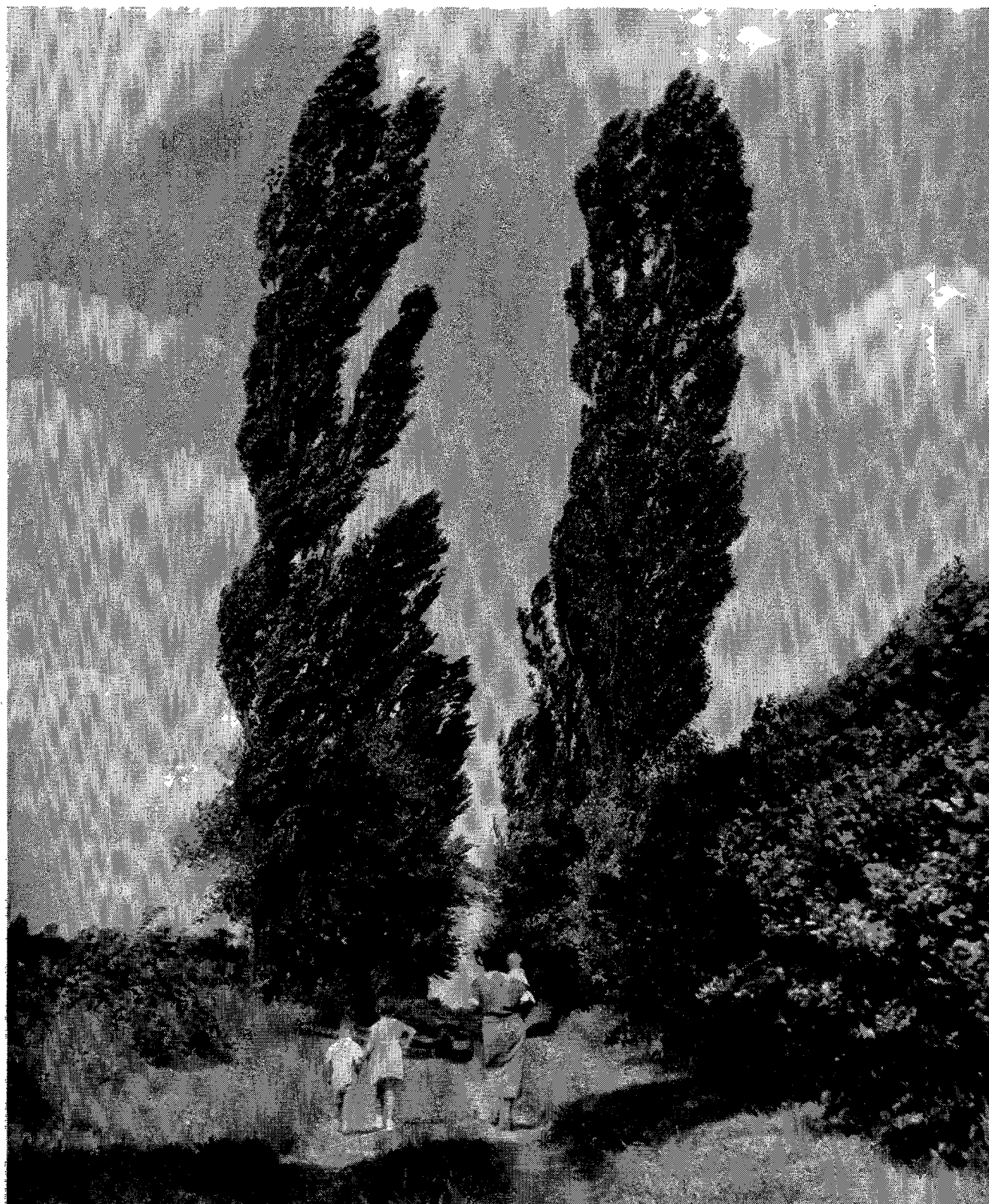


THE ADVENT S A B B A T H

REVIEW AND HERALD

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



H. M. LAMBERT

"The Very Thought of the Sabbath Should Be Bound Up With the Beauty of Natural Things"

Christian Education in Prophecy

By LINDSAY A. SEMMENS

TWO great factors in bringing purpose into our lives are knowing to what place we are going and knowing why we are going there. There is a very certain responsibility that rests upon God's people, especially our young people, in securing an education. Through the messages of the prophets God has sought to place that responsibility, throughout the ages, upon the hearts of His people. The prophet Malachi gives us a very definite educational message. He gives the time setting in his message by saying that God will send us Elijah before the coming of the great and dreadful day of the Lord. The reason for this Elijah message is given also. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:5, 6.

The Elijah Message

No message could be more definite than this, and no people who have received such a message can cast it aside as a thing of nought. Says the Spirit of prophecy, in referring to the above text:

"Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things."—*"Testimonies,"* Vol. III, p. 62.

The importance of this Elijah message to the Lord's people is given further amplification and emphasis. It seems that the God of heaven has given instruction that bears iteration. Hence the commission is repeated. "The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age."—*"Counsels on Health,"* p. 73.

Only as we recognize our place in prophecy as a people can we understand our responsibility in being leaders in the educational field. God told His people anciently that if they would be obedient to His principles they should be the head and not the tail. (Deut. 28:12, 13, 44.) We must recognize, also, that health education is just as important as so-called Christian education, for both sustain an importance to each other and are constituent parts.

Works of John the Baptist

The following very pertinent statements from the pen of the Lord's messenger serve to justify this conclusion.

"John was a representative of the people of God in the last days, to whom God has committed important

and solemn truths. The world at large are given to gluttony and the indulgence of base passions. The light of health reform is opened before the people of God at this day, that they may see the necessity of holding their appetites and passions under control of the higher powers of the mind. This is also necessary, that they may have mental strength and clearness, to discern the sacred chain of truth, and turn from the bewitching errors and pleasing fables, that are flooding the world. Their work is to present before the people the pure doctrine of the Bible. Hence health reform finds its place in the preparatory work for the second appearing of Christ."—*"Spirit of Prophecy,"* Vol. II, p. 44.

Let us see, therefore, what Jesus said regarding John, and then we shall be better able to understand our place in these last days in the educational program. In Matthew 11:14 Christ declared of John, "This is Elias, which was for to come." In Matthew 17:11 Christ said of John, "Elias truly shall first come, and restore all things." The same testimony is given by Christ through Mark. "Elias verily cometh first, and restoreth all things." Mark 9:12. As to the popularity of John's message, Jesus said, "I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." Nevertheless, this did not detract an iota from John's work which the angel said in Luke 1:17 was "to make ready a people prepared for the Lord."

Our Work Today

The application of this prophecy is pertinent to us as God's people in this our day. Our one business is "to make ready a people prepared for the Lord." The prophetic pen has not been recreant to its trust. The fourfold program of Christian education has been outlined. Its purpose is to give motivation and power to the final message to be given to a perishing world. The prophet Isaiah clarifies the program thus: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

This is the heavenly commission given by the highest authority in the universe. It takes precedence over all the man-made accrediting boards and recognition agencies. And to show that the program "is established" (Gen. 41:32), the same prophet emphasizes the same curricula again, with little alteration in the principles enunciated. They are stated thus, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

The great God of the universe has not left any doubt regarding these scriptures. We read:

"These words of Inspiration present before believers in present truth the work that should now be done in the education of our children and youth. When the truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that in the education of our

(Continued on page 10)

THIS CRISIS HOUR

The Need of a Pentecostal Experience

By LOUIS K. DICKSON

WE have arrived today at a very important time, one which calls for as certain and definite fulfillments as were witnessed in 1844 or in any other period of the church. One of the greatest dangers that we face today is that we shall miss the real objective that God has set before us in the work. That would be a terrible tragedy; but we are not going to miss it. The Lord is leading this people, and He is giving us a growing conviction that we are to look for and expect what is due for this time, and are to seek for it until we have found what God intends to bestow upon His church now.

There is a statement in the prophecy of Hosea 10:12 and 13 which reads: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." This, like every other prophecy, has perhaps more than one application. I like that statement, "It is time to seek the Lord, till He come." There is to be found now in the experience of each one of us a deeper seeking after God than we have yet known. There are depths in that seeking after the Lord that we have not yet understood.

We have come, then, to a very special time, and the danger is that we may fritter away these hours even with hard work and not meet the objectives of God. We must be sure and know that day by day in what we are doing, and in the spirit we are manifesting, we are being true to the blueprint, true to the plan and the objectives which God has pointed out.

Finishing a Work

The times demand a bursting forth of the church today. That takes added power, added discernment of power which we have not yet possessed. We have been unable as yet to fully grasp this power, and unless we take steps to bring ourselves into that condition in which God can bestow upon us that power, we may find ourselves hemmed about by our enemies. Our task is not to start a work; our task is to *finish* a work. One of the saddest statements in all the Bible, one of the most tragic things that could be said to the people of God now, is, "Thou knewest not the time of thy visitation." We are in that hour now!

We have come upon very evil days. We are in the presence of unspeakable tragedy. We read in the headlines of all the newspapers of war, bloodshed, and commotion that leave us speechless. But we are face to face with larger problems and more unanswerable questions from the standpoint of the church and the advancement of the work than we have ever yet met. We are all more or less conscious of those problems, which are perplexing in the extreme.

I was very much impressed by a statement which our General Conference president made to us during the last Fall Council. I have thought about it ever since. He told us that in the ten days preceding that meeting, the officers of the General Conference were face to face with problems which they had never before known. Cablegrams, telegrams, special-delivery letters, and calls from all corners of the earth were flowing in almost hourly. The officers of this movement did not have the answers to them, did not know

Our Prayer Today

BY EDWARD J. URQUHART

To be as large as is the hour,
To be as big as is the task—
For this Thy presence and Thy power,
Right now, dear Lord, we ask.

