

THE ADVENT S A B B A T H
REVIEW AND HERALD

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



BURTON HOLMES. FROM EWING GALLOWAY

Philippine Native Homes on Cebu, Where Many Have Accepted the Advent Message. They Are Made From Nipa, an East Indian Palm. Tobacco Drying on Scaffold in the Yard

HEART-to-HEART TALKS by the Editor

Subtle Dangers Threatening the Church

Marrying Unbelievers

MARRIAGE is a holy and sacred relationship. It was instituted in the Garden of Eden before sin entered. It was sanctioned by the presence of Christ and His disciples at the marriage in Cana of Galilee. It is declared by the apostle Paul to be honorable among all men. It is a relationship that should never be entered into hastily or unadvisedly, but calmly, prayerfully, and in the fear of God. It is an intimate, delicate relationship, which in order to prove successful must be founded upon Christian principles, a relationship in which there cannot be a commingling of the common with the sacred, of faith with unbelief.

For that reason, the Lord prohibited Israel of old from forming marriage alliances with those outside of the ranks of the chosen people, and we may well believe that this same principle is expressed by the apostle Paul in his epistle to the Corinthian church:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

A Lesson From the Past

The history of the church affords many striking examples of the resultant evil when these instructions were disregarded. When Israel of old entered into the marriage relationship with the surrounding nations, the influence of such a union was to turn the hearts of the true believers away from God. One great sin in the life of Solomon was not alone that he took unto himself many wives, but that he chose those outside the tribes of Israel. The sad record is:

"King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." 1 Kings 11:1-3.

And the influence of these unfortunate marriages resulted in turning Solomon away from the worship of God.

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." 1 Kings 11:4, 5.

Sad Awakenings

But we are not left to the history of past centuries to see the evil influences obtaining from such marriages. We can find many illustrations in the experience of the church represented by this journal. The enemy of all righteousness today is seeking to divert many of our young men and young women from their allegiance to God, leading them to form unholy matrimonial alliances. And to some who have done this there has come a sad awakening. In letters which have come to us through the years, some have written how they have been led to deeply regret the step which they have taken. While many have found comfortable homes and physical comforts in life, they have failed to find in their companions that fellowship of sympathy and love and Christian communion which the Christian husband or Christian wife most earnestly desires. Some have written, asking if it would not be right for them to seek a separation. In answer to these inquirers we have been compelled to advise them to maintain their marriage relationship, to live for Christ in their homes, to seek by a godly life and a Christian example to lead their husband or wife to the Lord; to bring up their children in the fear of the Lord, and if they fail to find that Christian fellowship and communion with the one they love, they must seek help from Christ.

There is one blessed consolation in this connection, and that is that while Christ never leads us by His Holy Spirit to make such a mistake, He does not forsake us in the mistake. He is the same pitying, tender Saviour, the same true and loyal friend, and though we may wander away, His Spirit still follows us, inviting us to find refuge and help in Him.

The plea is sometimes made by those who form these unfortunate unions, that the person they have married or wish to marry is noble, earnest, virtuous, industrious, comparable to the young people who are members of the church. We grant all that. But even that fact does not justify one's going contrary to the plain, specific instructions found in the word of God. We say this not to bring depression of spirit to those who have married unbelievers. We say it as a warning to those who may have this step in contemplation but who have not yet taken it.

Parents and Preachers

And our young people who have followed in this way are not alone to blame. We were talking with a mother a short time ago who was encouraging her daughter in this very course. The mother, with her older years and experience, should have recognized the danger, but she thought only of the comfortable home which her daughter would have.

And still more unfortunate it is that some of our ministers—and we are glad that they are only a few—have placed their seal of approval upon these marriages by officiating at the ceremony. It is difficult indeed to see how a Seventh-day Adventist minister would dare take such a responsibility. Surely he should recognize that upon him rests a solemn responsibility in the matter of his influence. How can he approve that which God condemns? How can he pray that God will bless a union which His word declares should never be consummated? We recognize that some have done it on the plea that if they did not yield to the wishes of personal and family friends, they would lose their influence with them. No minister's influence is increased or even maintained by his going contrary to the instructions of his only guide, the word of God. Better lose the affection of a dear friend than to cast an influence to lead that friend to go

(Continued on page 7)

THE ADVENT REVIEW AND SABBATH HERALD

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No. 12

Preserving Our Identity⁺

By J. L. McELHANY

AT our interesting session this forenoon our chairman gave us a brief but graphic description of the conditions which exist in the world today. He outlined the conditions which are causing the hearts of men to fail for fear. He raised the question—and it is a question that arises in the mind of every thoughtful leader in the church—of withstanding the encroachments of these conditions upon the church. That is a consideration of the utmost importance.

One of the most serious aspects of these times, it seems to me, is the spiritual apathy and indifference which is so characteristic in the world at the present moment. Sometimes I am amazed at our own attitude as a body toward the times in which we live. If there ever has been a time in the history of God's work on earth when God's people ought to be afire, they certainly should be now. And yet, despite the times in which we live, and the conditions in which we find the world, are we ourselves not altogether too apathetic and indifferent?

Lesson of Two Sermons

I think that I may possibly illustrate what I am seeking to emphasize by reading a report of two sermons. They appeared side by side in the same issue of the newspaper. One account reads like this: "We are in the death grip of the most dangerous philosophy that Christianity ever encountered." And regardless of who the speaker was, I want to say, my friends, that he spoke truly. For it is a well-recognized fact today that Christianity faces just that kind of struggle. The statement continues:

"The Bible is under fire both from enemies without and traitors within. This foe called 'higher criticism' would blot out faith in the deity of our Lord Jesus Christ, destroy the inspired Bible, discredit all miracles, sneer at the personality and deity of the Holy Ghost, and deny the efficacy of the atonement. It would take away the victory of an empty tomb, shadow the glory of an ascended Lord, and challenge the triumph of a returning King. Only the supernatural can spare us. Dark clouds are gathering, but God's redeemed shall triumph."

Now, right alongside that, in another column, appeared the account of another sermon in which the preacher declared: "All illness comes from vio-

lation of natural law. If we would make health the standard of holiness, we should be nearer the truth than we now are." My friends, as much as we believe in championing the principles of health, it seems to me it would be an awful perversion of the gospel to substitute health for the gospel of the Lord Jesus Christ. The speaker stated further: "Of course, our present inefficiency results from centuries of *erroneous emphasis on eternal salvation* as distinguished from *well-being on earth*." No wonder the other preacher talked about our being in "the death grip of the most dangerous philosophy that Christianity ever encountered." May God help us, as a church, to shut out the entrance of that kind of reasoning into our thinking and teaching.

Need of Deeper Convictions

But make no mistake, my friends, the danger is a very real one. I believe that Seventh-day Adventists ought to be a people who have a clear, well-defined *perception* of truth. Along with that we ought to be a people with a deep conviction. The trouble with the world today is that it lacks conviction. If we lose our conviction, we are in danger of losing our perception of what truth really is.

I wish to reemphasize those two needs—the need of a clear perception of truth and of a deep conviction regarding the principles of truth. I trust that we shall not, as a church, as a people, as a group of religious believers, ever repeat the mistake made by ancient Israel when they turned away from the Lord, and turned to the world for their counsel. I believe that it would do us all much good if we should turn occasionally and study carefully the thirtieth chapter of Isaiah:

"Woe to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion."

Then later on in the chapter Isaiah gives us the words uttered by the people of that time: "Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us

*Address at Review and Herald constituency meeting, February 22, 1940.

smooth things, prophesy deceits." That is the inevitable result of turning to the world for counsel rather than seeking counsel of the Lord. They lost their perception of truth; there was no conviction; so they appealed to the seers to teach them smooth things, easy things. No wonder the Lord declared that the strength of Pharaoh should be their shame, and the shadow of Egypt their confusion.

Present Trends in Literature

I think of this principle in connection with our literature. And that is the thing you are primarily interested in at this moment. I think of it in connection with the kind of literature we should produce. Some of you have heard me tell of standing in front of a large denominational publishing house and looking at their display of books. They had several large windows filled with books, and I paused and looked them over carefully. Every volume displayed in those windows consisted altogether of fiction. There was not a book in those windows on Christian experience, on Christian living. They were all fiction, novels. What I saw displayed there was, I fear, an index of the experience of the people represented by that publishing house. They had lost their perception of truth, their conviction of what God would have them do, and it was reflected in the kind of literature they were producing for the benefit of their church members. All fiction. Books, books, books—yes. All of them issued to meet the popular demand. All of the same type and character, but all reflecting the spirit of the world—a downward trend.

And, my friends, may I say it without being misunderstood, we today must withstand the intrusion of just that kind of spirit or attitude into our own work. The men who are responsible for the production of our literature know that that is true. They know something of the popular clamor that is beginning to arise for a class of literature that lacks clear perception of truth and that decided conviction that outlines our duty toward God and toward His claims upon us at this time. What are we going to do about it? Shall we withstand it? Or shall we succumb to it? What do you say?

VOICE: If we do not withstand it, we will lose our integrity.

We will not only lose our integrity, but we will lose our identity, and the very truth which we profess to teach to the world will lose its identity, and we will be a people like other religious bodies, standing before the world without a message, or without a mission. May God help us to lift the standard high against all these tendencies.

VOICES: Amen.

I believe that instead of surrendering to the trends of these times, it is our duty as leaders to seek to lift the conception of our people regarding these things. Shall we, because of a clamor for a certain type of literature that tends toward the literature of the world, say, "We must produce

literature like the literature of the world"? No, we must not take such an attitude. Let us lift our voices in earnest entreaty, seeking to lead the people to understand the need of this time.

VOICES: Amen.

Beware of Following Worldly Trends

The literature of the present hour—the literature of the world—is produced largely on the assumption that people do not think any more. The quiet hour of reading and of meditation has well-nigh passed. This is the day when the story is told almost altogether in pictures. We all know that it is an easy matter to get the trend of current events just in a few pictures. We do not even trouble often to read the captions. The day for serious, earnest, careful, thoughtful study seems to have passed. I wish that all our people could be led to realize that our spiritual safety depends on reading and studying and meditating on that which will build them up in the Lord, and which will give them a solid experience in the truths of this message. I feel very anxious that this shall be done.

I have very recently been approached by some who have expressed to me their anxiety about some things that are proposed. A good brother came to me not long ago—and he is a man who is well informed—and said, "I have been reading a manuscript which the brethren asked me to read. I have just simply been lost in the mass of words, and I have to be reaching for the dictionary every few minutes, to discover what the writer is trying to say. The truth that he is trying to teach is lost in a mass of words."

We now have reached the time when even our preachers, some of them, I should say, engage in a sort of philosophical preaching, and there is a danger that we shall have a sort of philosophical literature. I love to turn and read the sermon on the mount. It is simple, is it not? We can understand it, and the truth is not covered up by a mass of words. Jesus spoke to the hearts of men and brought conviction to their souls.

