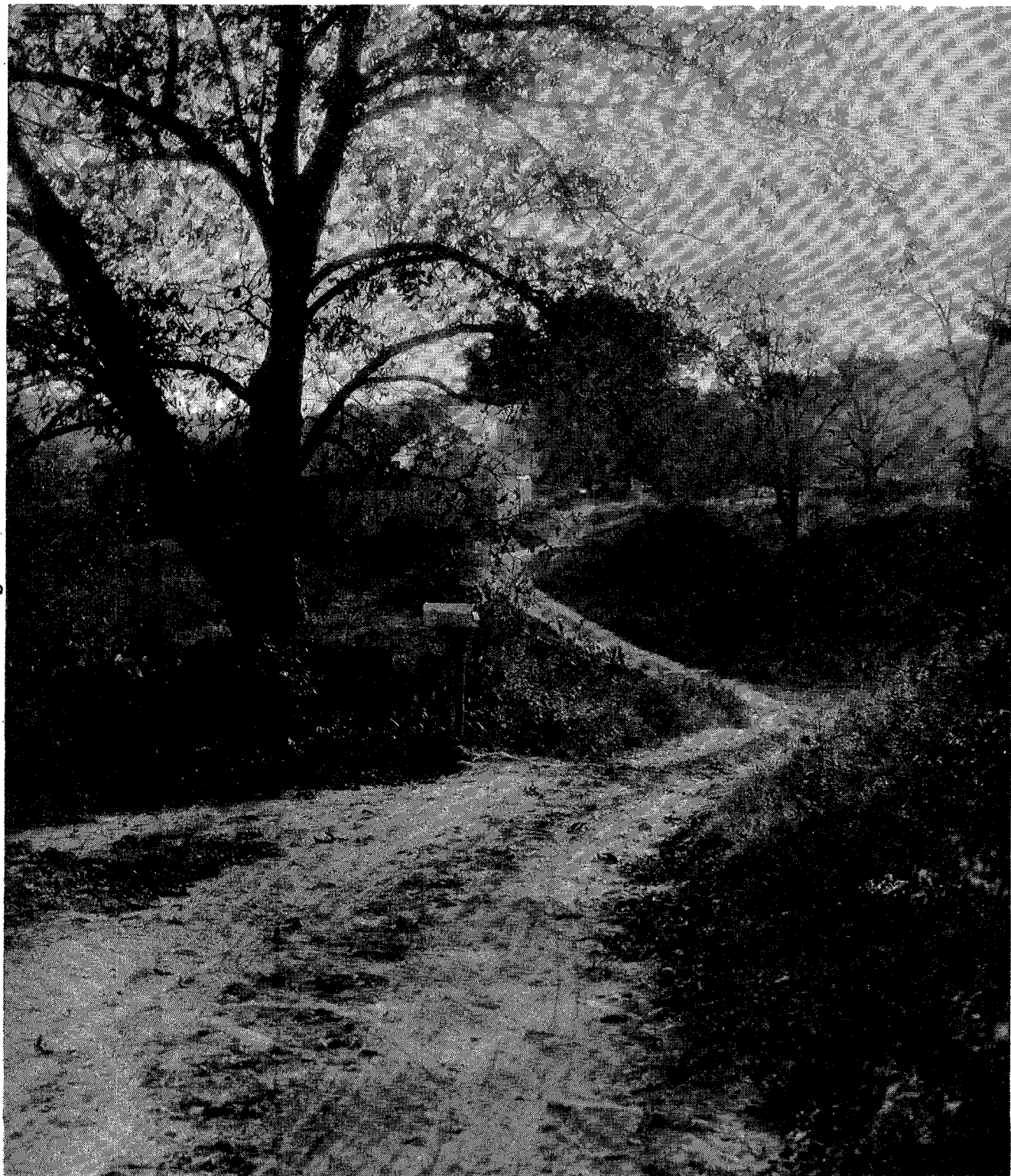


THE ADVENT SABBATH
REVIEW AND HERALD

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



H. A. ROBERTS

A Picture From God's Great Book of Nature

SIGNIFICANT QUOTATIONS

From the Pen of Ellen G. White

Magnitude of the Time of Trouble

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. 'Though Noah, Daniel, and Job' were in the land, 'as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.' Eze. 14:20."—*"The Great Controversy,"* pp. 622, 623.

Brought Before Councils

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah."—*Review and Herald, Dec. 18, 1888.*

Sifted by Fiery Trials

"In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in the specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds.

"When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the Husbandman taketh them away."—*General Conference Bulletin, 1891, p. 257.*

Kept in Temptation's Hour

"Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise, 'I will keep thee from the hour of temptation, which shall come upon all the world.' Rev. 3:10. If they could have the assurance of pardon, they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached."—*"The Great Controversy,"* p. 619.

Trials, God's Workmen

"Our sorrows do not spring out of the ground. God 'doth not afflict willingly nor grieve the children of men.' When He permits trials and afflictions, it is 'for our profit, that we might be partakers of His holiness.' If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the

means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him!

"The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace."—*"Mount of Blessing,"* pp. 23, 24.

Enter Into Thy Chambers

"In the day of fierce trial, He will say, 'Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.' What are the chambers in which they are to hide? They are the protection of Christ and holy angels.

"The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth, and they will be tried singly, not in groups. Everyone must stand the test for himself."—*"Historical Sketches,"* p. 158.

Angels in Human Councils

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to pause the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, 'the angel of the Lord encampeth round about them that fear Him, and delivereth them.' Ps. 34:7."—*"The Great Controversy,"* p. 632.

Trials Originated by Satan

"Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold."—*Review and Herald, April 10, 1894.*

Meeting Obstacles

"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable. The plans of the enemies of His work may seem to be firm and well established, but He can overthrow the strongest of these plans, and in His own time and way He will do this, when He sees that our faith has been sufficiently tested, and that we are drawing near to Him, and making Him our counselor."—*"Testimonies,"* Vol. VIII, p. 10.

THE ADVENT REVIEW AND SABBATH HERALD

Vol. 116

TAKOMA PARK, WASHINGTON, D.C., JUNE 1, 1939

No. 22

Purity of Heart and Life

"Be Ye Clean, That Bear the Vessels of the Lord"

In Two Parts—Part Two

By THE EDITOR

GOD calls His people to holiness of life. "Be ye holy," is the divine standard set before them. In the attainment of this standard, the minister of the gospel, the church officer, and the conference and institutional leaders and workers should be examples to the church. The apostle exhorts Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in *purity*." 1 Tim. 4:12. Any departure of the leader from the path of rectitude is particularly unfortunate. His example affects and influences in a marked manner the lives of those who look to him for guidance.

The sin of immorality in the minister of the gospel is more pernicious, if possible, in the sight of God than the same sin in a lay member of the church, even as the minister's profession is higher and his responsibility greater. This is illustrated in an incident of years ago. In 1868 a preacher among Seventh-day Adventists who occupied a high official position was found guilty of this terrible sin. The messenger of the Lord bore very definite testimony as to the experience of this man. The principles she expressed more than sixty years ago are worthy of study by the church in every period, and we may profitably study them at this time, even though they may not apply now to specific cases as they did then.

"The case of ——— has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done, is terrible. I believe that God designed that this case of hypocrisy and villainy should be brought to light in the manner it has been, that it might prove a warning to others. Here is a man who was acquainted with the teachings of the Bible, and who had listened to testimonies borne by me in his presence against the very sins which he was practicing."—"Testimonies," Vol. II, p. 449.

"The warnings given to others condemned him. The sins reproved in others reproved him, and gave him sufficient light to see how God regarded crimes of such a character as he was committing; yet he would not turn from his evil course. . . . While he professed to keep the law of God, he was, in a most wanton manner, violating its plain precepts. He has given himself up to the gratification of sensual pleasure. He has sold

himself to work wickedness. What will be the wages of such a man? The indignation and wrath of God will punish him for sin. The vengeance of God will be aroused against all those whose lustful passions have been concealed under a ministerial cloak."—*Id.*, p. 454.

Cleanse the Camp

As to the manner in which the church should relate itself to sins of this character in its leadership, as well as in the membership of the church generally, we have the following very definite instruction:

"The youth, for misdemeanors of a comparatively light character, are treated with much severity; but when men and women of large experience, who have been considered patterns of piety, are revealed in their true character—unsanctified, unholy, impure in thought, debased in conduct—then it is time for such to be dealt with in a decided manner. The greater forbearance that is exercised toward them, has only had, as far as my knowledge extends, the influence to cause them to regard their fornication and adultery as a very light matter, and all their pretense has proved to be like morning dew when the sun shines upon it. . . .

"Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with. . . . There is much we will never know; but that which is revealed makes the church responsible and guilty unless they show a determined effort to eradicate the evil. Cleanse the camp, for there is an accursed thing in it.

"The words of God to Joshua are: 'Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.' These things are written for our benefit, upon whom the ends of the world are come."—"Testimonies to Ministers," pp. 426-428.

The church of Christ should be faithful in following these instructions. Consonant with her holy objective, she should seek to save the sinner. But she cannot condone sin. Any maudlin or sentimental sympathy will only strengthen the sinner in his evil course, and make him less strong to resist future temptation that may come to him. The church owes it to herself, to her standing be-

fore the world, to follow the plain and faithful instruction contained in the word of God and the writings of the Spirit of prophecy.

Why These Warnings?

These principles are far-reaching in their scope, eternal in their character. They applied years ago; they apply today. We know not to what extent they may need to be studied specifically by any reader of the REVIEW AND HERALD. The moral integrity of the Seventh-day Adventist Church ranks as high as that of any other religious body. The moral integrity of the church leadership is excelled by the leadership of no other denomination. Why, then, it may be asked, should there be sounded such specific warnings as are contained in these quotations? I can give no better answer than to quote again from the writings of the Spirit of prophecy:

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, . . . but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors His name, by giving the enemies of His holy law occasion to reproach His cause and His people."—*"Testimonies," Vol. II, p. 452.*

Future Ministerial Labor

Should those who have thus violated their sacred vows and brought discredit upon the ministry and upon the church again take up ministerial labor and receive credentials? This is a question which naturally arises in the minds of many. We do not feel that it can be answered on the basis of sympathy or personal friendship. There are deeper and broader considerations involved. The minister by his ungodly conduct has "given great occasion to the enemies of the Lord to blaspheme," as did King David of old. This must be taken into account. The church has a standard to maintain before the world. Those who are appointed to minister in holy things should represent, just as far as is humanly possible, the gospel which they preach to others.

The gospel minister who falls into this terrible sin may reason in his own heart that because of the great work he has accomplished in the past—the thousands of converts he may have won in his evangelistic labors, the large extent to which conference funds have been augmented by the tithes and offerings of these new believers, and other donations he has obtained for the work—his brethren should give to him special consideration. It is well for such a one, however, to realize that the great good he has accomplished has been offset in very large measure by the unfortunate influence attending his moral fall. And when he realizes this, he will place a very low estimate upon the net worth of his labors in the gospel ministry.

His friends might be inclined to feel that in a minister's lapse from virtue he would learn such lessons as would make him more effective in his ministry in saving others from the pit into which

he had fallen. But this reasoning would not commend itself to the judgment of a discriminating public. As the priest of old was disqualified by physical defects from ministering the duties of his office, so, we believe, spiritual defects such as immorality should prohibit the gospel minister from continuing to act as the representative of the church.

The church as an organized body has given consideration to this important question and taken her position regarding it. We quote from "Manual to Ministers," published by the General Conference of Seventh-day Adventists, in 1925.

