

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

Preparation for Camp Meeting

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all faultfindings. 'Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.' . . .

"Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see His power displayed, when the individual work of preparation for that time is neglected?

"For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. . . .

"The same work of humiliation and heart searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go."—*"Testimonies,"* Vol. V, pp. 163-165.

"Do Thyself No Harm"

By D. H. KRESS, M.D.

THESE were the words of a prisoner to his keeper. Paul and Silas had been cast into prison after they had received "forty stripes save one." They were not criminals. They had been called by the Lord to preach the gospel in Macedonia. They entered upon their work with the assurance that God would be with them as they responded to that call. Lying in their prison cell on their bruised and bleeding backs, with their feet fastened in the stocks, they prayed, and sang praises to God, "and the prisoners heard them." They were not praying for deliverance. They were not even praying for themselves. The burden of their prayers was for others with whom Providence had placed them. Their prayers were heard and answered. At midnight the angel of God came to them. His coming was marked by a quaking of the earth, which threw open the prison doors. Here was an opportunity for the prisoners to hastily make their exit and escape, but they did not do so. The keeper of the prison, who was responsible for their security, naturally thought that Paul and Silas had fled, and he was on the point of taking his life. It was at this moment that the words were addressed to him by the prisoner Paul, "Do thyself no harm: for we are all here." This resulted in the conversion of the jailer and the baptism of his entire household.

Paul and Silas were not harmed by that prison life. They could have related themselves to it in a way that would have harmed them. But so long as they sang and praised God for that prison experience, and gloried in tribulation, no harm could befall them.

Peter, in addressing his converts, said, "Who is he that will harm you, if ye be followers of that which is good?" It is well for us to know that no harm can come to the child of God, for the reason that God is able to convert into a blessing every experience through which he is called to pass. The only harm that can possibly come must come from within and not from without. It is the mental attitude toward the things without that converts into a blessing or a curse the experience through which a man or a woman is called to pass.

The only one that can really injure me is myself. The words need still to be spoken to men and women who take a wrong view of life, "Do thyself no harm." I am reminded of the poem by Edgar A. Guest, entitled, "His Worst Enemy." It reads:

"Here's how I look at the game," said he,
'I am the man that can injure me.
Day by day and year by year,
I am the fellow I have to fear.
A thief with a pistol may steal my purse;
But the things which I do to myself are worse.

"I may be downed by a stronger foe,
May get a black eye from a vicious blow;
But no man living, who'er he be,
Has power to blacken the soul of me.
And no man can whisper that I am untrue,
Unless that crime to myself I do.

"I may be tricked by a cunning cheat,
May lose to the better man when we meet;
But what is the loss of a fight or game
Compared to the loss of a man's good name?
And the thing which I fear is that I may deal
A blow to myself which I'll really feel.

"Shall my life be a credit, or just a botch?
I am the fellow I have to watch.
Thieves may rob me, and rivals strong
May crush the dreams which I've cherished long;
But the greatest harm which can come to me
Is the hurt I may do to myself," said he."

When Daniel, because of his loyalty to God, was cast into the den with hungry, ravenous lions, the king came in the morning and asked of him, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" His reply was, "O King, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me. . . . So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Then the king commanded that the accusers of Daniel should be cast into the den with the lions. But their experience in the same surroundings was altogether different. "The lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." The lesson in this for us is that surroundings have little to do with the experience of the soul. Not where we are, but what we are, determines whether we are benefited or harmed by our surroundings.

A Song of Praise to God

BY WELDON TAYLOR HAMMOND

IN the deep recess of the forest
A humble bird doth sing,
Not for the sake of a listening ear,
Not for the warmth of spring—
For it is the dead of winter,
And the days are cold and hard;
Yet he sings from the depths of a trusting heart
A song of praise to God!

Far away in a lonely meadow
A simple flower doth bloom.
Perhaps no human eye shall see
The tints of its rich costume—
For 'tis only a wee little flower,
A lowly plant of the sod;
Yet it sings in its own sweet language
A song of praise to God!

As nearer we draw to our Maker,
How puny do mortals appear!
No longer we seek to be seen or heard,
Nor hope for plaudits here.
Like the humble bird of the forest
And the simple bloom of the sod,
We sing from the depths of a quickened soul
A song of praise to God!

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"I Believe in the Holy Ghost"

By W. G. TURNER

WHILE visiting a city in Ohio recently, I attended a Sunday morning service in a large Protestant church and listened as of yore to the recital of what is called the Apostles' Creed. In this creed occurs the statement, "I believe in the Holy Ghost."

As one hears the formal tone in which these words are sometimes uttered, it would appear that they are more the expression of a creed than the confession of a personal heart experience.

"I believe in the Holy Ghost." As ministers and people, it is positively essential for us to know that we really believe in the Holy Spirit. It is equally necessary to know why we so believe. There are many cogent reasons why we should say, with full knowledge and deep conviction and with positive recognition of His place in our ministry, "I believe in the Holy Spirit."

First, I believe in the Holy Spirit because Jesus, my Saviour, who is also my example and my life, so believed. While He was in His flesh in the earth, as I am in my flesh in the earth, He was dependent upon the life of the Father, daily imparted to Him through the agency of the Holy Spirit. We note the following scriptures which reveal His dependence:

a. He was "made of a woman, made under the law." Gal. 4:4.

b. He was "made a little lower than the angels." Heb. 2:9.

c. He "took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:7.

d. He daily recognized His need of a revelation from God, and said, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." Isa. 50:4.

"Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others."—"Christ's Object Lessons," p. 139.

e. "Then said Jesus unto them, . . . I do nothing of Myself; but as My Father hath taught Me, I speak these things." John 8:28.

f. "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10.

As I see Jesus, and recognize His dependence upon another, I remember that, like Him, I, too, am—

a. "Made of a woman, made under the law."

b. "Made a little lower than the angels."

c. Made as a servant, in the likeness of a man.

d. Daily dependent upon another, and must daily receive the anointing of the Holy Spirit as did He.

e. Unable to do anything of myself, but must be taught of God.

f. Able to speak His words and do His works only when He dwelleth in me.

"For the daily baptism of the Spirit, every worker should offer his petition to God." "To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others. . . . Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised."—"Acts of the Apostles," pp. 50, 56.

Second, I believe in the Holy Spirit because Jesus said that after His ascension to His Father, through the reception of the promised Holy Spirit His disciples would do greater works than He did. When He went unto His Father, He said, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13. Evidences of this unusual power were witnessed at Pentecost, when thousands were converted in one day.

The prophecy of Joel 2:28-32 was then partially fulfilled. This was the former rain, but the promise is that the latter rain shall be more abundant. We now live in times when we should see many evidences of the Spirit's power accomplishing greater things for God than the human race has ever witnessed.

"The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant."—"Christ's Object Lessons," p. 121.

Third, I believe in the Holy Spirit because God's work is to be conducted and triumphantly completed—not by the might or power of human devising or worldly mechanics, but by the operation of the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord." Zech. 4:6.

"As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done, not by might, nor by power, but by My Spirit, saith the Lord of hosts."—Id., p. 67.

"Be Still, and Know"

BY G. C. HOSKIN

"Be still"—when burdens crowd and press
And days hold only sore distress,
When clouds obscure, and doubts arise,
And earth seems void of friendly skies—
"And know that I am God."

"Be still"—in times of stress and storm,
When strife is bold and friendships torn,
When hearts are faint with dread and fear
And nought remaineth to endear—
"And know that I am God."

"Be still"—when weary with the day
And every human tie gives way,
When troubles come, and hands are stilled,
And hearts with sorrowing are filled—
"And know that I am God."

"Be still"—and may thy faith be bold,
In confidence the way unfold;
"Be still," that matchless voice entreats,
And reassuringly repeats:
"And know that I am God."

Fourth, I believe in the Holy Spirit because my Christianity is not merely the possession of a creed or the consciousness of a profession; it is a life received from Christ imparted to me by the Holy Spirit. He says He will be with me "even unto the end." Matt. 28:20. He says He will come in unto me and will sup with me. Rev. 3:20. As I receive Him, so shall I walk in Him. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. He is my life. "When Christ, *who is our life*, shall appear, then shall ye also appear with Him in glory." Col. 3:4. This life is mine through the impartation of the Holy Spirit.

"The impartation of the Spirit is the impartation of the life of Christ."—"The Desire of Ages," p. 805.

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical

and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life."—*Id.*, p. 827.

Fifth, I believe in the Holy Spirit because of what I know He has done and continues to do for me in my daily walk along life's way. This work is clearly set forth in the Scriptures.

a. He is to teach all things. John 14:26.

b. To remind of the counsel of Jesus. John 15:26.

c. To convince of sin, of righteousness, of judgment. John 16:8.

d. To guide into all truth. John 16:13.

e. To show things to come. John 16:13.

f. To glorify Christ. John 16:14.

In recognition of the Spirit's work, I know Him to be a teacher, a reminder, a convincer, a guide, a light, one who glorifies Christ. When the way has been stormy and the problems have been perplexing, His still small voice has taught as no human instructor could teach. In hours of need, sometimes in times of trial, that same voice has brought to mind the gracious words of my Lord, reminding me afresh of His promises, His love, and His mercy.

In periods of temptation, how directly and convincingly has that Spirit pointed out the danger, by conviction saved me from yielding, and led me to escape the tempter's snare. How lovingly has He said, when circumstances have appeared threatening to lead to wrong paths, "This is the way, walk ye in it." He is a true, watchful guide along the path of my life. He is a light to my feet, and in all His ministrations for me Christ alone is glorified. With these precious scriptures ringing in my mind, I cannot help saying that "I believe in the Holy Spirit;" and I rejoice to know that "the outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fullness by the Holy Spirit's power."—"Christ's Object Lessons," p. 121.

Behind the Times

By G. A. ROBERTS

THE foreign missionary who returns to the homeland from a term of service in some dark interior spot sometimes finds it hard to adjust himself, because there are those who say, "He is behind the times," "out of touch with things," "out of date." But who is it that is behind the times?

It has been the writer's privilege to take into the work in the homeland several returned foreign missionaries. As far as could be ascertained, none of them were "behind the times," "out of touch" with the vital things that are of most importance, or "out of date" with the advancement of the cause. Therefore, it seems that some careful

thought should be given to the matter of these expressions as they are sometimes thoughtlessly applied to returned foreign missionaries.

The questions may be asked, What is it to be "behind the times" in our work, or "out of touch with things"? and, What constitutes being "out of date"? In order that we may properly answer these questions, we must consider the true objective of the message to which every true worker at home or abroad has dedicated himself. It is well that we consider the objective of the Master in the commission that He gave: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "Lo, I am with you." Matt.



The Unfolding Life

EDNA LEACH MEYER

LITTLE unfolding desert flower, enshrined within my heart and home, you speak to me of things eternal. Your slender petals, soft and white, are edged with brilliant color, each firm and true to form. God created you for a purpose no less sure than He designed for man.

As I hopefully, expectantly watch to catch one slightest motion, I am minded of the newborn soul imperceptibly unfolding in the Christian life. Less patient ones might say, "I see no movement, no advance; I'll turn to something of more promise. Perchance the bud is blighted."

Well might one speak, for, o'er and o'er, many a promising bud, because of disease at its heart or insects at its outer leaves, has blown to but half its full expectancy.

So with man. He starts along the Christian way confident and full of promise. We are hopeful, realizing his possibilities. Suddenly we are startled to find that there is a cessation of growth. A cancerous sin within, or a hasty, unkind word from one who should have been a friend and guide, has blighted that young life.

Little flower, I look at you again and still I do not catch a movement of that delicate finger; yet I know that since early morn you have curled full half an inch from your affectionate connection with your brothers. Should I then say, because my finite sight perceives not your slightest motion, that you are not progressing? Ah, no.

No more am I to judge my fellow traveler in the Christian way. Man looks upon the outward part, and God, upon the heart. To Him we leave the marks of progress; to us is given a precious task—to be our brother's keeper.

28:20. This is the commission, and it expresses the Master's will concerning His true disciples and their work and their place of labor, "even unto the end of the world." Matt. 28:20.