Brethren, I believe that we ought to have a clear perception of what the people need. I believe that we ought to have very decided, clear-cut convictions regarding the truth. And I want to plead for that. I want to plead that we shall all unite our efforts in doing our utmost to keep the encroachments of the world out of the church. Keep out the encroachments of this pagan philosophy. We need not deceive ourselves. We know that if the forces that work in the world today prevail, this world will swing right back to where it was when the Lord Jesus, nineteen hundred years ago, established His church.

I believe that the truth will triumph. Thank God for that! I know that His word will prevail. But, my dear fellow workers, we must all unite our efforts to withstand the encroachments that will overcome us unless we set ourselves against them. Let us teach the people the truth, the blessed truth, as revealed in the word of God. Let

us not cover it up, my friends, with a welter of words. Let us not destroy it by allowing the philosophy of paganism to be injected into it. Let us keep to the simplicity of the truth, and let it stand out clear and sparkling and vital, and full of hope and cheer for the people.

I believe that today Seventh-day Adventists are

the only people in this world with a clear perception of a message to the world. If we lose that perception, we have lost our message. May God help us above all to keep that message to the forefront in our literature, and in doing that we will fulfill the purpose of God for our publishing houses.

God's People Delivered — No. 1

By MRS. E. G. WHITE

WHEN the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord: "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones."

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness.

By the people of God a voice, clear and melodious, is heard, saying, "Look up," and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven, and see the glory of God, and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request, presented before His Father and the holy angels, "I will that they also, whom Thou hast given Me, be with Me where I am." Again a voice, musical and triumphant, is heard, saying: "They come! they come! holy, harmless, and undefiled.

They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith, utter a shout of victory.

When Christ Comes

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, "It is done."

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

Graves are opened, and "many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt." All who have died in the faith of the third angel's message come forth from the tomb

glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him," those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient.

Disobedient Have Great Fear

Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers. Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation, and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the deity of Christ, and tremble before His power, while men are supplicating for mercy, and groveling in abject terror.

Said the prophets of old, as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be

troubled, though the mountains shake with the swelling thereof."

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, "The heavens shall declare His righteousness: for God is judge Himself." That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it, and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath, and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office, and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say, Depart, thou wicked servant.

"THE Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice.—*"The Great Controversy,"* p. 627.

Two Great Events

By G. W. REASER

THERE were two events in the experience of Christ which proved Him to be the Saviour of our race, and which later attracted a permanent following to Him. We do not refer to the numerous miracles which He performed for the relief of suffering humanity, or to His marvelous gifts as prophet and teacher.

Jesus indicated the first of the two events which would give Him a permanent following, when He said, "I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." John 12:32, 33.

The atoning sacrifice of Christ was the payment of sin's penalty for all mankind. Yet when this supreme sacrifice had been made, His disciples were doubtless thrown into the deepest gloom of their lives, and they would have remained in a state of gloom had not the second event under consideration taken place.

On several previous occasions Jesus tried to prepare His disciples for the event of His death. He also endeavored to instruct them regarding His position. In order to accomplish the plan of human salvation, He must be more than a son of man. He must also be the Son of God. Hence on one occasion He asked them the question, "Whom say ye that I am?" Peter's inspired answer was, "Thou art the Christ, the Son of the living God," to which Jesus responded, "Upon this rock [this foundation, 1 Cor. 3:11] I will build My church; and the gates of hell [the grave] shall not prevail against it." Matt. 16:15-18.

When Jesus lay in the sepulcher, God proved Him to be His Son by calling Him forth. Paul says Jesus was declared "to be the Son of God with power by the resurrection from the dead." Rom. 1:3, 4. This gave mankind a sound basis for faith and hope in the divine plan of redemption. Jesus attached great importance to supplying the human family with the strongest possible proof of His resurrection. Instead of hastening to heaven and remaining there and thus ceasing to associate with His apostles, "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. During this period Jesus instructed His apostles that they should not depart from Jerusalem until they had received the baptism of the Holy Spirit, which was to give power to their preaching of the gospel.

With the ample proof of the resurrection of Jesus from the dead, and with the abundant outpouring of the Holy Spirit with its convincing and converting power, the stage was set for a great ingathering of souls.

Is it not evident that the two events which we have briefly considered are the cornerstone of the divine plan for human redemption? As it is written, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And again, "For as in Adam all die, even so in Christ shall all be made alive. But

every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Cor. 15:22, 23.

The only hope for the human family in the great hereafter, rests in the certainty that He died for our sins, rose again for our justification, and is coming again for our eternal salvation.

The prophetic forecast of the following that He will ultimately have is thus stated: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 4:13.

Marrying Unbelievers

(Continued from page 2)

contrary to divine instruction, and onlookers to do the same.

May God save our noble army of young men and young women from taking any course that would wreck their future usefulness or happiness. We have connected with our church some of the finest young men and young women to be found in all the world. If after finishing their schoolwork they believe that they can increase their usefulness by marrying in the Lord, well and good. On the other hand, let them realize this, that if such opportunity is not afforded them in marrying someone of like precious faith, they still can find a great field of usefulness. Some of the noblest women in this world, and some who have done a great work, have lived and labored alone so far as the marriage relationship is concerned. And in their work they can find a joy and a satisfaction in work for others which, by God's grace, will far exceed any joy that might come to them in family relationship.

Counsel of Spirit of Prophecy

The following excellent counsel from the pen of Mrs. E. G. White is worthy of careful consideration:

"Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.

"True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them. The youth trust altogether too much to impulse."—*Review and Herald*, Jan. 26, 1886.

EDITORIAL

Notes About Pioneer Workers and Early Experiences—No. 8

Further Evidences of James White's Gift of Leadership

ALL through the years the cause sorely needed the organizing gift that James White, by temperament and experience, was able to devote to it. One of the early and strong laborers, who came into the movement in 1851, the late J. H. Waggoner, once summed up this side of Elder White's work in this way:

"Brother and Sister White were far in advance of the body of Seventh-day Adventists in regard to the nature and magnitude of our work, and the necessity of a perfect organization to carry the message to the world. I heard him introduce the idea of an organization at least five years before he could induce his brethren to take any step in that direction. Almost all Adventists of all classes were opposed to organization. Many of the Seventh-day Adventists were in doubt whether the third angel's message would be given to any great extent outside the United States. Even at the time when we organized, we had not the remotest idea that we should carry on such a systematic missionary work as we are carrying on at present [1883], which is but a prelude to the work which is soon to follow. In this respect—and this relates to 'our views of the work'—our views were indefinite. Why was it, then, that Brother White had ideas of the work and its necessities, so far in advance of those of his brethren? It was because he was so closely connected with the Testimonies, which were leading the workers, step by step, to larger views of our work."—*Review and Herald Supplement*, Aug. 14, 1883.

Elder J. H. Waggoner, who was recognized by his brethren as having a lawyerlike mind for analysis of the factors in a proposition, told a true story of service and fruitful achievement in this paragraph. On the side of counsel, the gift of the Spirit of prophecy was always at work; but on the executive side there was also a rare gift for organization and inspiring leadership.

Promoter of Many Enterprises

James White's hand was in the first enterprises that have grown into great things. He saw to the development of the first *Review* and *Herald* plant, which was the first of a series of well-equipped publishing offices now operating in all continents. He was the promoter of the first Health Reform Institute, which has its representatives now in many lands. He was present at the beginning of our first college, the old Battle Creek College. Very soon after J. N. Loughborough and D. T. Bourdeau had begun work in California, in 1868, Elder White and his wife crossed the plains by the new transcontinental railway, and had a hand in planting the Pacific Press publishing work. He was a promoter; he looked ahead.

The early volumes of the *REVIEW* attest his gift as a writer. Week after week he made constant effort to instruct and build up the believers in the message and in service. One marvels at the industry which this work represented when he was in the field attending meetings. He surely

improved the shining hours. It was by the roadside, on a journey, that he took pencil in hand and launched then and there our system of Sabbath school lessons, which do so much to build us up in spiritual life. A paragraph from Mrs. L. Flora Plummer's booklet, "From Acorn to Oak," gives us the story:

"In the summer of 1852 the first seed was planted, which taking deep and abiding root, developed into what we now call the Sabbath school work of the Seventh-day Adventist denomination. That summer Elder James White, traveling by carriage from Rochester, New York, to Bangor, Maine, was deeply impressed with the need of some regular system or plan of Bible lessons especially adapted to the youth. After dining by the roadside, and while waiting for his team to feed and rest, he used his lunch basket for a table, and prepared the first Sabbath school lessons ever written for our people."

The same year, from the little Rochester office, he brought out the *Youth's Instructor* to carry the lessons and to help the young people.

He was earnest in personal work for souls. In camp meetings in the seventies, in the old fair-ground in Battle Creek, I have seen him step from the platform to the first seat (the board seats had no backs), and then quickly from seat to seat, to get to the side of some man whose countenance evidently showed that the Holy Spirit was working in his heart to bring him to decision, then and there. There was no fear of doing the unconventional when it came to helping a soul over the line.

Giving Glory to God

From the first years he was watching to find men whom the Lord was evidently calling to the ministry. And his whole soul was poured out in efforts to build up the ministry in spiritual things. Here is an extract from a sermon he preached, on giving all the glory to God for every gift:

"I thank God that I have a disposition to love Him. Why? Because God gave it to me. I never heard a more consistent evening prayer than that I have often heard Brother Howland, of Maine, offer—that God would keep his faith while he slept. . . . We should pray in faith as we go to rest at night, that we may wake in the morning with our very being filled with hope and faith, and with the love of God. . . .

"We should avoid taking glory to ourselves, especially those who handle sacred things should be careful. . . .

"I read in Isaiah that God is jealous on this subject. Chap. 48:11. 'For Mine own sake, even for Mine own sake, will I do it: for how should My name be polluted? and I will not give My glory unto another.' Let me repeat it, the men who stand in the desk and declare the word of God with freedom and power, should not take glory to themselves, neither should the people praise them. . . . Everyone connected with the work is a colaborer with angels, with Jesus, and with God. Brother Andrews [then editor of the *REVIEW*], feed the sheep. Brother Bell [the teacher], feed the lambs."—*Review*, Jan. 25, 1870.

Thus our first leader sounded a high and wholesome note for fellow workers. The fact that he had been earliest in leadership did not make him headstrong and impatient of the counsel of his brethren. Here is an illustration. His associates thought that his interpretation of one text was not correct. For sixteen years, he said, he never mentioned the matter. Then the brethren came to his opinion on it. But he could wait, never pressing his opinion, on a detail not essential. That was the school in which early workers received their training—not merely in doctrinal exposition, but in the love of the truth and in the love of the brethren, as the Scripture puts it.

There were toilsome days recorded in the early story. James White lost his robust health in the struggle. But ever he was at the task, and cheering others on. In one General Conference, in the old Battle Creek church—when the annual sessions did not bring any great audience to the com-

paratively small meetinghouse—things were going hard. They were considering a depressing situation. Then cheerfully James White called to his wife, "Come, Ellen, let us sing for them." And standing together on the platform, they sang one of the old hymns of everlasting and courageous keeping on—

"When faint and weary toiling,
The sweatdrops on my brow,
I long to rest from labor,
To drop the burden now;
There comes a gentle chiding,
That stills each mourning sigh:
'Work while the day is shining;
There's resting by and by.'"

