting gospel is to be heralded "to every nation, and kindred, and tongue, and people." We are to go forth with the assurance that God has planned deliverance for all men, and that this deliverance is nigh at hand.

Love—Not Fear. It is God's desire to cast fear from the heart of man. The Scriptures declare that "God is love." Nature testifies of the love of God. The birds and the flowers witness to His care. Said Christ, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6:26. But beyond this truth we have the glorious fact that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

We read that "perfect love casteth out fear." With the love of God touching us at all times and wherever we turn, should we not respond with the love and confidence that will drive out all fear? This is the intent of the message we bear to the world. It is to teach men the true way of life—obedience to a loving Father. It is to calm men's fears and to prepare them for His coming, that when He appears they may declare, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

F. L.

By the Bible Only

A Pioneer Scottish Missionary and the Sabbath

AT a North Pacific camp meeting, a few years ago, I heard B. Petersen, then on furlough from China, relate the story of a Chinese brother who waited long for the light of Sabbath truth to come. Brother Petersen said:

"Soon after we started our work in Manchuria, I became interested in a man by the name of Chen Hwei, who began to attend my weekly Bible studies. He impressed me as a very earnest and honest man, who was seeking for light. He was greatly interested in the Sabbath question, and gave special attention to the subject of the change of the Sabbath. He told me that many years before, a pioneer of Presbyterian missions in Manchuria was conducting a Bible study at which he was present. The question was asked why Christians were all keeping the Sunday, whereas the Bible teaches that the Sabbath is the day appointed by God to be kept holy. Our friend told me that the missionary answered that he believed the day would come when all Christians would return to the keeping of the Sabbath.

"These words made such an impression upon Chen Hwei that he never forgot them. When he learned that we Seventh-day Adventists preach this Bible truth, he immediately felt that the time had come for him to start to keep God's Sabbath. He thereupon decided to leave the Presbyterian church, and joined our mission. While he met with much opposition from his family, he remained true to the day of his death. We felt that God had prepared the heart of this man to receive the truth as soon as the message of Sabbath reform entered Manchuria."

This Scottish missionary was also one of the pioneers of missions in old Korea. W. A. S.

The Tyranny of Words

(Continued from page 2)

the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"

Frequently through the years have we seen some good and well-meaning brother quote this statement when it had absolutely no reference whatever to the topic he was discussing. He had failed to sustain his position by Scriptural proof, and had then fallen back upon this statement to cover his retreat from the field of argument.

Defenders of the Faith

Through the years we have seen some who prided themselves on being defenders of the faith, whose spirit of heroism was manifested in defending some little detail of difference between them and some of their brethren. They degraded this noble term to serve their own personal ends.

When we think of "defenders of the faith," we think of men who have stood heroically for great principles when their advocacy of their faith led them to face certain death. To this class belong Daniel, Shadrach, Meshach, and Abednego. To this class belong the apostle Paul and those whom he enumerates in the eleventh chapter of Hebrews. To this class belong those who sealed their testimony with their blood during the Dark Ages. To this class may belong some who read these words, who by their defense of the great fundamental principles of this message may sacrifice their all for its defense.

A perverted idea of what it means to be the defender of the faith may lead to extreme fanaticism. It may lead to apostasy from the church. Indeed, some of the elements opposing the church today pose as great defenders of the faith. Let us be careful in the use of this term.

Why This Discussion?

The question may arise in some minds as to the reason for these observations in this and preceding editorials regarding the questions of fundamentalism, of new light, and of the details of fundamental principles. The text for these editorials is found in letters coming to me in which questions are raised regarding these subjects.

There seem to be some, a few comparatively, I am glad to say, who raise questions over the orthodoxy of some church elder or gospel minister because he gives expression to some little detail of truth contrary to what they have believed. The question is raised, Is this church elder, this minister, orthodox? Is he a genuine Seventh-day Adventist? In practically every instance the question pertains to some little detail that in nowise affects the great system of truth we hold—is a question so unimportant that the church leader might have omitted it altogether from his discourse or expressed it freely without imperiling any fundamental truth. That being so, why make the church pastor an offender for a word? Why not accord to him the liberty of expressing gospel truth in his own way, whether it is the precise manner in which we would express it or not?

The Pharisees of old drew a circle around their little group and decided that everyone outside their circle was unorthodox. It was this Pharisaical prejudice which led them to reject the Saviour of the world, because He rejected some of their traditions and presented the gospel truth in a spirit and phraseology unknown to them. May God keep us from forming little cliques and circles which we count the only orthodox group in the denomination.

The present editor of the REVIEW has never posed as a theologian. There are many subtle, intricate questions submitted to him from the field which he is quite at a loss to answer. I believe the best way for us to harmonize our differences with our brethren is to sit down with them in the spirit of Christ, and with prayer and Bible study seek to arrive at the real truth of the difference between us. It was in this manner that the pioneers of this movement settled their differences. Of this we shall say more next week.

BEACON LIGHTS

The Seven Wonders of the Bible

The *Religious Digest* (May) carries an interesting article which discusses "The Seven Wonders of the Bible." These wonders are listed as follows: 1. Its scientific correctness. 2. Its penetration of the past and the future. 3. Its universal appeal. 4. Its faithful representation of human hearts. 5. Its integrity after coming through human hearts. 6. Its remarkable unity. 7. Its complete triumph over all its enemies. In conclusion the writer states: "The wonders of the world are forgotten when one contemplates the wonders of the Bible. 'Forever, O Lord, Thy word is settled in heaven.' 'Heaven and earth shall pass away; but My words shall not pass away.'"

Watch for the Next Step

Amleto Giovanni Cicognani, the apostolic delegate from the Vatican to Washington, "rarely is interviewed, rarely appears in public." So states a reporter in the *Washington Star* (April 13). However, this Italian gentleman who so quietly lives among us has large responsibilities, as he is a "direct representative of the Pope," "who has jurisdiction over the 20,000,000 Roman Catholics in the United States and its possessions." A million-dollar mansion located on "Embassy Row" right across from the British embassy, has just been completed as a residence for the papal representative. We wonder just when the next step of full recognition of this papal delegate will be made on the part of the United States. Lutherans, sensing this danger, are preparing a statement opposing the establishment of any diplomatic relation with the Vatican. Conditions in the democracies are now very favorable to the growth of papal power. It is well for us to watch as prophecy unfolds and finds its counterpart in current events.

"Running to and Fro"

The *Commentator* (April) states: "In 1908 there were some 140,000 motor vehicles rolling 700,000,000 miles in the United States. In 1938 there were 30,000,000 cars and trucks, and they were covering 250,000,000,000 miles a year." This is an age of superlatives. We are living in the age of "billions" of this and that. Billions for war. Billions for taxes. Billions of debt. And now billions of miles in travel! Where are people going, and what are they doing as they thus run to and fro? Is not much of it aimless seeking for that for which man's soul longs, but which he seems unable to find—peace of heart, social security, better friendship? However, many are finding that no amount of travel will satisfy the craving of the sinful heart. The Bible pictures the world as a restless sea of activity, and surely this is more true today than ever before. Only He who stilled the waves on Galilee can most fully satisfy the restless heart.

The Moving-Picture Industry

The following survey is taken from *Time* (April 17):

"Cinema Statistics on 1938 in the 1939 Film Daily Year Book:

"Pictures released in the U.S.	769
Pictures produced in the U.S.	455
World cinema investment	\$3,000,000,000
U.S. cinema investment	\$2,050,000,000
Theaters in the world	93,128
Theaters in the U.S.	15,701
U.S. production costs (estimated)	\$165,000,000
Hollywood cinema pay roll (estimated)	\$129,000,000"

World attendance at moving picture theaters is over 220,000,000 a week. The weekly attendance in the United States is nearly 90,000,000. While seats in the theaters are filled to capacity, the church bemoans its empty pews. Thus it is more than ever evident that men are "lovers of pleasures more than lovers of God."

The World of Tomorrow

H. G. Wells states in the *New York Times* (March 5): "Even the existence of business centers is no longer imperative. It is so close to tomorrow that it is almost today when it will be possible for a dozen men or a score of men to sit in conference, seeing and hearing each other by radio, television, telephone, when bodily they are hundreds of miles apart."

"The Lord Was Not in the Wind"

Another pitiful tale of death and destruction is being told, following the tornadoes that ripped through five Southwestern States, leaving behind them some forty-two dead and more than 170 injured. One twister swept over a church where a funeral service had just been held, demolishing the building, and killing twenty persons. Such happenings, which are beyond the control of man either to hinder or to regulate, are sometimes called "acts of God." But the Bible reveals that nature is in the grip of evil forces from which it longs to be delivered (Rom. 8:22). God is love and delights not in death and destruction. It is because His hand is stretched out over the world that these forces are held in check. But more than this, God is preparing a deliverance from these destructive enemies that will be complete and eternal. Our hope is not in the devices of man, but in the substantial mercy of an almighty God.