To measure up to the demand
Flung by the challenge of the day,
True witnesses for Thee to stand,
Dear Lord, we beg and pray.

Take us and make us big and strong,
Sufficient for the time and place,
As champions against the wrong
The wily foe we face.

Make even us, afraid and weak,
Unworthy, sinful, though we be,
Fit instruments to work and speak
And live, dear Lord, for Thee.



Help us the gifts of grace to claim—
All love and mercy can bestow—
That by Thy power and through Thy name
We may defeat the foe.

That hours the work of years may bring,
And months the fruits of centuries yield,
That soon a coming, conquering King
May be to earth revealed.

And, Lord, in that great day and hour,
When all is gained or lost for aye,
Be pleased to manifest Thy power
In saving grace, we pray.

For, Lord, we long to know a place
Where we may praise Thee, serve Thee, too,
And know Thy love and see Thy face
The long, long ages through.

how to respond to the problems that came pouring in, and he told us how they fell on their knees many times as new problems came up, and how God's providence opened up the way as they prayed.

This is as it should be. We must all learn that lesson of dependence on God to a greater degree than ever before, for we are meeting new days and new times in which problems arise beyond the ken of man to solve, and we need an increasing capacity to discern what we ought to think and how we ought to go and what we ought to plan for—discernment that will be completely outside of ordinary human thought. We must get ready for that hour. The danger is that the hour has reached us before we are ready for it.

We are actually face to face with some issues and some possibilities about which we have not thought very much. It is a fact that the world today and the civilization of the world today have been violently turned backward. Civilization had risen to a high peak, perhaps the highest peak in history, and then suddenly there was a change, and today over a large part of the earth efforts are being made to blackout every vestige of present-day civilization and turn back to the Dark Ages. These things should make us think.

When we went to the Fall Council at Lincoln, Nebraska, we went with more solemn hearts than we had ever had before. The same feeling continued with us throughout the St. Paul meeting, and we went home from both of these meetings facing new and tremendous thoughts that had not been passing through our minds quite so much before, and we did some very serious thinking. As I do very many times when I am in a solemn study, I began to write down some of my thoughts. I would like here to bring these thoughts to you, as follows:

The Advent Movement

The advent movement has a wonderful past. The more than fourscore years and ten of its life have been years of opening and entering doors, years of heroic pioneering in all nations on every continent; they have been years of unwearying seed sowing, watering, cultivating, and reaping; they have been years of unceasing proclamation of the everlasting gospel as found in the third angel's message. They have been years of symmetrical development of the young of all nations, by ministering to all sides of their developing lives; years of uncompromising, aggressive, and triumphant warfare against the forces which tend to blast character and disintegrate faith.

They have been years of Christian strategy and statesmanship, as shown in the laying hold for Christ of key positions all over the world, and of enlisting for the advent program an ever-increasing number of strong-charactered men and women of all classes; they have been years of spiritual engineering—liberating, utilizing, and guiding the comparatively latent spiritual energies of mankind. They have been years of constructive

achievement, both human and divine; years of mighty signs and wonders, affording ever-multiplying, fresh evidences of the reality and the conquering power of the living Christ in and through the lives of men. True it is that the advent movement does not need to apologize for its well-nigh fivescore years thus crowded with glorious life.

Great, however, as has been the past of this world-wide movement, the future must far transcend it. Any lesser conception would be dishonoring to the past, on which our minds from time to time dwell with grateful and reverent memory. Our vastly greater, and ever-growing, numbers are outstanding today. Our organization has reached a point of high development. We have accumulated ever fuller and richer experience. Great momentum has been acquired through a long and unbroken series of victorious achievements. We have a deeper grasp on guiding principles.

Then look at the truly enormous widening opportunities on every hand at home and abroad, the greatly multiplying influential contacts of the church, and the constantly deepening confidence in its providential mission. Note the vastly greater issues; the more baffling problems, and the sterner challenges which press upon the movement everywhere. All these facts and factors, all these influences and forces, make possible a future that will be immeasurably greater than the past.

The solemnizing reflection which comes to me is whether the plans and the practices of the leaders and the members of this movement with reference to the maintenance and development of our spiritual lives and energies, are commensurate with the widening of our opportunities and with the inevitable demands upon our service. We do well to remind ourselves that during the centuries there have been other Christian movements which have risen and then perished from the earth; that there are organizations now existing which were once strong, vital, and largely useful, but which are now mere shells without vitality and power. This, we know, will not be the final state of the remnant church. How, then, may the advent movement preserve its vitality, contagious enthusiasm, and power of growth, and be saved from becoming merely formal and comparatively powerless and fruitless?

Maintaining Integrity

If the advent movement is to preserve and increase its spiritual vitality and fruitfulness, it must maintain at all costs its distinctively Christian, pronouncedly evangelistic, and aggressively missionary character. This is tantamount to saying that it must preserve its clear aim, its unshakable foundation, and its genuine primitive spiritual power; that it must hold in proper prominence its world-wide program, and be animated by a genuinely Christian and apostolic spirit.

This movement must steadfastly resist the danger of becoming a mere human institution—in

a general sense religious, but not emphatically, persuasively, and contagiously spiritual. This essential must never be compromised, obscured, or abandoned for the sake of any plausible outward success or worldly advantage; for such a course would mark the beginning of the end. A movement which lacks world-conquering power, has to some extent been conquered by the world. Without a divine empowerment in an absolutely unique apostolic sense, and with only a result in personal life and ministry which differs in nothing essential from that of other religions, the name "advent movement" loses its true meaning.

The advent movement must not wane; it must be reborn. A wave of spiritual fire and spiritual renewal must now sweep the church and every life. "We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come."—"*Testimonies*," Vol. VI, p. 24.

This is the hour of our visitation. We must now have the fullness of the Holy Spirit. The latter rain must now fall. We must find access to new spiritual power, experience an enabling grace in order to scale for God the still higher peaks of final achievement that are just before us. This experience is nought but a return to Pentecostal power and life. It is a return to the early spirit of the pioneers of this advent movement.

Let us not, however, fail to remember that we are not the first people to hark back to Pentecostal Christianity. Almost every great reform movement has done this. Each group has had some success, but none of them succeeded in bringing the church back to the apostolic church. None of them succeeded as we must succeed.

Former Reformations

Let us look at some of these efforts of the past, and see wherein they failed. In the second century Montanus and his followers cried aloud for a return to the domination of the Holy Spirit in the church. While they made some contribution toward honoring the Spirit, yet their excessive emotion and the disposition to get revelations independent of the Bible rendered this movement more or less abortive.

The Anabaptists were a heroic band that made a sublime fight for some things which they conceived to be primitive church life. They suffered bravely and with marvelous fortitude, but did not bring the church back to Pentecost.

Then come the Quakers. They wanted the Spirit to have His way. They became quite a powerful people in proportion to their membership, but they were defective in organization, and too passive. They have not succeeded in bringing the church back to New Testament life and experience.

The Lutheran Reformation was an effort to break away from a church that had become a powerful hierarchy, which imputed to the sacraments an occult power to such an extent that salvation had to come only through these channels; also it had become a corrupt political organization. Luther tried to bring the church back to

New Testament simplicity and power. But, alas, Lutheranism failed to repeat Pentecost. John Wesley, John Knox, Alexander Campbell, Dwight L. Moody, and other great worthies tried in vain to bring the church back to its original power and form. But despite the efficient plans and the powerful pleadings of mighty men of the past, the Protestant churches are more and more diverging from the New Testament type.

In our day we have had and still have many sects and groups that claim a monopoly of pentecostal experience and pentecostal power. The wild orgies they put on and the unethical lives they live have done much to bring the suggestion of a return to the pentecostal experience into disrepute.

The Pentecostal Experience

But in spite of all the shame and the poor reputation which the devil has tried to heap upon this very laudable, much-needed quest for the pentecostal experience, this people of the advent movement must find it and far transcend it.

"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. "All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—"*Testimonies*," Vol. VII, p. 33.

In spite of the fact, then, that the best brains and the best hearts of all the churches in the past have addressed themselves to such a quest and failed in finding a fruition of their hopes, you and I must seek and find such an experience in order to match this present hour which we face.

What is this experience? Can it be put into words? First of all it is the personal experience of being baptized with the Christ 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.

Certainly such an experience goes deeply into the very bottom of the heart. It will stir the depth of the soul before it expresses itself outwardly. But if it goes to the depths, there will somehow be an outward manifestation of that fact, that can both be seen and be heard.

It is significant that Pentecost came after a long period of quiet reflection, prayer, and contrition. While it was not a matter of mere intellectual thinking, there was undoubtedly involved in the experience connected therewith a very definite illumination of mind. Intellectually, Pentecost was the moment when these men caught the viewpoint of Jesus. They discerned His scale of values and saw the things that sustained Him through the supreme sacrifice which He made. They therefore were made ready to follow Him wherever He might lead.

It is this that we need today. It is this power that we must have. Not the power to take the

earth, but the power to be humble enough to inherit it; not the power that would make others afraid to strike, but a power to turn the other cheek and to take the blow. When the disciples of Christ received the Pentecostal Spirit, they were lifted to a level of life in which they walked the impossible way, thought the unthinkable thought, and spoke the ineffable word. How thrilling it is

to watch that little group of Spirit-filled men set fire to the world!

We are destined to set fire to the world! Are we seeking for that flame of the Spirit of God which will accomplish the task quickly for Christ? When we bring our hearts into unity with Christ, the Spirit that fell on the disciples on the day of Pentecost will fall on us.