"The Moral Standard of the Ministry

"One separated to this work of the ministry, is ever to remember that he is called to be in personal life a 'man of God' (1 Tim. 6:11), an example 'to the flock' (1 Peter 5:3), 'giving no offense in anything, that the ministry be not blamed' (2 Cor. 6:3). In an age of lowered moral standards, the minister, above all men, must heed the injunction laid by the word of prophecy upon workers for God in the last days, 'Be ye clean, that bear the vessels of the Lord.' Isa. 52:11. In this matter of purity of life, he is not only to shun evil, but to 'abstain from all appearance of evil.' 1 Thess. 5:22. In case of moral fall by any minister, it is to be recognized that automatically his ministry ceases. While one so offending has access to the mercy and pardoning grace of God, and in reformation of life is assured of the love and good will of the brethren, it is clearly indicated that, for the sake of the church and the maintenance of moral standards, the laborer should plan henceforth to give his life to some other calling or business than that of the ministry."—*Pages 8, 9.*

We believe that this is the only consistent position which the church could take. In these days of lowered and lowering standards our various committees on credentials and licenses at conference sessions, our conference committees, and the delegation generally, should rigidly adhere to the provisions of this statement of the General Conference. To do otherwise would be to shock the moral sensibilities of their constituencies and to lower the standard of the church, giving justification for loss of confidence in leadership and bringing confusion and discouragement to loyal believers.

Regarding this we have been given the following very plain, positive instruction:

"I have no real ground of hope for those who have stood as shepherds to the flock, and have for years been borne with by the merciful God, following them with reproof, with warnings, with entreaties, but who have hid their evil ways, and continued in them, thus defying the laws of the God of heaven by practicing fornication. We may leave them to work out their own salvation with fear and trembling, after all has been done to reform them; but in no case entrust to them the guardianship of souls."—*"Testimonies to Ministers," p. 428.*

The Wheat and the Tares

It would be unfortunate if, when warnings are given against sins threatening the church, any should be led to doubt God's leadings in His work. As long as poor, weak humanity constitutes the

church—and this will be until the end of time—some tares will be found among the wheat. (See Matt. 13:36-43.) This has ever been so. The church in the wilderness witnessed the apostasy of Korah, Dathan, and Abiram, mighty men in Israel, and with them 250 princes, chief men in their tribes; the guilt of Aaron, the high priest, in making the golden calf for worship; later, his and Miriam's sin for which the sister was stricken with leprosy. But God did not forsake His people; He continued to lead them by the manifest tokens of His presence in the pillar of cloud and the pillar of fire.

The New Testament church saw the base denial of Peter. And of the twelve the Master said: "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot." John 6:70, 71. And so through all the ages, in spite of the failures of some, God had led His people on. We may confidently believe that He leads still, even though some of His professed followers may deny His name and bring discredit on His cause, giving occasion for "the enemies of the Lord to blaspheme," as they ever have, over the failures of some in the church.

The Accuser of the Brethren

And unfortunate also would it be if doubt were created in any heart as to the integrity of any innocent brother or sister, or the finger of suspicion were pointed at any member of the church. If we have grounds to suspect the integrity of a brother or a sister, we are not to express to others our fears. The course we are to pursue is clearly pointed out in Galatians 6:1 and Matthew 18:15-17.

He who calls in question without sufficient evidence the good name or reputation of another, does him an irreparable injury, and is guilty of the sin of false witness, of slander, of lying. This sin is classed by divine revelation with the sins of adultery, sorcery, and murder. He who becomes the accuser of his brethren, even though it be carried on as a whispering campaign or by mere suggestion, acknowledges by his course his relationship to the father of the accusers, even as did

some of Christ's accusers in His day. (See Rev. 12:10; John 8:44.) Unless these misguided ones repent, their place will be found at last with their "father" outside the city of God. (See Rev. 21:8.)

Redeemed From All Iniquity

The people who are looking for and expecting the return of the Lord, and who profess to be giving to the world a message to prepare men and women for that great event, should be the purest and noblest church in all the world. To this holy character they are exhorted by the apostle in these words:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that; denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

It is not often that we see one straying from the path of moral rectitude, as did the minister back in the 60's, to whom reference was made. Those who have gone astray have done so because they failed to recognize and practice the principles embodied in the instruction to which reference has been made in the Bible and the writings of the Spirit of prophecy.

The appeal to purity of heart and life is to every member of the church. It is only the pure in heart who will see God at last, and who will be permitted to associate with the pure and holy inhabitants of heaven and of the unfallen worlds and with those who have been gathered out of the nations of this world by the redeeming, transforming grace of Christ. May God grant that each and every reader shall search his own heart to see if in any measure this appeal to purity of life applies to his own personal experience. If the Spirit of God convicts him of sin, even in his inmost thoughts, known only to himself and God, let him not rest until he has found deliverance in Christ's forgiving, cleansing, transforming grace.

Inspired Biographies

Moses, the meekest of men

HOLINESS is the one word that symbolizes the life of Enoch. Patience sums up the life of Moses, for the Bible declares him to be the meekest of men, and patience is akin to meekness. In the lives of these two men are pictured the outstanding characteristics of the remnant people. Of this people it is said, "Holy is he that hath part in the first resurrection," and, "Here is the patience of the saints."

We have seen that the holiness of Enoch was acquired through a progressive work—the work of his lifetime. The meekness and patience for which Moses is noted were not acquired in a day. It appears that Moses' very early life demonstrated the opposite of these qualities. After he

had come to manhood, he could not endure the treatment that his people received at the hands of the Egyptians. In an unguarded moment his impetuous nature asserted itself, and he slew a man.

God had laid great plans for this man Moses. He had intervened when he was a child and ordered circumstances so that his life was spared. God had noted with pleasure how Moses shunned the pomp of the court, and looked lightly upon the sinful pleasures all around him. He saw him forsake the throne of Egypt and identify himself with the people of God. But Moses was not ready for God to use him. His pride must be overcome, and better qualities must take its place.

The Education of Moses

The life of Moses can be divided into three equal parts. He was forty years in Egypt, dwelling most of that time at court, and learning all the wisdom of the Egyptians. It took forty years in the wilderness, living close to God and shepherding Jethro's flocks, to reeducate this man who had been divinely chosen to deliver Israel. Another forty years was spent leading the people whom he loved and for whom he forsook the throne of Egypt.

During the first period of his life, very naturally and as a result of his education, pride was his most prominent characteristic. But during the second period of his life, under the instruction of the high and holy God, he cultivated the spirit of meekness. The last period of his life he was called upon constantly to exercise this quality as he had to deal with a stiff-necked people.

A Type of Christ

More is written in the Bible concerning the life of Moses than concerning any other man, except it be Christ. And as we peruse the record of these two lives we can note a remarkable similarity. Moses was born in a lowly home, and so was Christ. The life of the babe Moses was threatened, and so it was with the babe Jesus. Moses had to spend forty years in the wilderness to prepare for his work; Christ spent forty days in the wilderness before He went forth in His ministry. Moses delivered Israel from Egyptian bondage; Christ delivers spiritual Israel from bondage to sin. Moses came nearer to seeing God than any other man, unless it be the man Jesus. Moses stood up as an advocate for Israel when God sought to slay them. Moses died and was buried, but he was raised again, the first fruit of the gospel, and the pledge of the resurrection to be found in Christ.

Moses prophesied of Christ, and he was a type of Christ in a number of his experiences. (Note, "Patriarchs and Prophets," pages 330, 480.) See him pleading with God to give victory to Israel while Aaron and Hur held up his hands. See him again pleading with God to spare His people though their sin was exceeding great. Of this act we read:

"Moses here typifies Christ. At this critical time Moses manifested the True Shepherd's interest for the flock of his care. He pleaded that the wrath of an offended God might not utterly destroy the people of his choice."—*"Testimonies," Vol. III, p. 358.*

We cannot follow Moses through all the varied experiences that were his. He was often alone with God. He looked into the very courts of heaven. He led his people tenderly and watchfully. He was most patient with their murmurings. He had great faith to go forth into the wilderness with upwards of two million men, women, and children subject to his care. His trust in God must have been stupendous.

The Final Chapter

The final chapter in the record of Moses as found in the Old Testament is a sad one. It leaves many in a questioning mood. Why did

God refuse to this remarkable man the longing desire of his heart, just because of one apparently small mistake? But the story does not end there. One must read the sequel found in the New Testament to understand the goodness of God to Moses. There we learn that Moses was resurrected and taken to heaven, and how much greater was the joy and blessing that God gave to Moses than that which He took from him.

God could not overlook the one failure of Moses. His influence was too great. The mistake was not such a minor one as might at first be apparent. It was a fundamental failure in character. Of this we read:

"Moses revealed great weakness before the people. He showed a marked lack of self-control, a spirit similar to that possessed by the murmurers. He should have been an example of forbearance and patience before the multitude, who were ready to excuse their failures, disaffections, and unreasonable murmurings, on account of this exhibition of wrong on his part. The greatest sin consisted in assuming to take the place of God. The position of honor that Moses had heretofore occupied did not lessen his guilt, but greatly magnified it."—*Id., Vol. IV, p. 370.*

By rebuking Moses, and setting him aside, and by refusing him permission to enter Canaan, God gave a lesson in strict obedience not only to Israel, but to the people of all time. Nevertheless, God's love for Moses was very strong. Though He could not clear the guilty, and must teach him this lesson, yet He can forgive the repentant, and give him a much better reward than he had expected.

What a beautiful lesson there is in this for everyone. Though the Lord may have to discipline us, and permit us to eat the fruit of our own doings, yet He does not cast us away. If we are repentant, God will give to us a reward far greater than that for which we first longed. The prophet Hosea speaks of this in the following words: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." "I will heal their backsliding, I will love them freely: for Mine anger is turned away from them." Hosea 6:1; 14:4.

A Subtle Danger

Moses stumbled in a moment of great self-confidence. He failed in his strongest point. Here is a lesson for us. It seems that men not only fail at the point of their greatest weakness, but they very often stumble when they are walking most surely. On this thought we quote a paragraph from a book on individuality.

"In the words of Robertson, 'St. John was the apostle of charity; yet he is the very type to us of religious intolerance in his desire to call fire down from heaven. St. Peter is proverbially the apostle of impetuous intrepidity; yet twice he proved a craven.' We see this same fact illustrated in certain Old Testament characters. So eminent as Abraham was in faith, it was in faith that he most signally failed; remarkable as Job was for patience, it was in that very thing that he gave way; and though Moses was 'meek above all the men that dwell upon the earth,' his meekness gave place to irritability at Meribah, and that, too, before a provocation which seems to us to have been the smallest of his life.

"Let us not forget that our greatest danger does not always lie where we are weakest; but it is sometimes where we are usually strongest. Men and women

are never in more imminent danger than when they meet with temptation exactly suited to their master disposition or temperament."

Patience is the outstanding quality of the saints. But it is here that many of the people of God will fail. It may not be so much failure perhaps in the common tasks of life, but failure to be patient and full of faith, waiting for the coming of the Lord. The danger is that we shall become weary in well-doing, that we shall feel, like Moses, perhaps, that the road is too long, and the way too rough, and then as we are about to come to the border of the Canaan rest, just as he did, fail in a moment of temptation.

Said Christ, "He that endureth to the end shall be saved." Let us pray for that enduring patience which is grounded in truth, and that submissive spirit of meekness that is centered in God. We may then be assured of seeing these heroes of holy living and patient endurance whom God has so greatly rewarded.

F. L.

Seventy-fifth Anniversary at South Lancaster

Here Is an Item of Good News That Ought to
Be Told

ON Friday evening and Sabbath, April 28 and 29, the South Lancaster (Massachusetts) church celebrated its seventy-fifth anniversary. Visitors drove in to join in the services from distances that would have been impracticable in those days of 1864, when a group of eight signed the church covenant in South Lancaster.

Well may we pause to note such an anniversary occasion, for South Lancaster has been a strong center of activity in this cause. What the old Battle Creek headquarters was in the Middle West, from 1855, and what Oakland (California) was to the Pacific Coast, from the early 70's, this South Lancaster center was to our work on the Atlantic side. And still, with the academy and the Atlantic Union College sending the young people into the home and foreign fields, and with the Atlantic Union and Southern New England Conference offices located here, South Lancaster is one of our strong bases of promotion.

The historical feature of the seventy-fifth anniversary was a paper, "The Story of a Church," presented by Miss Rowena Purdon, member of the college faculty and a daughter of our old New England. (This valuable sketch is made available as an illustrated pamphlet by the Atlantic Union College Press.)