So they helped one another, and every man said to his neighbor, Be of good courage. And how graciously the Lord has blessed in the spreading of the message which the pioneers began to preach in those days which seem to us, as we look back, so long ago.

W. A. S.

Setting the Stage for Revelation 13—Part IV

Protestant Leaders Seek Rome's Cooperation

AT the opening meeting of the Edinburgh Conference held ten days after the Oxford Conference ended, was included an address delivered by Henry Smith Leiper, a prominent American churchman. In his address he painted this picture of the world and gave the reasons why the conference assumed such importance:

"This World Conference on Faith and Order meets at a time when throughout the whole world the hearts of men are burdened with perplexity, suffering, and fear of what may yet be coming. The years which have passed since the great gathering was held at Lausanne [in 1927] have proved, if that were needed, how incalculable are the affairs of men; the most outstanding events in that period—though we are now able to see how far back their causes may be traced—are such as none who assembled at Lausanne could have foreseen.

"The feature of modern society on which witnesses in virtually all countries are agreed is the disintegration of established institutions, customs, and ideas, not only in the spheres of politics and economics, but also in those of morality and religion. . . .

"But this is only a part of the problem with which the church is faced. There is in man an inborn longing for community. Alongside of the tendency to disintegration in established ideas and institutions goes another—the claims and allegiances that may in a strict sense be called absolute. Especially for youth in many lands the ideals of freedom, equality, and tolerance on the one hand, and authority, obedience, and surrender on the other, seem mutually exclusive. It is the latter that they choose. . . . This is the new idolatry—a created entity being worshiped in its Creator's stead. . . .

"But it is in the fact of war and the universal fear of impending war that our civilization most plainly shows its inherent disorder. . . . There is a profound loathing of war and longing that it may never come again. Yet every nation is preparing for it, and those that most hate it, and are most resolved never to provoke it, prepare not less resolutely than the rest. Can there ever be offered to mankind a plainer proof that the deepest need of all is not clear understanding, nor technical efficiency, but the renewing of the springs of moral life? The thing that we would not, that we do."

—Quoted in *Advance*, Sept. 1, 1937.

We have quoted thus at length because we wish to give in the words of conference spokesmen

themselves a picture that the leaders of Christendom paint of the world today. We say "today" because by our calendar these conferences at Oxford and Edinburgh were held only two and a half years ago. A great deal has happened in that brief period, and those speeches if delivered now would be couched in even more doleful language, if that were possible.

Archbishop of Canterbury Expresses Hope

Now, this arousing of the leaders of Christendom has a bearing on the general subject which we are considering; namely, the revival of Rome in connection with the closing events of earth's history. At the Oxford and Edinburgh Conferences, Roman Catholic churchmen were notable by their absence, for, as we have already said, the Catholic Church was the only important section of Christendom that did not have delegates present. The Archbishop of Canterbury, who presided over the Oxford meeting, called attention to the absence of any representation from the Roman Catholic Church, declaring, "We can only hope and pray the day may come when common dangers and a true sense of the real facts of Christendom may lead authorities of the Roman Church to sanction active cooperation with their fellow Christians."

—Quoted in *Advance*, Sept. 1, 1937.

The archbishop viewed the cooperation of Rome as being vital. He declared that there could be no full concentration of Christian forces on the tremendous problems of our time unless Rome gave its support to the united endeavor of all other branches of Christendom.

On this very point the editor of the Congregational journal, *Advance*, which is the organ of that denomination, declared:

"There can be no doubt that Rome is watching Oxford and Edinburgh closely; one wishes that along with watchfulness there were a prayerful interest. Unless we are entirely mistaken, the Roman Catholic Church cannot much longer maintain an attitude of religious

isolation in the face of great issues and menacing situations that affect Christians, whether they be Roman or Protestant."—*September 1, 1937.*

Our readers will perhaps recall that one of the developments of the Oxford and Edinburgh meetings was the very definite and specific move toward the creation of a World Council of Churches. The provisional committee that was set up to explore the question of a world council held an important meeting in January, 1939. At that time the plans for the organization of a World Council of Churches had taken such definite shape that, according to a report of the meeting written by Samuel McCrea Cavert, who is secretary of the Federal Council of Churches and also a member of this provisional committee, "the chairman was authorized to write to the Vatican, giving information about the formation of the World Council and expressing the hope that in view of their common interest in opposing widespread secularism and paganism there might be at least some measure of Roman Catholic cooperation in certain aspects of the council's work."—*The Christian Century, Feb. 22, 1939.*

"The Pope's Opportunity"

Early in 1939 occurred the election and coronation of Pius XII. Commenting on this event, the *United Presbyterian* asks this question in an editorial entitled, "The Pope's Opportunity:"

"Will he set himself in uncompromising hostility to the pagan and subversive forces which are destroying our civilization, or will he make terms with them in the hope of conserving the interests of the Roman Catholic Church?"

This Presbyterian editor follows this question immediately with the declaration:

"While it is somewhat distasteful to those of us who are Protestants to admit it, we are obliged to recognize that in the person of the pope is lodged a greater moral and spiritual influence than in any other single individual. . . . Pius XII can do more than any other man in shaping and crystallizing the moral public opinion of the world which when formed and set in a given direction becomes a power with which even dictators have to reckon."—*The United Presbyterian, March 30, 1939.*

A Startling Promise

The editor then goes on to record the remarkable fact that on March 20, 1939, the Archbishop of Canterbury, in an address delivered in the House of Lords, appeals directly to the newly elevated Pope to lead "all Christendom" against pagan nationalist forces which are threatening Christian civilization. Declared the archbishop, "If His Holiness can give the lead, I can promise that all leaders of the Anglican, Orthodox, and Protestant churches will give their support."

The Presbyterian editor expresses his belief that this is "the first time in history that the head of a great Protestant church has made an appeal to the pope with a pledge to follow his leadership." Then he added this remarkable statement, "We believe that this action on the part of the English Primate exhibits a truly Christian spirit in its willingness to subordinate ecclesiastical claims and distinctions to the cause of humanity."

We would not accuse the editor of the *United*

Presbyterian of any conscious leaning toward Rome. We do not believe that he intended his words to be understood in this way. Without doubt he wished to convey only the thought that the gravity of world conditions is so great that everything must be made secondary to the task of solving the world problems.

Federal Council Speaks

In that attitude we believe is to be found the explanation for most of the willingness displayed by Protestant churchmen to have Rome cooperate and, if need be, even lead out, in the great task of saving civilization. We believe that this explains, for example, the formal pronouncement just made by an executive committee of the Federal Council of Churches in regard to President Roosevelt's announcement of the appointment to the Vatican of a personal envoy. We quote in part from the committee's declaration:

"If the appointment should, unfortunately, prove a steppingstone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.

"We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization. We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace."—*The Christian Century, Feb. 7, 1940.*

F. D. N.

That Wonderful Country

BY MRS. J. F. WRIGHT

I AM bound for a wonderful country,
Where a wonderful Friend waits for me.
The joys there are everlasting,
And never a sorrow I'll see,
With Jesus, my blessed Redeemer,
A Friend always faithful and true,
Whose love e'er abides,
Whose promise is sure—
"I'll never, no, never leave you."

He has told of that wonderful country
In the Bible, His letter to me.
He is now preparing a mansion,
My home evermore to be;
With gardens, and flowers e'er blooming,
And vineyards, and life-giving trees.
Such treasures untold,
And joys manifold,
We cannot, we cannot conceive.

There'll be no disappointment or sorrow,
No sickness, no sadness, no care,
In that wonderful, wonderful country
My Lord has now gone to prepare.
Oh, come, quickly come, Lord Jesus,
And take me Thy wonders to see.
The grandest of all,
I know it will be—
Just living there always with Thee!

THE ADVENT REVIEW

IN MISSION LANDS

Shantung Literature Victories

By E. L. LONGWAY

SHANTUNG, the birthplace of the great sage, Confucius, is one of the large provinces which comprise the North China Union Mission. It has a population of more than thirty million people, and before the outbreak of the present war was one of the most fruitful of the provincial missions in the sale of our denominational literature. But with the outbreak of hostilities in North China, the colporteur work in Shantung came to a halt, and during the whole year of 1938 sales amounted to only a little over two thousand dollars, Chinese currency.

The first calamity to befall the Shantung publishing work was the death of our faithful field secretary, Lee Pao-kwoh. While helping with the installation of electric wiring in a bomb shelter in the mission compound, he accidentally touched a live wire and was electrocuted. For some time the work was without a leader, and as conditions went from bad to worse, our colporteurs one by one left the field and returned to their homes.

Early in 1939 Chang Chun-hsiang, field secretary of the Cha-Sui Mission, was asked to take over the work in Shantung. Brother Chang is one of the many fine young men who have been trained in our China Training Institute. Shantung is his native home, and he hesitated for some time before accepting the call, but when he did respond, it was with a will. In March he moved to Tsinan, capital of Shantung Province and headquarters of the provincial mission, and took over his work. Soon he had rallied several of the experienced colporteurs, and with the addition of some new recruits, his colporteur force had grown to twelve by the middle of the summer.

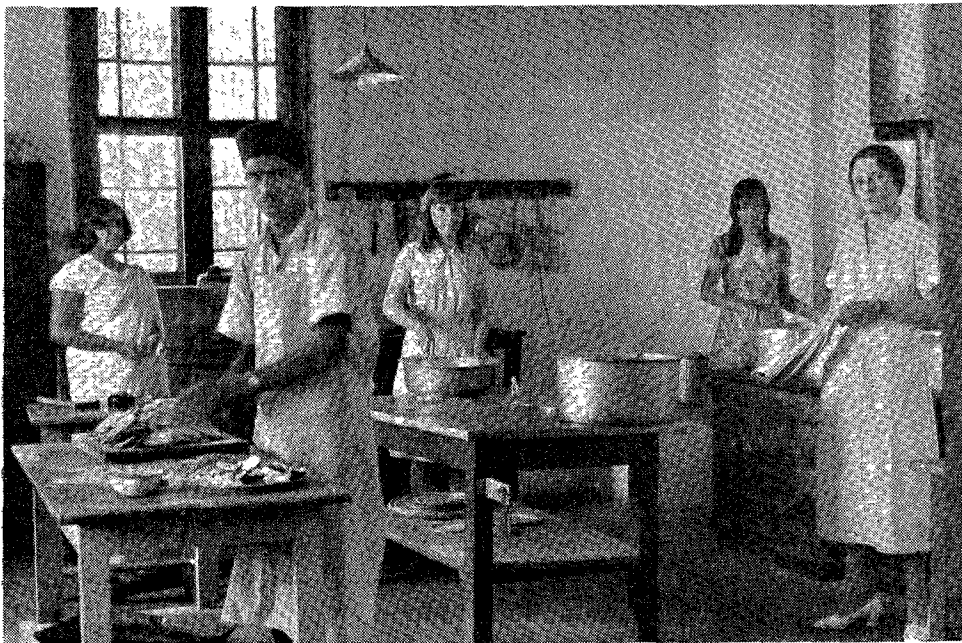
Under date of December 28, Brother Chang wrote me a letter telling of the struggles and victories of his colporteurs during the year then closing. In March he sent out three groups of colporteurs to take subscriptions to the Chinese *Signs of the Times* monthly. Of how the Lord blessed their efforts he writes:

"Everywhere the men went they were able to take two or three times as many subscriptions as had ever been taken during the years of the past. In Pingyuan, where three years ago the record was thirty subscriptions, this year the men took eighty-nine. In Tehchow the Lord blessed them with more than three hundred subscriptions, where three years ago we had taken but seventy. As a matter of course, it turned out that we were forbidden to work in several county seats, but in a few days we returned to these places and quietly continued with our work. There was considerable danger in doing this, but we were not willing to let these fertile fields lie fallow, and so gladly took the risks involved.