Inasmuch as our commission calls upon us primarily to man the outposts and keep the front-line trenches well supplied with workers, as well as to delegate some to stay by the stuff at home, the question may again be asked, Who is the one that is "behind the times," "out of touch with things," and "out of date"? Is it the man or the woman who is in the front-line trenches where the Master's command is seeing fulfillment, and where the Master Himself is, or is it the man or the woman who chooses to stay at home by the stuff, and must wait weeks, months, or in some cases years, till the missionary can write or return home to tell at best but the merest smattering of the front-line-trench news?

Where is the line of the times behind which men fall? Is it at the front or at home? Who is it that gets out of touch with things, and what are those things?

Of course it must be admitted that when a missionary plunges himself and his family into some humidly tropical field where constant and copious perspiration, day and night, saps the vitality, and drenching rains soak and mildew everything, it is impossible to keep the clothing pressed and fresh looking and the shoes polished and the hair in order. Some missionaries may come out of the field with their families and go to the boat that bears them to the homeland, "looking funny," as some have unkindly expressed it. True, they have been "out of touch" with modern clothing stores and tailors and pressing irons and hair-dressing parlors, but are these the vital things for the missionary in the deep interior fields where such things could not possibly be utilized?

The wife and children may come out tanned and with roughened, dark skin and faded, stringy, unruly hair, because of tropical exposures endured for the cause; but are these the things that are of enough importance to mark them as being "out of touch" with vital things?

Yes, these missionaries who are used to jungle singing unaccompanied by any but the most weird instruments, may look and listen with undisguised and even awkward amazement in some of our large churches as they see the vested choirs and the even formalities of our modern church services, and hear the grand pipe-organ "preludes," "processionals," "postludes," and "recessionals." They may wonder a bit at our almost universal capped-and-gowned graduations, and gasp somewhat at the luxury and latest fashion fads on every hand.

As they see the red-lipped, rosy-cheeked faces and meticulously plucked eyebrows and deeply colored fingernails—and toenails—they will marvel. Of course they are used to dark-skinned nudity, but they have also noticed that the gospel of Jesus in the third angel's message brings modesty and a covering of the body; so they may look shocked as they see some who have been long under the light of the gospel in the message boldly expose their white skins and bodies in

beach parties till they would almost put savages to shame. With such things they are really "out of touch," and the longer they serve in the mission field, the more out of touch with things of this nature they seem to become. In fact, they may never have been in touch with some of them, because when they left the homeland, some of these things were unknown. They may become almost confused, and wonder secretly if some in the homeland are not slipping a bit toward the world and perhaps losing sight of the old message and the commission. The returned foreign missionary may be a bit "out of touch" with some of these things, but we ask again, Should that militate against him when he returns, on account of broken health, or to train his children for service in the cause, or for any other legitimate reason?

Really, when the viewpoint is changed to what it should be, it becomes clear that the foreign missionary is the one who is most *up to date*, *up to the times* of the message, and "in touch" with the things that really count, and it is clear that the deeper he plunges into the dark places, coming into closer and yet closer grips with the enemy and into closer fellowship with Jesus in rescuing blood-bought souls, the more "*up to date*," "*up to the times*," and "*in touch with things*" he really

is in the sight of God, and in the sight of those who have the right viewpoint.

"Up to date," "up to the times," and "in touch with things" are all to be found at the front as well as with those in the homeland who keep their vision clear. Enthusiastic reception, honorable recognition, and kindly, liberal care and treatment of the returned foreign missionary, with a good place in the work at home, make foreign missions attractive to our young men and young women. Less than this will discourage them.

We across the seas take missionaries from the homeland and must sometimes send them where health is sacrificed. We may needs deprive the children of a Christian education for a time; we pay them less wages; we may send them back to you broken and practically without any savings for a rainy day or for replenishing their wardrobe with up-to-date clothing; but all the scars which they bring back are honorable scars received in faithful, fearless, self-sacrificing service. We commit them back to you at home for the consideration which front-line, battle-wrought scars merit. No faithful foreign missionary should dread to return, or fear that no place will be open to him in the homeland because of any so-called peculiarity acquired in service abroad.

The Proof of Love

By G. W. WELLS

ACTS of love and reverence for Jesus give evidence of faith in Christ as the Son of God. Genuine love expresses itself in action. Outward demonstration, motivated by love from within and fed from the divine stream, is acceptable to God. Our gifts, whether large or small, coming from a heart filled with love for Christ and His work, are consecrated gifts, priceless offerings acceptable in heaven, and God smiles upon and blesses these for the advancement of His cause in all the earth.

Love and giving originated in heaven. God so loved, that He gave. The plan of salvation, that brings life, joy, and peace to mankind, is the result of God's great gift. All heaven gives. Everything that lives and grows gives. Every soul saved in the kingdom of God, will be there because of someone's giving. There is nothing, save the selfish heart of man, that refuses to give.

God often moves upon the hearts of those in possession of His goods, to give in behalf of His cause. The followers of God are to wisely avail themselves of the help that God prompts men to give for the advancement of the truth. These gifts may open ways by which the gospel shall go to all the world. The donors may not have faith in Christ or love for His word, but their gifts are not on this account to be refused.

As the cause of God is extended into all the world, calls for help will come more and more frequently. God loves a cheerful giver. Honesty, liberality, and faithfulness are characteristic of Christian living. All should give due heed to the challenge of heaven, "Will a man rob God? yet ye

have robbed Me, . . . in tithes and offerings." Who can feel that he is building on a safe foundation if he is robbing the Lord? Why should we hesitate to give of our best to the Master and encourage others to do likewise? Men do not hesitate to spend freely and even extravagantly for self-indulgence, to gratify the appetite, and for worldly pleasure, but often when asked to give to the Lord's treasury, they demur. We should remember that the spirit of love, the spirit of serving, and the spirit of liberal giving, are the highest manifestation of the spirit of heaven.

He whose heart is aglow with the love of Christ, will not have a dwarfed and unhappy experience, but will regard it not only as a duty, but as a high and sacred privilege and a pleasure, to aid in advancing the great work of God in all the world, that sinners may learn of His goodness, mercy, and love, and thus be eternally saved.

GOD "hath appointed a day, in the which He will judge the world." Acts 17:31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin.—"*The Desire of Ages*," p. 633.

EDITORIAL

Did Abraham Keep Sunday?

A Sunday Argument Examined

THOSE who seek to find Bible proof for Sunday sacredness sometimes turn to Psalms 118: 22-24, which reads as follows:

"The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

The line of reasoning is this: (a) Christ became "the headstone of the corner" by the act of rising from the grave; (b) He rose on Sunday; (c) the statement, "This is the day which the Lord hath made," applies to a twenty-four-hour day, and the day referred to is Sunday; (d) therefore, "we will rejoice and be glad" on Sunday by keeping it as God's holy day.

But nowhere does the Bible say that Christ became the "headstone of the corner" by the act of rising from the dead. In the New Testament Christ is frequently referred to as "the chief cornerstone" (as in Ephesians 2:20; 1 Peter 2:6) and as "the head of the body, the church" (Col. 1:18). But these references do not narrow down to any one act of Christ's life, or to any moment of time, His acquiring of this title of headship. The context of Colossians 1:18 would indicate that if any one act is focused upon, it is the death of Christ, which occurred on the sixth day of the week.

A Series of Events

It is true that the reference to Christ as "the head over all things to the church," which is found in Ephesians 1:22, is found in a context that mentions the resurrection of Christ. But a reading of the context from verse 18 to verse 23 shows that Paul is discussing a whole series of important events in connection with Christ, events which are given in sequence, with no warrant for concluding that they are to be understood as having occurred on the same day. We read that God (a) "raised Him from the dead," (b) "set Him at His own right hand in the heavenly places," (c) "put all things under His feet," and (d) "gave Him to be the head over all things to the church."

An examination of Paul's further writings indicates clearly that Christ's sitting at God's "right hand" is in His capacity as our High Priest. We read: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Now certainly Christ did not enter on His work of ministry that Sunday morning He rose. He was with His disciples on earth for forty days after His resurrection.

Further, the phrase, "put all things under His

feet," brings to our mind another passage of Paul's, in which he says of Christ: "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; for *henceforth expecting till* His enemies be made His footstool." Heb. 10:12, 13.

Unwarranted Conclusion

Without taking the matter further, it is evident that Paul's statement in Ephesians 1:22, concerning Christ's headship of the church, does not warrant the conclusion that the acquiring of this headship took place on the Sunday of the resurrection. On the contrary, the related passages in Hebrews would rather indicate a sequence of events over a period of time.

Sometimes another text is quoted by the advocates of this Sunday theory who seek to prove that Christ became the chief cornerstone precisely on the first day of the week, the resurrection Sunday. That text reads: "Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4. That passage parallels the one in Ephesians that we have just analyzed, particularly Ephesians 1:19, 20. Hence it gives no further proof in support of the theory.

View Theory With Suspicion

Any theory that depends for its strength on focusing everything on one act of Christ's life may rightly be viewed with suspicion. Christ's great plan for the salvation of man depends on a whole series of momentous events. The incarnation was an event of vast significance; without it there would have been no plan of salvation. The crucifixion holds a similar position; for without the shedding of blood, there is no remission of sins. The resurrection is likewise of vast importance; for if Christ was not raised, then we who die in Christ must perish. Finally, the second advent is imperative to the success of the plan of salvation; for it is then that Christ comes "without sin unto salvation" to fulfill His promise "that where I am, there ye may be also." It is then that He becomes King of kings and Lord of lords and sees all His enemies put down under His feet.

Only the tremendous urge to load the first day of the week with sufficient sanctity to command reverence for it, can explain the theological reasoning of those who seek to convey the impression that everything of significance for the salvation of man occurred on the resurrection morning. The Bible conveys no such impression. True, the Scriptures give profound meaning to the opened

tomb; but they also give similar meaning to Bethlehem's manger, Calvary's cross, and the rolling back of the heavens at last to reveal the return of our Lord.

What the Psalmist Meant

So much for the part of the argument that would narrow down the fulfillment of Psalms 118:22 to a certain twenty-four-hour day, the resurrection day. Let us now inquire as to what the psalmist meant when he said: "This is the day which the Lord hath made; we will rejoice and be glad in it."

An examination of the verses which immediately precede and follow the passage under consideration reveals that the psalmist is here concerned with the broad subject of salvation. Verse 21 reads thus: "I will praise Thee: for Thou hast heard me, and art become my salvation." Verse 25 reads: "Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity."

Compare with this the New Testament comment by Peter: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other." Acts 4:11, 12.

The natural conclusion, therefore, concerning the statement, "This is the day which the Lord hath made," is that the psalmist is speaking of the day of salvation that would be ushered in most definitely by the advent of our Lord as the Saviour of men. The Bible frequently uses the word "day" to describe an indefinite period of time. For example, we read of the "day of the Lord," the "day of judgment." We know these cover very much more than a twenty-four-hour period. Likewise, the Bible speaks of the "day of salvation." In Isaiah's prophetic writings we read: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee." Isa. 49:8.

Note, now, Paul's comment on this prophetic declaration as he addresses the church at Corinth. After quoting a portion of Isaiah 49:8, the apostle affirms: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

According to the apostle Paul, the "day of salvation," of which the prophets had written, was "now," when he was writing to the church at Corinth, many years after the day of the resurrection. It is evident that he understood the "day" to refer to that period of God's grace which was to continue on until the close of man's probation.

Abraham Rejoiced

In a discussion with the unbelieving Jews, Christ spoke of those who were the servants of sin, and of how they could be saved from sin: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. The Jews did not understand this divine plan of salvation, and scornfully declared that they were Abraham's children and were never in bondage to anyone. Then Christ replied: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." Verse 56. Abraham, with prophetic eye, looked forward to the very time when Christ would stand before men to offer salvation to them, and Abraham "rejoiced." Quite evidently the "day of salvation" began before the resurrection.

Now let us view together the statement by the psalmist and the statement concerning Abraham, both of whom looked forward to the coming of the Messiah:

"This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.