We were told that S. N. Haskell, pioneer promoter of home and foreign missions among us, was one of the charter members of this church. He had moved to South Lancaster just before the organization. But it seemed fitting to hear that the little church of 1864 was meeting in the home of Lewis and Mary Priest, the first Seventh-day Adventists to settle in the village. Round that home the work grew up in the earliest years. I like to think of the great work of this old head-

quarters, whose influence has been felt to the ends of the earth, springing out of that gathering of believers in the little private home.

The apostle Paul's epistles show how the early New Testament churches often grew out of meetings in private homes. (Rom. 16:5; 1 Cor. 16:19; Col. 4:15.) Out from these and other groups meeting in private homes, grew the movement that carried the gospel to the known world before the first apostles passed away.

So most of our church centers began in our own early times. Well do I remember the little Priest cottage, standing unchanged in the winter of 1886-87, when I worked in South Lancaster as secretary for Elder Haskell. And even then Sister Mary Priest, in old age, made her home a real center of missionary influence. Her companion had passed away. If I am not mistaken, it was her pen that largely led in starting the idea of missionary correspondence and the sending out of our periodicals that is still continued by the missionary societies in our local churches.

All the things that were set on foot in those early prayer and working circles in that little white cottage, where the eight members organized in 1864, are to be known only by the records above; but Miss Purdon's story puts on our record below this tribute to the first mother of the South Lancaster group:

"Sister Priest was truly a mother in Israel. In the early years of our school the few Adventists in the village were in very close touch with the pupils; for was it not their school? Had it not been the burden of their hearts for many years? Had they not prayed it into existence? And now that it had become a reality, they felt that every boy and girl belonged to them. Sister Priest's home was ever open to the homesick or discouraged student, for whom there was always a word of encouragement and an earnest prayer. That place seemed permeated with a heavenly atmosphere."

There were other mothers, of course, in that South Lancaster group, all bearing their share of burden in a quiet but powerful way, while the brethren were working in a more public way to build up the church and institutional center into the power that it became in our work. But I like the picture of that first Adventist home in the village, and to think of all that grew up about it. May every believing home in a new place be a missionary center.

W. A. S.

Morning Prayer

BY CARL G. BADER

FATHER, today
May all I do
Be clean and true,
At work and play,
That when the night
Bids effort cease,
There may be peace
And inner light.
And men may see
That any man
May serve Thy plan,
Observing me.

—Zions Herald.

GENERAL ARTICLES

Perils of Our Home Life

By J. E. FULTON

A CARTOON in a secular paper represents a lighthouse set on a rocky promontory to shed light on dangerous rocks, particularly on a near-by island rock. A vessel is represented as being wrecked there, for the light in the large lighthouse has gone out. The wrecked vessel is called "Youth," and the lighthouse that has failed to function is termed "Home Influence." Under the cartoon are written the pathetic words, "The Light That Fails."

Contrast home influences of long ago with the influence of the home of today. In 1890 the United States was said to be the most law-abiding nation on earth. Then, in tens of thousands of homes, morning and evening there was heard the voice of prayer and Bible reading, when fathers and mothers gathered their children to worship God. Today the United States of America is among the most lawless of nations. A major crime is committed every twenty-two seconds, and many of the criminals are boys and girls. What has made such a terrible contrast? Men and women are neglecting the morning and evening period of prayer, and now, instead, those hours which formerly were set apart for devotion, are given up to social gatherings for hilarity, eating, drinking, and play, card parties, radio, and movies, with old and young oftentimes in attendance. These diversions often become schools of crime and immorality. It is enough to cause every true Seventh-day Adventist to shudder.

Dr. Henry C. Link, one of America's foremost scientists, who lost his early religion when he went to college, and became, as he says, "practically a pagan," has found his way back, has gotten his bearings again, and has written a book entitled, "Return to Religion." He confesses that "with all the developments of modern science," "the nation is floundering as it never has done before." "The more we know the less we know." "We have become the fools of reason and the dupes of scientific truth." In the chapter on "Vice of Education," which is one of the most telling chapters in his book, Doctor Link shows how our children are ruined by the spirit of liberalism that has taken hold of the American home, church, and school. He tells how they scorn the religion of their fathers with a liberalism that releases the new generation from traditions and restraints of the past. Parents are regarded as old-fashioned and behind the times. Youth sneer at the religion and the standards of their elders, but are liberal with their parents' money and their automobiles and other property; but their "higher education" gives them a repugnance toward the more manual types of labor. "What is old must be wrong, what is new is right," so the young minds reason. And so Doctor

Link, this noted psychologist, calls for a return to God, to religion, to the ten commandments, to the faith of our fathers, and to the forgotten standards.

Restore the fallen altar, backslider; establish the family altar, new believer; and let us all bring more real prayer into our lives. Prayer solves many problems, and heals many sores, wrongs, and family troubles. Parents, bring Jesus more into the home life. Don't forget the morning and evening worship. Some of us remember the blessings that came to us long ago in childhood. Those daily prayers brought daily peace to which the weary world today seems to be the saddest sort of stranger. We cannot live "by bread alone," much less by fashion, fame, or gold.

Because prayer and Bible study have been neglected in the American home, Satan has had easy access, and terrible conditions are the result. Men have forgotten God, and crime and every evil prevail, even among the young. The divorce courts are full, and homes are broken up, and children are left a prey to evil. The divorce problem is "America's darkest cloud," said a noted preacher, and especially so because of the influence upon the rising generation. God help Seventh-day Adventists to do their part to stem this terrible evil that is sweeping in among us.

Preparing for the Last Conflict

By C. EDWARDSON

THE nations are preparing for Armageddon. Rome is reaching out for world domination, while spiritism, under a Christian garb, is gaining power in the religious world. Surely the enemy is strengthening his forces for the last great struggle! Are we preparing to stand in that great crisis? No question of greater importance can occupy our time and thought at this present hour. Never before in all the history of the world were such momentous issues at stake. And never have the people of God faced such tremendous responsibilities as rest upon us today. We need a preparation that will enable us to stand true to our God-given trust, under the severest trials which await us in the near future. Rev. 12:17. We read in the Spirit of prophecy:

"If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis. . . .

"All believers, men and women, youth and chil-

dren: 'Search the Scriptures.' Study your Bible as you have never studied it before."—*"Testimonies,"* Vol. V, p. 717.

"We must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures."—*"Early Writings,"* p. 88.

When Sabbathkeepers are brought before authorities to answer for their faith, ministers who have given up the truth will take a leading part in confusing the minds and accusing the innocent. "Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."

"As the defenders of truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves."—*"The Great Controversy,"* p. 608.

"The time is not far distant when the test will

come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. . . . Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*"Testimonies,"* Vol. V, p. 81.

The enemy will not only make use of persecution, but will also use miraculous deceptions that so nearly resemble the genuine, "that, if it were possible, they shall deceive the very elect." Matt. 24:24. (Compare 2 Thess. 2:9-11.)

But through these testing times, Christ has a faithful people to whom He can point with satisfaction, and say: "Here is the patience of the saints: *here are they* that keep the commandments of God, and the faith of Jesus." Rev. 14:12. (Compare Rev. 17:14.) May God help us all to be found among that loyal people!

The Kingdom of Heaven—No. 5

By E. E. ANDROSS

Right of Rulership

THE seventh-day Sabbath is preeminently the sign of God's authority and power as ruler of the universe. He possesses original and supreme jurisdiction and power. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20. "The Lord is the true God, He is the living God, and an everlasting king. . . . He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:10-12.

Primal Right

God is the sovereign of the universe; He is the rightful ruler in His kingdom because He has created man. He, therefore, possesses the supreme right to take His place upon His throne in man's heart and to rule over his entire being. No reasonable challenge to His right to rule in the kingdom He has created can ever be made.

The Sabbath is God's great memorial of His creative work; there is no other. "He hath made a memorial for His wonderful works." Ps. 111:4, Leeser translation. The Sabbath represents God's supreme right to rule as Creator over the territory that He has made. Earthly governments cannot create, they discover what God has created. As it is universally conceded that they have the right to rule over territory that they have first discovered, how much more has God the right to rule over this body of mine that He has created. This right cannot be superseded by any other. Cheerfully I yield to Him this right, and with

joyful heart invite Him to take His throne in my heart. Oh! that all would now yield to Him this supreme homage. The Sabbath as *God's sign, His banner, His flag*, represents this right. Shall we not give due honor to His flag by perfect obedience to this holy commandment?

Right of Purchase

Nations rule over certain territory by right of purchase. After his creation, man sold himself into slavery to sin. "Ye have sold yourselves for nought." The whole human family has sold themselves "to work evil in the sight of the Lord." Isa. 52:3; 1 Kings 21:20. Having sold himself to work evil, man became the bondservant of Satan. Rom. 6:16; 2 Peter 2:19. But man was not left without hope, for the precious promise of redemption immediately followed the fall. "Ye shall be redeemed without money." Isa. 52:3. "Ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

The prior right of rulership over the human body belongs alone to God because He created it. But after the kingdom was sold to the archenemy, the Lord of glory paid for its redemption with His own precious blood. Can we therefore deny Him the right to rule over His kingdom after such a manifestation of infinite love?

Right of Conquest

The work of redemption includes the work of cleansing the sinner from the filth and pollution of sin, also of freeing him from its power and

dominion. This is the work of sanctification. The Sabbath of the Lord is the everlasting *sign* of His redeeming, sanctifying power. "Verily My Sabbaths ye shall keep: for it is a *sign* . . . that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. Therefore the Sabbath represents God's twofold right to rule in His kingdom as Creator and Redeemer.

"All have sinned, and come short of the glory of God." Rom. 3:23. Sin has reigned over the territory of Christ's kingdom unto death. Rom. 5:21. Christ came to earth—to the very battlefield where Satan had won in the conflict with Adam—and, after a severe and prolonged conflict with the prince of darkness, came forth from the struggle more than conqueror. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in Himself." Col. 2:15, margin. On the cross of Calvary Christ's triumph over Satan was complete and eternal. In His warfare of conquest He was gloriously triumphant, and soon He will "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

As Creator, as Redeemer, as Conqueror, He has the right to rule in His spiritual kingdom. The Sabbath as the sign of creation, of sanctification, of complete and eternal redemption which He hath obtained for us (Heb. 9:12), represents His right to rule as Creator, Redeemer, and Saviour. Hence it is the flag of the kingdom of God. Let it forever be unfurled as His royal standard.



Let Us Be Thankful—

BY C. E. WADE

FOR

Blessings we have failed to count,
And those we find upon every turn,
Blessings of health and the joy of living.
That others have failed to find or learn.

Thanks to Thee, our Creator, even for life;
Pray, teach us to more fully understand
Where to find blessings amid the strife,
In the daily toil of this, our land.

Teach us to live but one day at a time,
To laugh at trouble as it comes along,
And tune our lives to the rhythm and rhyme
Of nature about us, as the birds with song.

Teach us to never turn or look back,
But to press ahead with hopes set high
While all seems dark with future black,
Still to never fear, complain, or sigh.

Better is he who glances about,
Counts his blessings, one by one,
Forgets his worries, questions, and doubts,
Trusting in the future, that things will be done.

THE GOSPEL MINISTER

Prayer-Meeting Survey

A SURVEY of 135 churches picked at random in the nation's capital, revealed startling facts relative to the midweek prayer-meeting service. The prayer and testimony service, long held in such high esteem and of such great importance to the spiritual welfare of the church, might more accurately be termed today the great forgotten meeting of the church.

Of the 135 churches surveyed, all were Protestant, and none in the group were Seventh-day Adventist. The survey was made during the last week of March, and only 46 churches of the entire group were holding some sort of service. The following interesting facts were derived from the visits made:

Nine churches in the group were having special Lenten services.

The midweek prayer and testimony meeting had given place in six of the churches to "lectures," delivered by prominent speakers in the fields of religion, philosophy, and politics.

One church was having a "class" period.

Six Christian Science churches in the group were having a "testimony" meeting.

The degrading belief of Spiritualism was being practiced in fourteen "message" meetings.

"Dramas" were being given in two churches as a substitute for praise and prayer.

One church pastor told me that he was succeeding in holding the greater percentage of his young people by having a midweek "dance," which was thus advertised in the newspaper.

What an astounding "advance" Protestantism has achieved in its substitution of earthly desires for spiritual food!