"Shantung has a total of 108 counties, of which twenty-odd are served by the existing railways. Because of the disturbed conditions, we were unable to get away from the railway lines, and so were forced to make these twenty-odd counties yield the same harvest we formerly reaped in the 108 counties of the province. So we worked our available territory the second time over, selling books where we had taken subscriptions to the *Signs* earlier in the year. We sold out every book of our old stocks of 'Heralds of the King,' 'Our Day in the Light of Prophecy,' and other small books. Our book sales this year are almost exactly

as much as our periodical sales, and if we could have been served a little more promptly by the publishing house, the total sales for the year would have been over \$10,000, Chinese currency.

"During the year five of our colporteurs were given 'shining ears' (were beaten and slapped); and we were expelled from six counties, but later returned to each of them and completed our work. Often



Students at Work in the Kitchen of the Vincent Hill School and Junior College, Mussoorie, India

we were brought into narrow straits in which it seemed impossible either to turn back or to go ahead, but the Lord always opened the way for us even as He did for the Israelites of old when they were menaced by the armies of Egypt at the Red Sea.

"The important thing about this year's work is not the fine total of sales we have rolled up, but the spirit of faith and courage that has been engendered in the hearts of our colporteurs, and the many interests in the truth that have resulted from the efforts of these faithful men. Our courage is good as we face the new year. When we can get into all our territory, I expect to see our

sales double and treble anything we have done in the past."

This story of victory from Shantung is duplicated many times over in the correspondence that has come to my desk from our Chinese field secretaries. The sales for the whole division will be fully fifty per cent more than for the year 1938. Our *Signs of the Times* circulation list stood at 79,000 at the end of 1939, as compared with 56,300 at the close of 1938.

We solicit a continued interest in your prayers that the blessing and protection of the Lord may be extended to the colporteur army in China this year of 1940.

Personal Experiences in East Africa

By L. A. VIXIE

HOW shall the 22,000 European settlers in Kenya Colony, East Africa, ever hear the message?

In trying to answer this question the committee decided that I should spend a little time canvassing in different sections of East Africa to decide whether we would be warranted in sending out a man to carry on the work.

First I went to Nakuru, which lies right on the equator. In fact, I spent one night with a man whose farm is divided by the equator. I prayed earnestly for guidance to know where I should start in the outlying district. At the station-office window, where I was receiving my books, I met a friendly farmer. He was soon enthusiastically telling me about pyrethrum, a wonderful plant which he and his neighbors were growing in a valley where they lived. Pyrethrum was proving to be a gold mine for them.

As his conversation waxed warmer, I became more interested—not so much in his pyrethrum as in him. He saw my interest and invited me to his farm. I felt that God was answering my prayer for guidance.

The next day I visited the farmer and saw the much-talked-of plant. Then I suggested that he see my "pyrethrum," the gold mine in "Bible Certainties." He purchased a book, and sixteen others in the neighborhood now have in their homes this very instructive and inspiring book.

One farmer brought real pleasure to my soul. His neighbors had warned me not to canvass him, but of course to a canvasser that is only a challenge. The man was definitely irreligious and antagonistic. Before I left he confessed that he was most unhappy and longed for security and peace. This farmer and his wife purchased a book and promised to read it carefully.

From this neighborhood I went to Eldoret, into a Dutch community. An Adventist settler, Brother Sparrow, who had lived in this section for thirty years, offered to go with me. At first I feared that this would hinder my success, for all knew that he was a Seventh-day Adventist; but quite the contrary proved to be the case. Of the thirty families we visited, two declined books, but two bought two books each; so there were thirty books sold in all in that section. We had prayer with several families. Brother Sparrow writes me that two of those families have commenced keeping the Sabbath and another family is deeply interested.

My last effort was in Nairobi, a town with a population of 4,000, many of whom are government officials and railway men. The prevailing impression was that the people there were irreligious and as I was handling a religious book I would probably meet with a cold reception.

My first prospect, a woman, confirmed this view; for she denounced churches and churchgoers and declared that "Nairobiites" didn't care for religion. However, I could not accept her case as final; so I proceeded. I worked nine hours and took twenty-nine orders, and got deposits on most of them. The price of our books was from ten shillings to seventeen shillings sixpence, depending on the binding.

By mistake I called on a woman the second time. She had refused to order a book when I called the first time, but this second time she felt impressed to order one.

God needs men and women who will go out with the printed page. He will lead us to those who will accept this message, if we are but willing to go.



Student Group at Vincent Hill School and Junior College, Mussoorie, India

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Two Lost Boys

* * *

TWO boys were lost. The first boy did not know he was lost. He was just where he wanted to be. Influenced by others, he had deliberately left home and its restrictions. He wanted to be free. He had his destination in mind, and set out for it. When the family discovered his absence, they were frantic. The police were notified and asked to find the boy. The parents haunted the police station, hoping hourly for a report. Sleep and food were little thought of. The father's eyes were red from lack of sleep; the mother's face was gray and drawn with anxiety and weariness. All the neighbors and friends joined in the search as far as they were able. All were hoping and praying for his return.

Things did not go well for the lad on his journey, and circumstances arose which led him home again after a few days. There was great rejoicing in the family, and friends were glad, too.

Leaves Church

The second boy also did not know he was lost. He did not leave home, but he left the church; not abruptly, as the first boy left home, but gradually. Under the influence of associates he began to smoke. He became careless in his religious obligations. For a long time he came to Sabbath school to please his mother. Finally he quit coming. He had had a taste of the world and he thought it was sweet. He threw off the restrictions of the church that he might follow his inclinations. He had not thought about his destination, but those who loved him knew what it would be unless he changed his course. The mother's heart was wrung with anguish; so was the father's. But there was no great excitement over his leaving the

church. His Sabbath school teacher made no effort to "find" this lost boy and return him. In the weeks when the world and Christ were struggling in his heart, if only then the Sabbath school teacher had tried to encourage him, had called on him, and talked to him, how different the story might be! Even the pastor was not alarmed. Toward the close of the year when the church records were to be brought up to date, he called on the boy and told him they would have to drop his name. I am sure this brought a little twinge of pain to the boy's heart, for back as far as he could remember, he had been connected in some way with the church. The pastor talked to him a little, but he made no compelling plea for him to return to the Father's house.

Nor were the church members greatly concerned. They were sorry, of course, but not one went in search of the boy. They hoped he would return, but there was no concerted action to bring him back. And so he stayed in the world, working for the world, trying to find enjoyment in the world, with eternity out of his reckoning. A poor lost boy, and he doesn't know it.

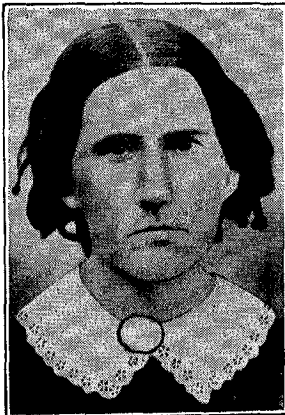
Church Members Should Encourage Young People

Why should we be so concerned when a boy or a girl leaves home, and so indifferent when a boy or a girl leaves the church? We all know of such ones who will be lost unless they can be brought back to Christ. Is it not time we began to pray daily, pray earnestly and constantly for these dear ones? Notice Heaven's interest in the young:

"The youth are the objects of Satan's special

(Continued on page 17)

KNOW YOUR CHURCH HISTORY



THE WOMAN WHO BROUGHT THE SABBATH TRUTH TO ADVENTISTS

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching is our past history."—"Life Sketches," p. 196.

Providentially this devout Seventh Day Baptist woman moved to Washington, New Hampshire, and settled in the community of Adventists there.

Very zealously she spread the Sabbath truth among them—a Bible truth which had for centuries been obscured through the erroneous observance of Sunday. Through her personal influence and that of the tracts she scattered among the Adventists, a group of "Sabbathkeepers" was raised up.

Hers is a name to be remembered.

It is _____.

(Answer on page 22)

STELLA PARKER PETERSON.

12

"Keepers of the Keys"

By ONE OF THEM

OFFICE hours are over. It is ten minutes after five in the afternoon, and the first Monday of the month. A group of workers assemble in the chapel of the General Conference headquarters building, in Takoma Park, D.C., for the monthly meeting of the "Keepers of the Keys." The meeting is opened by prayer, followed by the reading of the minutes. Then comes whatever business is to be brought before the Keepers.

By this time you are wondering what this "Keepers of the Keys" is, who the members are, what the name means, and what is the object of this organization. For some time it had been felt by some of the women workers at the headquarters office that they should organize and thus more effectively carry on certain activities. As their numbers grew, this need seemed more apparent. Along in the middle of the year 1937, the women who work at the General Conference office met to effect an organization and to choose a name. The name selected was "Keepers of the Keys."

Not only are we keepers of typewriter keys, but, as our first president expressed it, we are keepers also of the "keys of confidence, of influence, of loyalty, of industry, and—a very important one—the key of friendly helpfulness and sociability." This last key reminds me of a little poem which I read recently (the author's name I do not know), and which I will quote here:

"The Human Touch

"May every soul that touches mine—
Be it the slightest contact,
Get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt,
One bit of courage for the darkening sky,
One gleam of faith,
To brave the thickening ills of life,
One glimpse of brighter skies beyond
the gathering mist,
To make this life worth while,
And heaven a surer heritage."

The object of this organization is "(1) to foster a spirit of friendliness; (2) to promote various activities—physical, mental, social, and spiritual—for the development of a well-balanced life; (3) to carry on worth-while projects, as may be agreed upon by the members."

The officers, who are elected for a term of one year, consist of a president, a vice-president, a secretary, and a treasurer. To further interests within the organization, leaders of specific activities, known as sponsors, are elected for one year. Regular meetings are held the first Monday of each month, at 5:10 P.M., unless announced otherwise.

As interest awakened and the organization grew, some preliminary study was given to the

need of having a medium of exchange, and it was decided to publish a monthly paper, called the *Key Note*, primarily for contributions from the sponsors, and also for announcements and news notes. The *Key Note* is an eight-page mimeographed sheet, 7 x 9½ inches, attractively arranged. It has appeared regularly the first of each month since November, 1937.