"Your father Abraham rejoiced to see My day: and he saw it, and was glad." John 8:56.

The parallel is perfect. We need not search further to discover the meaning of the psalmist's words.

As stated in the opening paragraph, some earnest Sunday advocates, hard pressed for a Bible command to keep holy the first day of the week, would fasten on this passage in the Psalms, and declare that the Bible commands us to "rejoice and be glad" on Sunday. The Bible reveals that Abraham "rejoiced" and "was glad" in relation to the "day" of which the psalmist spoke. Is there any Sunday advocate so courageous as to affirm that Abraham kept Sunday? What more need be said?

F. D. N.

Notes About Pioneer Workers and Early Experiences—No. 19

Still New Burden Bearers Came Pressing In

AT the turn of the fifties new hands were needed to lay hold of the multiplying tasks. East and west, souls were coming in, and the few men of the first pioneer band could not cover the field.

John N. Loughborough

John Loughborough was twelve years old in 1844, and the experiences of that year left an indelible mark on his life. He became our recorder of the early advent movement. It is a regrettable thing that his own diary—kept faithfully—was written in shorthand and in ink that faded with the many years, so that it is illegible to us. And by the way, one notes that not only

this pioneer, but J. H. Waggoner, Uriah Smith, and, I think, M. E. Cornell were stenographers. One finds in early REVIEW volumes a sermon "phonographically reported by J. H. Waggoner." Here were pioneers also of the great army of valued stenographic helpers now to be found in our offices in all lands.

At seventeen, J. N. Loughborough was a "boy preacher" for the first-day Adventists. In Rochester, New York, he, with seven of his friends, heard J. N. Andrews preaching, in September, 1852. Elder Andrews followed up his preaching with personal work, and young Loughborough and all the seven kept the next Sabbath.

Soon Elder Loughborough was out preaching

this definite message. In those early years, as men with speaking gifts, but with various views and experiences, were coming in, the Spirit of prophecy began to urge the importance of carefulness in selecting men, and of giving due authorization to "the messengers" who went out to represent the body. We read of this in "Early Writings." Elder Loughborough gave us a copy of the credentials which he carried before the days of organized conferences. This is the credential that he carried in 1853:

"Brother Loughborough, of Rochester, New York, is one whom we recommend to the brethren where he may travel.

"JOSEPH BATES.

"JAMES WHITE.

"Leading Ministers."

His was an active life in the Eastern and Middle Western field, and he wrote much. In 1868 he and D. T. Bourdeau were commissioned to go to California. They made the trip by boat to Panama, by mule trail across the isthmus, and on by boat to San Francisco. The next year the Union Pacific Railway was put through. In recent years an elderly woman in California was drawn to one of our meetings by some advertising of the symbols of Daniel's prophecy. She accepted the truth, I believe. She said her interest was reawakened by her childhood memory of meeting a man on the Oakland-San Francisco ferryboat who, during the short trip across the Bay, was showing a chart with pictures, and explaining the prophecies of Daniel and the Revelation. It must have been J. N. Loughborough, making use of that twenty-minute opportunity.

In later years Elder Loughborough was urged by the messenger of the Lord to give time to visiting the general field, bearing his witness concerning the early days of the message. He made a number of visits to Europe, and at seventy-six spent some time in Europe, South Africa, and Australasia.

He often told of experiences of providential interpositions. For instance, in 1896 he was visiting Europe, to begin his round of meetings in Scandinavia. He first landed in England. Coming up to London from Southampton, he forgot that the American system of checking baggage on the railway did not then obtain in Europe. When he reached the big Waterloo station, in London, he paid no attention to his trunk in the baggage car, but made his way to our London office, thinking to handle the matter of the trunk when he had arranged passage to Sweden. But the trunk had been merely put out on the platform in the great Waterloo station. He had nothing to show for it. And when he sought to find it, no trace of it was discovered. He recalled that the only marking on the trunk was "Topeka, Kansas," which did not help much. He spent two or three very anxious days searching for it. He was staying in my home. My wife told how worried he was, for he had in the trunk a manuscript that he could not afford to lose. "After two or three days of searching," said my wife, "he came home very depressed. He lay down on the lounge,

after dinner, worn out. He fell asleep, and slept by the grate fire for about thirty minutes. He awoke, cheerful and happy. 'I have had a dream,' he said, 'and everything is all right. I will find my trunk in Sweden.'"

All the anxiety was lifted. He had assurance. And sure enough, when he landed in Gothenburg, Sweden, there in the dock shed was his trunk waiting for him.

He passed away, in serene and bright old age, in 1924, in California. He was the last of all the first pioneers, I think, to come under that benediction pronounced under the advent movement: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Uriah Smith

Uriah Smith was born in 1832, and came into this message, as a youth, at the end of 1852. His mother had been one of the 1844 Adventists, and had come into this definite message. She was anxious for her daughter, Annie, and for this son. Neither seemed inclined to investigate this truth, and both were going into teaching work.

To please the mother, the daughter agreed to go once to the meeting place on Sabbath, the next day, to hear Joseph Bates, who was to be the visiting preacher. That Friday night, in a dream, she saw the meeting room and the preacher. And the same night Joseph Bates saw in a dream a young woman coming into his meeting. When Annie Smith came to the meeting place next morning, the whole scene was before her, the congregation and the preacher, the very man of her dream. She recognized it all. And Joseph Bates recognized her also, and made sure of meeting her. She studied the message, and soon arranged to join the workers in our first printing office, which was just then being equipped at Rochester. All this drew Uriah Smith's attention to the truth. He studied earnestly, and in 1853 he had joined the publishing-house staff. For "nearly a half century," the record runs, Uriah Smith was, with some years of interlude either editor of the REVIEW or on the staff as associate.

At the General Conference of 1889 Elder Smith was telling of his memories of the early publishing days. Of the primitive equipment at our first printing office, he said:

"I often think of the time when J. N. Loughborough, myself, and a few others, in Rochester, New York, under the direction of James White, were preparing the first tracts to be sent out to the people. The instruments we had to use were a bradawl, a straight-edge, and a penknife. Brother Loughborough, with the awl, would perforate the backs for stitching; the sisters would stitch them; and then I, with the straightedge and knife, would trim the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught."—*General Conference Bulletin*, Oct. 29, 1889.

As a boy I always passed Elder Smith's editorial room in the old Battle Creek Review and Herald office with somewhat of awe; for there

was a notice on the door, in dark purple-colored ink and in large letters:

"Editors' Room.
 Busy? Yes, always.
 If you have any business,
 Attend to your business,
 And let us attend to our business."

And those days of beginning things, so far as I can recall, seemed for the brethren just as full of rush and hurry as are the days of our workers today. Ever since this advent movement began, this old world has been like a runner, as Habakkuk's vision described it, that "panteth toward the end." Hab. 2:3, R.V., margin.

Uriah Smith was the most graceful of our writers, I always thought. He was a poet. One of the first books I ever possessed was his poem on the Sabbath, opening,

"Since first in Eden sin an entrance found,
 When sad success the tempter's efforts crowned;
 Since first the sunlight saw its hideous birth,
 Dark floods of error have swept o'er the earth.
 Stern and unceasing has the conflict been
 'Tween light and darkness, 'mong the sons of men;
 Many the ways the prince of death has tried
 God's truth to weaken and His name deride."

Then of the institution of the Sabbath, it says,
 "Oh! wondrous day, when the creative power
 Ceased, as dawned that calm, auspicious hour.
 The Lord in holy, contemplative mood
 Surveyed His finished work, and called it good.
 'Twas meet the day on which the King did rest
 Should thus be hallowed, sanctified, and blest.
 'Twas meet that man, from God's example given,
 Should yield each seventh day to Him and heaven.
 So was the hallowed season set apart
 To be observed by every loyal heart."

Through all his days Elder Smith seemed always calm and serene, never anxious or excited. His pen, busy with editing and with books, was working to the last. When he fell stricken in front of the old Tabernacle in Battle Creek, early in 1903, he was walking to the office with articles freshly written for the paper in his pocket. Still we count as one of the best in the church hymnal his hymn which closes—

"O brother, be faithful! eternity's years
 Shall tell for thy faithfulness now,
 When bright smiles of gladness shall scatter thy tears,
 And a coronet gleam on thy brow.
 O brother, be faithful! the promise is sure,
 That waits for the faithful and tried;
 To reign with the ransomed, immortal and pure,
 And ever with Jesus abide."

John Byington

To most of us today John Byington's name is not so familiar as are the names of men who were more active in the early evangelistic field. He is one of our pioneers, however. He was born in 1798. I lived next door to him in Battle Creek, and always thought him to be a fine gentleman of the old school.

He was a Methodist circuit rider in early western New York. His home also was one of those stations on the "Underground Railway," by which fleeing slaves were helped on to Canada in the pre-Civil War days. His daughter, the late Mrs. Martha D. Amadon, writing in her one hundred and first year, told much in a few words of his life in this message:

"It was just eighty-three years ago today—March 20 [1852]—that my father, John Byington, kept his first Sabbath. A neighbor, Aaron Hilliard, gave him a copy of the REVIEW, which convinced him of the true Sabbath day, and he had the courage of his convictions. Right away a little home school was started for the children, and in a few more years a church was built and dedicated in Bucksbridge, New York. (The long iron key to the old church is still in existence.) Then we came to Michigan, where for thirty years father traveled among the little churches with his horse and buggy, and in the winter with his cutter, performing all the services of a faithful minister."—*Review and Herald*, April 25, 1935.

They used to say, "Nobody knows Michigan like John Byington." It was a continuation of his old circuit-riding days, when it was horse and saddle instead of horse and buggy. His faithful, steady character was recognized when his brethren elected him first president of the General Conference, 1863-1865. He died in 1887.

W. A. S.

Christ's Easy Yoke

TO the heavy laden, to the anxious, to the fearful, to the discouraged, to the brokenhearted, Christ gives this gracious invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

The Master does not promise rest from labor. He does not assure His disciples of relief from burden bearing. They must still wear a yoke, but it is the yoke of Christ, and Christ is the yoke-fellow. He walks by our side. He sustains us by His own gracious presence. We find joy in His sweet fellowship.

The old-time yoke borne by the patient ox was a straight, rough piece of timber. In following out the figure, I can imagine that Christ hollows out the yoke, so that it will fit easily on the neck. He lays on the load according to the strength. Through the psalmist He gives us the sweet assurance, "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103:13, 14.

Just the same as we know the frame of our children, know how weak they are and what their strength will endure, and fit their responsibilities to their capacity, so Christ measures to us the load He would have us bear, and He will impose no load but He will provide the needed grace to bear it. And so His invitation is extended to the weary ones, to the sick and the afflicted, to the anxious, troubled hearts, Come unto Me. Lay your burdens at My feet. Walk with Me and let Me enter into fellowship with you in all the experiences of your life.

It is a wonderful thing to make Christ a partner in all our life's plans and ambitions. We can confide in Him in a closer and more intimate way than we can confide in the dearest earthly friend. Let us accept His invitation.

F. M. W.

The Conflagration in Europe

The conflict which is now raging in Europe has spread rapidly, like a driven tempest. Never before in the history of war has there been such sudden attack, such destructiveness, such an element of surprise and uncertainty. No one has known where the lightning would strike next. Already three royal rulers have fled their palaces, and another rules by the choice of his conqueror. A fourth of one national army was destroyed in a few days' warfare. A square mile of a modern city with its great buildings was destroyed in a nine-minute bombing raid. Such happenings remind us of the words of the Lord's messenger written fifty years ago. "The tempest is coming, and we must be ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing."—*Signs of the Times*, April 21, 1890. When these words were written men believed that the world was entering on a great era of peace and progress, and that wars would be no more. None could appreciate how such things as are here described could take place this side of the very coming of the Lord. But the tempest is here, and we can see the suddenness of its attack and the terribleness of its destruction. Well may we declare today, "The end is near, probation is closing." Let us heed the messages of warning that came so faithfully from the messenger of the Lord, and make preparation for the dangerous days ahead.

Will Science Destroy Civilization?