Of the entire 135 churches only *five* in the group were having a prayer and testimony meeting. And after attending one of these it was apparent that the "crowds" were not in any of *these* five services.

Some of the "lecture" titles were evidently a drawing card as far as attendance was concerned. They included, "The Failures of Jesus," "Hokus Pokus," "The Overcomers' Paradox," "The Fact of Reincarnation."

What an astounding confession of spiritual death! The prayer-meeting service from which should radiate the spiritual atmosphere of the church, is brazenly confessing today a spiritually weak ministry which is submitting, with just as weak a congregation, to the trend of the times.

How desperately God's remnant people should pray that such a spiritual death will never strike its deadly fangs in our midst.

However, there is a danger that our church will face the same crisis in lack of spirituality in prayer meeting that but a few years ago was faced by other Protestant churches. There is a great temptation presented to many a pastor when he sees a shrinking congregation in the prayer meet-

ing, to use some "stunt" to draw the people—"lectures," "classes," "chalk talks," "moving pictures," "missionary meetings," and a host of other specialties, which are all right in their place, but if incorporated in the prayer and testimony meeting simply beckon a church on and on to a hopeless spiritual graveyard. I would rather have *one* consecrated praying Christian talking to God and testifying to His goodness in the midweek service, than a church filled to capacity with thrill seekers drawn by the lecture entitled "Hokus Pokus."

It is well to consider one of the primary reasons why the interest is at first lost in the service. Perhaps the greatest danger is the desire and practice of the pastor to give *long* talks, sermons, or readings. This service is not designed to include a Sabbath-morning sermon, for it is the service of the congregation, and they must be given their opportunity to speak for God. Any talk over ten or fifteen minutes in length is certain to bring disaster to the spiritual interest of the meeting.

Because the prayer meeting is established for a specific purpose—the upbuilding of the spirituality of the church—to bring in any foreign element is to lose the blessing of the Holy Spirit and His very near presence.

Christianity places in the heart a profound desire to tell to others the good news given by God, and such a testimony not only strengthens the one giving it, but brings peace and assurance of the power of God to all who hear it.

Song is a vital part of the service. If only one hymn is sung, part of the service seems to be left out. Those who attend should be given the opportunity to select the songs, those that have been of special help to them, or those that they have been singing during the day. The hymns that breathe forth the power of God, and tell of His grace, are the ones to use in this service.

"Sitting at the feet of Jesus, O what words I hear Him say!

Happy place, so near, so precious! May it find me there each day."

Word like these, swelling in song, constitute a humble prayer to God.

"Take my life, and let it be consecrated, Lord, to Thee;
Take my hands and let them move at the impulse of Thy love.

Take my love, my Lord, I pour at Thy feet its treasure store;

Take myself, and I will be ever, only, all for Thee."

This leads men to Jesus when it is sung as only a prayer-meeting group can sing it. Fifteen or twenty minutes is perhaps not too long for the song service.

Converted hearts, joined together as one in Christ, love this service, and the prayers sent to the throne of God leaven every activity of the church.

The short talk of the pastor or the elder contains merely a key thought for the entire meeting. He enlarges very little upon it. His words are a personal testimony of his own victory, and when given, all in the service willingly respond with a like thought in their testimonies. The testimonies should not be cut short; everyone should have an opportunity to speak, to tell of his joys or his sor-

rows. This is impossible if the pastor takes up all the time. Even comments by the pastor on the testimonies given, should be rare, if made at all. When the people understand that the meeting is for them, they not only willingly attend, but seldom need to be urged to testify.

The order of the service can be varied. The service of prayer may come either before or after the testimonies. Before the prayer season all special requests should be mentioned. A visiting pastor always has many requests to place before the throne of grace, and the exceptional opportunity to have sincere, righteous Christians pray with him is presented to him in this service. His requests tend only to have others make theirs known. The number of actual answers to prayer as a result of this part of the service are infinite. How many say, "God's blessing came to my heart while the brethren were praying in the service."

Such a program as this, designed as it is to fervent seeking of God in these times of stress, never becomes dull, and it will never *lose* a "crowd." On the contrary, it will greatly enlarge it. Christians are not asking that entertainment be substituted for the prayer meeting. Hearts are crying out for the spiritual blessings such a meeting can give.

How sad the results, and how fallen the vision of the pastor or elder, who gives his congregation anything less.

ALGER H. JOHNS,
Pastor, Sligo Church.



Heavenly Values

BY LOUISE C. KLEUSER

THE truest love flows not from fluent lips,
Sweet music's more than voice, skilled finger tips!

The purest life is not just pious mood,
Nor is pure worth what simple man deems good!

Real sorrow lies too deep beneath to well;
It finds no words for human tongue to tell!

And fire is not alone what burns with pain—
It burns the dross of life, consumes sin's stain!

The deepest sea has fathoms still unknown;
The hardest thing is not the hardest stone!

The keenest joy knows not the loudest cry,
The sharpest pain is not expressed by sigh!

The loftiest peak is not a snow-capped mount;
Those heights supreme within the soul are found!

The warrior brave needs not a battlefield,
For valiant deeds are in life's tests revealed!

Know height or depth of service, state, degree,
Are measured as our God sees fit to see!

IN MISSION LANDS

The Price of Missions

By R. H. WENTLAND



Little Eleven-Month-Old Raymond Bentz, Crying by His Mother's Grave, French Indo-China

NO man is able to estimate the price of missions. The statistical secretary may report the amount of money expended during a year's operation in mission fields, but this does not show what price has

been paid for missions in that year.

A few days ago I stood by the grave of Mrs. Bentz, over in Cambodia, French Indo-China. Her little eleven-month-old baby boy stood holding to a wreath as I photographed him. It made my heart sad. I thought of what that family had paid for missions. I thought of the evening, not long ago, when they arrived on the boat from France, a happy couple. I thought of that unknown disease which laid her low in a few days. Hot with uncontrollable fever, she was forced to give her baby over to strangers. No relative came to see her—not even a friend to bring her a bouquet of flowers. How she yearned for her mother or some member of the family to come, but they did not even know of her sickness. She felt herself far away—yes, on the other side of the earth.

When we came to see her, she knew us not. The next day we carried her to that lonely resting place. The husband returned to the home so empty and cold. Be sure that in hours like these, no budget committee could calculate the price of missions. Some days later I visited the home. It was a sad place. We sat at the table to eat, but tears blinded my eyes.

I often think of Pastor and Mrs. Pickett. They said the usual good-bys, assuring friends they would be back in five years, as they themselves felt this assurance. Six months later he lay in Saigon, struggling with death. A tropical disease much like cancer sapped his life in a short time. A few friends, Mrs. Pickett, and the two children went home from the cemetery. Was it a price? Mrs. Pickett felt that everything was gone. Yes, she had some furniture in the home, but many articles of value were worthless to her. She sold everything for very little. She had paid the price; she was dazed. She was going back to America, but she knew not where.

Many have thus been paying until there is nothing more to pay; but is this the end? Each of us is called upon to pay, with dollars and cents, with lonely days and sad, a portion of the bill each day. God is calling on not a few to pay for missions, but in answering the call we are following in the steps of Him who first gave Himself.

"Inasmuch"

By E. L. LONGWAY

THE appeal for help for the countless thousands of war refugees in China has brought a wonderful response from our churches and people in America. Several tons of old clothing, bandages, bandage materials, and other medical supplies have been forwarded to our temporary address in Hong Kong, and through the hearty cooperation of the workers in the South China Union Mission most of these have been passed on into the interior of China. These gifts have brought relief and comfort to thousands of destitute and suffering individuals. We thank all who have had a part in this work of mercy.

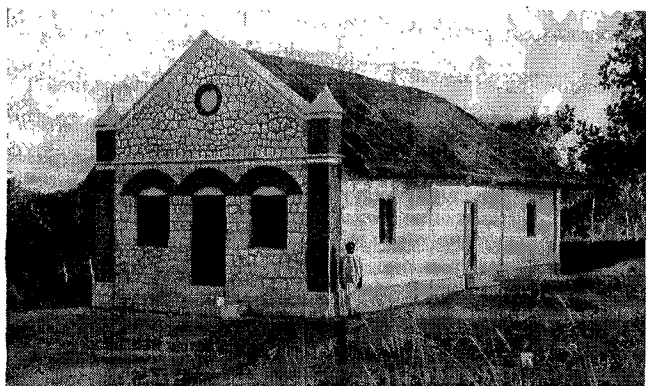
Our churches in China have not been idle during these days of stress and emergency. Shortly after the storm broke, several of our larger city churches organized for emergency service. One of the first of these was the Central Shanghai church. On the first day of the hostilities in Shanghai this church and the next-door clinic were evacuated. Under the leadership of Brethren Hsu and Mei, of the *Signs of the Times* editorial staff, our members rallied, and services were held in one of the foreign mission homes on Yu-Yuen Road. Twice a week the sisters of this church met to work on padded garments for distribution to those suffering from the cold of winter. At one time this church turned some five hundred garments over to another organization that had charge of the collection and distribution of such garments. And in working for others the members of the Shanghai church forgot some of the sorrow and loss that had come to them on that tragic Sabbath of August 14, 1937.

The same good work was soon undertaken by a group in Hong Kong. A recent report tells of many hundreds of dozens of sponges, surgical binders, abdominal dressings, anesthesia pads, first-aid bandages with dressings, and like supplies, that this group in Hong Kong have prepared and forwarded to those in charge of hospitals caring for wounded soldiers and civilians.

We have a large membership in the Hakka-speaking portion of the Kwangtung Province.

When our mission and hospital workers in Wai-chow were compelled to flee the city, many were unable to bring any bedding or personal belongings with them. The Dorcas Society of the Hong Kong church met this emergency by providing over 100 padded quilts for these destitute ones. One Chinese sister provided the means to pay for fifty of these quilts. The Hong Kong Dorcas Society meets two afternoons each week. Aside from the item of more than one hundred quilts, this one society has made hundreds of garments for distribution to the suffering poor.

In September of last year a plan was promoted by which nearly all the workers and many of the church members throughout China are contributing a monthly percentage of their income for the direct relief of those of our own church members who have lost either their homes or their livelihood. This systematic giving for the benefit of



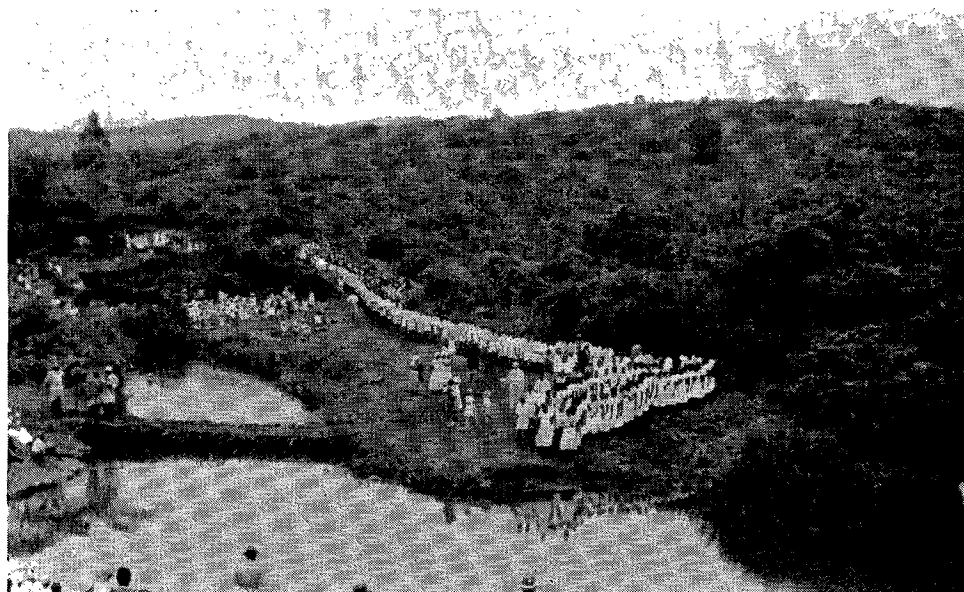
Church Building, Pujapura, Near Trivandrum, South India. This Nice Little Church Building Cost the Mission Two Hundred Rupees, or Approximately Seventy-five Dollars

those of our number who are destitute and homeless will continue until peace comes again.