Will the Insects Win?

The *Scientific Monthly* (April) carries an article entitled, "Insects Cannot Win," which, to say the least, indicates that man is carrying on a battle with a dangerous enemy. We are reminded of this in recent news from Western States, where farmers are battling with hordes of grasshoppers and crickets. The above-mentioned article states that "there are now estimated to be over 624,300 different insects in the world," and that "in our own country we have records of more than 20,000 different kinds of insects that are of some economic importance, and over 6,000 of these are actual pests." The article makes the astounding assertion that "the progeny of a single pair of aphids, if they all lived, reproduced, and their offspring lived for one entire year, would fill up the Atlantic Ocean with their bodies." We are told, however, that "nature is a beautifully balanced machine," which will not permit such a thing to happen. One might well wonder what would happen if the hand which guides and controls that which we call nature, were withheld even for a brief time. In battling with his numerous enemies man must not be unmindful of divine aid.

American Picture of Romanism

America (April 15) announces its "Editorial Credo," which presents an American picture of Romanism far different from that portrayed by pronouncements and deeds in other lands and in other times. Apparently the Church of Rome is now the defender of democracy, of tolerance, of decency, of marriage and the home, of human rights, of justice, and abolition of armed force. In regard to a matter that has always been in question, the editorial credo states, "Separation of church and state is the only possible scheme of life consonant to American life and American traditions." The emphasis, it is to be particularly noted, is upon "American life and American tradition." We are wondering if this new picture of Romanism will lead the Protestant churches to believe that the ancient church has changed her character and policies, and that in this hour of crisis they should unite more closely with her to save the world for Christianity. Already many bids for cooperation are being sent to the Roman Catholic Church. The Pope is coming to be recognized as the most powerful leader in Christendom. The Christian church is being seriously threatened by many anti-Christian and antireligious movements. Many Christian leaders believe that Protestants and Catholics must unite in order to form a powerful Christian bloc to meet the evil forces that are rising in the world. This is Romanism's hour of opportunity. It will no doubt be used for the advancement of papal power. F. L.

THE WOMAN'S PAGE

How Shall We Be Clothed?

MRS. CAROL CRABTREE

EVER since our foreparents in the Garden of Eden sinned against God, thus separating themselves from the Holy Father, the problem of right and wrong has continually confronted the human race. Not the least among these many problems is the question of dress.

How many, many times do we hear the questions: Is it wrong to do this? to wear that? or something else—all relating to one's dress. Truly, the Christian would have little opportunity to exercise his intelligence if all questions could be answered, each one specifically, with a "Thou shalt," or a "Thou shalt not," from the word of God. It was known from the beginning what problems would confront the human race to the end of time, and man was given intelligence far superior to that of any other living creature upon the earth, in order that he might be able, with the help of divine guidance promised him, to choose between right and wrong.

Our bodies are the temple of God, for we are told in 1 Corinthians 3:17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

What person is there among us who does not take pride in a beautiful church edifice in which we may worship the heavenly Father? How we would shrink from allowing weeds to grow up around that lovely temple or dirt and rubbish to collect about it or in it, or from seeing it fall into a state of neglect and disrepair. With such an uninviting place, how could we say to the stranger, "Come, let us go into the house of the Lord"?

Since our bodies are the temple of God, have we any right to neglect them? Shall we consider it a sin to take pride in our personal appearance and in keeping ourselves as neat and attractive as possible? Indeed not. In fact, it is our duty as Christians to look our very best at all times.

In "Christian Temperance" we read these words: "There are those who are careless of their apparel, and are always harping on pride in dress. They think it a virtue to be untidy, and to dress without order or taste. They class decency and neatness with pride, and excuse themselves for their neglect of apparel, even upon the Sabbath, under pretense of carrying out that separation from the world which the word of God requires of His people."—Page 86. We read further that if these same people had an important engagement with a worldly friend upon whom they wished to make a good impression, they would spare no means or effort to make a good appearance when they should come before him.

"The followers of Christ are represented by Him as the salt of the earth and the light of the world. . . . Look upon the class of professed Christians described, who are careless of their dress and person. . . . Think you if our Saviour were upon earth He would point to them as the salt of the

earth and the light of the world?—No, never."—*Id.*, p. 87.

In "Education" we read: "In dress, as in all things, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming.

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—Page 248.

But in our attempt to dress becomingly, it is not necessary or even proper that we should follow the extreme fashions of the world. In "Fundamentals of Christian Education" we are told: "God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many of the dangers to which we shall be exposed. Satan is working with great power to lead men to indulge appetite, gratify inclination, and spend their days in heedless folly."—Page 139.

"Those who claim to know the truth and understand the great work to be done for this time, are to consecrate themselves to God, soul, body, and spirit. In heart, in dress, in language, in every respect they are to be separate from the fashions and practices of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar, but because they are a peculiar and holy people, they cannot carry the marks of likeness to the world."—*Id.*, p. 311.

Again, in "Christian Temperance," the messenger of the Lord writes: "The vain, trifling lovers of fashion may claim to be followers of Christ, but their dress and conversation show what occupies the mind and engages the affections. The outside appearance is an index to the heart. True refinement does not find satisfaction in the adorning of the body for display. A modest, godly woman will dress modestly. Simplicity of apparel always makes a sensible woman appear to the best advantage. A refined, cultured mind will be revealed in the choice of simple and appropriate attire. In the sanctified heart there is no place for thoughts of needless adornment."—Page 93.

Surely, if our minds and hearts are in harmony with the Spirit of God, we shall not find it difficult to solve our problems with regard to dress. Remembering that our bodies are the temple of God, we should keep ourselves neat and attractive, avoiding the extremes of carelessness and indifference on the one hand, and vanity and display on the other. God is not pleased with uncleanness, and it defiles both the body and the soul.

But above all, "God desires us to love and to seek first the highest beauty—that which is imperishable. The choicest productions of human skill possess no beauty that can bear comparison with that beauty of character which in His sight is of 'great price.'

"Let the youth . . . be taught to choose for themselves that royal robe woven in heaven's loom,—the 'fine linen, clean and white,' which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here."—"Education," p. 249.

IN MISSION LANDS

Investing in the Message

By J. R. CAMPBELL

IN giving for the advance of the message, we are investing in our Father's business, of which we are heirs. The more we invest in the business the more enthusiastic we shall become as we see the message advance, and the less attraction the world will have for us. Our Christian experience will grow deeper, our gifts larger, for where our treasure is, there will our hearts be also. We are finding this to be true in the mission field.

When the missionaries began their work in Africa, and for many years following, it was an experience of continual giving—the giving of money, of time, of all, to the people for whom they had come to work. The sacrifice has been well worth while, for many of Africa's sons and daughters have responded to this labor of love. Like children in the home, who continually receive from their parents, little realizing the sacrifice entailed until they come to the years of realization, the African converts have accepted the help that has come to them from the missionaries almost as a matter of course. But now in our older missions a change is becoming evident. The "children are growing up," they are rapidly coming to the years of realization and accountability. They are realizing more and more that they must learn to bear their share of the burdens of the work and get under the financial load. Not only is this bringing much-needed help to the mission field as a whole, but it is reacting to the good of their own souls. They are beginning to appreciate the joy of investing in the Father's business.

Three Sabbaths ago, Brother Austen, the school

inspector for this area, and I went out to our Filabusi native-directed mission, situated about seventy miles from Bulawayo, and one-hundred miles from the Solusi Mission (our first mission in a heathen land). The native brethren in this area are endeavoring to build up a strong center at Filabusi, with a central day school, and they are succeeding admirably. Here we found a new iron-roofed church building, which had cost them more than three hundred dollars in cash, besides much personal labor.

This effort has not diminished their regular offerings to the cause of God. They also led the other missions in the amount of Harvest Ingathering collected. Nearly three hundred happy people gathered for the dedication service. The occasion meant much to them, for never before had they achieved so much with their own efforts, and there was much rejoicing. That the Lord met with us and accepted the structure erected for Him, was evidenced by the working of His Spirit upon the hearts of those present. When the call was made for a renewed dedication of the living temples, every believer stood; and with them stood twenty more men, women, and youth who gave their hearts to God for the first time, and one backslider who had caused much trouble in the church.

At the close of the service, opportunity was given to those who had not helped with the building to give something for the purchase of needed furniture. A little more than \$30 was given.

Pastor Clarence Silombe and his loyal corps of workers are setting a worthy example.