The staff at first consisted of an editor, an assistant editor, two distributor-typists, and the sponsors as contributors. As time went on, experience proved that it was necessary to enlarge the staff, with the result that there has been added an art editor, and there are now four members on the production staff. We have been fortunate to have artistic talent in the group, and our artists spare no pains to make the paper attractive. Because of the amount of work in gathering and editing material, the staff is elected for a term of six months. Opportunity is thus given for a large number of workers to take part in this line of activity.

An organization such as this cannot operate without dues; so each member pays fifty cents a year, half of which is to cover the cost of the *Key Note* and the remainder for all expenses of the club.

Of course, in the busy whirl of office and home life, it is sometimes hard for the members to find time to participate in all the activities of the Keepers of the Keys. However, at no time have the boosters felt that it would not succeed. Taking all in all, each one knows she will get out of the organization just what she puts into it. How true this is in everything in life!

Often opportunity comes our way to cheer a fellow worker who is ill or incapacitated. With such a large group as we have, spread out over four floors of our office building, it seemed best to centralize this obligation. Every three months two members are chosen to work as a committee with the treasurer, who is chairman. This committee attends to the buying of flowers or other gifts for the sick, primarily for those among the group, or former members. This is just a little home missionary work in which all can engage. There can never be enough drops of the milk of human kindness spilled along the way. As Edmund Leamy puts it:

"It's just the little human touch,
That makes the game worth while,
The little helpful word of praise,
The small and cheery smile."

The best way I know to give you a glimpse of the activities of the Keepers of the Keys is to look through back numbers of the *Key Note*, and tell you about some of the items reported there.

Here I find recorded some items in which nearly all had a part. One December two large cartons of clothing were sent to a needy school in the South, and what a happy Christmas the students had! When later another box was sent to this same school, each student who received something wrote a letter of thanks to the Keepers. And here is a note about Thanksgiving baskets packed for those less fortunate than we. I can still remember how well filled and attractive they were. Whenever calls have come for help, the Keepers have readily responded.

For a year and a half each issue of the *Key Note* carried a one-page write-up of the work of one of the departments of the General Conference. This has helped each Keeper to learn of the interesting work carried on in departments other than her own.

A hobby contest, sponsored by the *Key Note*, furnished interesting side lights on those who participated. The best hobby sketches appeared in subsequent issues of the paper. Reading, motor-ing, nature, gardening, stamp collecting, and hik-ing are some of the hobbies of the Keepers.

News notes are always of interest, and in the news section of the *Key Note*, we read of depart-ment gatherings, callers at the office, visits from relatives, an appendectomy, a new baby, birthday surprises, a shower, greetings from former Keep-ers, a wedding, an employee who has recently joined the office force, farewells, and vacations hither and yon.

The sponsors' page, which appears in the *Key Note* each month, gives evidence that the leaders of the various activities have been on the job. Tasty recipes appear now and then from the household arts sponsor. One afternoon the lib-eral arts sponsor arranged for a sight-seeing tour of the Government Printing Office and a similar trip through a large newspaper office in the city.

Health education sponsors have told us, among other things, to keep a humidifier attached to our radiator to keep the air moist; to stay at home

with a cold; and how to get rid of the flu. A re-cent sponsor arranged an evening when topics from a question box were discussed by a physician from the Washington Sanitarium.

The familiar poem, "Out in the Fields With God," submitted to the *Key Note* by one spiritual sponsor draws one's thoughts heavenward. An-other spiritual sponsor conducted a Bible quiz. A few months ago a Bible class, under the direction of an able teacher, was organized and met weekly for several months.

Here is a news item stating that during a recent year, twenty-four Keepers carried responsible positions in Missionary Volunteer Societies and Sabbath schools in the churches to which they be-longed. Several at the present time belong to the A Cappella Choir at Washington Missionary Col-lege, and to the Review and Herald Ladies' Chorus.

Nature lovers who have sponsored nature study have kept us informed through the *Key Note* and otherwise on what to see, when to see it, and where to find it—on land, in water, and in the sky—in God's great out-of-doors. On two occasions the star-minded have visited the Naval Observatory. Bird lovers find an abundant field near by for their study. And those who love flowers may attend the beautiful flower displays of azaleas, lilies, "mums," poinsettias, and many others at the Botanical Gardens in Washington.

Many *Key Notes* carry lists of worth-while books, submitted by the reading sponsor. This year there is being inaugurated an interchange of personally owned books among the Keepers, which will afford many the opportunity of read-ing books to which they would otherwise not have easy access.

Sponsors of outdoor activities keep before the Keepers the joys and benefits of exercise in the open. Hiking has found a number of ardent sup-porters among the General Conference office work-ers, who spend so much of their time sitting at desks, pounding typewriter keys. Then there are some who ride bicycles around Hains Point and the Tidal Basin, or on other scenic paths in and near Wash-ington. The recent wintry days gave opportunity for ice skating.

Music sponsors have kept us in touch with the wealth of mus-ical entertainment in Washing-ton: symphonies indoors in the winter and outdoors in the sum-mer, some down by the Water Gate on the lovely Potomac River, others in the shadow of the Washington Monument; then there are the Army, Navy, and Marine Band concerts at regular places during the year. The music sponsor for this year is urging that some-

(Continued on page 17)



LIONEL GREEN

"As Stenographers, We Are Keepers Not Only of Typewriter Keys, but Also of the Keys of Confidence, of Influence, of Loyalty, of Industry, and of Friendly Helpfulness"

The Marriage Relationship

Worldly Weddings

By J. E. FULTON

IN the beginning, by the first divine law at the creation of man on that original sixth day, God placed His divine approval upon marriage. Later, patriarchs and prophets, by example and by sacred precept, and likewise by many prohibitions, have shown the marriage ceremony to be a holy and important one. The Master in His sermon on the mount, and by His presence at the feast at Cana, cleared away the false views concerning marriage and in addition placed His sanction upon the ceremony. Thus marriage is shown to belong to the dignity of true religion and not to the realm of worldly custom, ostentation, and extravagance.

One of the most serious prohibitions of olden times was the intermarriage of Israel with the surrounding heathen. God's young people were exhorted to follow the law of separation and cling to the simplicity of the patriarchal customs. In the heathenism about them there was too much of the mixture of pomp and extravagance, of alluring ceremony, in which sex life was sometimes exalted and deified. The tendency of it all was to lead God's people away from God into idolatry, and cause them to link up with the mystery of iniquity.

Bringing the World Into the Church

This was a danger which threatened the early church also, and Paul warned against it. These heathen customs crept into the early church, and were one of the causes of the apostasy. A like danger confronts the church today. It is possible for our young people to be married in an Adventist church, with an Adventist group of friends and admirers, and even have an Adventist preacher solemnize the marriage, and yet, after all, have a worldly wedding. There is an alarming trend that is not according to God's simple way for His people.

"Be ye not unequally yoked together with unbelievers" means more than just what a superficial reading would indicate. We may not go to the world, so much as we bring the world into the church. "Come out from among them," is one required step, and "Be ye separate," is another. No matter how venerable they may be, shall we bend to religious customs, religious rites, that would bring into the church the burning of wax candles, the use of wedding rings and ritual, and extravagance that smacks of worldliness?

Paul with prophetic foresight forecast the apostasy which was to come into the church. He warned the Corinthian church thus:

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:2, 3.

In this scripture, Paul is speaking of the spiritual union of the church with Christ, but the scripture must have its application to the subject which we bring before you. Paul pleads for the simplicity of the gospel as being highly important. Ceremony and ostentation which accompany expensive and elaborate weddings do not harmonize with that simplicity which Paul held as so essential.

Jesus made brief references to the time of Noah and to the time of Lot. He spoke of the sins and extravagances of those times as a picture of the last days. If we read the divine comment in "Patriarchs and Prophets" on the degradation of marriage at the time of the flood, we can better understand why such weddings should receive the condemnation of the remnant church.

Warnings Against Worldly Display

Notice carefully the following brief extracts from the Spirit of prophecy:

"We are living in the last days, when the mania upon the subject of marriage constitutes one of the signs of the near coming of Christ. God is not consulted in these matters. Religion, duty, and principle are sacrificed to carry out the promptings of the unconsecrated heart. There should be no great display and rejoicing over the union of the parties."—*"Testimonies," Vol. IV, pp. 503, 504.*

"Christ has warned us that this state of things would exist prior to His second appearing. It constitutes one of the signs of the last days. A similar state of things existed before the flood. The minds of the people were bewitched upon the subject of marriage. When there is so much uncertainty, so great danger, there is no reason why we should make great parade or display, even if the parties were perfectly suited to each other; but that remains to be tested."—*Id., p. 515.*

There has been such a trend toward extravagance in weddings in some places, and so much pomp and worldly dress and ceremonial, that some of our conference leaders have felt that we must discourage this in our churches, for such weddings are contrary to the spirit of the advent message. They do not link up with any thought of preparation for the early advent of Jesus.

God anciently charged Israel with exceeding Sodom and Samaria in worldly ways. (See Ezekiel 16.) Are not some of our ambitious, world-loving Adventists altogether up to the worldly program of show at weddings and the accompanying expensive and worldly receptions, and in some cases in advance of it?

We would also call attention to the instruction given sixty years ago, which speaks against the wearing of gold:

"Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Id., p. 630.*

And should anyone think that this reference might not include the wedding ring, let him take note of what the messenger of the Lord says in the following words:

"I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent

for a circlet of gold to testify that we are married."—*"Testimonies to Ministers," p. 181.*

God's messenger speaks of the leavening process that is going on among us that has to do with conforming to custom and fashion. In the record regarding the wedding which Jesus attended at Cana there is no description of gorgeous apparel of bride or groom, of wedding ring, or of ceremony. But we are assured that Jesus was there, and undoubtedly He placed His blessing upon that union of so long ago. And our question is, Does Jesus honor with His presence our weddings today? Undoubtedly many He does.

Let us think of the example of our divine Lord whose life was a life of sacrifice, and who came down among men and wore the rough coat of humanity on our behalf. His garments were never gorgeous, but were simple, and we even read in one place that they were often travel-stained. We cannot think of Him who taught in precept and example the simplicity of religion, as ever giving sanction to His children for the extravagance and show and aping of worldliness found in some of the weddings that are solemnized in our churches. Some godly pastors are embarrassed by these worldly exhibitions, and also by the rehearsals during which young people indulge in levity and laughter which are out of keeping with the sacred rite of marriage and with the reverent attitude called for in God's house.

Surely in this matter, as well as in others, there is need of a revival and a reformation, a coming back to that simplicity which Paul so much feared would depart from the church.

"Keepers of the Keys"

(Continued from page 15)

one contribute a song that we can call our own.

Two of the social sponsors have fostered the familiar friendship-friend game, in which each participant draws the name of someone else in the organization, and shows her special favors by word, deed, and gift, endeavoring all the while to keep her own identity secret. Many surprises were in store when the game was over, and we discovered who our secret friends had been.