We have heard much concerning the way in which science is to save the world. In fact, men have been so sure of the power of science to make a new world that they have felt no need of the One of whom the Bible declared, "There is none other name under heaven given among men whereby we must be saved." When the great scientific era was well on its way during the latter part of the nineteenth century, religion was ridiculed as a remnant of the Dark Ages which must be discarded in order to make way for the new religion of progress, with science as its god. With the happenings of recent years, men are beginning to fear that science is about to destroy the world rather than save it. In a speech recently made by Secretary Hull before a congress of scientists in Washington, D.C., as reported in the *New York Times*, May 14, he declared, "Today we witness the stark demonstration of the possibilities of antisocial and antimoral use of the achievements of science. Weapons made possible by great scientific discoveries and marvelous technological developments have been created and are being created and wielded by some nations in pursuit of policies of aggression and aggrandizement. . . . Neither social organization . . . nor science itself, can be expected to survive a too protracted and too widespread abuse of the achievements of science for antisocial and antimoral ends." The secretary was led to declare, "Human progress is impossible without a strong moral and spiritual foundation." The world is now being awakened to the fact that spiritual values are far more necessary than material progress. Now is the time to point men to the great spiritual message which we have to offer the world. Distraught people in many lands are longing for a word of assurance and hope. Should we not arise and preach the truth for these times with renewed zeal?

A writer who was recently reviewing a book by Elmer Davis, the news analyst, says of him, "He is a good deal of a scholar, and is a gentleman who can take his whisky at ten in the morning with the best of them." In social life this seems to be one of the greatest compliments that can be paid to a man. Whisky companies are happy to promote such standards of sophistication to enhance their sales. Cigarette firms use the same subtle tactics by picturing a cultured socialite with a cigarette perched daintily in her hand. How quickly people succumb to such artful insinuation. If one wishes to be classed among the cultured "smart set," he must learn to drink his whisky like a gentleman, or she must learn to pose in the best smoking manner. Why should such questionable and harmful habits be made a sign of culture? It is because the evil one wishes to enthrall not only the dregs of society, but the upper class as well. That the United States, under such deceptive tactics, is rapidly falling before the dramatic advance of General Barleycorn and his horde is very evident. According to the report of the Federal alcohol administrator for 1939, "The inventories of whisky in bond had reached an all-time of approximately 478,000,000 gallons, in comparison with the highest preprohibition inventory of about 278,000,000 in 1914." Senator Sheppard in an address links the liquor business with crime, gambling, and disease, and declares, "One thing is certain: we cannot continue to pour nearly 2,000,000,000 gallons of alcoholic drink every year into the veins of our democracy and expect to retain the vitality essential to its protection and its progress."

Character or Knowledge

The contest of the Modernist philosopher, Bertrand Russell, over the canceling of his contract to teach in the College of the City of New York on the grounds of character, has precipitated a heated discussion in educational circles over academic freedom. One group in defense of Mr. Russell speaks of "the irrelevance of a man's religious and social views in determining his right to teach in an institution of higher learning." They emphasize the idea that knowledge alone should be the determining factor. We are now coming to see the results of exalting knowledge above character. The *United Presbyterian* (April 4) in an editorial on "These Colleges of Ours" calls attention to the change that has come over young people who have attended the schools of higher education. We read: "Many a pastor has deplored the fact that young men and young women who have been earnest and active in the life of the church as in their own Christian life, and have gone from home to attend a secular university or college, have come home almost invariably to be either a nonentity in church work or even a hindrance in the lives of other young people, and all because they have been placed during the formative period of their lives in an atmosphere where religion was a thing to be sneered at or utterly ignored. . . . A popular professor in a large university in the East said, 'We are not interested in character, but in education.'" To this latter statement we merely answer, "It is little wonder, then, that the world has come to its present plight."

Assurance for an Hour Like This

"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Testimonies*, Vol. VIII, p. 10.

F. L.

IN MISSION LANDS

"He Was Moved With Compassion"

By F. C. GILBERT

THE heading of this article describes the feelings of the Saviour as He came in contact with the peoples of Palestine, whom He recognized as being so greatly in need of the gospel. Similar feelings grip the hearts of those who carry the burden of souls, as they see the masses in fields afar who are in such desperate need of salvation.

One cannot travel through the streets of India, Ceylon, and Burma without being deeply moved as he comes in contact with the multitudes of both educated and illiterate who are without hope and without God in the world.

A Visit to the Kali Temple

Some three miles distant from the city of Calcutta, India, is one of the important heathen centers of worship, called the Kali temple. Before entering this place, one must remove his shoes, and must leave outside every article which contains leather in any form. To the Hindu the cow

is sacred. Any visible object which contains leather is not permitted to be taken into this sacred place. Inside the temple stands a huge, horrible-looking image, representing the chief deity. To this image people bring gifts of food, jewels, money, and sacrifices.

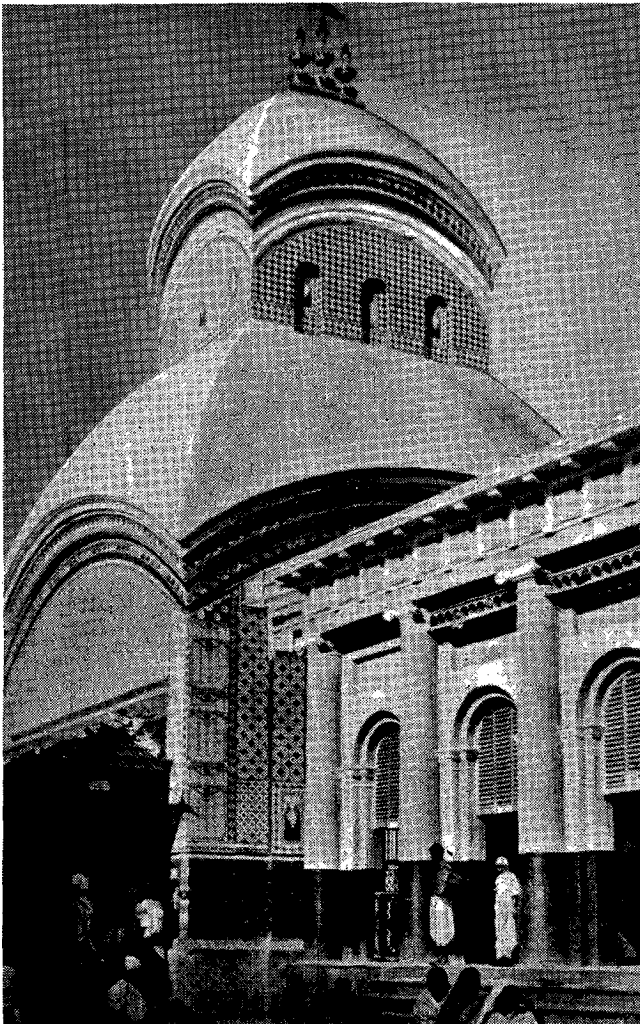
A few rods from the entrance to the temple is a place of sacrifice. In the temple courtyard there are standing two blocks of wood about ten feet apart, each about four feet high. To this place men bring their goats which they offer up as sacrifices. Each block is arranged with small holes and pegs, and the goat's head is thrust between two holes in the block. The pegs are thrust into the holes above the head of the animal to form a vise. The ax man takes a sharp ax, and with one blow the head of the goat is severed from the body. People gather round the block and catch the blood. Some drink the blood; others sprinkle drops of it or rub it on their heads or their foreheads. It is the hope of the burdened soul that through the application of this blood he may get relief from his sins and burdens.

Women may be seen with small teakettles pouring water on these sacrificial blocks, and sprinkling the water on their heads, their foreheads, and their cheeks. They then kneel on the pavement, clasp their hands, and shut their eyes. This form of devotion they hope may bring them peace and calm.

The Burning Ghat

Not very far from the temple is the burning ghat. To this parcel of ground they bring the dead to be cremated. The body is laid upon a pile of wood about three feet high. Then more wood is placed on and about the body, until it is completely covered. The oldest son of the dead, with pieces of shavings placed in his hand by the heathen priest, encircles the pyre three or four times, coached by the priest. Then he ignites the woodpile with the burning shavings. Then, with his brothers, he stands by the burning pile and watches his mother's body burn to ashes. No tear is shed; no sorrow is expressed; there are no mourners to sympathize! Heartless, cruel, brutal is heathenism.

Just before the body is brought to the burning ghat by the nearest of kin, it is bathed in the waters of the Ganges to be cleansed. In this same unclean body of water men and women bathe and wash their clothes; and they drink its waters. In this same pool of water they offer their prayers, while they make their ablutions. Among these



Kali Temple, at the Kalighat, Calcutta, India

worshippers may be seen intelligent men and women; but they are heathen. They know not the gospel. They have not heard the message of a crucified, risen, and resurrected Saviour. These are the men and women for whom the Saviour died. Close to the temple may be seen lepers, and men and women with other diseases. All of them stand with open palms, asking for alms. These stricken creatures are to be pitied. Their appeal to you is pathetic. Many are so destitute that they go about almost nude. Filth and disease mingle with the silk and the brocade.

Here you see a poor man being carried on a stretcher, seeking help; there you hear a band of musicians heading a parade to the temple to worship. What a procession! Men, women, children, images, ascetics, sick, diseased, lepers—a mass of humanity, all of them headed for Christless graves. They are in darkness; they sit in the valley of the shadow of death. They have no light; the gospel has never shone into their poor, darkened minds. How sad, how pathetic!

But what gratitude fills the hearts of the men and women as the light of the third angel's message pierces their benighted minds. How happy they are when the precious Saviour is made known to them and they accept Him. How they rejoice when the darkness is passed, and the true light shines. They are transformed from darkness to light. They are spiritually and physically clothed, and in their right minds. They are transplanted into a new world. Life is now so different. They are profoundly thankful to God, and to the missionary for bringing within their reach the light of God which dispels the thick darkness.

It brought much joy to the heart of the writer when some of the workers who have labored in the field for well-nigh thirty years stated that they were willing to remain within this land the remainder of their lives. They are glad to spend their lives among these benighted people, and the country has become home to them. They, too, rejoice when the darkened mind becomes illumined and the soul is freed from the bondage of sin.

The hearts of the believers in the homeland must also rejoice, because their gifts and their prayers make possible the sending of men and women into these far-off countries to proclaim the pitying and compassionate love of the Saviour to the blind, the halt, and the maimed. The spirit of Christ takes possession of those who were once in darkness but who now are rejoicing in the light of God's truth.

A New Hospital in Nigeria

By W. E. READ

SOME time ago when a special appeal was made on the occasion of the Thirteenth Sabbath Offering, the matter of an urgent need for a hospital in Nigeria was placed before our people.

As a result of that special appeal, we were made very happy by the large overflow which came to

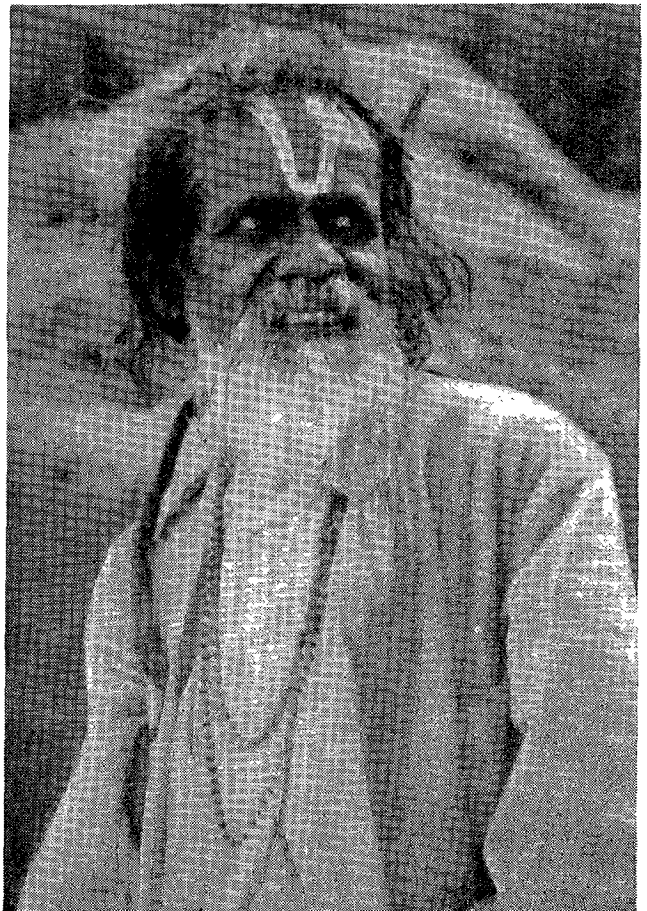
us in the division. The overflow amounted to \$8,616. This, together with other funds, has enabled us to make a good start with this phase of our work. The hospital is being located in Nigeria, one of the most densely populated sections of all Africa. Nigeria has a population of over 20,000,000 people, and in this field we have a growing membership and a very large attendance in the Sabbath school.