Saved by a Flash of Lightning

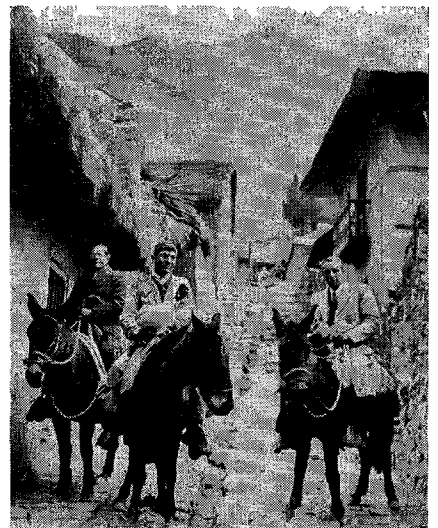
By F. A. STAHL

BUSY days were the rule in our highland mission station of the Lake Titicaca field. The sick began to arrive very early in the morning. They came in such large numbers that usually the whole morning was taken up in caring for the sick. So when a messenger came one morning from a high mountain settlement of Indians, asking me to come and care for a very sick child, I told the returning messenger that I expected to start at one o'clock for their place. The man left two fine horses for my use. However, it was seven o'clock that evening before I was able to leave, because more than the usual number of sick persons came that day.

Scarcely taking time to eat, I started up the steep mountain trail with Chief Camacho as my guide, and reached the high plateau as darkness settled upon the mountains. It was now difficult

to distinguish the white horse of my guide, who began to lag behind, and on asking the reason, I was told that he had lost the trail. This is a serious situation at any time, but the thought of

Itinerating in the
Peruvian Andes.
Pastor R. J. Roy
at the Right



THE ADVENT REVIEW

having to pass the night in the darkness and biting cold of this high mountain region, 14,000 feet above sea level, without sufficient clothing for such an emergency, was anything but pleasant; but this did not disturb me nearly so much as the thought of those anxious people who were waiting for the promised help for their sick child. I prayed earnestly that God would guide us to the home of these needy ones. I now took the lead, and with kind words urged my willing mount on, but the plain was strewn thickly with rocks of various sizes, which caused my brave horse to stumble along, and only a steady and tight rein kept him from falling.

We had gone this way for about an hour in the black darkness, when unexpectedly the night was lighted up by a vivid flash of lightning, and in that same fraction of a second, with a swiftness born of horror, I reined back my horse, for another step forward would have plunged us over a precipice down upon the rocks three hundred feet below. As I stood there patting the now trembling horse, I realized that the Lord had sent that lightning flash to reveal that precipice and to save us



Rumanian Believers in Their National Dress

from a terrible death. There had been no flash of lightning before, nor was there any other while we were out that night.

How many times since have I thanked God for His protecting care over us! To Brother Camacho, who was bringing up the rear, this lightning flash revealed the trail, and soon we arrived at the home of the sick one. By the blessing of God I was able to help the sick child, who, to our joy, made a good recovery. Many from this district now began to come to our Sabbath meetings, and in a short time this entire family was baptized. Today some of the now-grown children are efficient laborers in the cause.

Many years have passed since this wonderful experience, and I have seen the blessed hand of the Lord stretched out many times to save since that flash of lightning. I know that God is with His people as they go forth in the work of soul winning, no matter in what capacity, be it Harvest Ingathering, preaching, teaching, Bible work, or healing the sick. He who has bidden us to go also will be with us "even unto the end." May our great army of young people stand shoulder to shoulder, united in the one blessed purpose of humbly and faithfully doing their part in the finishing of this great work that God has committed to all His people.

I would say to our beloved young people, Do not worry as to where you will be called to work; the important thing is to be ready. Be faithful in the little things. So many things which the world considers of no importance, God considers of great importance, for it is being faithful in the little things that builds up strong character.

Be a positive Christian, do not let the world dictate to you. By your *holy* life you will teach the world. "Be ye therefore perfect, even as your Father which is in heaven is perfect." God bless our young people, and make them strong to resist the "wiles of the devil," and give them an appreciation of their "high calling in Christ Jesus" and a sense of the privilege of being ambassadors for the most high God.

Warriors of North Sumatra

By G. F. JONES

LEFT the city of Singapore fourth class, on a Dutch steamer; for cheap traveling helped the budget considerably. This was my usual mode of getting around, as I always felt that mission money was very sacred, and only gotten by the hard earnings and self-denials of our worthy people in the homelands. Besides, to me there was a feeling of romantic pleasure in getting around thus, while setting aside dignity and comforts for a while, yet running the gantlet of some risks and hardships on the unsheltered decks among the coolie class.

The food was always just a cup of plain boiled



Indians at Tierra del Fuego

rice with my own basin and spoon. My bed was anywhere on the deck, but not under cover, for it was the third class who had the underdeck privileges. However, I was glad to go in that manner for the Lord's sake, who had not where to lay His head. But we arrived at our destination at the same time as all the other classes, and came in touch with more needy people than had we traveled more luxuriously.

With Five Hundred Prisoners of War

Our boat was only a small Dutch steamer, with not even room on the deck to stretch out our legs, for the decks were filled with five hundred Atchinese prisoners, all in chains, fastened to each other. I, too, was one of the deck passengers, but not a prisoner. Only one or two among them could speak Malay, and no one was permitted to converse with one of them.

When the officers went in to meals, I watched my chance. These prisoners were absolute pagans, and in appearance more of the Malay type, with



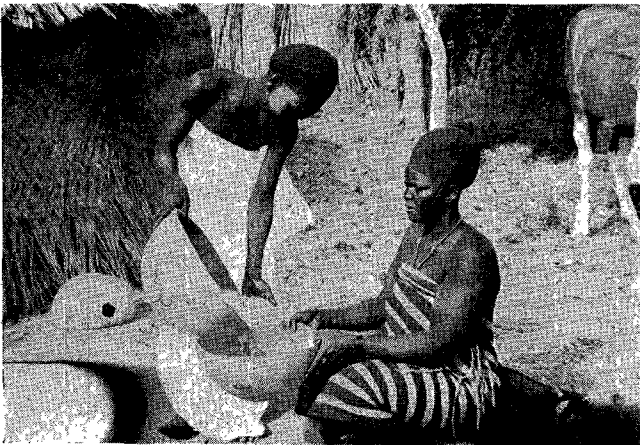
Chief of Koforidua, Gold Coast, Africa

I was sympathetic toward them, and that I had a message of liberty. I spoke to them of Jesus the great King who is soon to come from heaven to liberate all oppressed people.

I had never before had such an appreciative audience. As the message of assurance and loving-kindness was interpreted to them from the Malay, they were profoundly awe-struck, and believed Jesus was their only hope and Friend, and would not forget them. They were taken to Batavia. Their last request was, "Will you live near us somewhere around the jail, that we may see you sometimes?" One of their leading men invited me into their country to live with them. They said that the queen of Sheba was from their country.

This soldier leader said he wanted to get home to carry out the last ceremonies for his parents, for they were getting old. "What are your ceremonies?" I asked. His reply was, "When the old people reach a certain age, they must climb a tree on the ceremony day, and be, as it were, the ripe fruit of it; then they fall to the ground, as the overripe fruit would. The children or nearest relatives then rush toward them and take out the brains, and religiously partake of them as a most sacred duty."

It may be that soon we shall be scattered, as in the days of the apostles, to the ends of the earth. May it be our privilege to labor among these and other needy people. They are waiting. Like Isaiah, let us say, "Here am I; send me." "Now is the accepted time."

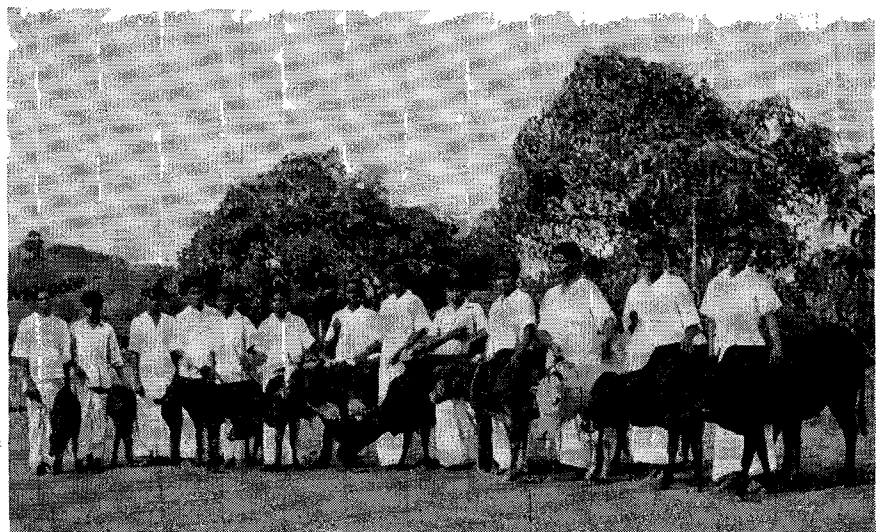


Preparing the Evening Meal, Northeast Nigeria

fairly white skin. They were intelligent, for the Atchinese are a fine race of people, though reputed, naturally by the Dutch, to be very treacherous. They were fighting the Dutch for their liberty, as any other nation would. So far they had not been conquered. Men, women, children, and old people fought with desperation, and when about to be defeated, the women, children, and old people would stand with daggers, ready to plunge them into their hearts. This they did at the last moment, with a loud, defiant yell. Better die thus than be taken—and they were unconquerable.