In one *Key Note* there is an account of a half-day picnic at Kensington cabin, a few miles away; in another, a midwinter party in the basement of the union church school building close by; then there was a social evening held at picturesque Sligo cabin not many months ago.

The most recent farewell, to which all the General Conference workers and their families were invited, was in honor of one of the Keepers who went to Singapore. This tie so recently severed becomes another link in the great chain which binds us to the mission fields beyond. In the last ten years, nine stenographic workers have gone out from the headquarters office into mission service. Thus this office shares with other home bases in the privilege of carrying the gospel of salvation to all peoples. As time marches on, distance

shrinks; the world seems smaller because our work is larger.

Last New Year's Day the president of the General Conference took the opportunity to tell us that he and the other brethren in the office feel that they could not find a more efficient, faithful group of workers anywhere on earth. Now, isn't that a challenge to the Keepers? We must not betray their confidence in us.

May we, as Keepers of the Keys, ever have the proper conception of the responsibility that is ours in working at the headquarters of our denominational work.

Two Lost Boys

(Continued from page 13)

attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—*"Gospel Workers," p. 207.*

"The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor."—*Id., p. 208.*

"When youthful disciples are overcome by temptation, let not those older in experience deal with them harshly, or regard their efforts with indifference."—*Id., p. 209.*

Let us follow these instructions that we may prevent more young people from leaving us, and let us work desperately hard to reclaim those who are lost. Let us not gossip about their faults while they are out of the church; and when they return, let us welcome them warmly and lovingly. While they are out of the church, they may feel ill at ease among their former brethren, but whenever we meet them let us manifest a tender regard for and interest in them. Thus we may keep their confidence and friendship. But most of all, let us pray, pray, pray until these wandering ones return home.

If You Were Busy—

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

—Author Unknown.

IN TIME OF WAR

"A Peculiar Religion"

I WAS not called to service in the army until toward the close of the World War. My division went overseas without me, but it did not see any action.

My papers indicated that I held a peculiar religion, and one of the first things I heard on reaching camp was a corporal yelling, "Where is that fellow with the peculiar religion?" I answered that I was the man, went to my tent, and secured my army Bible, and was taken to an adjutant, who said, "Are you a non-combatant?" "Yes," I replied.

"There are a lot of wars in the Bible," said the adjutant. "How do you account for them?" "When Israel sinned," I replied, "God gave them to the sword; but when they repented, God delivered them from the sword."

The adjutant then asked me if I had my Bible with me. I replied that I did and reached into my pocket for it. He said, "Never mind. I am no theologian. You are excused."

About a week later I was called before the intelligence officer. "Why are you a noncombatant?" he inquired. "Because," I replied, "the Bible says in the ten commandments, 'Thou shalt not kill.'" He told me that that was sufficient. I then asked him about keeping the Sabbath. He turned to two of his officers close by, and said, "I know that Seventh-day Adventists are very conscientious about the observance of the Sabbath, because I have two very intimate friends in Nashville, Tennessee, who are Adventists, and they are very strict in their observance of the Sabbath."

Soon he turned to me and asked, "What would you suggest?" I told him if I were assigned to an ambulance corps, that in case of actual battle or an emergency involving life and death, I would spend the Sabbath doing good by helping the helpless. I was dismissed, and later I was sent my noncombatant papers, and the next week was assigned to the 106th Sanitary Train of the Dixie Division.

The first Sabbath after I joined the 106th Sanitary Train, I was confined to my tent because I did not stand inspection. The second Sabbath I was called before an officer just as my company passed in review. And that day, while my comrades drilled in the hot Georgia sun, I sat in the shade in the Y.M.C.A. tent.

As the third Sabbath was nearing, I went to the captain to talk with him about the matter. He was somewhat acquainted with Seventh-day Adventists and discussed the state of the dead with me. However, he did not seem to know what

to do about my request for relief on Sabbath.

Sabbath morning came, and the corporal ordered me out to sweep the streets. When I refused, I was ordered to the guardhouse. I asked the top sergeant and the sergeant of the guards to let me talk to the captain. We found him at the stable. As soon as he saw me, he asked what was the matter. When I told him, he said, "Tidrick, you sin lots of times. Why be so particular about this?" I replied, "I do not sin willfully." This seemed to be a new thought to the captain. He told the sergeant of the guards to confine me to my tent all through the Sabbath, changing guards every two hours. Then every two hours I had to give a Bible study to these guards. That afternoon one of the guards suggested, "There is a ball game on. Let's go over and sit in the grandstand." I assured him that I never attended ball games, and particularly on Sabbath I would not consider going. On Sunday I was given the job of cleaning the weeds from around the tents, and I also had to give a Bible study at each tent.

Soon after that I was asked to go on guard duty. I asked to be excused from this and showed my papers. I was then sent to the veterinarian corps. Here I met ———, whose father was an Episcopalian minister. This boy spent his evenings reading the Bible and became convinced that the seventh day is the Sabbath. His father, learning of his belief, wrote to the officers and asked them to do all in their power to prevent his son from becoming a Seventh-day Adventist. They argued with him evening after evening. But after each discussion, he and I would study together how to meet the arguments which were sure to come the next evening. Finally he decided to keep the Sabbath. The next Sabbath after I had gone to church in the city near by, he was ordered before the major for refusal to work. The major asked him what was the matter, and he said that he had decided to keep the Sabbath. "What do you want to do?" queried the major, and the boy replied that he would like to go to church. And without protest, a pass was given to him. I was standing out in front of the church before services. When I looked up I saw him coming toward me, a broad smile on his face. He soon became a church member, and the last I heard of him, he was working in some Seventh-day Adventist treatment rooms on the Pacific Coast.

While I was working at the remount—where the Government had 10,000 horses and mules—I had trouble for a time getting Sabbath free. I was able to secure a week-

end pass and went to camp meeting. Here I talked with Elder E. E. Andross about my difficulty. He prayed with me, and the God of heaven heard his prayers. The Lord blessed and protected me through all the remainder of my army experience.

I was a printer by trade, and finally was able to secure a transfer to the printing office at the base hospital. Here I was offered the position of sergeant with a good salary. Another young man wanted this position, and I sacrificed it to him so that he would give me the Sabbath off. He then secured for me a good position with Sabbath free.

FRANK M. TIDRICK.

Ready to Be Shot

WHEN the first draft came, my brothers and I were puzzled to know what to do. We sought advice, and were urged to enlist at once. However, we did not feel that this was the course to pursue.

The first draft took men from the ages of twenty-one to thirty-two, which missed me, because I was two months past the age limit. But two of my younger brothers were called to be examined. The older of the two, Charles, was accepted, while the younger, because of injuries which he had received in a sawmill, was put in fourth class.

At the training camp, Charles steadfastly refused to bear arms. In camp he met another Adventist, by the name of Fred. Together, they were held up to ridicule. Their associates tried to involve them in fights and boxing matches, but were unsuccessful.

When Sabbath came, Charles and Fred asked to be excused from training and work. The officer in charge threatened: "If you don't do as you are told, we will give you thirty days on bread and water. Then if you still refuse, you will be taken out and shot."

The two boys courteously replied: "Our minds are fully made up. We are ready to be taken out and shot right now."

The commanding officer was called. When he learned the difficulty, he said to the boys, "When your Sabbath comes, you get out of here." So after that, each Sabbath morning they took their lunch and went to the farther end of the island on which they were stationed, and spent the day.

When the other soldiers saw that Charles and Fred got Sabbath off, they went to the officer and said: "The Adventists get their Sabbath off. We want Sunday off."

"If there is anyone willing to die for his Sunday," said the officer, "let him step to one side."

No one moved. "Then," he continued, "none of you can have your Sunday off."

The Lord has promised to take care of those who look to Him, and His promise is sure.

LLOYD MARTIN.

WORLD-WIDE FIELD

Colorado Conference

DURING the year 1939 the Colorado Conference experienced the blessing of the Lord in a very rich measure. Even though we had one of the most severe drouths in the history of the State, our people throughout the entire conference are of good courage. In many ways it was a very successful year.

During the year we held six major evangelistic efforts and five of a minor nature, besides a number of special revival and church efforts. The major efforts lasted from twelve to eighteen weeks, the minor efforts from six to twelve weeks, and the special efforts from ten days to two weeks. As a result of all these efforts and our layman's missionary movement, we were successful in baptizing during the year 379 persons, and we took ninety into the organization by profession of faith, which makes a total of 469 during the year. For these souls we thank the Lord.

We were greatly encouraged over our tithe and mission offerings. The tithe for the year was \$113,915.56, which is about a thousand dollars more than the tithe for the year 1938. We had no windfalls in 1939. Our mission offerings amounted to \$55,670.02, which is about two thousand dollars less than it was for the year 1938.

Our entire working force is of good courage, and together we face

the responsibilities and the duties of the new year with a great deal of optimism. We believe the Lord has great things in store for us here in the Colorado Conference. Together with our entire constituency we are rededicating our lives to the service and the finishing of the work of God.

G. F. EICHMAN.

Baptism at Petropolis, East Brazil

THE first baptismal service to be held at the Petropolis Educational and Agricultural Institute took place on Sabbath, January 13. Five young men were buried with their Lord in baptism.

Before the baptism, a consecration service was held for all present. The candidates were invited forward, and special prayers were offered on their behalf. Then an invitation was extended to all who wished to renew their consecration and dedication to God. All came forward, and together we sought the Lord for His saving power. We specially requested a shower of the latter rain to refresh our souls and to fit us for the unknown temptations and trials that await us in the near future. We believe that God heard our prayers, for as we rose from our knees it seemed to us that the hallowed atmosphere of heaven filled the meeting room.

After the candidates were examined by J. D. Hardt, the principal, we went to one of the school's beauty spots, down by the edge of the beautiful river that runs along one side of the school property for about two miles. Under the shade of bowing trees a congregation of more than forty people witnessed the baptism of the five youth who showed

by this act their purpose to follow their Master. The birds united their voices in song with the hymns of adoration sung by those present. The river also did not remain silent. The noise of a dozen sparkling waterfalls not far away, calmed our spirits and invited us to meditation. Before us was a lovely baptistry, filled with quiet, crystal water, made not by hands of men but by the heavenly Architect. It seemed we were standing by the river Jordan just about to see the heavens open and hear, "This is My beloved Son, in whom I am well pleased."

I believe that no one present will ever forget the first baptism held at the East Brazil training school.

LEON REPLOGLE.

Long Beach, California

I HAVE before me the 1939 reports of the various departments of the Long Beach church located at Tenth and Linden Streets. They indicate such a degree of missionary zeal that we feel that a brief survey of them will bring encouragement and inspiration to other churches throughout the world-wide field. The Lord is greatly blessing the work, and as a result the church is growing rapidly. In fact, it has outgrown its present quarters, and we are now negotiating with the city for one of the choicest sites in the heart of Long Beach. It is hoped that another monument can be reared up in this great tourist center which can represent our growing world-wide work.

The church treasurer's report reveals that the total income was \$37,463.55, of which \$18,285.06 was tithe. The church missions offerings averaged 56.6 cents a week a member. The church membership at the close of the year stands at 481. There were 106 additions to the church during 1939.