The hospital is being located at a place called Ife, among the large and populous Yoruba tribe. This is the tribe among which our work began many years ago in this land. The people are very needy and have waited long for the help that our medical workers are able to give them.

The chief at Ife—he is really a paramount chief—is very friendly toward our work. In addition to granting us the land, he has given a good deal of labor to clear the land, ready for the erection of the buildings. He and his people are also making a generous donation toward the hospital itself.

Doctor Madgwick, who has spent many years in our mission work in East Africa, and who has had charge of the Kendu hospital from its beginning, is moving over to Nigeria to take charge of our medical work in that field. We were very happy some time ago to welcome Doctor and Mrs. Ermshar, who came to us from Loma Linda. They are now located in East Africa, and are in charge of the work which Doctor Madgwick laid down.

We wish to express our thanks to all our dear people everywhere for the excellent contributions to the Sabbath school, which made this overflow possible.



A Hindu Ascetic, or Holy Man, of South India

BIBLE DOCTRINES

The Sabbath

By J. F. PIPER

Its Origin

WHAT a joy it is to believe in God and to know that He is infinite and all-powerful, and that He had the welfare of His creation in mind when He made all things.

The Sabbath is a reminder to us every week that He is above all gods. The Sabbath was given as one of God's greatest blessings to man, a day of rest and gladness, a time of spiritual refreshing.

We read in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." God ceased His labor on the first seventh day.

The Creator rested; He blessed the Sabbath day, and sanctified it; that is, He set the seventh day apart from all others as the *rest* day, when His creatures should meditate and worship their Creator. It was His memorial of creation, and He designed that the human race should ever observe it as such, and in so doing they would never forget the God who had made all things, who "spake, and it was done; He commanded, and it stood fast." Ps. 33:9. "He hath made His wonderful works to be remembered." Ps. 111:4.

If people of this earth had always remembered the seventh-day Sabbath, and hallowed it, they would never have forgotten the Creator. Therefore there would never have been those in the earth who would have worshiped any other god save the God of heaven, the One who made all things. John 1:3.

It is a delight to keep the Sabbath, to attend divine service on that sacred day, to spend time with the family at home, and especially with the children, walking with them through the woods and along the riverbanks, and talking with them about God's creation; studying nature, listening to the songs of the birds and the ever rustling of the leaves. Surely such Sabbaths well spent must have been in the mind of the prophet when he wrote of calling "the Sabbath a delight."

It was because "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Gen. 26:5), that the Sabbath no doubt was made a delight to Isaac.

How many lonely Sabbaths Joseph must have spent in Egypt, and particularly while he was in prison; but there he learned lessons that fitted him for the work that was to be his future.

The Miracle of the Manna

I think, too, of Jochebed, the mother of Moses, who became the mighty man of God, and of the delightful Sabbaths which they spent together

while he was under his mother's tutelage. Proper Sabbath observance was so well established in Moses' mind that when the hosts of Israel were still in the wilderness and had not yet reached Mt. Sinai, where the law was given, Moses was prepared to instruct them in the proper observance of the Sabbath.

"It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

"And Moses said, Eat that today; for today is a sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16:22-30.

Giving of the Law

A little later, as all Israel gathered around Sinai's burning mount amid that great display of celestial power, the law was given; and in the very bosom of that divine law, again God commands His people:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Moses Reviews God's Leadings

Later, as Moses reviewed the history of Israel, and the wonderful dealings of God, he made this remarkable statement regarding the giving of the law upon Mt. Sinai:

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons. Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.

"And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto

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BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Bricks for Sale

A True Narrative of the Transformation of a Young Man

By JOSEPHINE CUNNINGTON EDWARDS

How the Story Began.—Peter Johnson, his wife, Martha Ellen, and their three children, lived in a tumble-down hovel at Pitman's Landing, Indiana. It was in preprohibition days, and Peter squandered his adequate salary on strong drink and gambling, leaving his family in dire want. A severe accident confined him to his bed for many months. When he was well enough to work again, Peter moved his family to Kansas City, Missouri, where they stayed until Peter, because of his dissolute habits, lost his job there. Back at Pitman's Landing, Peter continued to waste what money he earned on liquor. Martha Ellen secured work to support the family, and finally, utterly disgusted with Peter, refused to let him come home any more. Verna, the twelve-year-old daughter, kept house. One day a minister from one of the churches in town invited her to Sunday school. She and her little brothers went, and enjoyed the experience very much.

EVERY once in a while Pete came lurching around when he knew that Martha Ellen was not at home to drive him off. He was uncommonly loving and solicitous of his children on these occasions, ostensibly to alienate their affections from their mother. He always cried after he came in and sat down.

Little John and Richard were wary of him, for the memory of cuffs and kicks was still green in their shrewd little minds.

His breath smelled like a brewery, and he looked more doddering and unkempt every time he came.

Verna's heart ached for him, for she was a motherly little girl, and hated to see dirt and neglect anywhere. Yet she was wise beyond her years, and she knew that they were better off without father.

Father brought her money, too—more than he had ever contributed while he was living with them. Five dollars—sometimes ten dollars.

"Do you love your old dad, little girl?" he would ask as he watched her thin, expressive little face.

"Yes, yes, father, I do. I love you, and I wish you lived here."

"Do you? Do you?" He would query, incredulously. His eyes clung to her face pleadingly. Poor thing, thought Verna, maternally, he wants someone to love him most terribly bad. But here, Verna's heart seemed filled with woe. If father would only—

"But, father—" Verna hesitated, not wishing to offend, yet knowing down in her honest heart

(Continued on page 19)

KNOW YOUR CHURCH HISTORY

THE MINISTRY OF MUSIC

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

IN every age, music has exerted a powerful influence. Growing out of great movements, songs have emerged which have sprung from the experiences of the people.

Woven into the history of our church is the music which has kept pace with the advent movement. The story of the advent movement cannot be adequately told without the inclusion of the story of its music. And this music has been made available to the remnant church through a long line of songbooks. From the days when stirring advent hymns thrilled the early believers, on down to the present, Seventh-day Adventist songbooks have played an important part in the development of our church, for the songs have converted souls, and encouraged and comforted and solaced the advent believers. They have been a battle cry—and a benediction.

Thus these songs have become "the priceless possession of our church;" the priceless possession of our hearts. They have become inseparably associated with every religious event of Adventist living: morning worship, Sabbath school, church service, revivals, prayer meetings, camp meeting, funerals, weddings, dedications, school days, commencements, the Lord's supper, Sabbath sunset worship, daily evening worship, bedtime singing for the children.

Through countless lives the songs of our Adventist songbooks have woven a golden thread of influence which can never be lost. One cannot imagine the message without music.

So it has seemed worth while to attempt to assemble the songbooks of our church for a picture, and the attempt has met with greater success than we had dared to hope. From many sources—from the General Conference vaults, including the Ellen G. White Publications, from the Review and Herald library, and from individuals—a long procession of Seventh-day Adventist songbooks has been brought together and photographed. Every Seventh-day Adventist will be interested in this picture which will appear shortly, covering ninety years of the music of our church.

One cannot thumb through the yellowed pages of these historic songbooks without sensing something of the stirring manner in which the early advent hymns were sung. They breathe a vitality which our singing today lacks. And as one opens the songbooks which were used by the Whites, by J. N. Andrews, and by other pioneers, one wonders whether music today fills as large and as beneficial a place in our lives as it did in the lives of the pioneers when the good old advent hymns sprang, whole-souled, from the depths of desperately in earnest, expectant hearts.

Does it in yours?

STELLA PARKER PETERSON.

World Hunters

By OREN C. DURHAM

WHO shall be the first man to find a new world? and the second? and the third? Who in three different centuries shall be pointed out by his fellows—"Yonder coming out of the door is the only living man who has discovered a world."

Honor shall be his—but not riches, for he shall return from his distant quest with nothing to sell in the market place. The riches which he uncovers shall belong to everyone who may afterward look at the sky and contemplate the manifold works of God. Who shall be first?

No answer from the astrologers of ancient Babylon, from the Persian Magi, or the scholars of Alexandria, for these men were not prepared to venture farther into the dark depths of the heavens than the unaided eye could carry them.

No response from Galileo, who first beheld the heavens through a telescope, nor even from Sir Isaac Newton, the greatest astronomer of all time. Both were adequately equipped for such celestial exploration; but each in his generation was occupied with many other equally important tasks.

The discovery of Uranus was just a happy accident. It happened to William Herschel, at that time located at Bath, England, and resulted in wrecking his career—as a musician. Remarkable how often the great adventures elude those who seem best prepared for their pursuit, only to fall by the weapon of some intrepid amateur! Herschel was not seeking for fame, or even for a change of occupation, but merely for a hobby. A borrowed telescope had fired his imagination. He determined to have a telescope of his own, and that soon, even if he had to make it himself. So in the short space of two years his

ASTRONOMERS of ancient times were acquainted with only five of the planets which we know today—Mercury, Venus, Mars, Jupiter, and Saturn. They, however, included the sun and the moon in their classification, giving what they considered a perfect number of these celestial bodies. They never thought of looking under their feet and considering the ground on which they walked a planet. Later stargazers eliminated the sun and the moon from the family of planets, and added the Earth to it, making six planets in all. It was not until the last quarter of the eighteenth century that any more planets were found. The remarkable stories of the discovery of the seventh, eighth, and ninth planets are here related.

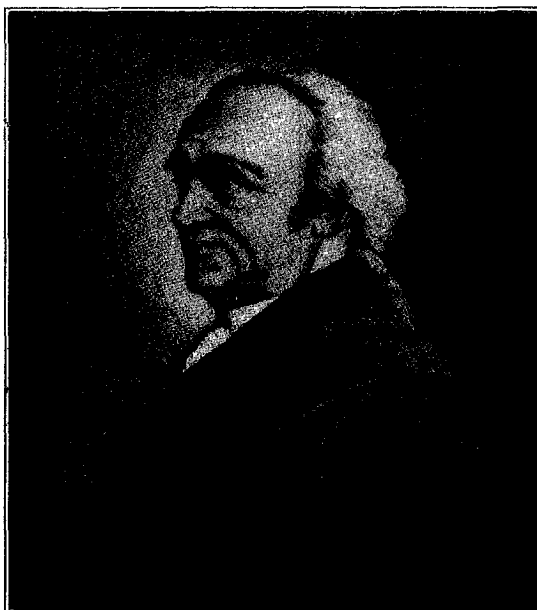
skilled hands succeeded in turning out better concave mirrors than any that had been ground by the professional telescope makers of his day. Then on an evening in the early spring of 1781 he found himself with a brand-new seven-inch reflecting telescope and a plan no less ambitious than a survey of the whole sky.

The survey had been carried on for only a week or two when on the thirteenth of March he focused on a peculiar disk-

shaped object which he assumed was a comet. What was his surprise, and that of everyone else, when a year later his "comet" turned out to be a planet. It had required a number of observations and a dozen months of hard thinking before the truth had been apprehended. Then the king, George III, showered the amateur with honors and a salary of two hundred pounds a year, and the world joined in his acclaim. The new world, with an orbit far beyond that of Saturn, was called Uranus.