I admired their brave spirit, and wished we might rather die for our faith than surrender to our unrelenting foe, the devil and the world.

When the officers were at meals, I ventured to converse with them, and gained their confidence, for they recognized that I was not Dutch; moreover, that



The Herd and Some of the Students Who Work in the Dairy Department, Kottarakara School, Travancore, India

BY THE FAMILY FIRESIDE

Mother Love

BY ADLAI ALBERT ESTEB

SHOULD mortal words attempt to paint
The picture of that patient saint?
Could any words, in prose or rhyme,
Describe your mother's love sublime?

Ah! mother love! How strong! How true!
As old as man, yet ever new.
True mother love is strong as death,
Yet gentle as a baby's breath.

'Twas mother love first smiled at me
While I was still too young to see.
'Twas mother love that gave me drink
Before I knew enough to think.



'Twas mother taught me how to walk.
'Twas mother taught me how to talk.
'Twas mother taught me how to pray
And how I ought to live each day.

'Twas mother helped me go to school;
From her I learned the golden rule.
And mother's love has followed me,
Around the world—far o'er the sea.

Today, on this side of the earth,
I pause to celebrate my birth.
But not a word for self I'd say,
'Tis mother love I'd praise today!

Food and Drink—X

By MRS. L. L. CAVINESS

ONCE upon a time in a Christian country two children were born. The one was ruled with a rod of iron; he was made to obey with a rigidity which made obedience a slavish duty, and he was told he was a child of Satan and was hopeless. He found no joy in his youth, and his miserable soul groveled in fear of his despot. His will was broken; he was made weak where he should have been strong. He did evil because he had learned no power of self-restraint; yet his people loved him, and they had done all this because they wished to purge him from evil!

The parents of the other child were warned of the lamentable results of this gloomy training, and they said to one another, "Our darling shall be free as air; he shall have no duty but his pleasure. He shall do only what he wills, that his will may grow strong; he can choose only the right, for he knows no evil. He shall know no punishment; it will not be meted out to such a child. He will love and obey his parents because they have never imposed distasteful obligations upon him, and when he grows to manhood, he will be a model of wisdom and goodness."

But, lo! the child of this training was as great a failure as the child of gloom. He was lawless, willful, disobedient; he thought of no pleasure but his own; he cared for his parents only in so far as they could be of use to him. He preyed upon the life around him, and cared not whom he destroyed, if only his appetites were satisfied.

The birch rod and the Bible were the parents' complete guide in Puritan days, and no one can deny that this treatment, though heroic, produced fine, strong men and women.

There has been a colossal change from that epoch to ours of today, when parental discipline has become spineless, or at least spasmodic and inconsequential. To those who note the methods by which children are managed, it is a matter of wonder that the results in character are not worse than they are.

Govern Self—Then Govern Child

However, at the outset it seems entirely clear that a parent cannot govern a child if he has never learned to govern himself. Many hundred years ago a very wise man said: "The best way of training the young is to train yourself at the same time." One's first question to himself should be, "Are you a fit person to be trusted with the government of a child?" If that can be answered affirmatively, the candidate may go on to ask himself, "What goal do you propose to reach?" And, "What are to be the characteristics of your discipline?"

1. The discipline should be in harmony with child nature in general and suited to the age and development of this particular child.

2. It should appeal to the higher motives, and to these alone.

3. It should develop kindness, helpfulness, and sympathy.

4. It should never use weapons that tend to lower the child's self-respect.

5. It should be thoroughly just, and should be commensurate with the offense.

6. Lastly, it should teach voluntary obedience, and should aim to produce a human being who is master of his impulses, his passions, and his will.

The Road to Discipline

And now the journey's end being fixed, we must next determine what route will reach it and will at the same time be short, safe, and prudent.

There is the road of threat and fear, but the child who obeys you merely because he fears punishment, is a slave that cowers from the despot. Undue severity makes him a liar and a coward. The feeling of justice is strong in the child, and you have constantly wounded that feeling. You correct him for disobedience, for carelessness, for noisiness, for slowness. How is he to know which of these is the greatest? If he observes that the punishment is light or severe according to your pleasure, is it not clear that he will suppose you to be using your superior strength in order to treat him unfairly, and will not this supposition sow seeds of hatred in his heart?

Another road to discipline is the road of bribery. But in following this road you are destroying the very traits you are presumably trying to build up. Of course there are certain simple rewards which can be used with safety, but bribes and extraneous rewards inevitably breed selfishness and lead the child to expect conditions in life which will never be realized.

Emulation is often followed as a legitimate road; but this breeds serious evils. If the child grows accustomed to the comparison of himself with others, he becomes selfish, envious, and either vain of his virtue or disheartened at his neighbor's success, which he grudges.

THINK IT OVER

By RUTH NERLUND

*"A mother is a wondrous thing, God knows;
She is a refuge from the toughest storm
that blows."*

Yes, even though all the world should turn against you, and things should look very dark, if you would turn your face homeward, you would find that mother would still be waiting at the gate for you. She who guarded you in childhood's earliest day, who shared all your woes, who was self-forgetful, and ever sacrificing for you—yes, she will welcome you with pride. No sacrifice was for her too dear, and no storms too severe for her to battle against as long as she was laboring for you.

And what is home without a mother? A little lad came running home from school one day, ran into the house, and came out immediately.

"Why did you go in and come out so soon?" he was asked by someone standing near by.

"Oh," he said, "I got into the wrong house! I thought it was ours, but it is the house next door."

"Isn't that house as nice as yours?"

"Oh, yes, it is much nicer."

"Then, why wouldn't it do for you to stay there just as well as in your own home?"

"Because," the lad continued, "mother is not there."

It does make a difference, doesn't it? It is mother who knows what to do when things go wrong; it is she who keeps on singing in the midst of all her cares, and it is she who smiles even though the shadows of despair may creep over her. She keeps the light of home burning bright. Oh, "it's a wonderful thing, a mother. Other folks can love you, but only your mother understands you; she works for you, loves you, forgives you, and the only thing sad she ever does for you is to die and leave you." Yes—

*"A mother is a wondrous thing, God knows;
She is a refuge from the toughest storm
that blows."*

"To what, then, can we appeal to children as motives to goodness? Oh! the child's heart is a harp of many strings, and touched by the hand of a master, a fine clear tone will sound from every one of them, while the resultant strain will be a triumphant burst of glorious harmony."

"Touch lightly the string of love of approval, and listen to the answer." The child delights to work for you, and the breath of modest, honest praise is sweet to him.

Although discipline by fear cannot be too strongly condemned, yet there is a "godly fear" of which the Bible speaks, which surely has its place in will training.

"Has not the law of seed and flower, cause and effect, a tone of severity? It has surely, like all righteous law, and carries with it a legitimate and wholesome fear. If we are to reap what we have sown, some—perhaps most of us—may dread the harvest."

Such are some of the motives that can be appealed to, though the practical application of various points may well be considered. For example, may we not frequently be too exacting—too much given to faultfinding? If we were half as punctilious in our judgment of ourselves as we are of our children!

Do we not often use a threatening manner when a calm, gentle request would gain obedience far more quickly and pleasantly? Again, what possible harm can there be in sometimes giving reasons for commands when they are such as a child can appreciate? If he feels the wisdom of the order issued, he will be more likely to obey pleasantly.

Finally, educational opinion tends more and more to the conviction that the natural punishment, the effect which follows the cause, is the only one which can safely be used with children.

This is the method of nature—severe and unrelenting, but calm, firm, and just. He who sows the wind must reap the whirlwind, and he who sows thistles may be assured he will never gather figs for his harvest.

In conclusion, there are some principles on which rests this grave subject of will training. These remain "changeless as the bed of the ocean, though the waves continually shift above it."

1. If we can but cultivate the habit of doing right, we enlist in our service one of the strongest of human agencies.

2. We must remember that the "force of character is cumulative," every day's effort makes the carving deeper. Yesterday's strokes are still there.

3. True obedience can never be forced; it is the fruit of the reason and the will—the free, glad gift of the human soul to a higher authority.

4. Though many motives have their place in early will training, these are all preparatory—preliminary exercises.

5. There is but one true and final motive to good conduct, and that is a hunger in the soul of man for the blessing of righteousness, a ceaseless longing to be in harmony with the principles of everlasting and eternal right. This is the great end of all discipline, and there is no higher.

(Grateful acknowledgment is made of material help and inspiration drawn from a paper written by Miss Nora Smith, and published with other papers under the title of "Children's Rights," by Kate Douglas Wiggin. Houghton, Mifflin Company.)