The Sanctuary—No. 6

The Judgment-Hour Message

By JAMES EARL SHULTZ

AS the time for the end of this great prophetic period drew near, there was an increasing awareness of its importance. Earnest students of the word of God everywhere began to try to discover its import for the church and for the world. It was this that led men to an earnest study of the prophecies. This led many to go forth and preach the message of Revelation 14:7, declaring, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

For ten prophetic days before the coming of the year 1844, this message was heralded aloud to the inhabitants of the world. Joseph Wolff was the first spokesman in Europe. He traveled east among the Arabs, announcing the coming of the judgment of God. True, he did not understand it in its complete significance; nor did William Miller and his followers in America fully comprehend all that was involved in this great message. But they did believe that the hour of judgment was coming, that the church would be judged by God, that it was approaching the antitypical day of atonement, and that there was no escape other than to have every sin forgiven and to be covered with the atoning blood of Jesus Christ. At one time there were a thousand ministers proclaiming the message of the hour of God's judgment in Great Britain alone, while in America periodicals and tracts heralding the great event were printed by millions of pages. Thus the message was preached in many lands.

Wherever the bearers of the tidings of the coming judgment went, they found earnest audiences anxiously inquiring what they must do to be saved. By thousands people joined the believers in the message to "fear God, . . . for the hour of His judgment is come." The identity of the God whom they were to fear was indicated in the words, "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Those who preached this message were essentially Fundamentalists in their beliefs concerning creation, and they were naturally Fundamentalist in their belief that the judgment would be a literal judgment when the books of record would be opened. (See Dan. 7:10.) Their fiery denunciations of sin and evil, and their impassioned pleas for repentance, won the hearts of the honest, and no sacrifice was considered too great by those believers who looked for the coming of Christ in

their day. Thousands upon thousands had been made aware that the day of October 22, 1844, had finally been set for the appearance of the coming of Christ in power and great glory. But the day passed away without the expectation's being fulfilled.

After the Disappointment

The mistake which these earnest believers made was in considering the earth to be the sanctuary. Had they carefully studied the sanctuary question as it related to the tabernacle in Israel, they would have known that the sanctuary referred to in prophecy was the one in heaven. A like neglect of all the implications of the sanctuary question in our day is likewise dangerous.

It has been my privilege to know personally a number of those who passed through that period of disappointment in 1844. In my early life I associated with several who were active in that message. They were all sincere people. They had all been possessed of an abounding faith in the word of God. But somehow the Lord had put His hand over the mistake which they had made in applying to this earth all those scriptures which concerned the sanctuary service and the temple in heaven. Often have I heard them say that the words found in Revelation 10:4, "Seal up those things which the seven thunders uttered, and write them not," had been literally fulfilled in their experience. They believed that the "seven thunders" had told of their own disappointment. They testified that the words of Revelation 10:8 were literally true in their experience; that they had taken the little book of Daniel, seen in the hand of the angel who placed his right foot upon the sea and his left foot upon the earth; that they had literally partaken of that book "*open*," the book of Daniel. Was it not the only book that had ever been "*sealed*"? It had been as sweet as honey in their mouths, but later it turned to the very dregs of bitterness.

However, even after the bitter experience of disappointment in 1844, when the vast majority fell away from the doctrines which they had earnestly espoused before 1844, and when they derided and ridiculed their brethren who would not give up their faith, they could still testify: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

Experience of Waiting Group

I have often heard the nephews of William Miller, four of whom I personally knew, describe that last night of waiting before they expected to see their Lord appear on the morning of October 22, 1844. More than sixty people, both men and women, were in attendance at a meeting at the house of Mr. Guilford that night. The meeting lasted rather late, but there was no disorder, nor was there any tendency to fanaticism. There were no ascension robes.

Hiram Guilford has told me how as a young man he was awakened by the call of his brother, Ransom, who exclaimed, "Hiram, the Lord has come! Christ has come!" He sat up in bed, startled, and looked out the east window. There was a glorious, brilliant light streaming into the room—a light that dazzled him; but as he looked more intently, he saw that it was a glorious sunrise. They were bitterly disappointed. October 22 had come, but Christ had not. The brothers dressed and went quietly downstairs. The believers were silently leaving the house by ones and twos without a word.

Finally the father called the family together and said: "We must have something to eat." Nothing was left in the house. Practically all that those early believers possessed had been given for "the work." But he sent his son, Ransom, a young man, to the grocery not so far distant in the village for necessary food. All the way to that grocery, Ransom Guilford told me, people would sneer at him. Some even climbed up in trees, saying: "Come up! Come up! We are going up. Don't you want to go up?" Of course, he made no answer. He went to the grocery and purchased that which he needed and returned quietly home.

The father and mother, the children, and a few others were not ready to give up their faith, but they knew that some mistake had been made, though William Miller was not ready to admit this. Then they discovered for the first time that which was written, but from which their eyes had been holden, in that favorite chapter in Revelation: "He said unto me, Thou must prophesy *again* before many peoples, and nations, and tongues, and kings." Rev. 10:11. Strangely, they had never seen the import of that text before, though they had often read it; but now it indicated that they were mistaken in their application of the prophecy; there was yet another

message for the world. The event must be true, though their interpretation was incorrect.

They began an understanding study of the word. They had been enjoined by the word of Habakkuk 2:1, 2: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." They had done this, but had not yet seen the significance of the succeeding verses: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

Those words in verses three and four, so entirely overlooked before, became a source of courage and inspiration for the drab days ahead. The taunts of former believers, the ridicule of neighbors, had little influence upon them, for they understood that the vision was yet for an appointed time, but that at the end it should not lie, but should speak; that they were to wait for it, even though it tarried, because its significance would surely be appreciated.

And then came the assurance that "the just shall live by faith." Their substance had largely been devoted to the preaching of the first angel's message. Faith was now a necessity. Naturally they turned from that text in the Old Testament to the assuring promise in the New: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

Instead of the passing of the time bringing complete discouragement to the truly honest, it brought a conviction that truth born of God must finally triumph, and they looked forward with confidence to the full revelation of His will who had called them to announce the mightiest proclamation of all time, the end of the 2300 days which had been sealed by the ministry and death of Jesus Christ.

The Sabbath in the Old Testament

By FREDERICK GRIGGS

THE Old Testament contains the record of man's fidelity or lack of fidelity to God for the first four thousand years of earth's history. The Sabbath holds a prominent place in this record. This is but natural, for man's loyalty or disloyalty to the true God is expressed in no small part by his observance of God's holy rest day. "Before the fall, our first parents had kept the Sabbath, which was instituted in Eden; and after

their expulsion from Paradise they continued its observance. . . . The Sabbath was honored by all the children of Adam that remained loyal to God." —*"Patriarchs and Prophets,"* pp. 80, 81.

Sabbath in the Patriarchal Age

Abraham's descendants became slaves in Egypt. Their masters made them work on the Sabbath. Moses and Aaron taught the Sabbath truth to

their enslaved brethren, and it became one of the issues in their deliverance. This led Pharaoh angrily to exclaim: "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are many, and ye make them rest [literally, "Sabbatize"] from their burdens." Ex. 5:4, 5.

Israel could not serve God in Egypt, and by mighty miracles He delivered them. One of the first tests of their loyalty to their Deliverer was the observance of His Sabbath. Said the Lord, "Behold, I will rain bread from heaven for you, . . . that I may prove them, whether they will walk in My law, or no." Ex. 16:4. Manna fell at "a certain rate every day" for five days, but on the sixth, the Sabbath-preparation day, twice as much fell as on each of the preceding days of the week. No manna fell on the Sabbath. Food from heaven was thus served Israel for forty years. For forty years the seventh-day Sabbath was thus definitely designated. Israel could make no mistake regarding the right day on which to rest and worship God. Thus at the very close of the patriarchal age God emphasizes the importance of His Sabbath, and its proper observance.

Sabbath in the Levitical Period

At Sinai God organized "the church in the wilderness." He there proclaimed anew His law and wrote it with His finger on two tables of stone. Set in the heart of this law is the Sabbath commandment. The ten commandments of this law are an expression of God's infinite love for man; they are ten precious promises to His children. Their observance would make "a heaven on earth." This law was proclaimed in a voice which shook the earth amid a glory never before seen; nor will its like be seen until He who gave the law shall again come to redeem those who have obeyed it.

This Sabbath commandment gives meaning and force to the other nine commands, for it reveals the Author of the law and His right as Creator to make such a law and require obedience to it. It begins with the word "Remember." This testifies to its importance, and that it was known before its proclamation on Sinai. It is not for the Jews alone, but for all men. It is a fundamental part of God's eternal law of love.

The purpose of the "rest" enjoined in this commandment is spiritual and physical. Time is here provided in which the material things of life can be laid aside so as to give opportunity to enjoy the beauties of nature, and for spiritual thought and worship. The Sabbath is a day in which man is to find delight. But upon the Sabbath we are not to do our own ways, nor seek our own pleasure, nor speak our own words. Upon this day we are to find our delight in the Lord. Isa. 58:13, 14.

In the Sabbath God provided for a necessary physical rest for man. One claim of those who seek legislation for Sunday observance is that the laboring man needs one day in seven for rest. He does, and man's heavenly Father knew this and furnished it in the seventh-day Sabbath long before men discovered this need.

Much of the Old Testament is the record of Israel's wanderings away from God to the worship of the gods of the heathen. Israel forsook the Sabbath and forgot the Lord, the Creator, who made and blessed it. As a result, the nation lost its Protector, was conquered and carried into captivity by the Babylonians, and Jerusalem was destroyed. All this was in the face of God's promise that if the people of Jerusalem would "but hallow the Sabbath day, to do no work therein; then . . . this city shall remain forever." Jer. 17:24, 25.

The Sabbath Perverted

Many of the Jews who were carried to Babylon accepted the religions of that great metropolis; but there were those who remained true to God, and at the end of seventy years returned and rebuilt Jerusalem. We learn from the records of Nehemiah that the proper observance of the Sabbath was one of the great problems in the re-establishment of Israel in the land of their nativity. It was recognized that their captivity had been brought about, in great measure, because they had ignored God's Sabbath. But even in Babylon the Sabbath rest evidently had not been properly observed by many. Hence, after the Jews returned, the leaders vigorously enforced its observance.