It is the earnest hope of the writer that our brethren in more favored countries will continue to remember this stricken land in their prayers, and with a continued contribution of bandages, bandage materials, and old clothing suitable for distribution to those in need. One day soon those who have had a part in this good work will hear the welcome words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

APART from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sandbank against the torrent.—*"Ministry of Healing,"* p. 130.

Baptismal Candidates in Kisli, 1938



Our Schools in Africa

By W. H. ANDERSON

AS I look back at the growth of the work in this division, I praise God for the success that has attended our feeble efforts.

By the time this article is read I shall have entered my forty-fifth year of mission service among the African people. God has given us more than a thousand Sabbathkeepers in this division for each of those years. They have not all been baptized yet, but they are on the way.

One fifth of all the pupils in Seventh-day Adventist schools in the world, attend school in this division. This great army of potential workers need better facilities in the training schools for their development.

Our school buildings are inadequate, our dormitories are overcrowded, equipment is lacking, and the libraries are not up to the standard requirement. We have fine, devoted, consecrated, capable staffs of teachers in the training schools, but we are asking them to make bricks without straw.

In the Bethel Training School, more than a hundred young men and women are being trained for the work in the Union of South Africa. Ten thousand dollars is required to complete the school plant and enable teachers and students to do efficient work. It is hard for the young men in the school to have to take a bucket of water and go off into the bushes when they take their baths. It is difficult for the young women of the school to take all their baths in the washbasin in their rooms. Money is also needed for fowls and fowl houses. Poultry raising can be made a well-paying industry. Double the dormitory accommodation is needed, and there is desperate need of simple furniture for the dormitories and the schoolrooms.

The Solusi Mission Training School needs \$10,000 to complete the equipment of the plant. This is where the work of this denomination started among the heathen. Here the African workers for the Zambesi Union are trained for service.

We must double the capacity of the girls' dormitory. The industrial equipment must be improved. Two European teachers' homes, and also homes for the African teaching staff, are needed. Funds must be provided for the completion of the administration building, and more space must be devoted to classrooms.

May we not look for a big overflow on this thirteenth Sabbath, that these needs may be supplied, and that the army of youth who are knocking at the doors of our training schools may have a chance to become competent workers in giving this last message to their own people who are perishing without God while they plead for us to save them?

"The Lord Forsaketh Not His Saints"

By H. L. RUDY

A BROTHER in Moravia had been employed as a government railway stationmaster for thirty-nine years and ten months when the truth about keeping the Bible Sabbath gripped his heart. He and his family so fully embraced the new-found faith that they began to keep the Sabbath without delay.

After his first absence from work on the Sabbath, he was informed that he was dropped from his position, and furthermore, that since he hadn't completed his forty years of service, his claim to a pension was forfeited. Imagine the shock that came to this family so soon after the refreshing joy of their first love. Within one week they were cut off from their means of livelihood and faced unemployment in a cold, unsympathetic world. Their former employers considered the father insane for not working at least another two months, in order to qualify for pension. The neighbors ridiculed a faith that would place a family in such hopeless circumstances.

As the weeks and months passed, leaving the father still without work, the small savings were used up, and the six children began to call for food and clothing. Finally when there seemed to be no more earthly hope for deliverance, the family united in presenting their case to the Lord in prayer. After days of earnest seeking after God, the mother was impressed one morning, following a special season of prayer, to say to her husband: "Why don't you write President Masaryk about our situation?" This was a new, and at first sight, a hopeless idea. However, as the day passed, the conviction grew in the mind of the father that he had better write to his nation's president. This was done. A few days later a reply came from the president that their needs had been considered, and that they would soon hear from the railway company.

Almost at the same moment that the letter was received, the former employer of this brother arrived with the message that his pension had been granted, effective from the day his employment ceased.

The brother was able to purchase a small property immediately, where he could properly care for his family and also do missionary work. Now a Seventh-day Adventist church has been organized in the community, of which he is the elder.

Surely, "The Lord . . . forsaketh not His saints." Ps. 37:28.

The Message by Radio

By W. H. BERGHERM

IN old Mexico the Lord is performing a marvelous work. During the last few years our brethren have been greatly encouraged by definite instances in which souls have been led into the truth as the result of radio programs which came over the air from lands afar. These radio programs are reaching many of the upper classes. In the secrecy of the home, many are listening in to religious programs which they would never listen to in public.

Recently a prominent physician in Monterrey accepted the truth after hearing radio messages which originated in Cuba. This brother is a member of the faculty in the Medical College of Monterrey. He now dedicates two afternoons a week to clinic work in the basement of our church. Three small rooms have been fitted up for this purpose through the generosity of a number of our doctors in California who have kindly contributed the necessary equipment. In fact, so much has been received that it is now planned to open a number of other clinics with what is left over. The brethren anticipate that all over this republic, small clinics will soon be in operation in connection with our churches. The doctor already has a number of nurses in training in connection with the Monterrey clinic.

It is pathetic to see these poor people crowd into these three small rooms. They come two and three hours before the opening time. They bring their sick ones with them, patiently awaiting the kind ministry of this Christian physician. Although this work has just begun, already eighteen of those attending the clinic have asked for Bible studies. This medical work is answering a long-felt need in Mexico, and is giving our people greater favor with the general public. Thus, in a way in which our brethren least expected it, help has come from lands afar, the results of which it is impossible to foresee at the present time. Surely God has a thousand ways to carry forward His work of which we know nothing now.

To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness, and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation.—"The Desire of Ages," p. 599.

SPIRIT OF PROPHECY

My Confidence in the Spirit of Prophecy

FIFTY years ago I began my career in the work as colporteur and Bible worker in the Oakland Mission. At that time Mrs. E. G. White arrived to assist in the camp meeting there. Elder McClure, who was our mission leader, introduced me to her. She said to me, "If you are willing to help me, you may look after the horse and buggy which a sister has lent me to use during my stay at Oakland." Of course I was glad to do this, and I often drove for her when she went visiting or shopping.

When the camp meeting was over, she asked me if I would not like to attend the German school at Battle Creek. I told her that I had been thinking and praying about it, but was lacking the money. My father had written me that he would not give me a penny as long as I stayed with this people. Mrs. White answered, "That does not matter; we will take care of you and take you to Battle Creek." I gladly went along.

Arriving there, I found that the school would not open for three weeks. During this time I was invited to stay in the home of the White family. Just then a conference convened at Battle Creek, and on several mornings when we came together for breakfast at seven o'clock, she told us that the Lord did not let her sleep, and that since three o'clock she had been writing.

It was my privilege to attend the early morning meetings of the workers. Often Mrs. White came in and gave strong testimonies. I saw old preachers break down in tears and confess their sins, and a wonderful spirit came into the meetings. This experience made such a deep impression upon my mind that I shall never forget it.

During my stay in the White home I had an opportunity to observe Mrs. White in everyday life. I was impressed with the fact that she was a good Christian woman who practiced what she taught.

Since those days I have read her writings with the utmost interest and respect. Her utterances have always been a wonderful help to me in the many questions with which I have had to deal in the different positions I have held in the work. When I followed her counsel, I found myself always on the safe side. In the long years of my connection with the work, I have come across no question to which I have not found a clear answer in her writings, whether it concerned evangelism, the church, the home, publishing, education, health and hygiene, or any other subject.

A Personal Experience Sustaining Confidence

I might relate an experience I had in the early years in Germany that has always been a great help to me. I was then the leader and the only teacher of our small mission school at Hamburg, and had charge of our small publishing plant. There was a little difficulty among the workers in that institution. It involved a plan of missionary work in the city after work hours. I was leading out in a certain plan and urging it. One brother particularly fell out with the proposals, and others joined him. A spirit of separation entered into our meetings, and a situation arose that greatly troubled me.

On a certain Sunday I asked different members of the office family to come to a meeting in the chapel on Monday evening for a special council. I felt that we must somehow get the difficulties adjusted. Monday morning I went to my desk. There was a letter bearing Australian postage stamps, with the name "E. G. White" printed in the corner. I opened the envelope. In it was a message from Mrs. White, dealing with the very matters that had made the trouble in our institution.

That night at the meeting I asked the workers, "When did I call this meeting?"

"Yesterday," they said.

"Well," I said, "this morning I received in the mail a message from Mrs. White from Australia. It deals with the very matter about which I wanted to speak to you."

I read the testimony to them, and then spoke of my own relation to the counsel given in it. At once the brother who had caused the difficulty stood to his feet and took a fine Christian stand. One after another followed, and the Lord helped us out of all our difficulties.

Now, anybody might think that since I was well acquainted with Mrs. White, I had written to her in Australia. But in those days it took about six weeks for mail from Hamburg to reach Australia, and the whole difficulty had arisen within the preceding three weeks. So the message from Mrs. White left Australia about three weeks before the difficulty arose in Hamburg, and arrived just the morning of that day when I needed the help.

Fulfillment of an Outstanding Prediction

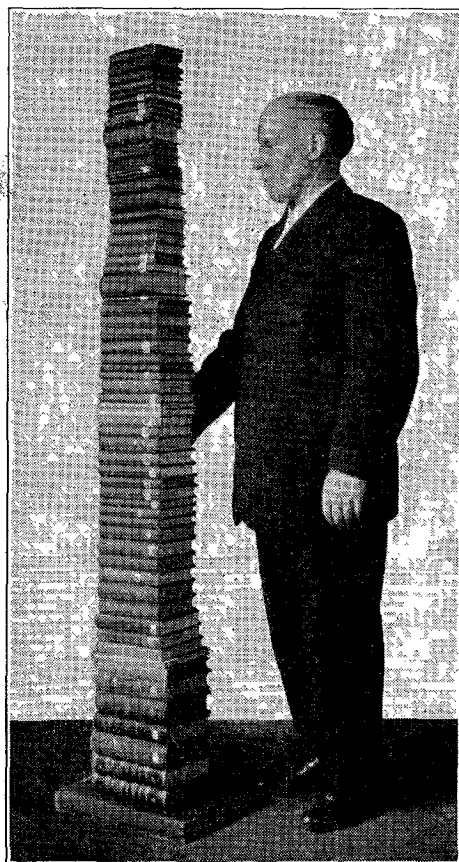
Let us select from the many predictions made by Mrs. White only the one about the "world program," and remember what she wrote in 1892 when in Australia: "The same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under the appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God."

When we look today at the wonderful development of our work in all the world, we see this being fulfilled. We surely have good reason to have full confidence in the Spirit of prophecy.

Let us not forget that we need the counsel of the Spirit of prophecy given by Mrs. E. G. White for the finishing of the work and the preparing of a people among all nations to meet the Lord when He shall appear.

H. F. SCHUBERTH.

*Hunibach-Thun,
Switzerland,
March 15, 1939.*



The Writings of Mrs. E. G. White. The Stack Is Six Feet and One Inch High and Totals 29,084 Pages. Elder E. R. Palmer (deceased) Standing by the Stack

BY THE FAMILY FIRESIDE

The Life of a Missionary Wife

By MRS. ORLEY FORD

I HAVE before me a letter asking for an article on "The Life of a Missionary's Wife," and after being one for almost twenty-two years, I cannot think of a thing to write about the subject. Her life story might be very much like that of any housewife anywhere around the world. But I believe I shall change the subject of this article and call it, "The Life of a Missionary Wife;" then perhaps there will be more to say. If one is only the missionary's wife, and does not enter into his joys and sorrows, does not know and love the people for whom he works, I am sure that her life is far from being a joyful one.

After nearly twenty-two years of mission experience, I look back upon years of happiness. Truly some experiences have been unpleasant ones; yet they all contribute to make up life, and taking a retrospective view, I seem to remember only the pleasant experiences. The dangers of those steep mountain roads over which we had to travel as workers in the Lake Titicaca Mission field, the enemies lying in wait for us in many places, attempts against our life, the great wall of fanaticism against which we had to battle—all of these have been forgotten, and we remember only the loyal believers that we left behind, our pleasant association with workers and native believers, and the blessedness of being coworkers with the greatest of missionaries, Jesus Christ.