Over and Over Again

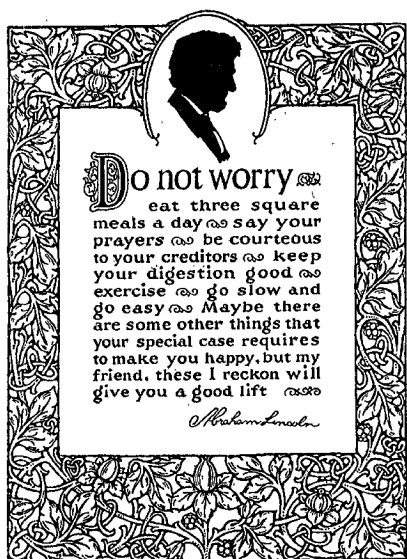
"I WANT to make my life count," the girl cried, with a quick, impatient breath. "I don't want to spend it all in cooking meals and dusting rooms—things that have to be done over and over every day, and never are remembered two minutes after they're done. I want to do something that will last."

"Did you ever think," the old teacher asked, "how many things God does over and over day after day and year after year? Day and night, summer and winter, seedtime and harvest, come as regularly as the cooking of meals and the dusting of rooms. The need of forgiveness, of encouragement, of strength—is not He answering these over and over again every hour of our conscious lives?"

"That's—different," the girl answered slowly.

The old teacher smiled. She had been a girl once, and she understood. "Do you remember the miracle of Cana?" she asked. "The thirty long years of preparation were over, and the Master was going out to His public work. The marvelous baptism at the Jordan, the terrible days in the wilderness, each had borne witness that the time had come. Even the first disciples were chosen. Then came the first demand on the power that filled Him. What was He to do—heal the sick, restore the blind, raise the dead, tell eager multitudes of the Father's waiting love? You remember that the call was to none of these things; with a whole world to love, the first duty was merely—to help out at a wedding feast."

The girl had listened with brightening and sparkling eyes. "Thank you," she said softly. "I know now what life means."—*Home Friend.*



FOR THE CHILDREN

Tommy Grant's Dream

TOMMY GRANT was only six, but he was quite smart for a boy of his age. However, in spite of the wonderful things he knew, Tommy had one naughty little habit: he would *not* eat his bread crusts. No matter how much mother or father would say, when the meal was over they always found a little ring of bread crusts tucked under the edge of Tommy's plate.

"I should think those bread crusts would haunt you," father declared one day. "Why don't you eat them? You are leaving the best part of the bread."

Tommy hung his head, and said nothing.

But that night a funny thing happened. Tommy was lying asleep in his bed, when all at once he heard a faint "tramp, tramp, tramp," as of someone marching. Nearer and nearer it came, right into the patch of moonlight upon the bedroom floor. And then Tommy's eyes nearly popped out, for there was the strangest procession you ever saw—a procession of bread crusts! Big crusts, little crusts, thick crusts, thin crusts—crusts, crusts, crusts! There were so many that they filled the whole room, and still they came, tramp, tramp, tramp.

The very biggest crust of all came to the side of the bed, and leered at Tommy. Then he turned to the others.

"This is the fellow that left us like this," he announced. "What shall we do with him?"

"Let's eat him!" shouted all the others.

"A very good plan," agreed the leader. "It is our turn now. We shall eat him all up; but remember to leave the crust. One, two, three, go!"

The bread crusts began to hop upon the bed, dozens of them. Poor Tommy began to shiver.

"Oh, please, Mr. Bread Crust, don't let them eat me!" he whimpered.

"Be still!" commanded the bread-crust leader. "If you had not left us, we couldn't be here, could we? Well, then it is your fault if the bread crusts you have scorned come back to haunt you. Your father warned you."

At that, Tommy hid his head under the covers, and began to scream for mother. And presently mother was there, shaking him by the shoulder.

"Tommy, Tommy, what is the matter?" she inquired anxiously.

"Oh, those horrid bread crusts," Tommy sobbed. "They tried to eat me."

How mother laughed then.

"Why, you've just had a bad dream," she assured him. "Go back to sleep now. You're all right."

"Well, maybe it was a dream," Tommy doubtfully agreed, "but just the same, no bread crusts are going to haunt me after this. I shall eat every one." And he did.—*Nina Willis Walter.*

WORLD-WIDE FIELD

Netherlands East Indies Union

THE fourth biennial session of the Netherlands East Indies Union Mission was held at Bandoeng, Java, February 22-26, 1939. The meeting was characterized by good reports of progress for the period under review, and progressive plans for the future.

The reports given by the union mission superintendent, P. Drinhaus, and by the secretary-treasurer, H. E. R. Schell, brought before those present the needs of the fields and the degree of progress made in the past. With its population of 62,000,000, most of whom are Mohammedans, the island territory of this extensive union presents many problems.

The membership at the close of 1938 was 4,816. The net gain during the biennial period was 719. Tithe receipts for the last two years were \$52,992.41, and mission offerings amounted to \$35,499.12 (U.S. currency), which is a good gain over the preceding term. Literature valued at \$58,880.25 (U.S. currency) was distributed in the field. Sixty-four colporteurs are enlisted in the literature distribution, and a goal of 125 colporteurs by 1940 was set. We believe that under the able leadership of Brother G. Faass, the colporteur army will increase in numbers and efficiency.

In 1938 property was purchased about nine miles from Bandoeng for the training school. The first unit of the girls' dormitory and the principal's cottage has been erected, and funds are in hand for the first unit of the administration building and the boys' dormitory. These units will be erected before the opening of the next school term.

L. M. D. Wortman and R. M. van Emmerik are carrying heavy burdens, and more teachers must be provided for the school as early as possible. The many progressive Seventh-day Adventist youth of this union appeal for adequate facilities, and the need for well-trained national workers makes the educational problem of the union one of the most urgent requirements in connection with our work.

During the meeting, approximately one thousand dollars (U.S. currency) was raised for the school, and this fund will increase as the members throughout the churches have the privilege of giving toward this enterprise. F. Dittmar, who was appointed secretary of the union for the Missionary Volunteer, home missionary, and Sabbath school departments early in 1938, is doing a good work. In the home missionary department 67 per cent of the members reported mission-

ary work done, and 91 souls were reported as being won by the laymen during 1938. There are 135 Sabbath schools in the union, with a membership of 6,016. The membership goal for the Netherlands East Indies was set at this meeting at 8,000, this goal to be reached by 1940.

Sixty-nine young people's societies, with a membership of 1,946, are doing much to assist in the missionary work in these fields. We must hold and train these youth for greater service in the cause of God.

The South Celebes Mission was organized at the union session, with the growing city of Makassar as headquarters. The territory of this newly organized mission includes that part of the Celebes Islands south of the equator, and also the eastern part of the island of Borneo. D. S. Kime, who is being transferred from the Malayan Union, was elected as the director of this new mission.

K. Mandias was elected director of the South Sumatra Mission, the



Rear of Men's Dormitory at Our Chillán Training School

headquarters of which are at Palembang. This mission has been under the direction of the union officers for some time. The district of Padang, on the west coast of Sumatra, was added to this territory, and W. Hoetapea was elected secretary-treasurer of the South Sumatra Mission.

L. H. Christian, of the General Conference, W. P. Bradley, W. A. Scharffenberg, and V. T. Armstrong, of the division, were present throughout the session. A spirit of unity and progress prevailed throughout. The workers of the Netherlands East Indies Union are a consecrated staff, and we believe that God will richly bless their work as they labor in that needy field for another term of service.

V. T. ARMSTRONG.

The Destruction of Chillán

CHILLÁN, in the southern part of Chile, which was known as a city of fine homes and prosperous business houses, is today but a heap of debris.

At eleven-twenty-five on the night of January 24, within a space of six minutes, this center of upwards of 40,000 people was laid low, and 16,000 lives were lost in the city itself and its immediate environs.

While I was in Chile following this great disaster, government permission enabled me to visit the affected area, in which we have a training school and other interests. In company with L. D. Minner, president of the Chile Conference, I spent two days in Chillán, the very center of intensity of the earthquake. It was most depressing to travel amid the huge tangled masses of brick, adobe, concrete, iron, tiles, and timber, sometimes smelling the stench from partially buried decaying bodies, and to remember that but a few weeks ago this was a city of orderly homes, up-to-date business firms, and modern offices and institutions. Of 12,000 homes, shops, and offices that

so recently stood in the city area, not six now remain apparently undamaged. The destruction of Chillán is complete. No aerial bombardment, or any other form of destruction, it would appear, could be more effective in its results.

Leaving the remains of Chillán, we entered less populous areas. Each home, almost without exception, lay in ruins along the roadside, until we reached the school itself, and here a more encouraging sight greeted us.

On our property, of the three homes occupied by our teachers, all were standing, two having been undamaged, and one having had all the plaster thrown from its inside walls and ceilings. All the farm buildings were standing. Tiles had been thrown from all the roofs, some of the inside partitions were down, but these were soon replaced and repairs were effected.