The instruction of Nehemiah and his fellow leaders, so earnestly and faithfully given, was perverted. As the years rolled into centuries, Satan steadily led the people of Israel to worship the Sabbath, and not the God of the Sabbath. The priesthood built up about the Sabbath a body of laws and arduous requirements that made it a heavy burden rather than a joy and a delight. Instead of exemplifying a religion of faith and righteousness, the keeping of the Sabbath became a witness of salvation by works.

The history of God's dealings with His people, as recorded in the Old Testament, centers largely about the Sabbath. Had it been understandingly and faithfully observed, the history of Israel would have been delightful instead of sad. The lesson is apparent. May we learn it!

Dedication Hymn

BY MARJORIE H. COOPER

WE dedicate this house today,
This house though formed of stones and clay;
We dedicate it, Lord, to be
A home where we may worship Thee.

We dedicate ourselves anew,
These living stones though they be few,
These human temples for Thy throne,
These hearts, not ours, but Thine alone.

Cement our hearts with Jesus' love,
"Chief Cornerstone" in heaven above;
Make us one living temple, Lord,
Where Thy great name shall be adored.

Our service, too, we dedicate,
To seek more "stones" ere 'tis too late;
So this Thy temple soon may be
Completed for eternity.

GREATER EVANGELISM

A Preaching Mission

By W. H. BRANSON

GO ye into all the world," said Jesus, "and *preach* the gospel to every creature." Mark 16:15. God's special call to His church is to *preach* His gospel to men. It is a preaching mission upon which His ambassadors are sent. "This gospel of the kingdom shall be *preached in all the world.*" Matt. 24:14.

Jesus, we are told, "departed thence to teach and to preach in their cities." Perhaps the most gracious words that ever fell upon the ears of man were spoken by Him, not in private conversation, but in His marvelous sermon on the mount of blessing.

It was through a sermon that Peter led three thousand souls to Christ on the day of Pentecost. As the result of a series of public meetings, in which Peter preached the gospel of Christ, the people of the city of Samaria "with one accord" responded to the call of God and surrendered their hearts to Him, and "there was great joy in that city." Acts 8:8.

Paul realized the value of the preaching method in his efforts to evangelize the Gentile world, and as he traveled from country to country and from city to city, he gathered the people before him and *preached* the gospel to them. On some occasions, as at Antioch in Pisidia, practically the entire population of great cities came together to hear his mighty sermons. (See Acts 13:44.)

John the Baptist, though not a city evangelist, nevertheless *preached* the message of God for his generation with such earnestness and power that the cities were almost emptied at times as the people flocked to the countryside to listen to the stirring words of this man who was preparing the way of the Lord. "In the spirit and power of Elias" he pointed sinners to the Lamb of God, and bade them flee from the wrath to come. The messenger of the Lord declares:

"We are never to forget that Christ teaches through His servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God, and convinced of the truth through reading the word; but God's appointed means of saving souls is through the 'foolishness of preaching.'"—"Testimonies," Vol. V, p. 300.

Every department of God's work is essential and important. Our literature ministry, our medical work, our institutions, etc., are all a part of God's plan for world evangelization. But these, important as they are, are only helping hands to the ministry. They are auxiliaries through which the work of preaching is supported and made more effective.

The ministry, the preaching of the word, is the body, while all departments which God has caused to be developed within the church are intended to help the body function properly and effectively. The arms, hands, feet, etc., of the message must

be strongly developed, but, by the same token, the body (the work of the gospel ministry) must never be neglected. If the work of the ministry is strong and well balanced, every department will also be strong and active. If the ministry be weak, if the spirit of public evangelism wanes and the preachers leave the field of battle, the departments of the work will soon become weak, or some one or two departments will become abnormally developed, and the work will be unbalanced and defective.

Evangelism is the breath of life to the church. When the fires of public evangelism burn brightly, when the prophets of the church carry forward a veritable crusade for the saving of the lost, then the fires of consecration and sacrifice burn brightest in the hearts of her members.

While traveling in the Orient some eleven years ago, I became acquainted with a Mr. Johnson, one of the secretaries of the Methodist Mission Board, who was on a tour of inspection of the Methodist missions in the Far East. He seemed considerably disturbed and perplexed over the fact that no progress was being made in building up the native church in the Oriental lands, and on one occasion he said to me, "As long as Methodism carried on an aggressive evangelistic program in all the world, she prospered. Some twenty-five years ago, however, this method gave way to institutionalism, our evangelists settled down to pastorates, and now we are losing ground on every floor."

Similar confessions are made by W. E. Sangster, in his book, "Methodism Can Be Born Again." Says he:

"Two hundred years have passed away since Wesley was converted in Aldersgate Street, and the fire that once glowed with a great white heat burns low. Recent statistics are as dismally impressive as past statistics were startling in their triumphs. One turns over the sad record of recent years and finds a fearful wastage at work. Concerning ourselves with Great Britain alone, we notice that in 1932, the year of Methodist reunion, when the schisms of British Methodism were healed, it was calculated that as many as 30,000 full members were lost, a dreadful reduction of nearly 600 a week.

"The decreases in the Sunday schools are positively appalling.

In 1932 the loss was 28,134.

In 1933 the loss was 48,284.

In 1934 the loss was 62,613.

In 1935 the loss was 64,256.

In 1936 the loss was 66,625.

"The bicentenary of Wesley's conversion approaches, and great celebrations have been planned, but, in all the rejoicings over the past, how shall we deal with these dark forebodings concerning the future?"

"Ichabod will be written over Methodism if she does not cease to trifle with her chief task. . . . The ebbing tide can be shown like this. Evangelism has passed from the member to the preacher, and from the preacher to the traveling preacher, and from the traveling preacher to a special order of men who can be called in for ten days to do what the local church tacitly admits that it cannot do.

"So we come to a plea for personal evangelism led by the minister of every Methodist church and heartily sustained by his people."—Pages 14, 15, 95-102.

Surely these experiences and sad lamentations of other churches should cause Seventh-day Adventists to take serious note. Shall we, too, make this same fatal mistake? Shall we permit our

evangelists to settle down to pastorates and allow the fires of public evangelism to become extinct? Shall we allow a policy of institutionalism to replace evangelism?

Our churches must, of course, have pastors. This is essential to their life and well-being. They cannot safely be left alone. But our pastors should not yield to the pressure to assume responsibility for a multitude of routine details in church administration that tie them hand and foot to the work of the churches. Much of this detail can and should be carried by the laity, and the pastor should be left free to spend a good portion of his time each year in definite public evangelism in an effort to reach those not of our faith. In this work he should be assisted by the members of his churches.

We are called to be crusaders. Our field is the world, and until every city, town, and village has heard the message of our Lord's return, we cannot consider our task completed. Not until then may we relax our efforts to reach and reclaim the lost who are without the fold.

Ours is a preaching mission. Only by keeping the fires of public evangelism burning brightly shall we be able to meet the mind of God in the accomplishment of our task.

"Time is passing, the perils of the last days are upon us; and how many will say to us in the last great day, when every man shall receive according to his works: *Why have you not warned us?* You have not told us of those things that we should have known."—*Testimonies to Ministers*, p. 230.

"It is time that cities and villages everywhere were hearing the solemn note of warning, 'Behold, He cometh.'"—*Id.*, pp. 231, 232.

Christian Education in Prophecy

(Continued from page 2)

children a different order of things must be brought in; but it has taken much time to understand what changes should be made.

"Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing. In our schools the standard of education must not be lowered. It must be lifted higher and still higher, far above where it now stands; but the education given must not be confined to a knowledge of textbooks merely. The study of textbooks alone cannot afford students the discipline they need, nor can it impart true wisdom. The object of our schools is to provide places where the younger members of the Lord's family may be trained according to His plan of growth and development."—*Testimonies*, Vol. VI, pp. 126, 127.

The plan outlined admits of no uncertainty. The place of Christian education and the part which God's people are to play in realizing its aims and objectives are fully stated. Why was it that God's ancient people failed in realizing His aims and objectives for them? The answer is quite clear. "He remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel." Ps. 78:39-41.

Can we imagine anything more ungrateful than "limiting the Holy One of Israel"? We are reminded by the apostle that these things were written for ensamples. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

A Divine Plan of Education

God always has had a plan and a definite system of education for His people. His plan has always given heavenly fruitage and perfect results when followed. He has expected His people to follow His instruction. Today this instruction is just as explicit as it has been in the past. Nay, verily, it is even more explicit.

Viewed in the light of modern education, what a contrast God's plan of Christian education presents. One example may be sufficient to enlighten us. In the Bulletin of the American Council on Education Studies of October, 1939, on page 5, Samuel P. Capen, chancellor of the University of Buffalo, says, "Those who study what we choose to call the American educational system cannot fail to be surprised that so vast an organism can have developed without any plan. There has, of course, been detailed planning in abundance. There have been projects by the thousand. But there has never been a plan. And, viewed in the large, the American educational system is still a mass of inconsistencies and dislocations."

The above picture of education might be discouraging if it were not for the voice of prophecy which comes to our aid. It definitely states the outcome of the eternal values which are at stake. In Zechariah 9:12, 13, 16 there is portrayed before us the scene of God raising up the sons of Zion against the sons of Greece. The ultimate triumph of the sons of Zion is delineated in the beautiful language of the sixteenth verse. "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; when I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. . . . And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land." The time when this prophecy is to be fulfilled is emphasized in Zechariah 10:1: "Ask ye of the Lord rain in the time of the latter rain." Hence we who are now living in this time of the latter rain are to see the culmination of this prophetic utterance. These are wonderfully cheering promises, especially when American education "viewed in the large . . . is still a mass of inconsistencies and dislocations."