The Harvest Ingathering goal was \$2,125, and a total of \$3,051.34 was turned in to the conference, which represents an overflow above the goal of nearly \$1,000. The Annual Offering of \$448.50 was nearly double the Annual Offering of the previous year, and the Week of Sacrifice Offering, which was \$935.12, also showed a good gain.

Missionary Activity

The missionary activity of the church was indicated by the report of the home missionary secretary, which showed an average reporting membership of 377, which is more than 100 per cent. This indicates that many who are not yet baptized members are active workers and are reporting their work for the Master.



Above: The First Teachers' Institute to Be Held at the Petropolis Educational and Agricultural Institute, the New Union Academy for East Brazil

Below: The First Baptism, Held January 13, 1940, at the Petropolis Educational and Agricultural Institute



Baptismal Class, Philippine Union College, Manila

One outstanding achievement of the year was the excellent work of the church in the distribution of the *Signs of the Times*. The church club in 1938 was 391. This was increased to 1,172 for 1939. The church bought and distributed more than 20,000 copies of the Temperance Number of the *Signs* in the homes of Long Beach.

Welfare Society

The Welfare Society is well organized and has had a very successful year. The members have met one day each week throughout the year, to prepare articles for sale as well as garments for the poor. Thanksgiving and Christmas baskets were given to many worthy families. A total of \$341.73 was paid out in assisting needy families—to those not of our faith as well as to fellow believers.

The church, cooperating with near-by churches, operates an eight-grade church school, which this year has shown marked improvements. The enrollment of the school is 152.

A wonderful spirit prevails in the church, and the members are united in the plan to give the message to every family in the city.

ADLAI ALBERT ESTEB, *Pastor*.

Philippine Union College Baptism

SABBATH, December 30, 1939, marked the close of the youth's congress which was held at the Philippine Union College. C. Lester Bond, from the General Conference Missionary Volunteer Department, was present with us and conducted the meetings which were held in behalf of our large number of young people who attended the Philippine Union College youth's congress.

On Sabbath afternoon twenty-four of the college students were buried with their Lord in baptism. Tomas Pilar officiated at this sacred ordinance. There are still more than twenty college young people who are members of the baptismal

class; these are to be baptized before the close of the present school year.

The blessing of the Lord is resting upon the spiritual work which is being done in connection with our college here in the Philippines. A. A. Douglas, the newly elected head of the school of theology, has found a ready response from the young people in all that pertains to religious development and training. A large number of students are preparing for Bible work and the ministry. The faculty as a whole are endeavoring to do all that they can to give our Filipino youth a training which will prepare them for an active part in the work of God.

We are pleased to report that Philippine Union College is enjoying the largest enrollment in its history. More than five hundred students are enrolled in the different departments and classes of the school. May we ask our church members around the world to remember to pray for this school and its faculty under the leadership of President L. M. Stump.

F. A. MOTE.

Baptism at Hamilton, Ontario

EARLY Sabbath morning, the tenth of February, seven souls were buried with their Lord in baptism in the Y.M.C.A. pool in Hamilton, Ontario. With these on that same Sabbath, five more were received into fellowship on profession of

(Continued on page 22)



E. L. Branson is now engaged in an evangelistic effort at Shubra, a suburb of Cairo, Egypt. This picture presents a part of the audience on the first night of the meeting. Several hundred were in attendance. A number are now deeply interested. Let us pray that the Lord will give power to the advent message in this ancient land of the pharaohs.

North American Division Gleanings

Compiled by M. R. Thurber

Atlantic Union

A. S. ANDERSON and Frank Wallstrom are conducting an evangelistic effort in Fredonia, New York.

The New York Conference is expecting Drs. Bernard Briggs and James B. French to begin practice in its territory early this summer.

Miss Louise Kleuser is conducting a teacher-training class for Sabbath school teachers in the Temple church, New York City.

Central Union

A new church has just been organized in Wakeeney, Kansas, consisting of new members from H. N. Bresee's effort, and the members of the Collyer and Hill City churches. They are all enthusiastic about the new organization.

A. A. Dirksen is holding Sunday night meetings in the Topeka, Kansas, church.

Columbia Union

A personal interview with C. P. Sorensen of the union, at the medical cadet corps meeting in Takoma Park, D.C., reveals the fact that within a few weeks probably fifteen corps will be organized in the Columbia Union. Elder Sorensen visions the possibility of 2,000 taking this training in this one field. In the Washington corps area, special stress is being placed on the principles of noncombatancy and faithfulness to God under all circumstances. The Red Cross first-aid classes have started, and other organizational features are progressing.

Roanoke, Virginia, church members are planning to raise funds for redecorating and painting their church.

Lake Union

Further information concerning the disaster at Broadview Academy is now available. Insurance on the building, machinery, and stock will probably cover the loss in these respects. It is planned to rebuild the plant immediately, and it is hoped to have it in operation in two months. In the meantime, efforts are being made to hold the business of the shop customers. But it is feared that some of the boys will not be able to continue their school work this year, though everything possible is being done to keep every young man in school.

North Pacific Union

S. W. Munroe has organized two baptismal classes, one in Boise, Idaho, and the other at Eagle. He has twenty in these classes who expect to be baptized in the next two months.

The new barn at the Laurelwood

Academy, Gaston, Oregon, is so nearly completed that the cows have already moved in. Work of dismantling the old buildings has begun, and soon the whole farming department will be in new quarters.

And here's Columbia Academy, Washington, wanting some boys to come and work for their schooling—and it's work, all right, boys. The school runs a wood-cutting business, and you get paid by the cord. That ought to be a wonderful opportunity for ambition to really show itself.

Northern Union

C. E. Smith and H. V. Reed are conducting evangelistic meetings in Redwood Falls, Minnesota.

A. J. Lockert is beginning a hall effort in Cokato, Minnesota.

Pacific Union

Fires aren't all in one place. Lodi Academy, California, had the misfortune to lose its school laundry by fire recently. Loyal church members have contributed money to reimburse in a measure the students who lost clothes in the disaster, and the school is constructing a new laundry building.

The Silver Dome Bible Auditorium, which houses D. R. Schierman's effort at Fresno, California, is enjoying a good attendance.

The Hawthorne, California, church members are rejoicing at the results of their circulating-library effort. They have about 300 books out in the hands of 120 families, and are finding a real interest. Readers have expressed a desire to come to church services. The church could use 300 more books in this good missionary program.

C. L. Lingerfelter reports the baptism of 21 as the result of his tent effort in Vista, California.

Southern Union

The colored believers in Albany, Georgia, are happy that the Lord spared their church building during a recent hurricane. Buildings around it were destroyed, but the church received only slight damage. It is reported that one family of believers heard the storm coming, and knelt in prayer for God's protection. The storm swept around their house without doing serious damage.

Southwestern Union

Arkansas-Louisiana's youth's congress attracted nearly 350 young people and older members. Those who attended are so well pleased with the results that they hope to have a similar gathering next year, with prospects of a much larger attendance.

The brethren in New Orleans,

after counsel with denominational leaders, are making plans for some form of medical missionary work. They hope that eventually they will have a sanitarium.

R. F. Marshall has taken over the radio work heretofore conducted by Jack Cristy in Elk City, Oklahoma, over station KASA.

The Texico youth's convention had an attendance of 250.

The Blessing of Christian Education in Southern Asia

INVESTMENTS in Christian education pay big dividends wherever the advent message goes. In all parts of Southern Asia our schools have been a source of great strength and blessing. We have two junior colleges and a large group of other educational institutions scattered over the division. Each one of these is doing its part—often a large part—in helping to build up and strengthen the cause of God. J. M. Steeves, division secretary of education, and the many school workers associated with him throughout the field, are being blessed of God in their earnest endeavors to train our young people for service. We thank God for our schools and the large army of bright and consecrated young people found in them.

One of our girls in the Meiktila training school in Burma found it impossible to finish her training. She decided that she would go back to her village home in the jungles and try to win her people to the truth. She first established a Sabbath school; then a little later her sister came back from school and joined her, and together they are operating both a Sabbath school and a day school. They have had no financial help at all from the mission, but they have aroused a large interest in their village. In fact, a number have already been baptized.

Pastor C. C. Cantwell, principal of our training school at Lasalgaon, Western India, writes as follows:

"A few days ago there was a government electrical inspector who came to our school, and in the course of conversation he made this remark: 'You know, there is something that stands out about your boys and girls. They are so happy, and their clothes are so clean, and they are just different from the children in the school I visited just the other day.'"

From all our schools a large number of young people are going back each year to their homes in the cities and towns and jungle villages of Southern Asia to help tell the advent story. Not all of these are graduates, nor are all employed by the denomination. Nevertheless they are faithfully doing their part to help tell the millions in this field of the soon coming of our Saviour.

N. C. WILSON.

Baptism at Hamilton, Ontario

(Continued from page 20)

faith. This made twelve new additions to the Hamilton church.

Because there is no church building in Hamilton, our problem here is a little difficult, the nearest seventh-day Adventist church with a baptistry being in Toronto, forty miles distant.

Our recent induction is a first fruits of our reaping here. Since our presentation of the Sabbath truth, the interest has continued, if not actually increased. A number of new people are now attending. Some who attended at first and then for some cause or other fell away are attending again. At the close of the last four meetings on Sabbath and Wednesday nights, several have responded to the call. These calls have been definite. Those who responded know what they have done. A good number of new people are now definitely preparing for baptism. We are hoping to hold another baptism early in March.

Whether the city of Hamilton may be called conservative, or whether there is some better term for the slowness of the people to respond to anything savoring of a departure from established customs, we know that we have never labored in a city so impregnably entrenched in the stronghold of indifference, if not enmity. Recently a new book entitled "Seventh-day Adventism Exposed" has appeared on the market here. We feel sure that this is an answer to our long pounding against the fortress of tradition and latter-day delusion. We are happy in the thought that God's people are praying for us in Hamilton.

WILLIAM C. JENSEN.

Know Your Church History Answer

Rachel Preston.

NOTICES

SOJOURNER TRUTH

"In these days when democracy is going down the suicide road of communism and fascism, when liberty is being bartered for security, when men are being preferred because fair promises are too often forgotten, when the weak are the victims of intolerance, when our liberties are likely to be trafficked for ease, indulgence, and luxury, it is well to consider the ideals which motivated Sojourner Truth."

These few words taken from a beautiful editorial in the opening columns of the March-April issue of the *Message Magazine* are part of a magnificent tribute to one of the most beloved characters in the history of the colored race in this country. Though she is perhaps forgotten by many of the rising generation of her race, yet the memory of her noble life and her superior achievements in behalf of her people still lingers in the hearts of thousands who were the direct beneficiaries of her devotion to a great cause—the restoration and culture of the colored people.

It is her picture that adorns the cover page of this issue of *Message*, and it provides a delightful introduction to this, one of the best numbers that has appeared in

many months. Throughout its pages there is an unusual presentation of masterly articles by some of our best contributors, including Elders F. L. Peterson, J. G. Dasant, A. Wellington Clarke, Owen A. Troy, and others.