The large two-storied wooden and concrete building used as the girls' dormitory, kitchen, and dining room, was externally undamaged. In the rear portion, which was built of concrete, all the room partitions

of adobe were thrown down, but no other damage was done to the building. In the storeroom many hundreds of bottles of preserves were smashed and the contents destroyed.

Of all the buildings, the administration and boys' dormitory unit was the most seriously affected. This building, three stories in height, was constructed of brick and timber, with iron roof and plaster partitions. Although it was not thrown down in the tremor, the whole structure above the foundation was so twisted out of plumb that its entire demolition is necessary, the building in its present condition being both unsafe and unfit for occupancy.

In order that the institution may open its school year in March, the usual opening month, the students and others are working hard to make temporary provision for the housing of the boys and the carrying on of classes.

At the time of the tremor, which occurred about midnight, about 50 persons were at the school, but none were in any way injured, yet all

a time of such destruction of life.

In more carefully looking about the ruins of the city, and talking with some of the people, we heard many stories of tragedy. We were told that in one Catholic institution for women wherein 132 were living, 26 nuns and 100 other women were killed, only six escaping with their lives. Frequently we heard of the death of complete families, and in several instances we were told of the death of all but the father or the mother, or one or two of the children.

In the Municipal Theater between two hundred and four hundred people died. A businessman told me that in one street only three people escaped.

The custom of the people of South America is to erect blocks of brick or cement in which niches are made to hold the caskets of their dead. With the exception of one such block in which an Adventist body rests, all others are but a heap of broken bricks, splintered and crushed coffins and protruding bones.

The Chilean government has received much financial help from many sources. This money is supplying food and clothing for those who still remain among the ruins of their former homes. They find shelter for the most part under a few timbers hastily put up to keep the sun and the rain from them.

Cooking is done by army kitchens or by some of the people who have found a few broken pots which they use over the open fire.

The Chilean government has decided to rebuild Chillán, it being understood that the program of restoration will, in so far as is possible, protect from future heavy loss of property and life.

As I looked upon the thousands of tons of broken masonry and the scene of complete desolation, my mind better visualized the terrible destruction that awaits the whole world. We surely need to be prepared for that day, so that we shall be "hid in the day of the Lord's anger," and be "sheltered in His pavilion."

W. G. TURNER.

Church Reunion

As an outgrowth of the Second World Conference on Faith and Order at Edinburgh in 1937, a number of smaller supplementary meetings have been held in different parts of the world. These meetings are all important, inasmuch as they form part of the large and constant promotion work in the interests of a reunion of Christian churches.

One such gathering was held at Sion College, London, England, in the middle of March this year, under the chairmanship of Doctor Temple, archbishop of York, who is also chairman of the world organization on Faith and Order.

The meeting was described as an informal gathering of friends of reunion intent on finding ways of increasing interest in a united Christendom. Since this body was not executive, the speeches delivered manifested considerable freedom and gave good indication of present trends on the subject at issue.

The world secretary, Doctor Hodgson, gave an extended report from which the following points are taken:

1. In attempting to form a permanent World Council on Faith and Order, as recommended at Edinburgh, those present agreed that the basis upon which churches were to be admitted to participation would be Trinitarian, which involved belief in Jesus Christ as divine God and Saviour.

2. The most stubborn and irreconcilable differences between Christian bodies came from doctrinal beliefs.

3. A commission which had been working since the Edinburgh Conference had divided these differences into four sections, and, at a meeting of the Continuation Committee of the World Conference on Faith and Order held at Clarens, Switzerland, August 29 to September 1, 1938, a special commission under the chairmanship of Dr. R. Newton Flew (Methodist, England) had been asked (a) to give exhaustive study to these four points under the subject of "The Church," (b) to seek the help of

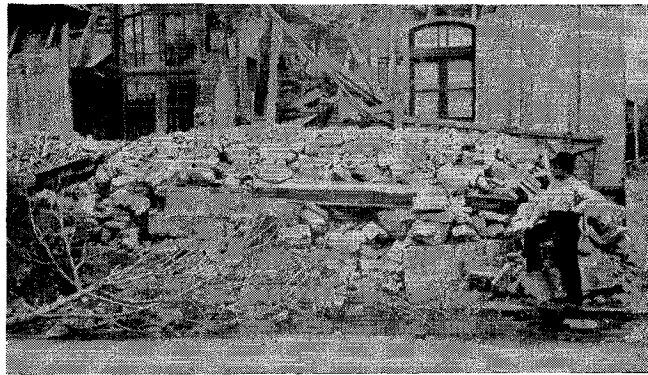


Merely a Heap of Debris. This Is Characteristic of Most of the City

around people died. In one house near the property seven members of a family were killed, and everywhere houses and buildings were razed to the ground.

In the whole area affected, approximately five hundred Adventist church members lived. Of these five hundred, which does not include the many children, only one Adventist sister lost her life, and one blind sister was injured. The member killed apparently died in her sleep, for she was found under the walls of her home, seemingly undisturbed and having her bed covering upon her. Her bed was much twisted, and death was seemingly instantaneous. All reported her to have been a very faithful member. The blind sister who was injured is recovering. She told me that the Lord wonderfully protected her in her helplessness.

The way in which the school property and the lives of the Adventists were protected is being much talked of by the remaining people of Chillán and the district. Our members are naturally most grateful to the Lord for His care in



Home Where Seventh-day Adventist Woman Was Killed. The Pair of Glass Doors Were Intact. Not a Single Piece of Glass Was Cracked nor Was the Door Unfastened. The Son-in-law of the Owner of the Home Is in Foreground

scientific and acknowledged scholars from all communions. The American section of the Continuation Committee is to be asked to appoint a theological committee to cooperate with this special commission.

Roman Catholic Cooperation Invited

Several persons asked if Roman Catholic cooperation could not be secured, especially on the side of scholarship, in forwarding the work of the conference. This called forth several interesting remarks.

Doctor Flew said they had pro tem shelved the question of Roman Catholic help in the realm of doctrine. We know, he said, where the Roman Catholic Church stands on many things, such as the primacy of Peter, referred to in Matthew 16, but we do not know where many Protestants stand—a lamentable admission to have to make! He thought many Protestants would now be nearer to Rome than they had ever been before. This statement no one challenged.

Some delegates felt that a change was coming over the Roman church and that we could gain much from her participation in the discussion of reunion. It was revealed that a Jesuit who was present unofficially at Edinburgh, in 1937, had expressed himself in these terms.

It was revealed that an official approach had been sent to the new Roman Catholic secretary of state on the question of cooperation in certain phases of the work of the Faith and Order movement, and a reply was awaited.

The two great arguments which impress many Protestant leaders in favor of Roman Catholic participation are, first, the fact that she is the largest Christian body on earth, and, second, her long tradition and scholarship.

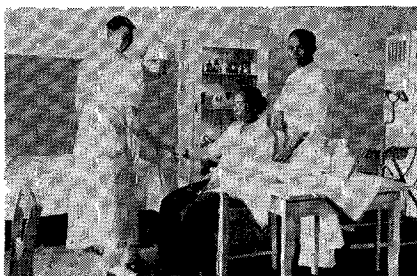
The work of reunion proceeds slowly, and a tortuous road lies ahead, but we must not forget that should Rome once commence participation in the movement, the most startling changes might occur.

At present the rank and file among the churches are ignorant of the movement and feel no urge to unite, but reunion journals are appearing in increasing numbers, exchanges of pulpits are multiplying between various denominations, and under these and other influences, the trend toward church union will undoubtedly grow.

Perhaps the greatest factor which inclines the churches toward a united Christendom may come to be the growing sense of impotence that is seizing hold of Christian and non-Christian minds throughout the world. It is not difficult to foresee that another large war would leave the whole human race shattered and disillusioned. That is the very soil on which a dominant ecclesiastical organization might become universal. H. W. LOWE.

The Great Army of Publishers

In the United States alone there are about 14,000 daily and weekly newspapers with a combined circulation, including the Sunday editions, of more than 100,000,000. This is almost equal to the population. Every one of these individual papers is a potential carrier of the gospel message for this generation. Properly prepared sermon reports, church announcements, and religious news items are wanted and often sought after by editors and reporters. Such reports and announcements are read by millions who could not be induced to attend a religious service or listen to religious instruction in any other form or under any other circumstances.



Clinic in Batavia, Java, Netherlands, East Indies

For more than twenty-five years I have been endeavoring to make use of the newspapers, and during that time my vision has gradually enlarged as to the possibilities of this medium of getting the message before the public. I now consider the preparation of newspaper sermon reports as much a part of my weekly duties as the preparation of the sermon itself and its delivery to the congregation. It is a cheering thought that the message delivered orally to a few hundred is also sent out in a brief printed form to many thousands who cannot be persuaded to attend the church or evangelistic services.