May God help us to again study the pattern of Christian education outlined in the prophetic word, demonstrated in the lives of the prophets who have been true, and waiting further justification in the lives of God's people in the present day. Then we shall know how to reach our God-given objectives, and why we should attain to such a standard in Christian education.

EDITORIAL

Our Health Message—No. 16

Practicing and Promoting Our Health Message

WE come, now, to the close of this survey of our health message. A number of letters have come to us from subscribers. Some felt that we should have borne down more heavily, and others thought that we have borne down too hard. And generally the letters dealt with but one phase of health reform, diet, and with only one part of that, meat eating. We trust that our readers in general, as they look over this completed series of editorials, will see our health message in somewhat better proportion than this. We shall never really practice health reform in the true and all-inclusive sense until we do see this reform in a much broader way than merely the serving of meat. And certainly we shall never gain the benefits that we should from this doctrine until we practice all phases of it. That much we would say to those devout, but too-restricted, souls who narrow down health reform to a question of meat.

A Great Mystery

To those who have been distressed that we seemed to speak with too great vigor and earnestness against meat, we would say that while we do not judge any individual, we cannot do less than set forth certain clear-cut principles revealed in the Bible and through the Spirit of prophecy. There are such principles, let no one ever forget that. It is rather singular that we may safely set forth most militant statements from the Spirit of prophecy on a wide array of subjects, but when we begin to quote what the messenger of the Lord has said on the subject of diet, there are always some who are ready to charge that we are sitting in judgment. This attitude has always been a mystery to us.

We received letters from one church describing a division that is said to have existed there for some time regarding health reform. Some felt that it is proper to eat meat, and others denounced their attitude, so the letters informed us, and they trusted that our REVIEW editorials would not add fuel to the fire. How grave the situation really was, we know not. Most situations are rarely as serious as those few who are directly immersed in them, think. But we wrote back that we had one suggestion: That those who condemned their meat-eating brethren remember the solemn injunction, "Judge not, that ye be not judged;" and that those who felt that it is altogether right to eat meat, read prayerfully the inspired counsel that has been given to us on this subject. We believe that so simple a formula as this will eliminate such troubles in a church. After all, some things must be left to the individual and his God—not because they are too minor to warrant the attention of the church, but because they are alto-

gether too personal and too much involved to permit of proper action by the church.

Unreasonable Reasoning

Some have written to regale us with some incident, generally of the long ago, in which an ardent soul had promoted health reform in an unreasonable, and perhaps ludicrous, fashion. The conclusion we were supposed to reach, we presume, was that the doctrine of health reform might properly be laughed off. Well, we might have exchanged incidents with such correspondents. We personally know of a few unreasonable positions taken by individuals on health reform. But it never occurred to us that we should therefore ridicule health reform. We have read in the Spirit of prophecy writings that in the 1844 movement a few irrational souls became possessed of the strange notion that they could best reveal their humility by walking humbly on their hands and knees instead of upright. It would be hard to match that incident for absurdity. But we have never heard any health-reform critic ridicule the doctrine of humility because of the quadruped antics of some benighted souls long ago.

Furthermore, the same inspired author who condemned that and other forms of fanaticism in the early days of this message, also condemned with equal vigor various fanatical ideas that were set forth, occasionally, in the field of health reform. It is a rather impressive fact that the incidents of fanaticism presented to us by correspondents were never drawn from the writings of Mrs. White. That is worth remembering. We wonder if we would not make much better headway if we spent more time reading the exceedingly matter-of-fact counsel on healthful living that is set forth in the writings given through the Spirit of prophecy and less time in remembering the fanatical words or deeds of some so-called health reformer!

Should Gain New Vision

What is more, we wonder if it is not high time for us all to gain a new vision of the possibilities that reside in this most remarkable health message that God has given us. Let us be done with the blunders of the past. We really have a most valuable doctrine, one that can bring a vast amount of physical and spiritual satisfaction to us personally, and beyond us to others whom we instruct. It is something of a tragedy that too many in the church act apathetically toward this doctrine, while the scientific world about us is gradually moving into the very field we should have held. Some of the most amazing declarations of science today on the subject of healthful living

are found in the writings of Mrs. White that have been with us, lo, these many years. The devil must laugh when he thinks how he has entangled us in such prejudices and apathy that we have stood by while the march of scientific research on health has moved on to claim discoveries that we should have been heralding to the world long ago.

We should be out promoting our health principles with vigor, using them as an opening wedge and as a means of breaking down prejudice. There is a great work to be done in this respect. Dr. Ray Lyman Wilbur, from whom we quoted a little while ago, said also in the same address: "Most people have but little idea of how to care for their bodies, or use their brains or be well enough to be happy. Millions of them keep themselves under the partial influences of caffeine, alcohol, nicotine, aspirin, and other drugs a good deal of the time."—*Science*, March 4, 1938.

God has given us instruction on how to care for our bodies. Shall we not practice it ourselves and then teach it to others? There is a great work that we can do. Shall we not proceed to do it much more earnestly and effectively than ever before?

Opportunities for Sanitariums

This appeal is addressed not simply to the individual church member, but to our medical institutions also. Our sanitariums are best distinguished, medically, by their emphasis on three therapies: diet therapy, physical therapy, and mental therapy. And it is in these three fields that some of the greatest strides of modern medicine have been made. Our sanitariums ought really to be coming into their own today. And they will, we believe, if they stress those distinctive features for which they were created. What is more, as those therapies are practiced, there is opportunity to do an educational work in behalf of the patients, teaching them the laws of health. And above all, there is the opportunity to bring to them the spirit of the Great Physician. The result is an institution that ministers to body, mind, and spirit.

Why cheat ourselves out of one of the great, good things that God has offered to us? Let us practice health reform. Why rob ourselves of one of the most effective ways of ministering to a needy and ailing world? Let us promote health reform.

F. D. N.

"And Pass None By"

THAT line of the old hymn of the harvesttime seems the motto of our work everywhere. All the time the workers are pressing into remote parts that we would otherwise never hear of.

Some years ago Evangelist Yorac, a Philippine worker—now, I think, in the southern island of Mindanao—told us of being on the little island of San Antonia. Across the waves he saw the tops of coconut trees. "What land is that?" he asked. "That is Masbate," they said. "The trees seemed to beckon us," said our brother. He hired a *parow*, one of those deep-hulled, narrow little sailboats, with an outrigger, and his party landed on Masbate. The shore villagers were then unfriendly. They went inland. "Here we found a village whose people were like the Bereans of old," he said. "We remained ten days and left ten keeping the Sabbath."

So the very treetops beckoned for the missionary to come over the waves.

A few years ago Pastor Roenfelt, of Australia, told of visits to King Island, in the Bass Straits, that sometimes stormy water between Tasmania and Australia. There were 1,300 people on the island, and only one Seventh-day Adventist sister. But she was a missionary. He took an airplane to reach the place. The woman's husband and some others took their stand. One mother and her daughter became active in scattering literature and visiting.

The pastor then had to leave, but after a few months he was back again. The seed was bearing fruit. While he was holding meetings in the home of a remote family, a young man came by horse. He had ridden twelve miles through a furious tempest. Until midnight he studied.

"Now I want to be baptized," he said. But the pastor asked him to take more time. He had begun to pay tithe immediately after he heard of it, and knew all the main points of the message. "All right," the youth said, "but before you leave this island I mean to be baptized."

The next Sabbath he was back again, though again it was "raining torrents." Again the young man said, "I am here to be baptized." Ere the day was over, candidate and preacher found their way through slush and mud to the racing river. "We found a place where a fallen tree trunk broke the current somewhat," said the pastor, "and there I baptized the young man. If ever I felt the presence of the Lord, I felt it there."

Pastor Roenfelt left a group keeping the Sabbath. One man said: "I had never been able to learn to read before. But since your last visit I have learned to read for myself."

On my recent visit to Tasmania, just south of this same King Island, I saw two sisters from that island. They had come over to the camp meeting at Hobart. I recalled this story of the young man who was so determined to be baptized, and inquired about him. He had not been able to come to our meeting.

These are the things going on in remote places all the time. The Lord has His eyes on the "uttermost part of the earth" now.

"Go out in the highways and search them all;

The wheat may be there, though the weeds are tall;

Then search in the highways, and pass none by;
But gather from all for the home on high."

W. A. S.

BEACON LIGHTS

The News Today

War activities and defense plans more and more dominate both the front and the inside pages of newspapers and news magazines, as the sphere of the war becomes more and more widespread. All Europe, North and Central Africa, Asia, including the important states of Turkey, Syria, Iraq, and Palestine, are involved or are immediately threatened in the titanic struggle that is now going on. Besides, there is the conflict in East Asia that involves the nations of Japan, China, Indo-China, and Siam. The billions that are now being spent and those that are being planned for the production of weapons of destruction are rapidly mounting to staggering proportions. One cannot comprehend or keep track of the various estimates which come out from week to week regarding monies spent and appropriations made. Great Britain reports an expenditure of well-nigh \$20,000,000,000 for the fiscal year ending April 1. The chief of the United States contract service stated on March 13 that special defense contracts already awarded amounted to \$12,500,000,000, and that they would accelerate to a total of \$30,000,000,000 in the next nine and a half months. How applicable today are the words of Jeremiah 4:19-21 (A. R. V.): "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?"