Everyone caught the obvious suggestion that one good discovery calls for another. World hunting was now open to anyone who could use a telescope. Uranus had been easy—it may actually be seen with the

naked eye; so it seemed that any good observer should pick up another world even though it might be far dimmer than Uranus. But searching did not uncover any more worlds. To see a small celestial object is one thing, but to pick it out from 20,000 brighter objects, as in the case of Neptune, is quite another. Finally the direct search was abandoned and detectives were called in. The only clew seemed to be in the behavior of Uranus,



William Herschel, English Astronomer Who Discovered Uranus

which, ever since its discovery, had failed to keep to its calculated schedule. It lagged at one place in its orbit. Might this not be caused by the gravitation or pulling power exerted on it by another planet, still farther out? If this irregular behavior could be traced to the influence of another world, much embarrassment would be relieved.

The detectives were mathematicians—Urbain Leverrier in France and John Couch Adams in England. Each worked on the problem independently, and each got the same answer at about the same time. When Leverrier reached his conclusion, he wrote in substance to astronomer J. G. Galle of Berlin: "Direct your telescope to a point on the ecliptic in the constellation of Aquarius, in longitude 326° , and you will find within a degree of that place a new planet, looking like a star of about the ninth magnitude, and having a perceptible disk." A half-hour's search on the night of September 23, 1846, was sufficient to confirm the accuracy of Leverrier's work, and the planet Neptune took its place in the family of planets. To appreciate the audacity of the remarkable message we need only to remember that a sky degree is only twice the width of the moon's disk. It was equivalent to predicting the place of a needle in a haystack within an inch or so.

Now for Planet X, as the ninth planet was called before it was found. Naturally the first suggestion was to set a sharp watch on Neptune, make careful note of any irregularities in its behavior, and track down the next world with still sharper pencils and larger sheets of paper than Leverrier and Adams had used. But the great difficulty with this method was that Neptune's orbit is so large that he can catch up with his more distant neighbor only once in about 500 years. Thus with close watching for five centuries enough evidence might be accumulated with which to work the problem. But who wants to wait that long? Then it was suggested that perhaps a very close watch on Uranus might reveal two secrets instead of one. This also proved to be a discouraging task, and eighty years of hard work resulted only in the conclusion that if there were a transneptunian planet, it must be a baby—which conclusion was later found to be correct.

It was in the year 1918 that a lad of twelve, the son of an Illinois farmer, begged his father for a telescope. So one evening the father, the son, and an uncle, who had awakened the boy's interest in astronomy, sat by the kitchen table and ordered a small "spy glass" from Sears, Roebuck & Company. Little did the boy's father, Mr. Tombaugh, or his uncle realize that for \$37.50



Clyde Tombaugh, Standing Beside the Telescope at Lowell Observatory, Flagstaff, Arizona, With Which He Discovered Pluto

they were buying one of the best bargains in all astronomical history. In comparison with the telescopes of that time, it was little more than a toy, but even so it was a far better instrument than Galileo ever owned. It would magnify forty-five times. All persons concerned were soon satisfied that the money had not been wasted, for the farmer boy, Clyde, allowed no dust to accumulate on the lens of the precious telescope. A ten-second glimpse at the rings of Saturn might satisfy some people, but not Clyde. When the instrument had seen four years' service and the boy had started in high school, the Tombaugh family moved to western Kansas. Here, between attending high school and helping raise wheat, he was kept so busy that time for observation was strictly limited. Then when high school was finished, instead of turning his steps toward college, young Tom-

baugh set his heart on making a good telescope.

At odd times between harvesting and planting he ground and polished an eight-inch disk of glass, which, when silvered and mounted, proved most disappointing. His homemade telescope was not nearly as good as his well-worn mail-order instrument. Starting again with a better set of instructions and a new seven-inch disk, financed by the uncle, he succeeded in turning out a good reflecting telescope. With regrets he turned it over to his uncle and immediately set about making a larger one for himself. A nine-inch mirror was ground and figured with the greatest of care in the even temperature of a cyclone cave. Then the father assisted with making the tube, axis, base, and gears from such scraps of machinery as could be found around the farm. Parts of an old cream separator, a discarded Buick, and a manure spreader were finally selected and fashioned in the farm workshop into a scientific instrument of excellent quality.

Now (1928), with a good glass and the universe before him, the self-taught astronomer began to feel the need of additional moral support. After finishing a series of sketches on the planets, he cast about for someone to grade his paper. Fortunately it occurred to him to send his sketches to Doctor V. M. Slipher, director of Lowell Observatory at Flagstaff, Arizona, who immediately recognized talent in the rough, and offered Clyde an opportunity to work at the observatory. The offer was gladly accepted, and the prairie observatory was closed.

The observatory at Flagstaff had been founded by Dr. Percival Lowell, who was very much interested in the planets and particularly in finding Planet X. Doctor Lowell had died in 1916, leav-

ing the quest for the new world to Doctor Slipher. In the meantime a thirteen-inch photographic telescope had been built specially for the task. This instrument with its own observatory dome and equipment was almost finished when Tombaugh reported for duty, but in his wildest dreams the Kansas amateur could not imagine being assigned to Doctor Lowell's pet project. Nevertheless, that is just what happened.

The right man in the right place at the right time, and ready to go. Opportunity may knock at some men's doors. For others she pushes the door off its hinges. Can it be possible that the heart of an eager explorer will be lighter when he returns with this prize than when he sets forth for his difficult goal? Will he succeed? and how long will it take him to locate a certain tiny speck of light no brighter than twenty million other tiny specks?

The first large photographic plate (14 x 17 inches) was slipped into place, and the camera telescope was guided carefully during the hour of exposure. Another exposure followed, and so on, until the flush of dawn put an end to the first short night's work. A few nights later a second picture was taken of the exact area covered by the first plate. Only then could the real work begin—that of comparing two pictures of the same sky area, with the bare possibility of finding a change in position of one small star image. Each pair of the large plates showed from fifty thousand to more than a million star images. Then many hours—sometimes three weeks—of the hardest work over the Blink-Microscope-Comparator, followed the making of every set of plates. But it was a happy form of drudgery.

Would you like to stand by the young world hunter at the moment of discovery? The best we can do is to let Clyde Tombaugh tell his own story at this point: "About four o'clock on the afternoon of February 18, 1930, I came upon the images of Pluto. I exclaimed to myself at once: 'That's it! That surely must be Planet X. The daily shift in position clearly indicates that it must lie beyond the orbit of Neptune!' You see, I had calculated the approximate daily shift for the scale of those plates before hand, and knew exactly what to look for. The thrill was tremendous, because instantly I realized the significance of it. Then I consulted Doctor Slipher and the other members of the staff. An observatory must be very sure before releasing such sensational news, and so the next few weeks were spent photographing the new object every clear night and studying its motion. On March 13, 1930 (the 149th anniversary of the discovery of Uranus), the news of the discovery of the new planet was made public."

There was much excitement down on the Kansas farm, too, when the local newspaper editor called the Tombaugh home and told the family what was on the wires. The comments of the editor of the *Scientific American* are appropriate: "Here we have a plain young man, a farmer, without scientific connection. He makes several telescopes, studies, and wins a position at a noted astronomical institution—all without the least 'pull' or

preferment. Within three months his name is on every press wire, every cable. If that isn't romance, what is?"²

This is the story of the finding of Pluto, but not the end of the story of the little \$37.50 telescope. A letter from Kansas University asked Mr. Tombaugh if he would like to go to college—free. He would, and did, and was graduated in 1936.

Is there another planet beyond Pluto? No one knows, but if there is, Clyde Tombaugh is the man best equipped to find it. He has been combing the heavens for ten years since he discovered Pluto, examining the while some forty million stars and discovering many new asteroids and variable stars and nebulae—but no more planets. After all, his greatest discovery was made long before he was called to Lowell Observatory. Again his own words cannot be improved upon. In a letter to the teller of this story, ten years and one day after the event of his life, Tombaugh writes: "I love astronomy very deeply. To see the climatic changes of Mars, satellites swinging around their primaries, the mountains of the moon, is a privilege. It seems to inspire purity and humbleness. When I look into the eyepiece of a telescope, I always feel as Moses did before the burning bush that was not consumed."

¹ *Scientific American*, October, 1930.

² It was longer than three months from the time Mr. Tombaugh first went to the Lowell Observatory to work until he discovered the planet Pluto, as he went to the observatory January 15, 1929.

The Sabbath

(Continued from page 14)

you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire." Deut. 4:7-15.

God's Conditional Promise

Through Jeremiah the prophet the Lord promised Israel of old that if they would diligently hearken unto Him, and obey His commandments, keeping the Sabbath holy, Jerusalem should remain forever. But He said that if they would not hearken unto the Lord, but disregarded the Sabbath, then He would kindle a fire in the gates of Jerusalem which should devour the palaces of the city, and that fire should not be quenched until it had accomplished its work. See Jer. 17:21-27.

This truly was a remarkable promise. But Israel failed in their obedience, and because of this failure, the Babylonians came against the city, slew many of the inhabitants, carried the vessels of the house of God into captivity, "and they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land

had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." 2 Chron. 36:19-21. For seventy years they were captives in this strange land.

Nehemiah again brought to the people the sacredness of the Sabbath, and as they entered into a reformation to obey God and keep His holy law, they pledged upon oath that they would not buy or sell wares or any victuals on the Sabbath day, but would keep the Sabbath day holy. Neh. 13:19-22.

God has always made His Sabbath a means of distinguishing His people, to mark them as the worshipers of the God of creation.

"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

The Sabbath has always been God's shield against idolatry. It was a most sacred day to His people of old, and a delight to them, as it is a delight to those who observe it today.

It was not a mere coincidence that the Sabbath was included in the moral law. God foresaw the apostasy of the ages, with its daring attempt to overthrow His government and cast down His truth and His law. Satan is ever working to overthrow the truth of God and by his deceptions to substitute error for truth. His reason for instituting another day for the Sabbath is that he might cause people to forget the Creator. The enemy works with all deceivableness of unrighteousness. With cunning craftiness he counterfeits the truth. The Sabbath is the great bulwark against infidelity and apostasy. It becomes in a special sense the test of allegiance to the Creator, and therefore a test to man's morality; for the one who is truly converted will not only keep the fourth commandment, which says the seventh day is the Sabbath, but will also observe all the commandments of God.

Bricks for Sale

(Continued from page 15)

that she must indeed tell him the truth—"father, you'd be the best daddy in all the world, if only you didn't—"

"Didn't what, darling?" His voice trembled.

Verna had been leaning against his knee, running her fingers caressingly through his rough thatch of hair. He had one arm about her. Now she burst into a very torrent of weeping, and he drew her down on his knee.

"Didn't *what*, darling?" he repeated.

She buried her face in his coat. Her little shoulders shook with convulsive sobs that racked her slender frame. He patted her coarse little dress.

It was a long time before she could quiet her sobs enough to answer him. Then she sat up and dabbed at her swollen eyes ineffectually.

"Didn't d-d-d-drink, father. Oh! I *hate* it so! And our minister up at the church says it isn't right, either. Says a drunkard won't ever inherit the kingdom. And—and—and, father, I figured

that out, too, myself. It breaks up homes—it has broken up ours!"

She began to sob again. Pete held her tight and caressed her heaving little shoulders.

Strange thoughts were chasing around in his slow brain, like rats in a trap. Why—why it *was* the liquor. It was, indeed. Why couldn't he quit drinking? It wasn't worth this little angel's tears. He was a dog. That's what he was. Not worth the powder and the buckshot it would take to get his hide. Poor little girl here! Didn't know she was nothing but a bag of bones! Just the liquor, that was all! He'd quit it.

While these queer, strange, new thoughts were pounding at the gates of his consciousness, he was mumbling endearing words to her. She clung close, and sobbed wildly, as if all the sorrows and deprivations of her starved little life had been pent up against the floodgates of her emotions.

The words of love came strangely now to Peter's lips. He was much more used to irony and biting sarcasm. To epithets, cursing, and filthy words. The tears stood in his eyes, and he continued to mumble and talk to her in a soft voice.