One article alone, "Modern Youth and Changing Ideals," should be read by every colored youth in this country. Its author, James E. Dykes, presents a scholarly analysis of the social life of the rising generation and visualizes for us the contributing causes of crime, delinquency, and irreligious abandonment that present a most threatening menace to our civilization.

This issue rings true to the traditional custom of presenting vital doctrinal truths and also provides for its readers several deeply devotional articles, such as "Christ



Our Saviour," "And Now Abideth Faith," and others which combine to make it an unusual number of our only full-message journal dedicated especially to the evangelization of the colored race.

You will want to distribute this issue in your neighborhood during the next few weeks. Start your subscription for yourself and your friends now, and thus guarantee its delivery for an entire year. Single copy, 10 cents. Ten or more copies, 5 cents each. Yearly missionary subscription rate only 35 cents, or three subscriptions to separate addresses only \$1. Order through your Book and Bible House.

H. K. CHRISTMAN, Circulation Manager.

HOMELESS BOYS

"EVERY year in America over 200,000 boys leave home and take to the open road, spurred on by visions of fortune to be captured in distant places. Many of these thousands of homeless, jobless young men—a by-product of the depression—are cast adrift in our big cities. . . . They learn to gamble, to drink, to smoke, to use dope and marihuana cigarettes. . . . Fifty per cent of these boys become the recruits for our jails, reformatories, and penitentiaries each year. A very small percentage of the other half ever return home."

These sentences are taken from the opening paragraph of a highly dramatic narrative beginning in the April *Watchman* under the above caption. From his narrow quarters in the "prison world," the author of this article relates the tragic story of his own career in crime and delinquency. He tells a thrilling story, too, of his response to the appeals of the Spirit of God, his subsequent conversion, and also presents the longings of a burdened heart to see something greater done for the youth of today to save them from the tragedy of a life of crime, and its disappointing aftermath.

The April *Watchman* provides a most appropriate setting for our annual *Watchman* Week, scheduled for March 30 to April 13. Its fine array of contributions from some of our best writers includes, "War Reflections," by Jean Vuilleumier, our European correspondent; "The Whole World Has Gone Amuck," by Edward J. Urquhart, one of our representatives in the Orient; a challenging contribution by Wesley Amundsen, entitled, "Dare We Try the Ten Commandments?" also a complete presentation of the letter from the pen of Elder J. L. McElhany to President Roosevelt in a masterly editorial. Additional features combine to make this issue of the *Watchman* an effective introduction to a larger work with our literature during the opening months of spring.

During recent months the *Watchman* has

been registering some encouraging circulation records. The average monthly distribution for the first quarter of this year will be approximately 12,000 beyond the same period in 1939. From every section of the field reports tell of the enthusiastic reception that is accorded to our full-message journal. A recent visitor to a public library in the heart of one of our Northern States read a copy of the *Watchman*, and was so impressed with its message appeal that he addressed a letter to its publishers, enclosing \$1 for a year's subscription, and also expressing his desire to learn more of the truths it presents.

We recommend the *Watchman* to our people everywhere as a most helpful agency in presenting the truth to an anxious, inquiring public. Its colorful, logical presentation of the message will find a response in the hearts of many who could not possibly be reached in any other way.

Do you have distant friends or relatives to whom you would like to make an effective approach with the truth that lies so close to your heart? Take advantage of the special missionary subscription rate of only 60 cents a year. Sell the *Watchman* in your community from month to month, and thus widen your sphere of influence for good. Single copy, 10 cents. In quantities of ten or more, only 5 cents a copy. Order through your Book and Bible House.

H. K. CHRISTMAN,
Circulation Manager.

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A wide-awake church member writes from Alberta: "Kindly send me a list of your Home Study courses. . . . I want something to take up the time these long winter evenings." We are sending this brother our full catalogue, which gives particulars concerning a great many attractive courses. The catalogue ought to be in the hands of thousands of intelligent men and women. It is a great deal more interesting than a catalogue that comes from the ordinary mail-order house. It deals with the things of the spirit, the things that make for growth, for fullness of life, and for true inward happiness. A postcard with your name and address will put it in your hands.

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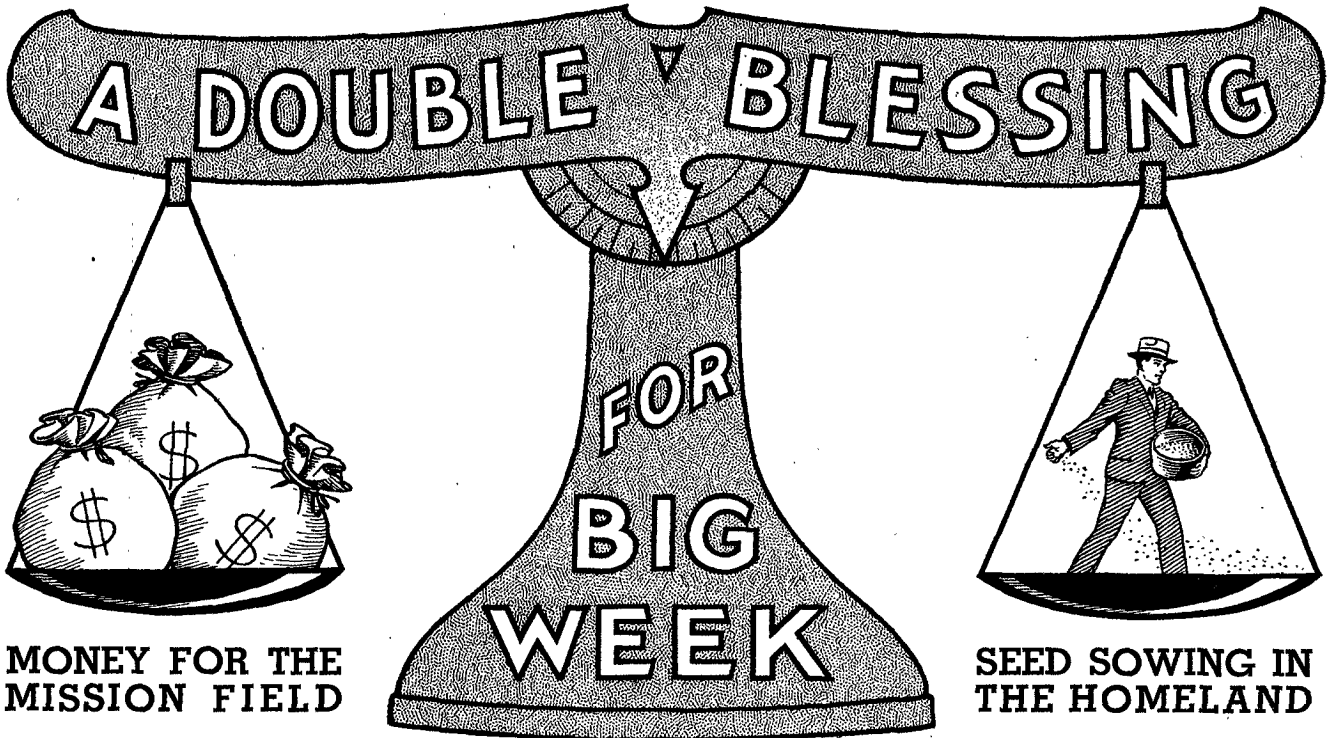
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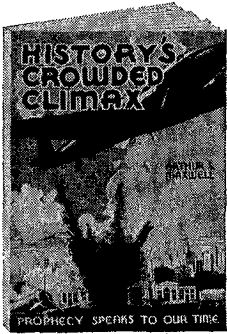
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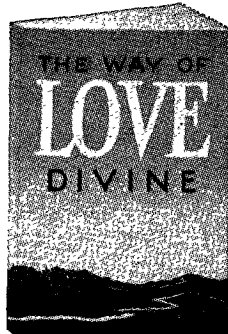
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OF SPECIAL INTEREST

Death of Elder Lewis Johnson

WE are made sad to learn of the death of Elder Lewis Johnson, who passed away at his home in Seattle, Washington, February 10. He has labored as a worker in this cause for sixty-four years. He was an earnest man of God, and we can well believe that although he now rests from his labors, his works will follow him. He will be greatly missed by his many friends throughout the world. We extend to his grieving ones our sincere sympathy.

the end, an indication that the coming of Christ is near.

We need to prepare our own hearts to meet Him in peace, and we need to give to our neighbors and to the world the call of the gospel message to them, that they likewise may be prepared. And in the midst of the turmoil and strife it is for us to cherish in our own hearts the spirit of peace—peace with God and peace with our fellow men. The divine promise is, "Thou shalt keep him in perfect peace, whose mind is stayed on Thee." F. M. W.

Will Chaos Result?

How long will the present war continue? When will it end? On what basis will international questions be settled? No man living can tell. Some of the leading statesmen of the world have looked with anxious forebodings into the future.

This is illustrated in the recent speech made by former President Herbert Hoover before the students of Rutgers University, New Brunswick, New Jersey. According to the New York Times of March 7, it is his belief that "any hope for the rebirth of the world is sheer nonsense. . . . The inevitable degeneration of food productivity alone, not to mention industrial activities, means that the end of the war will bring on the most difficult period ever known."

We know this, that we face a very uncertain future. We know not what events and experiences wait on the morrow. We surely have come to a dark, distressing day in the world's history.

Will this war eventuate in Armageddon? We do not know. We recall that many thought the great World War which began in 1914 was the war of Armageddon. We can only watch and await developments. We cannot forecast prophetic fulfillment. But we can pray Heaven to anoint our eyes and clarify our vision, so that we shall see clearly the significance and meaning of current events, and thus be prepared to tell to others the significance of the things that are taking place on the earth. This is not a time for wild predictions. It is a time for sober thought, for serious reflection, for the study of the word of God, for earnest prayer. We have a message to give to the world. And we know the significance of the things that are now taking place. We know that this great world war, for such it is proving to be, is one of the signs of

From the Heart of Africa

My wife and I are far away in the heart of Africa, doing the work of the Master in the literature ministry. The Lord is blessing us richly.

We have contacted several people who want to know the truth, and we have experienced great joy in giving them the message. One man has definitely been won for the Lord from atheism, and the change on his face speaks loudly of the inward transformation. He has paid tithe since our first contact with him. He has now asked his employer for the Sabbath off, and is working to win his wife to the same blessed message which he has learned to love. Another man whom we have met recently has already paid tithe once, and is studying his Bible with the help of the Sabbath School Quarterly. He said to me, "Since you brought this message to me, I have been able to find help in prayer."

Where we are now located, at the camp of one of the great copper mines, we meet for Sabbath school with Brother and Sister W. S. Smith and their daughter, and Sister Van der Walt and her sister, on holiday from Helderberg College. Then we go over to meet with a small company of African native believers in their new little church, which is not yet complete. It is wonderful how the Lord has His representatives in these faraway places. H. HIPKIN.

Special Refugee Relief Fund for Finland

March 10, 1940

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