Make the Home a Delight

I believe that the first and most important duty of the missionary wife is to make a real home for her husband and the children. Home, perhaps, means more to them in the foreign field than it does in the homeland, where they are surrounded with relatives and friends. The children in the mission field have very few children with whom they can associate, especially if they are isolated from other missionary families; so the home life means a great deal to them. And the mother is the center of this life. She has to be their playmate, their teacher, and their social adviser. She has to devise ways and

means of making the home so attractive that the children will not miss the associates of their own age.

Often in the evening when there is a lull in the day's activities, the mother would like to use this time in making up reports, writing letters, or preparing something special for the young people's meeting; but the little folk plead that she join them in a game of blindman's buff, or hide-and-seek. She remembers that they will not always be with her and pleading for her to play these childish games with them; so she lays aside the things that seem to be calling so urgently and plays with the children until they are ready for a good night's sleep. She has done the most important thing first, even though she has to stay up a little later than ordinary to make up for the time spent with the children.

The missionary wife does not think only of the children; she also remembers her dear companion, who has to spend most of his time out in the villages with the people. She knows that he can have almost no comforts of life while he is away from home; so she makes home as comfortable and as cheerful as possible for him when he returns for a few days. She tries to forget the discouraging incidents which occurred during his absence, nor does she begin at once to tell him all of the gossip that has poured into her ears, for she knows that he has heard enough of that wherever he goes, and appreciates something more cheerful when he comes home.

Willing to Serve Where Needed

The life of a missionary wife would be easy if her duties ended in her home; for in most foreign fields hired help is cheap, and she can have help for the heavier part of her housework. She finds that her housework is the smallest part of her duties. In the mission fields the calls for help are so many and the workers so few, that even the wife has to be pressed into service to do her little bit in the routine work of the mission. In this way



"A Missionary Wife Must Have a Real Christian Experience"

the men are left free to do the traveling and other work that the women cannot do. Besides her home duties, she may have to give all the time possible to the work of the office, if the mission is too small to support a full-time worker. Or she may have to act as Missionary Volunteer secretary, Sabbath school secretary, home missionary secretary, or all three of them. Sometimes she may have to teach the mission school, if a native teacher is not available; at least she is supposed to be prepared to fill in, in any case of necessity in any of these capacities.

In the absence of her husband, the visiting of the sick and the discouraged among the members of the church also often falls to the lot of the missionary wife. Or there may be families in need that should be looked after.

Preparation for Foreign Service Needed

Because of the many duties that fall upon the missionary wife, too much stress cannot be laid upon the preparation she should receive for her work. It isn't merely a question of going along with her husband as his housekeeper. If we who have already spent years in the mission field, could have known what we would be called upon to do, I am sure we would all have made a better preparation for our work, and would now be more efficient workers in every way.

If I could erase these years of my mission experience and go back to school again, and if I could know beforehand some of the things that I have had to learn in the hard school of experience, I would certainly make a different preparation for my life's work. Among the first classes that I would take in school would be a cooking class, for a good economical and healthful cook is very necessary in the mission field, for the family must be kept well and strong, even in trying climates; and often the husband's success depends upon what he has to eat at home. I would also learn to sew, and thus save the money that it takes for a dress-maker.

I would study music, if I could go to school again; because much of the music in the foreign fields has to be provided by the missionary wife. She may have to teach the young people to sing, to play the piano, direct a choir in the church, work up special music for the services. If she can do at least some of these things, she will be sure to win a place in the hearts of the people, and in this way interest them in the things of heaven. I would study foreign languages also, if I were in school again, because this all helps one to learn the language more readily in the field to which he may be called later.

The missionary wife must be a sociable person. Her home must be open to the people—a sort of place of refuge where old and young can flee and feel that they are welcome. They must be made to feel that she has time to listen to their tales of sorrow and of joy, of poverty and discouragement. If she has lived with the people, she will know by experience just what value to put upon many of the hard-luck stories that come to her. I remember how my heart was nearly broken every time I saw the miserable beggars on the streets,

when we first went out to the mission field, but now I have learned to understand the beggars and to know that begging is a profession with many, and that they may be as well able to take care of themselves as I am. And so one learns by experience.

A True Christian

The missionary wife must have a real Christian experience. If she does not herself know the joy of a Christian life, she cannot be the help that she should be to the many who will come to her for spiritual help. She must show an interest in the young people, for they will expect counsel from her in their life problems. And if she has their confidence, they will no doubt take her counsel in their problems of courtship and marriage. But if she has long ago forgotten that she was once young, and was beset with the same temptations that are besetting the young people of this age and in every country, and considers them very wicked if they do not come up to the standard, they will not come to her for advice in the time when they need it most. If she can keep young in spirit, even when old in years, she can better win the confidence of those around her and be a help in time of need.

A real missionary wife has no time to be home-sick—she is too busy living. Everywhere she looks she sees something to do for others, and so she is happy. The missionary wife may be sitting alone and lonely, waiting and longing for the day when they can go back to the homeland, to the comforts of life; but to the real missionary

THINK IT OVER

By RUTH NERLUND

*"Who little seeks doth little gain, nor climb
above the clod;
The earthy on the earth remain, the nobler
soul seeks God."*

And are you the "nobler soul" who seeks God? And, as a Christian, are you making progress? Oh, you may be moving, but are you really going somewhere? And this reminds me of an incident I read a short time ago. "No, sah, ah don't neber ride on dem things," said an old colored woman, looking in on the merry-go-round. 'Why, de other day I seen dat Rastus Johnson git on an' ride as much as a dollah's worth, an' git off at the very same place he got on at, an' I sez to him, "Rastus," I sez, "yo' spent yo' money, but whar yo' been?"'

And there are some Christians who do not seem to make any progress. But he who is a true Christian will seek for the higher and nobler things of life. He will make progress in kindness by being kind. He will make progress in knowledge by using the knowledge he has to help others. He will make progress in wisdom by meditating upon God's word, and he will make progress in usefulness by being useful wherever he is placed.

A Christian will not only thank God for the green pastures, but he will also thank Him for the path of thorns which he sometimes must tread; and in every storm that comes, he will see the rainbows smiling down on him. He will be willing to let the Great Sculptor hew and polish him, and in the hewing process his desire will be for the Sculptor to complete His purpose so that he will become a perfect image. And like Elijah of old, he will find a quiet place where by God's grace he will be renewed in strength to "press on to the mark."

How true is the statement—

*"Who little seeks doth little gain, nor climb
above the clod;
The earthy on the earth remain, the nobler
soul seeks God."*

wife those years between furloughs fly so swiftly by that before she has had time to be lonely or homesick, the time has come for them to have a few months of rest. A busy person is usually a healthy person; so the husband is not forced to remain in the homeland because of his wife's broken health. With renewed health and enthusiasm, they return to the land they have adopted and to the people who are waiting for their return.

As I write these lines, I am thinking of the many beautiful girls in our colleges, who are preparing for life's work. They were a great inspiration to me as we visited the different colleges on our last furlough. And I am wondering which of those girls will be called to work in the foreign field, and whether they are really preparing themselves for the responsibilities that will confront each one as a missionary wife. My prayer is, that these girls, our future workers, may make thorough preparation while in school, so that they can go out and be counted among the many real missionary wives who are so faithfully standing by their husbands in service in foreign fields.

"JESUS knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labors. He who made a long journey in order to relieve the anxious heart of a Canaanite woman will do as much for the mothers of today. He who gave back to the widow of Nain her only son, and in His agony upon the cross remembered His own mother, is touched today by the mother's sorrow."



Wear a Smile

BY NETHA MARIE STUTSON

WHEN the world seems dark and dreary,
And we're feeling worn and weary,
We can always make this life seem more worth while,
Clouds will have a silver lining
And the sun will soon be shining,
If we only will keep sweet, and wear a smile.

When the trials seem most trying,
And it's hard to keep from sighing,
And it seems that life is nothing but a test,
Let us hasten to be learning
All these lessons we are spurning,
And keep sweet, and wear a smile, and do our best.

'Tis no use to pout and grumble,
Just be thankful and be humble,
For the blessings we receive from day to day,
For no matter what the trouble,
There are others who have double,
Let's keep sweet, and wear a smile along our way.

FOR THE CHILDREN

John's Lesson in Faith

MOTHER, what are we going to eat till father comes home?" twelve-year-old John Paton asked his mother one morning in the long ago.

"Never fear, my son," his mother answered with a smile, "we will have something to eat."

This had been a hard summer for the peasant farmers of Scotland. The potato crop had been a failure, other crops were poor, and food prices were so high that but little could be bought. Only supreme trust in their heavenly Father and a close, daily walk with Him kept the little family of James and Janet Paton from discouragement, perhaps even despair.

James Paton was a stocking maker in a small way and sold his goods at Harwich and Dumfries. On the morning on which John asked his mother about the food, Mr. Paton had taken the stockings he had on hand to Harwich, intending to buy food to bring back to his family.

And now, as his children watched him go, they thought anxiously of the two days which must pass before he could return with food. The meal barrel was nearly empty, and there were a number of children to be fed. Two days seemed a long time to hungry children, but their mother would let no one but God know of their troubles. "Never mind, my dear children," she said to them, "I have told God everything, and He will send us plenty in the morning."

John could hardly see how that could be possible when no earthly friend knew of their need, but he had to content himself as best he could with his mother's faith. He was a Christian boy, but he had not yet learned the great lessons of faith and trust that his mother had learned. So, feeling as he did, it was no wonder that he was astonished when, the next morning, the carrier from Lockerbie came by and left a bag of potatoes, a sack of flour, and some cheese, plenty to supply all their wants. These had come from Mrs. Paton's father, who knew nothing of their needs, but into whose heart God had put it to send his daughter a present at this time.

When the mother saw her children's surprise at this answer to her prayers, she gathered them around her and offered praise and thanksgiving to God for His goodness. And then she said, "Oh, my children, love your heavenly Father! Tell Him, in faith and prayer, all your needs, and He will supply all your wants so far as it shall be for your good and His glory."

John G. Paton never forgot that lesson. It followed him through boyhood and youth, and had much to do with molding his religious character. It went with him to the South Sea Islands, when he became a missionary; and when tempted to doubt, he remembered that answer to his mother's prayer and again took courage and praised God for victory through faith, and went on with his work.—*Clara B. Blair, in Sunday School Times.*

OUR PHYSICIANS

Pioneering in Tennessee

ABOUT three years ago we were on the Tennessee roads in search of a location. We stopped to visit Dr. Gus Ulloth, at Redboiling Springs, and Celina, Clay County seat, was suggested as a good prospective location. Acting immediately upon this suggestion, we decided, after contacting the older of two doctors in town, to give it a trial. We found only one vacant building available in the whole town, and this was an old barbershop. We immediately paid advanced rent, and moved in.

We had hardly moved in when our first patient came. She did not know her age, and had no money, but she went out to borrow in order to pay us. This seemed to us like a good omen, as well as a picture of the great need here.

Since we had arrived at Celina at a time when there was much sickness, such as flu and pneumonia, it was only a few weeks until I had as much work as I cared to do. We soon learned that we were the only Seventh-day Adventists in the whole county. The closing of our office on Sabbath soon became the talk of the community. One man who could not remember my name told his neighbor to get him the new doctor who did not know which day of the week was Sunday. One man, perhaps with not the best of intentions, spread the report around that we were Jews. Favorable or unfavorable as this publicity might be considered, the Sabbath question received great prominence.

I soon had multiplied opportunities to prove the benefits and value of hydrotherapy treatments. Some told me that after they called for me, they immediately put water on the stove to heat.

It was not long until some people were interested in the truth, and we appealed to the Kentucky-Tennessee Conference to send us help. After about a year, in response to this appeal they sent T. Irrville Rush, a young evangelist, to hold a series of meetings here. We were able to get the courthouse as our meeting place, and almost from the first he talked to a full house. Some walked many miles, night after night, to the meetings. The interest and good attendance kept up while all the testing truths were being presented. One of the most prominent families, a farmer-thresher and miller, and his wife and children, took a public stand for the truth. Almost everyone agreed that Saturday is the true Bible Sabbath; but to publicly take a stand for it has been more difficult. Very unusual has been the absence of prejudice or opposition. We believe that this is probably due to the fact that this is practically an unentered field, or in other words, virgin territory for our message.