There is no way of estimating the number of columns and pages of newspaper space I have been given during the last quarter of a century for the publishing of various phases of our message in the form of public news, but it would total many hundreds of pages and thousands of columns. On a number of occasions the entire message, including the books of Daniel and the Revelation, has been covered in brief.

In Shreveport, Louisiana, during a tabernacle evangelistic campaign, more than 200 sermons were preached, every one of which was reported in the leading paper of the city. These reports, which were published as prepared, without any changes, averaged a third of a column each and included all the principal texts used in the sermon. This would total more than 65 col-

umns, or more than 8 pages, not counting the space given by the other two papers of the city. There were also two or three favorable editorial comments. As a result of news reports during two evangelistic campaigns in the city of New Orleans, hundreds of requests for literature came in from all over the Southern States. A number of those who accepted the message attributed the beginning of their interest to the press announcements and sermon reports of the meetings.

Efforts to publicize our message through the press here in Battle Creek have been most successful. The two papers, with a combined circulation of about 35,000, have been very liberal. In fact, practically everything given them by way of announcements, church news items, and sermon reports has been published without change, and the sermon reports are generally placed on the second or last page, with double headlines. A synopsis of the Sabbath morning sermon appears in both papers the afternoon of the same day, one averaging half and the other two thirds of a col-



Children Attending Our School in Sarawak, Borneo, 1938

umn. The Sunday night sermon is given the same publicity in the Monday afternoon papers. Both papers publish announcements of the week-end services in the Friday afternoon editions, these being between a fourth and a third of a column in length. During the past four and a half years the Battle Creek newspapers have printed no less than 400 columns, or 50 pages, of my own sermon reports alone, not counting those of other speakers and many columns and pages of news items and announcements.

The sermon reports are carefully written, so as to cover briefly the main points of the sermon.

Should not the newspapers be included in the great army of publishers who are giving the word of God to the world? Jesus said that before the end can come, "the gospel must first be published among all nations." Mark 13:10. Is it not our privilege and duty to make use of these marvelous facilities in the proclamation of the last message of mercy to the world? We are told

that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*"Testimonies," Vol. VII, p. 140.* The newspapers should play an important part in the fulfillment of this prediction. They will gladly do so if we will give them our cooperation.

TAYLOR G. BUNCH.

Scatter Our Literature

"THE truth is to go forth as a lamp that burneth."—*"Colporteur Evangelist," p. 32.* Every church member can act his part in placing our periodicals and books in the homes of the people. Surely the time demands that everyone should scatter tracts, papers, and books everywhere he goes. Leave them in the train, on the boat, in the buses, in waiting rooms, in libraries, in hospitals, anywhere and everywhere. Use them in your correspondence, when visiting the sick or staying in the homes; at all times scatter the printed pages of truth. Lend books to your friends, neighbors, or to anyone who will read them.

The very time demands an unceasing and untiring effort to scatter the truth-filled literature far and near. There are unlimited possibilities before us of reaching multitudes with our message-filled literature. Thousands can be reached in the most simple, humble way. Every member should show his loyalty to the message by proclaiming it to those in darkness. A chain of living witnesses is to carry the light of present truth to the world. Will you act your part in this great work?

Surely we have a great future before us in circulating our literature. "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Review and Herald, June 10, 1880.*

Literature campaigns should be conducted throughout our churches and companies. Everyone should be encouraged to do something, before it is too late. We are told, "God has still greater things in store for us as we follow His guidance and use His method for finishing the work. God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first conviction to the reading of our publications."—*Review and Herald, Nov. 10, 1885.*

Shall we not, during the months and days of this year, do all we can to reach as many as possible with the printed page? As the seed is sown and scattered, God will bless the seed sower, and cause many honest hearts to know the joy of salvation and freedom from sin. This is your opportunity! Sound the alarm! Scatter the seeds of truth, and everlasting joy and soul satisfaction shall be your reward.

A. W. COOK.

"83 a Minute"

THE phrase, "83 a Minute," greets the eyes of the members of the New England Sanitarium and Hospital church each Sabbath as they assemble for service. The small sign placed just beneath the clock is very significant as the seconds are ticked off, marking the number of souls who pass on into eternity each minute without knowing Christ.

As these souls pass on to Christless graves, do you sense the responsibility that is yours? Are you keeping constantly before you the great task of warning the world? Every time you breathe, approximately four persons die unwarned. Each member of the Sabbath school should not only give of his means, but give of his time also to help finish this great task that lies before us.

This silent messenger is keeping constantly before the members of the church the great objective of giving the gospel to the world.

VERNA SLATE.

A Door of Opportunity

Our books in the public libraries!

That is a plan which we have often discussed, but about which we have done little up to the present time. Now definite steps have been taken to really accomplish something worth while in bringing our literature to the attention of the millions who visit public libraries for one purpose—to read.

Our publishing houses in North America have prepared lists of books on which they are making a most attractive price in order to do their part in helping to keep our literature before the public-library patrons of this country. These lists include books for the children and youth of all ages, books for the religiously inclined, and for those interested in adventure such as we find depicted in our thrilling advent mission stories.

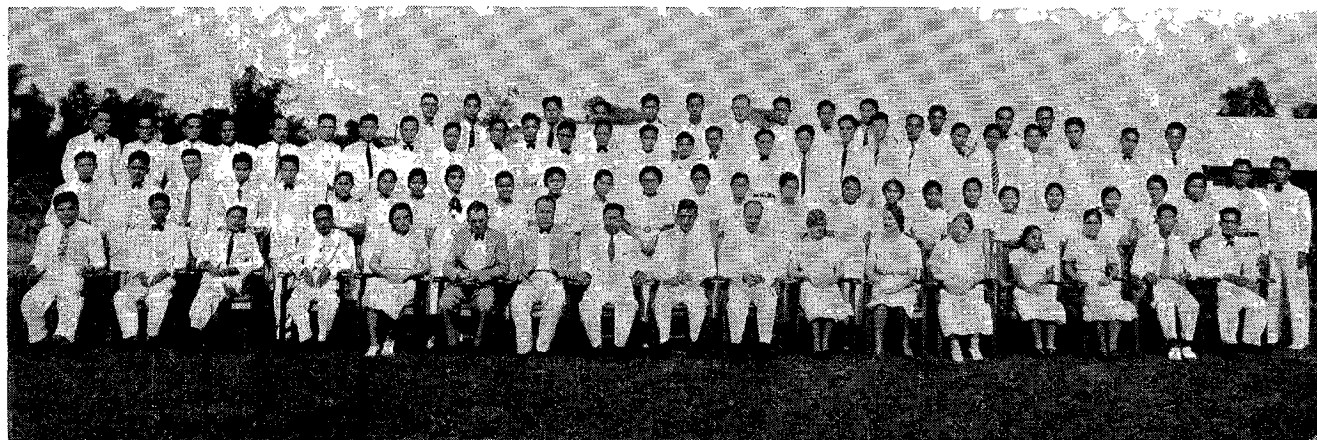
Surely this is a work that will appeal greatly to our people and lead them to desire to have a part in making this program of placing our books in the public libraries a real success. How better can a church missionary society or the young people's society expend \$10, or more, than by placing an assortment of our attractive, interesting, and instructive books where they will be continually before those who resort to these centers to read?

We bespeak for this effort large success.

C. E. WEAKS.

A Colporteur Experience

"CHRIST'S followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known." "All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day."—*"Christ's Object Lessons," p. 326.*



Faculty and College Students, Philippine Union College

When we read such statements as these from the messenger of the Lord, we are reminded of the text in Mark 13:34, "The Son of man . . . gave authority to His servants, and to every man *his* work." How important it is that we take this last message to those living about us! The colporteur work offers a most effectual way to warn the world. Read what this colporteur says:

"I want to tell you an experience I had on this delivery that I never had before. I had forty copies of 'Our Times and Bible,' to deliver, and thirty-seven out of the forty I had to sell all over again. It was the hardest two days I ever worked in my life. All my orders were at stake. None of the people wanted the book when I came to deliver it. An opposer whom I canvassed either visited each home or wrote to my subscribers that they were buying Seventh-day Adventist literature; so they were really prejudiced. But I had prayer, and asked the Lord to help me deliver the books, and I succeeded in delivering all but two. May the Lord water the seed contained in these books. I've placed, I guess, about 500 in this county and a corner of Hamblen County. "[Signed] J. R. CLARK."

How speedily the message would go to all homes, yes, to every creature, if in each conference, among our thousands of members, we could find twenty God-fearing men and women who would go from door to door, warning the people and leaving our wonderful literature. Brother Clark started last August, and since that time has delivered hundreds of books and Bibles in the homes of his neighbors. The Lord needs you in His service.

"The faces of men and women who walk and work with God, express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name."—"The Desire of Ages," p. 312.

J. R. MCWILLIAM.

Words of Appreciation

I WISH to say "Thank you" to all who are responsible for the new improved REVIEW. I have been in touch with the good old REVIEW for forty-eight or forty-nine years, as I was only five years of age when my parents accepted the truth. I have always loved this journal, but now I find it better than ever. As my eyes are rather weak, the larger type in which it is printed now makes it so much more of a pleasure to read.