The Approaching Storm

Looking out on a world that was preparing to celebrate the Easter festival in the midst of what in some places can be called demonic devastation, the editor of the *Christian Advocate* was led to write the following somber words: "As the Christian church approaches Easter this year, it is confronted by a world that is in a state of indescribable confusion and bewilderment. Never has evil been so brazen; never have hatred and violence had so many apologists; never have so many of God's children been so threatened with the destruction of everything they hold sacred; never have the councils of the church been so divided. Unless a miracle intervenes, of which there is no immediate sign or hope, the American people must prepare for the darkest and most terrible hour through which they have ever passed." Such conditions have been plainly foretold in the Sacred Word. We should not be bewildered at what we see, but should remember the words of the Lord, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

"Save Our State—Save Our Sabbath"

The recent contest in Delaware which resulted in the repealing of the State's ancient blue laws, has brought forth many comments in church journals. The belief in Sunday laws is not dead, even though we have heard little concerning them recently. An article in the *Presbyterian* (March 27), by the president of the Lord's Day Alliance of Delaware, declares regarding Sunday observance: "The state needs the church, the church needs a day, and that day needs legal protection. The Christian Sabbath should be considered an essential institution in our country, and not be desecrated by new residents who have come from non-Sabbath-observing countries, nor by those who are placing material profits above character. Spiritual defense is needed to make efficient the essential defenses of our beloved nation. S. O. S., Save Our State, S. O. S., Save Our Sabbath."

AND SABBATH HERALD

The Outlook for Science

Raymond B. Fosdick, president of the Rockefeller Foundation, makes some very pointed remarks in his annual reports regarding world conditions. In this year's report, we find the following statement regarding the future of science if present tendencies continue unchecked, as quoted in the *New York Times* (March 21): "In the shadows that are deepening over Europe, the lights of learning are fading one by one. . . . The conception of knowledge as an international responsibility has vanished. The free flow of ideas across boundary lines between laboratories and universities has dried up. Everywhere the exigencies of war have erased the possibility of intellectual and cultural life as that term was understood a few years ago."

War and Hate

One of the national leaders now at war spoke very plainly the other day when he announced to his people in tones loud enough for the world to hear that "cold, conscious, implacable hatred against the enemy in every heart and every home . . . is an indispensable element to victory." This is the very opposite of Christ's declaration, "Love your enemies, bless them that curse you, do good to them that hate you; and pray for them which despitefully use you, and persecute you." What a great gulf is fixed between the spirit of the world and the spirit of Christ!

What Is the Church Doing?

Is the Christian church prepared to meet the crisis which now faces the world? Does it have a message for distraught souls who turn to it for guidance? Sad to say, we find a church hesitant and uncertain, trying to grope its way through the bypaths into which it has strayed, back to the straight and narrow way. This is not easy in a time when gross darkness covers the earth and the light of truth has become dimmed through faithlessness and doubt. The editor of the *Christian Century*, Mr. Morrison, in his new book, "What Is Christianity," page 255, declares honestly and frankly, "Protestantism stands limp and frustrate before its own civilization, to whose cry for salvation it has no answer."

"Sin Rediscovered"

Time (March 24) reviews a recent publication entitled "The Nature and Destiny of Man," which was written by Dr. Reinhold Niebuhr, "America's most influential theologian." Doctor Niebuhr was not so long ago a leading exponent of liberalism with its belief in the inherent goodness of man. He now declares that he has undergone a new conversion. He finds his former liberal beliefs untenable. He is now certain that the rejection of belief in the basic sinfulness of man has made "the Christian gospel irrelevant to modern man." Therefore he has set out to formulate a firmer faith in God based on much less faith in his fellow men.

Concerning Doctor Niebuhr's new position, *Time* remarks, "In the easy 20's sin was becoming an archaism, like the devil's tails and angels with wax wings. Calvin Coolidge's preacher was against it, but liberal clergymen were accepting the Platonic conception of sin as ignorance, echoing the words of Socrates that no man knowingly does that which is wrong. The doctrine of progressive evolution has helped explain away the existence of evil in a God-made world; humanity seemed to be getting better and better; and righteousness was somehow just around the corner."

"But in these chaotic 40's Doctor Niebuhr is not alone in doubting the goodness of man and the certainty of progress. . . . Convinced that modern civilization is bad and 'careening' at the present moment to almost certain destruction," he terms the assumption that evolution is tending ever upwards superficial and unwarranted, calls a halt to theology's capitulation to science."

F. L.

IN MISSION LANDS

"Ita"

By E. D. DICK

ITA (pronounced E'to, locally) is a new word in Adventist educational lore. This is the abbreviated name of the new school of the East Brazil Union, the Instituto Teologico Adventista. This new school opened its doors to receive students just one year ago, and already it has found a large place in the hearts and lives of the young people and constituency, and enjoys the enthusiastic support of the field leaders.

Ita is located a short distance from Petropolis, a city of 80,000 or more, in the altitudes some forty miles from Rio de Janeiro. Petropolis is a retreat for the heat-oppressed citizenry of Rio, the seat of the government of Brazil being transferred to this city during the summer months. It is connected with Rio by railway and bus service. The drive from Rio to Petropolis is superb. It is without doubt the most scenic that I have ever seen. Petropolis, having an altitude of 2,400 feet, has a delightful climate the year round. It is said that owing to peculiar local conditions, our school location enjoys even a better climate than does Petropolis.

The immediate environs of the school are most delightful. The buildings are situated on an elevation at the head of the valley, which overlooks the countryside for miles. On either side rises a giant granite mountain, possibly 700 feet above the school building, each apparently of a single stone. On their steeper parts there is no vegetation, simply the bare black granite. Following a heavy shower a thousand rivulets come tumbling down over these giant stones.

A permanent stream flows through the valley.

The sound of the tumbling water can be heard clearly from the school buildings. Water for the use of the school is available by gravitation. Electricity is secured from a large transformer station located a half mile down the valley. The school farm lies like a shoestring along one side of the



These East Brazil Union Academy Students Show One Day's Cutting of Carnations From the School Carnation Gardens. The Growing of These Flowers for Marketing Is Proving to Be a Profitable Industry at the School

valley for a distance of two miles. There is sufficient land for gardening, grazing, some farming, and for building sites.

Only one building was partially completed when school opened last year, and only a small enrollment, perhaps thirty, was anticipated. Instead, however, there was an enrollment of ninety.

Fifty-one students were cared for in the school home. Many slept in double-decked beds, four students in most rooms. The second dormitory is well under way, and part of it will be ready for occupancy by the opening of the next school year.

Even a short visit to the school cannot but impress one with the good work that is being carried on. Professor and Mrs. J. D. Hardt, with a group of national teachers, are leading out in a strong way, and a happier, more enthusiastic, student body one scarcely ever sees.

Evidences of the success of the school in meeting the true



Student Body of the East Brazil Academy for 1940, Its First School Year

THE ADVENT REVIEW

purposes of Christian education are seen in the fine group who were baptized during the school year, and also in the enthusiastic group of col-porteurs who went into the field at the close of the school year. Twenty-two were baptized during the year, and nineteen went into the canvassing field. Reports of good experiences have already reached the office, and it is expected that the large majority of those who went out will return with scholarships.

One unique industry of the school already developed is that of raising flowers. Here they raise

carnations in the open field. A good market is available in Rio. A picture of one day's cutting is presented herewith. What more delightful industry could be chosen? We trust that it will continue to prosper.

As we left this city of refuge, I felt to thank God for this institution of His own planting, and prayed that the Lord would help those in charge to keep a clear vision of the founding purposes of this school. We believe that under God this school will have a large part in preparing workers to finish the work in the East Brazil Union.

A New Church Edifice in Bombay, India

By R. B. THURBER

OVER a long period of years the workers and other believers in Bombay, that "Gateway of India," with its more than a million population, have looked forward to the time when an adequate church building of their own could be erected to represent our message. The writer well remembers arriving in the city thirty-two years ago, and wondering then if we could ever have a church home among its teeming hundreds of thousands.

During the year 1940 hopes were at last realized. The General Conference made a liberal grant through the Church Extension Fund. The division fathered the project, and local funds were solicited. After much searching and negotiation, a location was purchased in Byculla, a comparatively quiet and respectable section of the city. It consisted of two lots, with old residences upon them. One house was entirely remodeled into a commodious mission home, and the other was demolished to make room for the church building. The accompanying picture shows the beautiful edifice.

It has ample entrance and retiring halls, a church room, with inclined floor, which seats two hundred, a church school room, a children and young people's meeting room, and a pastor's study. There is a spacious compound in the rear, and the whole is surrounded by a neat stone wall with iron fencing. All the furniture and appointments are new and in excellent taste. Credit is due the present pastor, G. A. Hamilton, for many years in pastoral work in such cities as Rangoon and Calcutta, for the very attractive exterior and interior of the building.

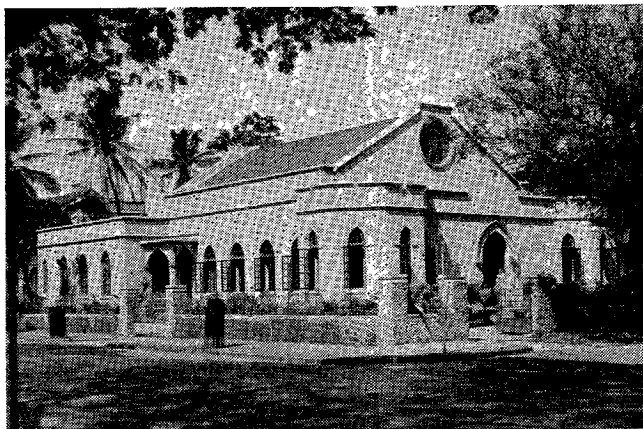
About \$16,500 went into the cost of the land, and \$15,000 was spent on building and equipment. Prominent people in Bombay donated liberally for some of the furniture. The hearts of those who benefit by this house of worship are welling with gratitude to our sacrificing brethren in America, and to those who have had a part in making it possible.

The dedicatory service was held on Sabbath, February 1. Pastor Hamilton gave a short his-

tory of the building effort, paying tribute to R. H. Pierson, who had labored long and hard for the objective, but who had been moved to South India before the building was finally erected. N. C. Wilson, president of the division, preached the sermon of dedication; and A. E. Nelson, secretary-treasurer of the division, offered the dedicatory prayer. L. C. Shepard, J. M. Steeves, and E. D. Thomas, of the division departments; F. E. Spiess, superintendent of the Western India Union Mission; and the writer, also had part in the service.