Another family of eight or ten definitely decided to take their stand. Suddenly the father turned his back on it all, and he now severely opposes the wife and children, who are trying to keep the Sabbath at home under unfavorable circumstances.

One day it came to our ears that a man on one of the ridges (Baptist Ridge) was keeping the Sabbath. This was indeed interesting news; so Brother Rush and I decided to visit this man one Sabbath. When we entered his front yard, he met us with outstretched arms and invited us into the house. In the course of our visit we discovered that he understood many of our doctrines. He said that he had never met a Seventh-day Adventist, and did not know there were any. Study of the Scriptures by himself had opened up these truths to his mind. When we asked him his opinion regarding the holding of a series of meetings in the schoolhouse, he favored the effort, and did all in his power to pass the word around. Not only did he do this, but he provided our evangelist with free room and board during the whole series of meetings. Since he was a merchant in a small country store, he had a good opportunity to advertise the meetings for us.

During the series of meetings the little schoolhouse, which seats about 150 persons, was filled practically every night, and many stood outside. People came from far and wide, most of them on foot, to listen to the preacher who preached the Bible and nothing but the Bible. At the end of the meetings there were eight or ten who decided to keep the Sabbath, but they have not yet been accepted into the church.

We have been conducting Sabbath school there on the Sabbath ever since Brother Rush left, with an attendance of from six to thirty. High waters cut us off for three weeks; but when we finally returned, the interested ones were waiting, and had heated the building, in preparation for our coming. We learned also that the two previous Sabbaths they had been there waiting, even though our presence there would have necessitated transportation by boat over a vast expanse of back water, and the rest of the way by automobile; and for this we could not make arrangements.

One day this week I talked to one of the elderly women who comes to our Sabbath school and goes to Sunday school as well. She told me that they are all longing for someone to come and teach them. Strange as it may seem, she told me that their elder who has charge of the Sunday school told his whole congregation last Sunday that he had to admit that we are right in keeping the seventh day according to the Bible.

We are very grateful and thankful for the Lord's guidance in bringing us to a needy place like this. Although we are Northerners and had many things to learn when we first came here, we have liked it from the beginning. We love the people of the South.

DR. AND MRS. J. O. EWERT.

No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.—*"The Desire of Ages,"* p. 555.

My Favorite Song

BY LETTA STERLING-LEWIS

THOUGH oppressed and worn and weary
From the burdens I must bear,
Still there comes a song most cheery
Borne upon the troubled air.

Though 'tis oft its merry cadence
Greet me, yet 'tis ever new,
Like the sunshine's glowing radiance
Seen upon the morning dew.

And it glides like angel voices
Over mountain, hill, or plain,
Till my inmost soul rejoices
With its rich, melodious strain.

For it seems, in my affliction,
Floating from the distant wood,
Like an echoed benediction—
God is gracious; God is good.

Though my friends may all forsake me,
I will ne'er forget that song;
Though they slander, wound, mistake me,
Still its notes will I prolong;

Though I suffer keenest anguish,
Would I change it—if I could?
Ah, no, no! e'en though I languish,
God is gracious; God is good.

WORLD-WIDE FIELD

Literature Evangelism

IN the providence of God large and efficient publishing houses have been established among us. Also, and in the same providence, there has been put into operation by the government a postal system that enables us to reach every family with this literature so quickly and at a cost so small that the human part could be done in a few brief months of time.

Our brethren in the city of Atlanta have worked out a plan that has effectually accomplished the task. During the first week of last December ten thousand envelopes containing two copies of *Present Truth*, a letter, and a We-Pay-the-Postage postcard were stacked around the pulpit during a service on the Sabbath. A group of members bowed around the papers, and like the early pioneers, prayed that God would bless these as they went forth. They were sent into the best section of Atlanta. Within a few days cards came back from sections of the district covered. The handwriting indicated that a high class of people had responded. To all of those who replied a whole series of *Present Truth* was sent.

The response was so encouraging that the church decided to cover the remainder of the city. This meant the sending of 30,722 letters. This was in addition to the previous ten thousand.

Just as the letters were about to be made up, Elder J. L. Shuler, of the Theological Seminary, came to the city to hold a large evangelistic campaign. It was decided to insert in the envelopes the announcement of his meeting. The letters filled forty-six large mailbags. These were all placed in front of the rostrum on Sabbath, March 25. It was really an impressive sight. Earnest prayers were offered to God by several of the members. Some felt that it marked the dawn of a new day both for evangelism and for the scattering of the printed page. It was really a solemn meeting, for the whole membership seemed to sense that all this effort was vain unless God especially blessed.

The next day the forty-six bags were loaded onto the conference truck to be hauled to the post office. The postage bill was \$345.85. This whole lot of mail was in the hands of the carriers the first thing Monday morning and was all delivered by Wednesday of the same week.

Nearly 1,200 requests from those who received the papers have already come in. To all these a year's subscription to *Present Truth* will be sent. The papers will be mailed from this office at the rate of one

copy a week. On the completion of the series each name will be followed up with the circulating library.

Some of the results of this coverage are already manifest. Recently a distinguished-looking gentleman approached one of the assistants at the tabernacle and told the following story: "For the last eleven weeks I have received two papers called *Present Truth* each week. I have been greatly interested in these. In fact, I have kept the seventh-day Sabbath three times now. Just today one of the young men from this meeting called at my home to give me a copy of the same paper that has brought me so much light through the mail. Does this meeting have the same sponsors

as the little paper *Present Truth*?" The assistant informed him that it did. The gentleman, greatly touched, bowed his head and wept for joy. The meetings were the best he had ever attended. The literature was the best he had ever read. He was extremely happy to know that they were one and the same thing. No doubt he will join the remnant people. We hope the REVIEW family will pray to that end, for he is a man of influence in this place.

We have been reconvinced that Mrs. White's statement from the Lord on this subject is truth: "Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone without the publications."—*"Life Sketches,"* p. 217.

J. RUSSELL MITCHELL.

In the Land of My Adoption

I THINK that all will agree that thirty-four years is sufficient time to give one an opportunity to become acquainted with peoples and conditions. In the language of the returned ten spies, I am free to say, of the Southland, "It floweth with milk and honey." Num. 13:27. Indeed it has been to us a land filled with good things.

Here we find a worth-while people, the descendants of some of the very earliest pioneers of our country.

We felt that we wanted to have part in some capacity in the work in this field. A location was found about forty miles north of Nashville, Tennessee, and about two miles out from the village of Fountain Head. Here our group, consisting of Mr. and Mrs. F. F. West, Mr. and Mrs. R. W. Edmister, Mrs. Mulford's mother and her two sisters, Mabel and Bessie, gathered with us to begin what was later known as the Fountain Head Rural School and Sanitarium.

We remained here thirty years, lacking six weeks, and, by the blessing of the Lord, saw the place grow from this small beginning to a plant that is valued at more than one hundred thousand dollars. Many of the young men and young women who have entered our doors came without a dollar. These were able to support themselves and establish a strong educational foundation for their lifework. Before we left we had begun to teach the second generation from the community. By permission, we conducted classwork to eleven and one-half grades.

Our board and our conference asked that we prepare for full high-

school work. To meet the growing needs of the place and the community, a thirty-bed sanitarium and hospital was built, with three cottages for workers. Here many lives were saved. Families were caused to rejoice when a sick parent or child was nursed back to health. Numbers of definite healings, as the result of prayer, added no small encouragement to those in charge of the work. If we were to care for additional students, who would come to us if we conducted a full high school, we would have to have more land.

A good brother purchased for us about eleven thousand dollars' worth of land. This added sufficient acreage for our further development in agriculture. We constructed a forty-foot addition to our barn, making it 100 feet over all, with a full-size basement. A two-story 32 x 70 foot shop added real earning power for the boys. Here we not only did the repairing and made up finished materials for our buildings, but also did considerable commercial work. Seven thousand chairs were sold from our shop, and a good deal of community auto work was done. We had a church of seventy-five and a Sabbath school of one hundred fifteen. It seemed that in spite of the depression, the Lord, in a marked manner, added strength to the place. All that we lacked, in order to go ahead with our high-school plans, was a small building and some equipment. This, we believed, would be supplied through the efforts of friends, as many needs of the place in the past had been supplied in this way.

Though these wonderful additions

were made, they did not add any real cash to our box. Because of the depression, we had little cash income at the sanitarium. Charity patients kept rapping at our door, but most others remained at home. We had less income from our large, new sanitarium for four years than we had had in our much smaller quarters. It seemed impossible to get cash enough to meet the daily needs. For a time it was a big question whether we could keep our place open. Five hundred hospitals in the country did close during those awful days. Some of these were institutions with substantial financial backing. We were forced to cut our expenses at every point possible.

Under these conditions we found it necessary to let our insurance lapse for a time. Our sanitarium was practically fireproof on the outside, and we were on duty night and day on the inside. We knew there was some risk, but could find no way to correct the situation. We kept our doors open to the sick, not turning one away, but we could not meet our insurance premiums.

Under these conditions, fire took our building and equipment on the night of February 9, four years ago.

From the depths of our soul we could say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. With this awful loss, we felt that some younger folks should take hold of the work, but our board urged us to remain. This we did for three years after the fire. From our earnings we paid off three thousand dollars of institutional debt during this time. The last year we were there was the best year in the history of the place from the standpoint of medical earnings. During this same three-year period, the first new brick-veneer medical unit was completed a year before we left. From outside organizations, in response to letters written, more than ten thousand dollars' worth of materials and equipment was donated. This consisted of such practical items as three carloads of tile, two carloads of brick, two carloads of cement, and one carload of plaster.

Our conference helped us in cash to the amount of two thousand dollars. A sister gave a cottage to be sold and the amount from the sale used toward the second medical unit. Numbers of smaller gifts came from other sources. All of this was a great encouragement to us, but we felt that because of certain existing conditions it would be better to have a group of younger men and women for the place. So we placed our formal resignation in the hands of our board, and after a number of sittings it was accepted. In September, a year ago, we left Fountain Head to the newly appointed leaders.

A Call to the Cumberlands

It did seem strange to leave in other hands, a work in which we had been engaged for thirty years. We hardly knew what to do. Numbers of positions were open to us, but it seemed that we ought not to accept them. Some years before, we had united with Mr. and Mrs. Edmister and their three sons in getting a tract of mountain land in the very top of the Cumberlands.

During this time these folk had been on this place doing what they could in the way of self-supporting community work. They felt the need of help and urged that we unite with them in their effort to make of this mountain farm a real demonstration station, and to build a place for the sick as funds and materials might be available. We accepted their invitation and came directly from Fountain Head to this mountain.

So here we are, after thirty-four years, pioneering in an almost virgin field. During eleven and one-half years of this time, a tent has been our home. Ten years of this was at Fountain Head and one and one-half years in our new place, within the cloth walls of which I am writing these lines. We have found a mountain brimful of opportunity. Agriculturally speaking, the so nearly level, fine tableland gives wonderful advantages in the tilling of the soil, from which will grow practically everything that is grown in the rich valley soils. Our elevation of two thousand feet is, from a health point of view, a real boon. The abundance of sparkling springs and dashing mountain streams adds a freshness to our surroundings. The towering pine forests, interspersed with the oak,



A Truck Load of *Present Truth* Being Sent Out to Interested Readers

poplar, and dogwood, have their part in making the Cumberland "The Alps of America" for the sick. State highway No. 56 passes through our place, and two buses each way daily pass our door. We are only two and one-half miles from Altamont, our county seat. We are 100 miles southeast of Nashville and fifty miles northwest of Chattanooga. We have had as many as five patients at one time tucked away in our crude tent and chicken-house quarters; but our mill can be heard humming down on the hillside, and the piles of lumber are getting higher and higher. Some manufacturers have already given shingles and composition siding.