"There now. There. Father's little pretty. Bless her sweet heart anyway. Yes, yes, darling. It's father's fault. Oh, why didn't I know? Why didn't I wake up and know that I was breaking my angel girl's little tender heart?"

"Come on, now, come on, darling! Dry those pretty eyes! Let me look. Smile now. Smile for father. Why! Bless my girl! She looks like a rainbow when she smiles through her tears!"

Then, seated on his knee, her little hands still trembling and her breath still catching convulsively with the memory of her sobs, Verna told Pete in her own sweet little way that she had decided to be a good girl now, and to serve the Lord as best she could.

"And next Sunday morning, father, I am going to be baptized. There will be eight of us. We are going to be dressed in white. Mother has made my dress."

And she ran to the clothespress and brought it to show to him. Pete fingered the goods and commented on how sweet she would look in it.

But she was watching him irresolutely.

"Father," she said softly, "I wish you'd come and *see* me baptized. Mother can't go. She's got to clean the house that day, she says."

Her tone was so wistful that Pete couldn't resist, though he hadn't been inside a church for years.

"I'll be there, my darling!" he assured her warmly. "I'll be right on hand, and I'll buy you a posy, too, to pin on your dress. Father wouldn't miss *that* for anything."

Then, because the hour was late, and it was nearing the time when Martha Ellen would come home, Pete got up regretfully.

When he went away, he left a crackly ten-dollar bill and three one-dollar bills with Verna. She shrewdly hid them in a thin old wallet under her mattress. They would buy corn meal and soup beans and butter and potatoes for many a long day.

(To be continued)

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

A Visitor's View of Our Work in Australia

THE word "Australasia," which we see so often in our reports, means not only the continent of Australia and the island of Tasmania (which is a state of the Commonwealth of Australia), but also New Zealand and all the island world of the South Pacific, from Pitcairn to New Guinea. Here, in not too many paragraphs, if possible, let us review the setup of our work in Australia, the mainland base.

Put the map of Australia over that of the United States (without Alaska), and one sees that the two countries are nearly the same in size. Australia lies east and west between the Pacific and Indian Oceans, even as the United States is set east and west between the Atlantic and the Pacific. A journey from the port of Sydney, on the eastern coast, to Perth, the capital of West Australia, is about the same as a journey from New York to San Francisco.

Down the east coast are the four large cities of Brisbane, Sydney, Melbourne, and Hobart (Tasmania), strung along, I would roughly guess, about as Boston, New York, Jacksonville, and Miami are down the American east coast. Our work is strong in these city centers. From a mountainous hill, overlooking Brisbane, the headquarters of our Queensland Conference, I looked down on about a half dozen distinct divisions of the city. "What a fine dividing up of a city," I remarked, "for the purpose of evangelizing every part." "Yes," replied the conference president, E. H. Guilliard, "and we have a church in practically every subdivision."

Sydney is Australia's great city, with nearly a million and a third of population. If I recall impressions I received from H. E. Piper, the president, we have between twenty-five and thirty churches in greater Sydney. About forty minutes' run out of the center is Wahroonga, headquarters of the division and of the union conference. The office scene there reminded me of our General Conference office in Washington. A large staff is necessary to handle the ever-growing work. The treasury and accounting departments are at one end of the long brick office building, and the executive, secretarial, and department offices are at the other end and on the floor above. It is a beehive of activity. The union field workers are ever coming and going. The visitor never knows who will

be found at headquarters. And missionaries en route from or to the islands are often to be seen. Near by is the Sydney Sanitarium, full of patients, with always in training a band of those nurses who have been going into the fields these thirty years and more.

I did not learn how many churches we have in Melbourne, the headquarters of the Victorian Conference. Here was the beginning of our work, in 1885. Elders S. N. Haskell and J. O. Corliss, and their associates, began by distributing copies of the American *Signs of the Times*, sometimes affixing them to the iron fence along a park, where people constantly passed. From that beginning has come the fruitage and the development of the great base below the equator that is so important a factor today in our world work. I think it was in 1885 that A. W. Anderson received one of those copies of the *Signs* in Melbourne, later contacts bringing him into the work; and still he is preaching and writing the message. In the working lifetime of many of us, how widely have we seen this work grow. Australia prints its own journals and books now, the publishing center being Warburton, a few hours out of Melbourne.

We can only mention Hobart, where is the office of the Tasmanian Conference. This island of Tasmania, famous for its fruits, has a fame in our cause for its fruitage of workers. I recall that when I was there on a former visit, nine years ago, the brethren made up a list of about seventy workers who had gone to other parts from Tasmania.

Westward, round the Australian coast, is Adelaide, headquarters of the South Australian Conference—situated midway on the south about as New Orleans is on our American map. E. J. Johanson took me on a week's tour of churches in this wheat-growing state. From South Australia we pass over the generally unpeopled interior—because of waterless tablelands—a two-day rail journey, on past the rich gold-mining town of Calgoorlie, and thence on to Perth, capital of West Australia, where R. A. Thrift and his associates were ready with their camp. The big camp meetings there, from year to year, attest the growth of churches in their far west, which, like our own, is a land of sunshine and fruit and flowers.

There is no space left in which to tell of schools and health-food

centers, and of the many towns and villages in all the states where we have churches. One can see but little of it all in a three months' round, but the visitor must plainly apprehend that the living truth has developed a powerful base for the advent movement in this great Australian continent.

W. A. SPICER.

Northern California Conference

THAT God is ready to bestow the fullness of His power upon His faithful people is evidenced by the love and tender care which He has extended to His church throughout the Northern California Conference during the last two years. During the past biennial period the Lord has blessed in the soul-winning endeavors by adding 765 by baptism and 96 by profession of faith, or a total of 861 souls. On December 31, 1939, our membership stood at 6,979, which revealed a net increase for the two-year term of 797.

This period has been marked with a strong program of evangelism throughout the field. Every minister and Bible worker in our employ, whether leading a district or not, has had the winning of souls weighing heavily upon his heart as his duty of first importance. Twenty-five efforts were held during 1939 alone. Not all of these were what might be termed major meetings, but some of them were outstanding, and the Lord has blessed with a goodly harvest of souls.

During this same period God has prospered His people financially to a marked degree, as is shown by the tithe receipts, which amounted to \$488,281.29, of which \$253,813.70 came in during the past year, a per capita of \$38.34. This represents an 11 per cent increase in total tithe over the previous biennial term. Our mission offerings for the two-year period amounted to \$236,624.73, or a gain of \$10,784.64 over the previous two years. It is encouraging to know that we have been able to turn over to the General Conference, with which to carry on the world-wide work, the amount of \$443,830.97 during the biennial term just past.

Twenty-eight church buildings have either been built or remodeled, or have received very substantial repairs. The eight new church buildings erected represent an in-

(Continued on page 22)

North American Division Gleanings

Compiled by Merwin R. Thurber

Atlantic Union

UNION SPRINGS ACADEMY, New York, has its faculty almost complete for the coming year. E. A. Robertson, of Oak Park Academy, Nevada, Iowa, has consented to act as principal. The faculty includes Mr. and Mrs. Richard Minesinger, Mr. and Mrs. Edwin Nelson, Mrs. Irene Jane Wood, W. A. Sowers, Mr. and Mrs. Edward Van Sanford, and Roy Hunt.

The New England Sanitarium reports that Hospital Day brought them more than 3,000 visitors, including 300 babies to the infant party. Traffic was congested in several departments as the guests were being shown about.

Central Union

C. S. Prout reports that a group of laymen are conducting evangelistic meetings in Pueblo, Colorado, with a good interest.

Laymen around Denver, Colorado, are getting under way with their efforts. One group has already started.

H. N. Bresee baptized four believers recently at Palco, Kansas.

Miss Bernice Rumbaugh, of the Kansas Conference office, has accepted a call to the Nevada-Utah Conference office.

Many believers in northeast Missouri gathered at Macon when the church there was dedicated recently. J. F. Piper, of the Central Union, preached the dedicatory sermon; and J. W. Turner, president of the local conference, offered the dedicatory prayer. C. M. Babcock presented a brief history of the church.

G. W. Hosford, who has been conducting meetings in Cheyenne, Wyoming, has opened a new effort in Pine Bluffs.

Columbia Union

Mount Vernon Academy and the Ohio constituency are putting their collective shoulder to the wheel in raising funds for the completion of the new boys' dormitory at the academy.

The Venden brothers have completed their meetings in the Lu Lu Temple in Philadelphia, and have transferred their Sunday-night meetings to the West Philadelphia church.

R. S. Fries baptized thirteen persons on May 11 in Baltimore, Maryland.

Edwin Russell, of the Chesapeake Conference, has accepted a call to the Ohio Conference.

The Takoma Park, Maryland, church is holding services at 9 and 11:30 A.M., with Sabbath school between, in order to accommodate the membership.

Twenty young people were bap-

tized May 11 as a fitting climax to the school year at Mount Vernon Academy, Ohio.

Wilmington, Delaware, No. 1 church is planning for a \$1,500 reduction in the indebtedness of their church during this current year. One thousand dollars was paid off last year.

The Pittsburgh, Pennsylvania, medical cadet corps is rounding out its organization, and is receiving the grateful support of those who are taking the training.

Lake Union

The members of the Illinois Conference will find their new camp meeting pavilion and its environs much improved over last year. An insulated ceiling has been installed, in preparation for hot weather. Heating equipment will keep the auditorium comfortable when the weather is cool. New sidewalks have been laid, and the new road and parking space are resurfaced.

Iron Mountain, Michigan, church members are planning on a church school next year. A piece of ground has been donated, and the building is to be placed on it with a small outlay of cash. The members feel that God is guiding them.

North Pacific Union

L. B. Mershon reports a baptism of three persons at Anaconda, Montana, recently.

The Oregon Conference reports the baptism of thirty-five believers on May 11—V. C. Becraft, twenty-two at Medford; Adolph Johnson, thirteen at Roseburg.

The church at Pullman, Washington, was dedicated on May 11. L. E. Esteb, the conference president, preached the sermon, and L. A. Reynolds offered the prayer of dedication. J. D. Nichols gave a short history of the church.

L. E. Esteb baptized twelve believers at Wilcox, Washington, on May 19.

Northern Union

C. S. Wiest baptized ten believers in St. Paul, Minnesota, on May 11; and H. A. Vandeman baptized eleven in Minneapolis on the same day.

A new church was organized in Williston, North Dakota, on May 11.

Pacific Union

J. L. Shuler reports some heartening successes among his assistants during the San Bernardino, California, effort and field school of evangelism. One of the workers, C. W. Hartwick, who had three community Bible schools in his district, had the joy of seeing nineteen out of the twenty-two attendants bap-

tized. These Bible schools, it should be explained, are conducted concurrently with the public effort, on nights when there are no meetings. Miller Brockett saw all seven of his Bible school attendants baptized; J. H. Apigian, four out of six; and Vernon Flory, three out of five.

Southern Union

J. D. Reavis, of Florida, reports a baptism of five persons in his district recently.

Two more candidates were baptized at Belle Glade, Florida, recently as a result of E. C. Banks' effort, making a total of twenty-one thus far.

The Daylight, Tennessee, church was dedicated May 11. J. K. Jones preached the sermon, and R. I. Keate offered the prayer.

H. E. McClure baptized three persons at Lawrenceburg, Tennessee, as a result of Brother McCormick's labors.

Southwestern Union

The Little Rock, Arkansas, church is building a combination storage room, recreation hall, and dining hall for conventions on the grounds at the rear of their church.

An Object Lesson

IN the discussion of the General Conference of the Methodist Church, held recently in Atlantic City, New Jersey, Bishop Adna Wright Leonard, of Pittsburgh, spoke of the sinister influences now operating in some of the great educational institutions of the country. He declared:

"Christianity in some of our colleges is becoming so liberal that it is thin; so polite it has no substance, and so vague it has no vitality.

"Some of our schools of learning that were born in the heart of Methodism," he said, "have in the days of their greater financial prosperity forsaken the mother that gave them—and are no longer Methodist except vaguely in name."