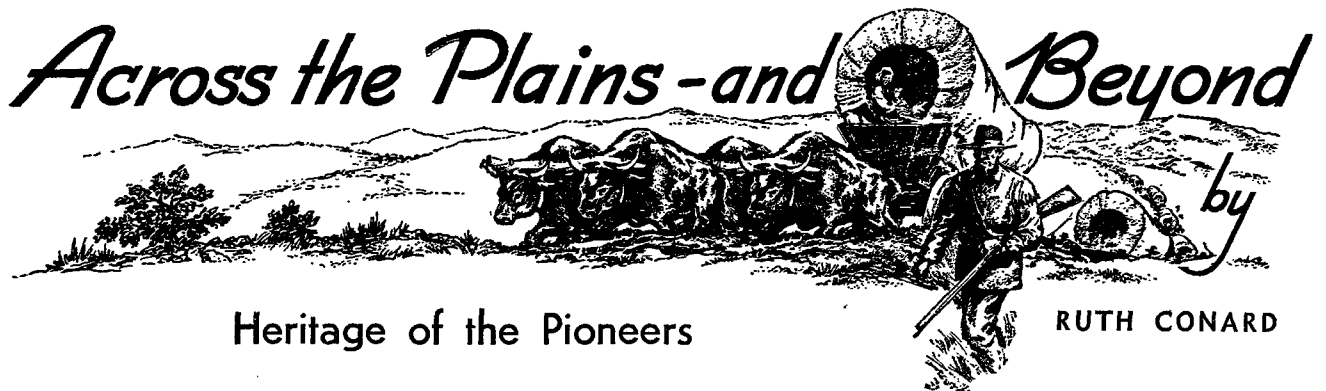
This building stands for more than a Seventh-day Adventist church in Bombay. The city is one of the great ports of the world, and no doubt the most progressive city in India. It contains a cosmopolitan and liberal-minded people. Larger sums of money are raised here than in any other city in our field. It is a worldly center, and is difficult to evangelize with our message; but we believe that there are large numbers yet to be gathered from Bombay, and that a settled and inviting place of worship will help greatly in winning them. This new church will be a fine place in which to hold public meetings. A special evangelistic effort will be held in the near future.

We now have representative church buildings in Bombay, Calcutta, Madras, Rangoon, Poona, Lucknow, Shillong, and Bangalore, and many others in smaller centers. There is money in hand also for buildings in Lahore and Delhi. Thank God and His people for these jets of light in India's part of a dark world!



New Church in Bombay, India

BY THE FAMILY FIRESIDE



Heritage of the Pioneers

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, she with her brothers and sisters had been brought across the plains by their parents in a covered-wagon caravan. Settled in the Oregon Country, the family went through many hardships incident to pioneer life. Clara finished the district school, taught for several years, was married, and with her husband, George, took up a homestead on Vancouver Lake, a few miles from Vancouver, Washington. Five children were born into the family. After they became Seventh-day Adventists, in 1886, Mother Clara cherished the hope of someday locating near a denominational college, where she and her children might receive a Christian education.

DINGDONG. Dingdong."

The bell sent its friendly summons from the white cupola of the tall red-brick building which dominated the landscape of the tiny new community.

And, as though everyone within hearing distance had been waiting, with loins girded and staff in hand, for that very sound, groups of people issued from the houses and moved toward

the building. And, in truth, they had been waiting for it, excitedly, expectantly, for it announced, on that memorable morning of December 7, 1892, the opening of Walla Walla College.

The school building was far from finished. Plasterers were still at work in many of the rooms, only part of the flooring was down, some of the stairways were yawning chasms, scaled by steep, precarious causeways of teetery boards. Piles of lumber, plaster troughs, and wheelbarrows were strewn over the grounds surrounding the building. The community had gone to sleep the night before to the ring of the carpenter's hammer, and the same sound greeted them as they arose in the morning.

But somehow the founders of the school had contrived to clear a space for the opening exercises, and nature had co-operated in beautifying the grounds by laying down a soft coverlet of snow, changing the ugly, bestrewn campus into a scene of beauty.

Dan Rayer, the janitor, stood at the front entrance, directing traffic. "Turn to your right, and go down the stairs." "Yes, the opening exercises are going to be held in the gymnasium, in the basement." "That's right, just down those steps, madam."

The large gymnasium presented a rather unscholastic appearance. Unobtrusively retaining pillars stretched from floor to ceiling at regular intervals. In the farther corner of the room, nine chairs stood in a stiff, straight row, facing a hundred-odd seats which were placed in a semicircle, divided in the center by a broad aisle. To the right, close to the outer wall, stood a large heating stove, its pipe protruding from the top of the window close by.

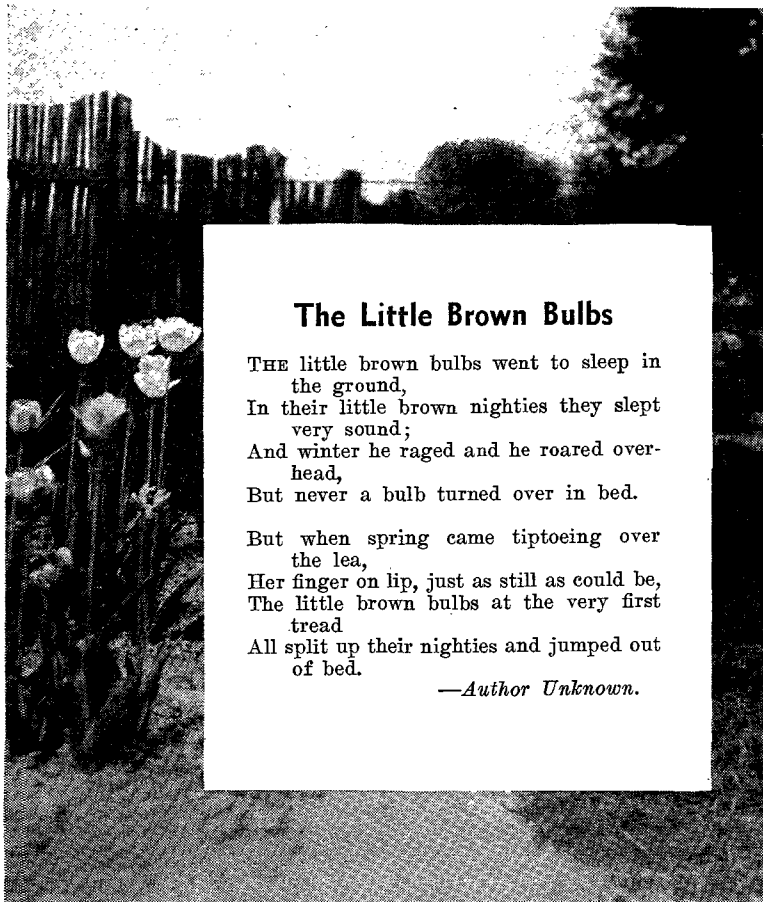
Through the portals of this hall of learning, that first morning of school, came Mother Clara, her heart filled with the deep happiness which comes from a dream fulfilled, her eyes alight with the anticipation of further desires yet to be attained.

The Little Brown Bulbs

THE little brown bulbs went to sleep in the ground,
In their little brown nighties they slept very sound;
And winter he raged and he roared overhead,
But never a bulb turned over in bed.

But when spring came tiptoeing over the lea,
Her finger on lip, just as still as could be,
The little brown bulbs at the very first tread
All split up their nighties and jumped out of bed.

—Author Unknown.



The passing years had changed her appearance somewhat. Fine lines etched her forehead. Small, gold-rimmed glasses made frames for her bright brown eyes. Two strands of white hair flowed back from her temples to the soft puff of the Psyche knot which confined her hair at the crown. Some, looking at her, would say that she had aged. But those who knew her, who came under the influence of her alert mind and kindly sympathy and her irrepressible good humor, would insist that she had not aged, that she had only mellowed with the years.

Father George, walking beside his wife on that never-to-be-forgotten morning, showed evidence of the passing years in his hair which was whitening and shoulders which were beginning to stoop.

The children—all five of them—were there, too, their faces reflecting their mother's happiness.

But probably only Mother Clara knew just how difficult had been the road that led from the home on Vancouver Lake, in western Washington, to the new house under the eaves of the infant college, out here in the Walla Walla Valley, at the eastern end of the State. It had been wonderful how providence had opened the way, but even providential leading had not removed all the obstacles from their way.

Strange how a large sanitarium out in Michigan should have really been responsible for their leaving Vancouver Lake. But so it was. The Battle Creek Sanitarium board had decided to start another sanitarium in Colorado Springs, Colorado. A man who occasionally came to the Vancouver church—Brother T, his friends all called him, because his Russian name was long and hard to pronounce—was a member of the Battle Creek Sanitarium board, and he had persuaded Father George to connect with the new sanitarium to take charge of the outside work. The institution was scheduled to open its doors in 1891. Father George and Mother Clara decided that, since they were leaving western Washington anyway, they might just as well take their departure in the fall of 1890, and spend the school year at Milton Academy, an institution recently established for the education of the Adventist young people of the Northwest.

And thus it happened that the family traveled the very road over which, years before, Mother Clara's father had taken his family on their disastrous journey to the Walla Walla Valley. They settled at Milton, Oregon, within a few miles of the place where her father's entire herd of cattle had died in the dreadful, snowy winter of 1861-62. That Valley of Waters, so forbidding in appearance when last Mother Clara, as a ten-year-old girl, had seen it, had indeed blossomed. It was not this time

to strip them of their possessions, but was to give them rich treasures of mind and spirit.