C. E. GREY.

PLEASE renew our subscription to the dear old REVIEW. It is certainly God's messenger to His pilgrim children, and we thank all of you for your part in bringing its timely messages to us.

DR. AND MRS. HARTZELL.

I FEEL like saying a few words this morning in praise of the good old REVIEW. This weekly visitor brings messages of inspiration, courage, and joy. My heart is thrilled as I read of the marvelous conquest of the gospel in mission lands. The stories of steadfastness of our believers under persecution inspire in me greater confidence in the message, and cause me to be grateful for the privilege of living in a land of peace.

L. L. GARBUTT.

WE have had the REVIEW in our home many years, and I read it from cover to cover, so as to miss nothing. It is a real friend and like a welcome letter from loved ones.

MR. AND MRS. O. L. KIRBY.

I AM much pleased with the REVIEW's new dress and larger type. I have been taking the REVIEW ever since 1880, and was beginning to find the small type a little hard to read; so I shall enjoy the improvement.

MARTHA LEA.

THE REVIEW AND HERALD is a most wonderful help. I surely enjoy it.

MISS EVA BAILEY.

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 23-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

Northern Union

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

North Pacific Union

Upper Columbia, College Place . . . June 7-17
Montana, Mount Ellis Academy . . . June 26-July 1
Idaho, Payette Lakes . . . July 12-19
Oregon, Gladstone Park . . . July 20-30
Washington, Auburn Academy . . . July 27-August 6

Pacific Union

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

Southern Union

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

JUNIOR CAMPS

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

Southwestern Union

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

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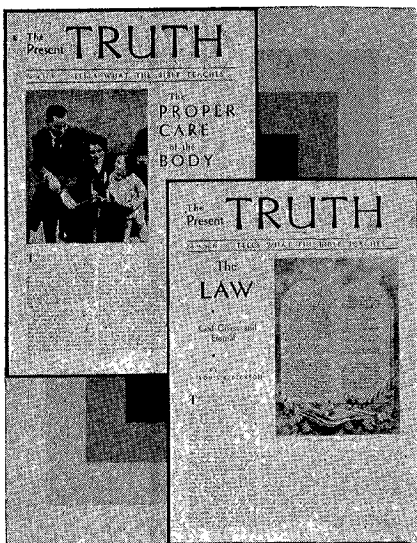
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THE ADVENT REVIEW

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NO. 81—HEALTH

This is a well-balanced presentation of our health message, giving the principles of healthful living and the best diet for building health, and also exposing the dangers of alcohol and tobacco. The Bible study on health will impress all with the close relationship between healthful living and godly living—that this relationship is fraught with consequences that affect their eternal destiny.

NO. 82—The Law of God

If men could be led to realize that the precepts of God's law were in existence from the beginning and were not made known for the first time at Mt. Sinai, and that regardless of their attitude toward this law, it will be God's standard in the judgment, they would not treat its claims so lightly.

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OF SPECIAL INTEREST

The Southern African Division

REPRESENTING the important interests of the General Conference Missionary Volunteer Department, its secretary, A. W. Peterson, has been attending recent meetings in the Southern African Division. Under date of March 10 he writes as follows:

"I have completed my itinerary of the South Africa Union Conference and had the privilege of traveling with A. F. Tarr, president of the union, and visiting most of our centers, attending camp meetings, week-end meetings, conventions, workers' meetings, and so forth. The work is going forward encouragingly in this field. There are many difficult problems, however, because of the classes of people living in the field; such as the European, the colored, and the native. Then, too, there are language difficulties. Afrikaans is growing in use. It seems to be the vehicle that is used to promote a strong national spirit.

"The work is going forward. We have a fine corps of workers, and the Lord is richly blessing them in their ministry."

New Heights Attained

COMPLETE reports covering the Harvest Ingathering and Missions Extension receipts for 1938 are now in from the entire world field. It is a most cheering and enlightening report in these days of gloom and darkness which hover over the earth. The summary reveals a decided upward trend in funds gathered for the support and advancement of the work in fields both near and far. The figures are as follows:

	1938 Harvest Ingathering	1938 Missions Extension
Australasia	\$ 64,461.97	\$ 5,786.18
Cent. Europe I	37,282.35	10,481.67
Cent. Europe II	12,003.89	1,976.72
China	9,199.85	1,442.07
Far East	45,541.69	830.77
Inter-America	33,801.92	2,452.97
North America	850,843.73	65,715.73
Northern Europe	121,836.02	7,738.14
South America	33,803.32	1,636.90
Southern Africa	50,535.44	639.33
Southern Asia	17,161.59	1,161.83
Southern Europe	50,819.55	6,967.70
	\$1,327,291.32	\$106,830.01
Amount for 1937	1,288,616.79	100,553.78
Gain over 1937	\$38,674.53	\$6,276.23

The following comparison reveals the interesting fact that the overseas divisions share with North America in the gains:

	1938	1937	Gain
HARVEST INGATHERING—N. American Division	\$850,843.73	\$826,136.81	\$24,706.92
Overseas Divisions	476,447.59	462,479.98	13,967.61
MISSIONS EXTENSION—N. American Division	65,715.73	62,043.31	3,672.42
Overseas Divisions	41,114.28	38,510.47	2,603.81

We know that all our people will be happy to learn that the 1938 Ingathering receipts were the largest in the history of this great, united missionary effort. The amount given was \$22,452.49 over the highest peak reached in 1929, when the total receipts for the world were \$1,304,838.83. This is the more remarkable in view of the war and troubles of other kinds, which, it would seem, would have reduced financial returns. However, Ingathering receipts from the China Division were some 75 per cent in excess of those of the previous year. Inflated currencies somewhat reduced the amounts in dollars of some fields; yet in spite of it all, God has wrought wonderfully in behalf of His children as they have rallied to these two great annual appeals.

The grand total of Ingathering income since its inception thirty-one years ago, amounts to \$20,978,675.77. The Missions Extension receipts for eighteen years total \$1,994,888.13, or a grand total for both funds of \$22,973,563.90.

We like to think of the thousands of new members added to our churches as a result of these endeavors both at home abroad, and also of the army of workers supported thereby, the many institutions established, equipped and maintained, and of the true Christian joy in service for the Master which has been shared by old and young alike.

STEEN RASMUSSEN, Sec.,
Gen. Conf. Home Miss. Dept.

Lost and Wandering Members

REGARDING lost and wandering members, A. R. Ogden, of the Caribbean Union Conference, writes:

"We are conducting quite a strong effort in this union in behalf of lost and wandering members, and the Lord is blessing our efforts in a very marked way. This is evidenced by the many letters received from individuals who respond to the appeals made to them, and also by the response to the personal efforts of our workers and church officers.

We fully believe that if a worldwide effort could be inaugurated, such as we are attempting here in the Caribbean Union, we could win back many thousands of those who were once with us in church fellowship, but who for one reason or another have backslidden and lost their way. We feel so greatly en-

couraged with the efforts of the past that we are continuing in a stronger way than ever before.

"In our recent Leeward Island Conference workers' meeting a slogan was adopted: '1939 Our Greatest Soul-Winning Year; WIN MORE—HOLD MORE.' We are making earnest efforts not only to win, but to hold those who accept the message. I am sure this will result in a large fruitage.

"We are continuing our church-building endeavors. Already we have several buildings dedicated this year, and others will be completed later. The Lord is blessing the work in our Caribbean Union in many ways."

The Governor Buys the Lot

SOME little time ago one of our workers in Brazil, in the course of his ministry, combined the treating of the sick with the ministry of the word, with the usual fruitful results. Largely through his medical work this minister was introduced to the governor of the state, who inquired concerning our methods of work. After seeing some pictures of our institutions in different lands, he expressed himself as anxious that we begin more active missionary work in his city. He said, "I am tired of the other church; its leaders only promise, but never do." Then the governor said to our minister, "You go choose a lot in the city and come back and tell me the price required."

A lot was selected, and the price asked was \$450. The governor said, "I shall buy that for you myself." And he paid for it. The title is now being cleared.

After this the mayor of the city saw our worker laboring on this lot and asked what he was doing. He was told and within a week a good fence was erected entirely around the lot, and a sidewalk was put down in front of the lot, all without any cost to our work. The mayor said, "When you build, I will help you in your building."

Now the brethren are attempting to secure the money needed to erect a suitable building on the land donated by the governor and fenced by the mayor. They have all confidence and believe that in a little while a good church will be erected and another light will be lighted to show those in darkness the way to the kingdom. The city in which this provision has been made is the recognized geographical center of South America, and it produces more gold than any other place in South America.

Help springs unexpectedly from unusual sources, and the Lord somehow sees that needs are met when people are faithful.

W. G. TURNER.