Sad indeed that even some Christian schools have lost their bearings and are following the lead of the schools of the world. The experience which has befallen the church colleges of other denominations should be taken seriously to heart by Seventh-day Adventists. Will the time ever come when our schools will lose their distinctive character? May God forbid. But we must remember that we face the same temptations, we are subject to the same pressure from without, as were the Methodist schools to which Bishop Leonard refers. Our safety is in eternal vigilance in following the faithful instructions which we have received regarding the principles of Christian education.

Northern California Conference

(Continued from page 20)

vestment of \$75,000, besides a large camp meeting auditorium built upon the grounds of Lodi Academy, at a cost of \$12,000. We have worked on a no-debt program, and are glad to say that God has blessed in every one of these heavy projects so that no indebtedness will rest upon any of our churches when work on them is completed.

The Lord has greatly blessed the financial condition of the conference as shown by our assets, which stand at the present time at \$98,365.25, in comparison to \$5,317.14 of current liabilities. Our present worth is \$93,048.09, which is a net gain over the former two-year period of \$2,211.29.

The Harvest Ingathering work in our last campaign was outstanding. A total of \$37,316.21 was gathered in, which was a gain of \$3,175.12 over the total for 1938, and was the largest gain made by any conference in the Pacific Union.

More than \$50,000 a year is being spent by our churches to provide Christian education for our boys and girls. For this we are very thankful to God, and we recognize that much of His blessing has come because of the faithfulness on the part of His people in carrying out God's instruction in this regard.

During the last two-year period we have carried on a strong promotion of the E. G. White books, and sales have totaled nearly \$5,000. The final results of the REVIEW subscription campaign showed that our conference stood third in North America in this laudable effort to increase the number of readers of our general church paper.

Much more might be said of the great prosperity and growth which is attending God's work in this wonderful field. We feel greatly humbled by God's blessings upon the work, and desire to reconsecrate ourselves and our all to His great service.

May God save His people from the perils of ease or selfishness in this time of supreme crisis in the world and in the cause of God, and may He continue to call out our best energies of mind and heart to stir us to act in line with the indications of the Holy Spirit.

LOUIS K. DICKSON.

German Department

Bureau of Home Missions

THE General Conference maintains and sponsors the Bureau of Home Missions to bring the glad tidings of the second coming of our Saviour to foreigners in North America in their own mother

tongue, for no matter how well they adjust themselves to our customs and our language, their souls speak the mother tongue.

The German Department, with 5,158 members and 103 churches, has the largest representation of all nationalities in the bureau. There are 48 preachers and Bible workers who devote their time and energy to this trust which has been given them. During 1939 they added 233 new members to these German churches by baptism and 53 by profession of faith. In addition they baptized 157 who were not German. One new German church was organized last year in Saskatchewan, Canada.

The German churches in North America are faithful in all their various duties and diligent in missionary work as well as liberal in tithes and offerings. During the past year 49,298 papers and 1,439 books were sold or given away. The tithe paid in during 1939 by these same churches was \$120,603.46; the Sabbath school offerings amounted to \$37,063.67. Faithful members and workers spent long hours collecting \$28,083.79 for Harvest Ingathering donations. Other offerings, such as for Big Week, Week of Sacrifice, etc., bring the amount of the Forty-cent-a-week Fund for the year up to \$28,687.80, and the grand total of tithes and offerings for 1939 to \$217,312.87.

We pray that we may win many more for His eternal kingdom during this year.

R. RUHLING, *Secretary.*

APPOINTMENTS

Camp Meetings for 1940

Atlantic Union

Northern New England
Lewiston, Maine June 20-23
White River Junction July 5-7
Southern New England, South
Lancaster June 26-July 6
New York, Union Springs .. June 28-July 7

Canadian Union

Ontario-Quebec, Oshawa .. June 28-July 7
Manitoba-Saskatchewan
Winnipeg July 4-8
Saskatoon July 9-14
Alberta, Lacombe July 12-21
British Columbia
Interior July 17-21
Coast (Vancouver) July 24-28
Maritime, St. John and Halifax .. Aug. 8-18
Newfoundland, St. John's Aug. 21-25

Central Union

Colorado, Boulder June 6-16
Wyoming, Casper June 18-23
Nebraska
Hemingford June 25-29
College View Aug. 16-24
Kansas, Enterprise Aug. 2-10
Missouri, Columbia Aug. 23-31
Union colored meeting, Kansas
City Aug. 21-25

Columbia Union

Potomac, Takoma Park June 20-30
Potomac (colored), Wash., D.C. June 20-30
New Jersey, Flemington Fairgrounds,
Flemington June 27-July 7
E. Pennsylvania, Wescosville,
Allentown July 4-14
Chesapeake, Catonsville, Md. July 18-28

Ohio, Mount Vernon July 25-Aug. 4
W. Virginia, Parkersburg Aug. 8-18
W. Pennsylvania, Ridgelyview
Park Aug. 15-25

Lake Union

Illinois, Brookfield May 30-June 9
Wisconsin, Portage June 20-30
Indiana, Battle Ground Aug. 15-25
Michigan, Grand Ledge ... Aug. 20-Sept. 1

Northern Union

North Dakota
Jamestown June 14-22
Butte July 3-7
South Dakota
Huron June 7-15
Black Hills, Custer July 11-14
Junior Camp July 14-21
Minnesota Youth's Congress,
Anoka June 19-21
Minnesota, Anoka June 21-30
Iowa, Cedar Falls Aug. 22-31

North Pacific Union

Idaho, Caldwell May 31-June 8
Upper Columbia, College Place .. June 7-15
Montana, Mt. Ellis Academy,
Bozeman June 14-22
Idaho Senior Camp June 23-30
Oregon, Gladstone July 18-28
Washington, Auburn Academy,
Auburn July 25-Aug. 4

Pacific Union

Central California
Santa Cruz July 18-27
Northern California, Lodi .. May 30-June 8
S.E. California, La Sierra June 6-16
Arizona, Prescott July 24-31
Southern California July 26-Aug. 4

Southern Union

Carolina, Lake Kanuga, N.C. May 30-June 8
Kentucky-Tennessee, Nashville,
Tenn. May 30-June 8

Southwestern Union

Texas (regional) July 25-28; Aug. 1-4
Oklahoma Aug. 1-11
Arkansas-Louisiana (regional)
New Orleans Aug. 9-11
Texarkana Aug. 16-18
Gentry Aug. 23-25
Texico, Clovis, N. Mex. Aug. 9-17
Union (colored), Wheatley Public School,
Metropolitan St., Dallas, Tex. Aug. 16-24

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

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Nothing Impossible With God

OWING to the increasingly perplexing situation which prevails throughout the world, we are faced with constant delays in postal service, and it is no small task to gather complete world reports. We are profoundly grateful to God for making it possible under such trying circumstances as those which were thrust upon the world during the latter part of 1939, and which are still existing, to compile as full an Ingathering report for the world field as the one which we are presenting herewith. We sincerely appreciate the faithful cooperation of all who have made possible this excellent and heartening summary for 1939. The receipts for the various world divisions are as follows:

Australasia	\$ 63,773.07
Central Europe, Sec. I	3,179.61*
Central Europe, Sec. II	4,404.16
China	24,813.90
Far East	43,025.35
Inter-America	33,317.38
North America	881,853.12
Northern Europe	113,008.51
South America	31,091.68
Southern Africa	57,040.20
Southern Asia	14,079.02
Southern Europe	31,494.15
Grand Total	\$1,301,080.15

*Netherlands only.

We were not able to collect a full report from Central Europe, Section I. During 1938 that division reported \$37,282.35. Only the figures from the Netherlands, a small part of the division, amounting to \$3,179.61, are available this year. In a number of fields the rate of money exchange has not been in our favor when the amount is tabulated in dollars. The reports for one section of another world division also failed to reach us. We are therefore safe in estimating that an amount of considerably over \$50,000 would have been added to the above totals had the missing reports come in, and the exchange rates remained the same as in 1938. But even so, the results are truly remarkable, especially in view of the circumstances which prevail throughout the world.

Word has just reached us that the Australasian Division has already concluded its 1940 Ingathering effort. In four weeks a total of £12,826, or 106 per cent of their goal, was received, one of the most outstanding results in Ingathering history. And this accomplishment was made possible in the face of the handicaps which have come since the outbreak of hostilities in September of 1939. May this courageous achievement inspire our believers in other parts of the world to plan for greater things for God in the Ingathering effort before us.

As we present this report we are again reminded of the fact that

nothing is impossible with God, and that "no weapon that is formed against thee shall prosper." Before our heavenly Leader we bow in humble praise and sincere gratitude for this new evidence of His special providence and continued guidance of His own cause which is destined soon to triumph in power and great glory. STEEN RASMUSSEN.

Death of Elder E. H. Gates

A TELEGRAM to the General Conference announces the death of E. H. Gates on May 22 at the Paradise Valley Sanitarium, National City, California. Elder Gates had been ill for several months. He passed his eighty-fifth birthday last April. Elder and Mrs. Gates were in the group of workers who made the first voyage on the "Pitcairn" in 1890. They remained in service in the South Seas for twenty-one years, after which Elder Gates was in executive work in Australia until 1917, when he and Sister Gates returned to the United States. Sister Gates is still living, but is in very poor health. Many will sorrow at the passing of this veteran worker.

Atlanta-Southern Dental College

ARE you interested in training for the dental profession? If you are, and if you have completed the two years' college preparatory work for medicine or dentistry, we should like to give you information. The Atlanta-Southern Dental College is an A-grade institution, and is the only professional school of its kind with which we have an affiliation whereby our young men may be surrounded in their home life with an Adventist environment, for in connection with this college we conduct a Seventh-day Adventist dormitory. If you are interested, you will need to write immediately to—

The Department of Education,
General Conference of S.D.A.,
Takoma Park, Washington, D.C.

The Christian Hour

ELDER CARLOS NICOLAS is conducting over the radio three times a week what he has named "Lá Hora Cristiana." Many are the letters of appreciation received.

One Spanish family which lives eighteen miles out of the city has begun keeping the Sabbath although they have not had a personal visit from any of our people. They learned of the advent message little by little from radio sermons and from literature sent to them. They wrote: "We want to thank you for your helpful words, which have encouraged us in the way of truth. We thank God for what you have taught us, and we hope that you will continue to instruct us, so that we may know how to keep His holy commandments."

In answer to an offer for "The Great Controversy" in Spanish, one woman wrote that she had wanted the book for a long time, but did not know where nor how to find it until she heard it mentioned in the early morning program. There are many letters which ask for Bibles and other literature offered in the programs. H. D. CASEBEER.

Missionary Sailings

MR. AND MRS. E. D. WILLMOTT and their three children, Louise, Mary, and Jonathan, returning to India from furlough, sailed from San Francisco for Colombo, Ceylon, May 9, on the S. S. "President Cleveland."

Mr. and Mrs. G. B. Hoag and their little daughter, Marilyn Joyce, of the West Pennsylvania Conference, sailed from San Francisco for Bombay, India, May 24, on the S. S. "President Pierce." Brother Hoag has accepted appointment as field missionary secretary for the Northwest India Union Mission.

Elder and Mrs. A. Koch and two of their children, Hildegard and Gudrun, returning to Japan from furlough, sailed from San Francisco for Yokohama, May 24, on the S. S. "Tatuta Maru." One son is remaining in America to attend school.

Elder and Mrs. George L. Wilkinson, and Mrs. Wilkinson's mother, Mrs. E. J. Anderson, sailed from San Francisco for Shanghai, May 24, on the S. S. "Tatuta Maru." Elder and Mrs. Wilkinson are returning to China from furlough, leaving their two sons in America to attend school.

Mr. and Mrs. Theodore R. Torkelson, of North Dakota, responding to a call to evangelistic work in Western India, sailed from San Francisco for Bombay, May 24, on the S. S. "President Pierce."

Dr. and Mrs. R. C. Floren, and their little son, Roger, of the Chesapeake Conference, who left their home in Rock Hall, Maryland, recently, are visiting Doctor Floren's parents in Cuba, and will sail from Havana for Boliva, May 29. Doctor Floren is connecting with the hospital at Chulumani, Bolivia.

E. D. DICK.