We hope to see this lumber shaped up into a small medical unit this summer. We have before us a real opportunity to meet the medical needs of a large mountain community. A church of fifteen members has been organized, with C. P. Lillie, a returned missionary from China, as our pastor. Others of our people have moved into near-by communities. This adds definite strength to our work. We are all of good courage and believe that the Lord will use us to do a work in this mountain that is in keeping with the closing efforts of the gospel in other portions of the earth.

BRADEN N. MULFORD.

Walla Walla College

THE present year, the forty-seventh of Walla Walla College, is one of continued advancement in the mental, spiritual, and physical phases of the complete Christian life. The college student body for the year totals 602, a record matriculation in the college history. Last year's summer quarter, with an attendance of 99, brings the total enrollment for the four quarters to 701 students. The Walla Walla College Academy, under the principalship of Cecil Haussler, has shown steady growth and material improvement during the year, with an enrollment of 118.

Facilities of the institution have been taxed to accommodate the ever-increasing enrollment. The school homes have been crowded with the 375 resident students. The various departments of instruction and vocational training are filled with students eager to gain an education for efficient service in the Lord's work.

The spiritual life of the students is being stressed both in student activities and in special services. The fall Week of Prayer, conducted by the instructors in the School of Theology, was a special season of spiritual refreshment. The heart-to-heart talks on Christian living were appreciated by the student body and the faculty. On the closing Friday evening of the week, it was thrilling to see 400 students stand to testify of their determina-

tion to live the Christian life and persevere true unto the end.

W. A. Spicer addressed the student body in meetings mornings and evenings during the week of December 12-17. His fervent descriptions of the beginnings of the advent movement and the early leadership of the Spirit of prophecy in the organization of its various phases, were very helpful in giving an insight into the hardships connected with the founding of our message.

The spring Week of Prayer was conducted by H. H. Votaw, and the straightforward spiritual studies received a full response from the student body.

Walla Walla College, by taking an active part in the Harvest Ingathering and Week of Sacrifice campaigns, raised totals of \$1,296.24 and \$724.67 respectively. These figures, representing Walla Walla College Academy and normal-training school totals also, are the result of loyal participation on the part of the students and the faculty members.

The blessings upon Walla Walla college and future possibilities of the school make us agree with Elder Spicer's statement in one of his addresses, "In such a time we rejoice that all our schools are so full of students—over a hundred thousand of them—studying with their eyes upon the field."

GEORGE W. BOWERS.

APPOINTMENTS

CAMP MEETINGS FOR 1939

Atlantic Union

N. New England (Regional), Lewiston, Maine 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), White River Junction, Vermont 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 July 7-16
Saskatchewan July 14-23
British Columbia, Kelowna July 26-30
Vancouver Aug. 2-6

BRITISH COLUMBIA SENIOR-JUNIOR CAMPS

Interior, Okanagan Lake July 13-20
Coastal, Gabriola Island Aug. 8-15

Central Union

Colorado, Boulder June 8-18
Wyoming, Casper June 13-17
Kansas, Enterprise Aug. 10-19
Nebraska, Lincoln Aug. 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 Aug. 3-13
West Pennsylvania, Saltsburg Aug. 10-20
West Virginia Aug. 17-27

Lake Union

Illinois, Broadview June 9-18
Indiana, Battleground June 15-25
Wisconsin, Portage Aug. 17-27
Michigan, Upper Peninsula, Iron Mountain June 15-24
North Michigan, Petoskey, June 29-July 4
Grand Ledge Aug. 22-Sept. 3
Colored meeting for union, Calvin Center, Michigan Aug. 3-5
Colored Senior camp, Starved Rock, Illinois Aug. 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 Aug. 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, Medford June 16-18
Roseburg June 23-25
Washington, Auburn Academy July 27-Aug. 6

Pacific Union

Nevada-Utah May 25-June 3
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 Aug. 3-13

Southern Union

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 Aug. 1-10

Southwestern Union

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

THE ADVENT REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

EDITOR FRANCIS McLELLAN WILCOX
ASSOCIATE EDITORS

W. A. SPICER F. D. NICHOL FREDERICK LEE

SPECIAL CONTRIBUTORS

J. L. McELHANY C. H. WATSON W. H. BRANSON
L. H. CHRISTIAN W. G. TURNER E. D. DICK
W. E. NELSON M. N. CAMPBELL A. V. OLSON
N. P. NEILSEN J. F. WRIGHT A. MINCK
N. C. WILSON W. E. REID G. A. ROBERTS
V. T. ARMSTRONG H. L. RUDY

CIRCULATION MANAGER M. E. MUNGER

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review & Herald, Takoma Park, Washington, D.C.

SUBSCRIPTION RATES

United States and Canada

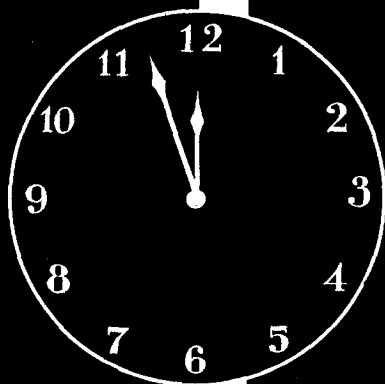
One year.....\$2.25 Six months.....\$1.25

Foreign Countries Where Extra Postage Is Required

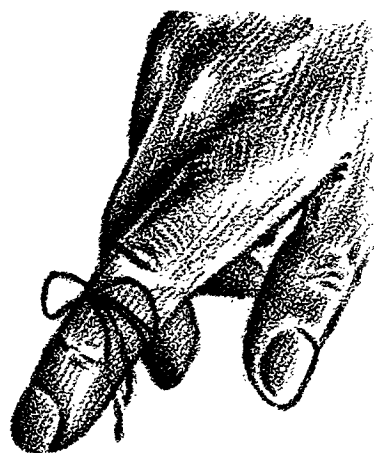
One year.....\$2.75 Six months.....\$1.50

Make all post-office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D.C. In changing address, do not fail to give both old and new address.

THE ADVENT REVIEW



LEST YOU
FORGET—



WE MAKE THIS

LAST CALL FOR

LIFE & HEALTH SUBSCRIPTIONS

AT *Half Price!*

SPECIAL OFFER

1 year \$.60

2 years 1.00
to one address

2 yearly subscriptions 1.20
to separate addresses

3 years 1.50
to one address

3 or more yearly subscriptions50
to separate addresses, each

(Add 35 cents a year for all subscriptions to countries which require extra postage.)

Thrifty buyers will want to take advantage of the economy offer of a three-year subscription for \$1.50, or three or more yearly subscriptions at 50c each.

These low rates apply
only on subscriptions that
are in the mail before the
clock strikes twelve, mid-
night, June 17.

*Order
Now!*

from your
BOOK AND BIBLE HOUSE

OF SPECIAL INTEREST

YOU will read with interest "Prayer-Meeting Survey" on page 10, by Alger H. Johns, pastor of the Sligo, Maryland, church. Elder Johns practices what he preaches in the matter of conducting prayer meetings. Some of our prayer-meeting leaders may well profit by his suggestions.

"The Price of Missions," by R. H. Wentland, on page 12, makes a pathetic appeal. Many of our faithful missionaries through the years have watered the gospel seed with their own lifeblood. We need to hold up in prayer the men and women out on the firing lines who are endeavoring to carry this message to the world.

We read much of the work being carried on by our missionary husbands and fathers and but little of the noble work being done by the missionary wives and mothers. We have a fine glimpse of this in the article by Mrs. Orley Ford, on page 16. You will enjoy reading her fine statement.

What one of our physicians is doing in the way of pioneer work is told by Dr. and Mrs. J. O. Ewert, on page 19. We doubt not but that others of our physicians engaged in private practice are doing similar work. This is an invitation for them to report their experience to the REVIEW.

Mission Notes

AT the close of 1938, H. G. Stoeher was asked to visit a town in the state of Espirito Santo. Here he found a number of deeply interested folk. One of our church members had moved to the town and had begun to distribute our papers. In a few months fifty-six people were observing the Sabbath, and Elder Stoeher was able to baptize thirty-six of these folk. A church has been built in one section of the town, and now other interested people are building another church in another section of the town.

In one of the public parks in the city of Mendoza, in the Argentine, there is a worker who is one of our church members. He cannot read; so he has asked certain of our members to underline in blue a number of scriptures. While he is working in the park he carries his Testament, and if he sees a man sitting down on a seat, apparently unoccupied in mind, he will approach him and ask him to read a few of the underlined texts, as he himself cannot read. This creates a point of contact and opens a conversation. Several people have been won to the truth by the method of this simple Adventist brother.

Men's Wrath Means Progress in the Truth

One young worker who was sent to Natal, in northeast Brazil, was attacked by an enemy, who, at the head of some thousands of people, cried, "Down with the *Protestantes*." The people struck the worker and attacked his home. They burned his piano, leaving only the frame and the strings. One fanatical man threatened to kill him. For months he followed our brother and several times attempted to break into his home. Finally the worker informed the police, who advised that he shoot the man the next time he molested him. The worker could not do this; he kept quietly at work, and in a little while twelve people were baptized. Now we have a company in the town in spite of much difficulty.

An Official's Appreciation

A few weeks ago R. A. Hayden, educational secretary of the Bolivian Mission, asked the chief inspector of schools for Bolivia if he would read the book "Education," written by Mrs. E. G. White. This official willingly agreed to do so, and Brother Hayden lent him his own personal copy.

Upon handing the book back to its owner, the official said, "I have had the privilege of reading many books upon education, as that is my profession, but never in all my reading have I found such a treasure of perfect educational principles or a book that lays down such wonderful moral standards for the teaching profession. I want a copy of this book for my own personal study and use."

How grateful we should be for the light the Lord has given us in all the principles of daily living—educational, physical, and spiritual—both through His word and in the writings of the Spirit of prophecy. Let us not neglect to study these books for ourselves, recognizing them, in the words of this official, as "a treasure."

What a Picture Did

Some time ago a barber in Recife began to observe the Sabbath. His picture and the story of his conversion appeared in the Brazilian *Adventista Revista*. By some means this paper fell into the hands of another barber, who read the article, was impressed, and decided to keep the Sabbath. Mention was made of tithe in the paper, and the barber decided also to set aside a tithe, but he did not know to whom to pay it.

A little later an Adventist went into this man's shop, saw the paper in a chair, and asked the barber from whom he received it. Con-

versation began, with the result that regular studies were commenced, and a few weeks ago the barber was baptized. His wife is studying, and is keeping the Sabbath with her husband and preparing for baptism.

Just a simple thing—an Adventist church paper read by an unbeliever—but the Spirit of the Lord brought conviction, and personal willingness brought conversion, and a new family was led to the truth. W. G. TURNER.

"Cingalisi"

It was my privilege to hold the flashlight while the doctor, with steady hand and delicate instrument, made an incision and then skillfully removed the opaque lens from the sightless eye of old Cingalisi (pronounced Chin gä le'se). Quickly the eye was cleansed and bandaged, and the gray-haired old man was placed in a bed in the ward, with bricks holding his head so that he would not move and thus blast his hopes of seeing. Patiently he waited for the third day to come, when the bandage could be removed.

The doctor had suggested that I might wish to be the first person that Cingalisi would see; so I quickly hurried to the hospital when a messenger told me that they were ready to remove the bandage. The doctor greeted the old man by telling him that we had come to let in the light. Carefully the nurse lifted the gauze, and I looked down into the man's face. He blinked several times, and then his expression changed—such a look of joy and satisfaction. The doctor asked him what he saw, and he pointed in my direction, saying that he saw a man with something on his head. Then he pointed to the nurse and the doctor. He was allowed only a few moments, and then the bandage was replaced. There was no question whether Cingalisi was happy and contented as he lay back on the pillow.

The missionary doctor brings not only light to the eyes that have become dimmed by cataract, but also the glorious light of the gospel, the good news of salvation from sin. Hearts that have been darkened with sin and heathenism enjoy rest and peace as the Great Physician cures their spiritual blindness and opens their eyes that they may see wondrous things which before they could not discern.

It was at Bongo Mission Hospital that I saw Cingalisi. The work has grown so rapidly that they must have larger quarters and increased facilities. You may have a part in helping to provide for these needs by giving liberally this next thirteenth Sabbath when the overflow is for the Southern African Division. MILTON ROBISON.