Before their first school year at Milton had come to an end, two incidents changed the family's plans. First, the Battle Creek board decided not to build the sanitarium at Colorado Springs; and second, a site close to Walla Walla, Washington, less than ten miles to the north of Milton, was chosen for a senior denominational college. Looking into the future, Mother Clara had felt that for the kind of education she wanted for her children—and also the kind she still dreamed of having for herself—they should locate near this college; and her good husband had agreed.

So they had bought a fourteen-acre tract not far from the proposed site of the college. And as soon as school closed at Milton, the family moved to the new home. They pitched a tent by a clear, smooth-flowing stream, for as yet they had no house, and all went to work in the fruit.

There was a seven-acre patch of strawberries on the place, and the fruit was just ripening when they arrived. That meant many, many hours of berry picking for the children, who had hoped that they had left all such drudgery behind at Vancouver Lake. As the strawberries disappeared, there were calls for the children to pick other fruit—raspberries, gooseberries, cherries—and this brought in a little money. So the tuition fund mounted.

Father George spent long hours each day tilling the land, which, aside from the strawberry patch, had never been put under close cultivation.

Mother Clara, with her usual quiet energy, kept house in the little tent by the creek, oversaw the children, and laid further plans for the future. The summer was a hard one for her. The children, one after another, came down with typhoid-malaria. But Mother Clara nursed them all back to health there in the little tent.

It would be another year before the college was ready to open; so the family went back to Milton for the winter months, and returned to pitch their tent the following summer, to pick strawberries and cherries, and to build a house.

Their seven-room, L-shaped dwelling was not



Old Walla Walla College

completed until late in the fall. It was among the first houses erected in College Place—as the little community growing up around the slowly rising school building was appropriately called. But many other people had had the same idea of locating near the new school, and a score or more of houses went up during the first summer.

Thinking back over the road which had brought her to Walla Walla, Mother Clara smiled happily as she sat in the midst of her family there in the college gymnasium. She watched intently when, as the college bell tolled again, the speakers of the day and the faculty members marched to the straight line of chairs at the front, and were seated. There were W. W. Prescott, who had charge of the denomination's educational work in all America; R. S. Donnell, president of the college board; E. A. Sutherland, principal of the infant school; and his six teachers.

The teachers—all of them young and full of enthusiasm for this work they were beginning—little knew, sitting together there in front of the student body, how widely their future labors would separate them. Cassius B. Hughes, who was on that first faculty, was to serve as a missionary both in Central America and in Australia; Joel C. Rogers was to devote his life to Africa; J. L. Kay was to remain in the northwestern part of the United States, where he was for many years to be a strong pillar in the educational work. The women members of the faculty were destined to be no less active—Miss Ella Evans, later to become Mrs. C. B. Hughes, and Miss Jessie Hocker, who was soon to unite her life and labors with Joel C. Rogers', were to serve nobly in the mission fields beside their companions; and Mrs. E. A. Sutherland was to find a full life of usefulness in the educational work, laboring with her husband.

There was a dominant note of faith in the voices of that little group of workers as they rose to sing,

"Praise God, from whom all blessings flow." There was an echoing faith in the hearts of the students and the friends gathered in that congregation as they joined in the hymn. Only faith could clothe this bare, unfinished building with the habiliments of a full-fledged institution of learning. But those pioneers of Walla Walla College were men and women of faith. And they builded well.

The Scripture reading was followed by prayer, earnest and devout, that the Father above would bless the infant school. Then came speeches of welcome. They were courageous speeches, which pierced the mist of present temporal inconveniences, evident on every hand, and brought to view the lofty summits of attainment in preparation for the Lord's work which the school offered to the students. A fervent benediction—and the opening service of Walla Walla College was in the past.

The unfinished gymnasium broke into a hum of eager voices. The students swarmed up the stairs to the big barnlike room that was to be the chapel, into the offices, and through the classrooms. They inspected the kitchen at the rear of the building, and the dining room. They wandered up and down the halls of the two wings, which were to serve as dormitories—the south wing for the girls and the north wing for the boys. Then they set about planning their classes for the coming year, as confidently as though every nail had already been driven in the college building, and every piece of furniture was in its place.

(To be continued)

As long as the church is a confessing one, God's favor will be with it, the gospel will be preached, congregations will be instructed, and the faith will be forever renewed.—Karl Barth.

KNOW YOUR CHURCH HISTORY

TEMPERANCE ACTIVITY OF SEVENTH-DAY ADVENTISTS

"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.

DO YOU KNOW THAT—

Joseph Bates, later one of the founders of our church, organized one of the *earliest temperance societies in America*, in 1827?

Captain Bates sailed the first "dry" ship in the Atlantic, requiring his crew on the "Empress" to abstain from all intoxicating liquors while under his command?

Joseph Bates and Joshua V. Himes pioneered the great Adventist crusade against liquor? for many years our church published annually "The Hygienic Almanac," which found its way into thousands of homes with its temperance message?

Mrs. E. G. White lectured and wrote extensively on the evils of intoxicating liquors; thousands not of our faith flocked to hear her temperance lectures; and special trains were sometimes run to accommodate the crowds? in 1879 the American Health and Temperance Association was organized within our denomination, the membership requirement being the signing of a teetotal pledge?

Mrs. S. M. I. Henry, a national W. C. T. U. lecturer, accepted the third angel's message and utilized her abilities in the denominational activities against liquor?

Seventh-day Adventists in 1932 circulated more than 88,000,000 pages of literature in the campaign to prevent the repeal of the Eighteenth (Prohibition) Amendment?

the temperance activities of our denomination function now as the American Temperance Society of Seventh-day Adventists, which carries on a continual crusade against liquor?

STELLA PARKER PETERSON.

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.

The Schools of the Northwest

THE tread of youth in the army of the Lord is distinctly heard in the schools of the Northwest. Only one other union surpasses the North Pacific in the number of youth per 1,000 membership in attendance at the twelve-grade academies. They equal any other group in purpose, in character, and in dedication to the great task. Their interest in preparation for a share in proclaiming the last message of truth is seen in their devotion to the principles of Christian education, and in their willingness to pay a generous price in hard work and study to attain their goal. Their attitudes and their successes are supported by a loyal church membership, which had a net increase of 1,200 in 1940.

The vigor of the secondary schools is in large degree traceable to the vitality of interest in the elementary school. It is always true that where the elementary schools are well supported, the academies and the colleges are well filled. Nine new elementary schools opened this year in the North Pacific Union. Five of these are in Oregon. During this same time four churches in this conference built two-room schools, and three others are erecting one-room schools. At Spokane, in the Upper Columbia Conference, a three-teacher school building has been erected, with rooms for vocational training and a large recreation hall.

A new type of church council was introduced recently by Superintendent H. S. Hanson of the Oregon Conference. The leaders and their assistants in 43 Home and School Associations were called into a regional meeting at Laurelwood Academy. It was a timely and profitable gathering, in which the privileges of the local leaders were considered as well as the responsibilities. These fruitful workers went back to their churches to develop the latent educational strength there, and to turn even more definitely the children of the church into the greater safety of the Christian school.

The largest academy in the Northwest is Auburn Academy, with an enrollment of 235. Of this total 102 boys live in one home under the guidance of W. L. Schoepflin. The school has a well-equipped shop in which a fine quality of unfinished furniture is manufactured. A new boiler, which assures adequate heat for the large school plant, has recently

been installed. The students are enjoying the benefits of a modern refrigeration unit and a rebuilt kitchen. R. L. Hubs, the principal, and a well-trained faculty are giving capable leadership.

Columbia Academy, situated in the State of Washington near the city of Portland, is in the Oregon Conference. G. L. Beane is serving his second year as principal, and has led in some substantial changes on the campus. A large classroom-recreation building has received considerable improvement, as have also the dormitories. Sunday is an especially busy day on this campus. Large quantities of firewood have been cut from the school's own land. Much of this is handled and delivered on Sundays. Then, too, the bakery is a busy place, preparing supplies for two delivery routes. The total enrollment is 90.

Near Caldwell, Idaho, in the big potato State, is Gem State Academy, with an enrollment of 102. It is under new leadership this year. T. W. Walters, the principal, has guided the work of redecorating the interior of the entire school building and the dormitories. A new floor has been laid in the chapel, and comfortable opera seats have been installed. The farm produces a large amount of vegetables, which are canned in the school's own cannery. A large bakery, owned by the school, but under private management, provides a generous supply of labor for the young men.

G. H. Simpson, a senior in experience and quality of leadership, is principal of Laurelwood Academy, with its enrollment of 220. Under his direction the school has had a physical metamorphosis, more farm land has been added, and a large modern dairy barn has been built. The dormitories are crowded almost beyond comfort. More room is needed for such a large school. A bakery and a dairy deliver large amounts of products and provide much labor for the young men.

Easternmost among the academies in the union is Mount Ellis Academy. This school is situated among the mountains of Montana, and has in it many youth of rugged pioneer stock. The principal, A. R. Tucker, is the new leader of this school of 74 students. He has made extensive visits into the conference, and has won the confidence of the membership, as is obvious in the larger enrollment. Important repairs in the buildings have been made, and more are planned. The

girls' parlor has been completely redecorated and refurnished. Books are being added to the library, the laundry is being reorganized, and the boys' parlor is being improved.

The churches in the Portland district have a large membership and have developed a union day school that provides instruction for grades one to twelve. Both elementary and secondary schools are in one building under the principalship of W. R. Emerson. The growth of the union school has been most encouraging, and plans are on foot to make Portland Union Academy one of the very best in the Northwest. The library has been reorganized and strengthened this year. A cafeteria, operated and supported by the churches, provides lunches for the students. A well-equipped gymnasium is attached to the main building.

Rogue River Academy, near Medford, stands on a low hill overlooking a rich valley of peach and apple trees in southern Oregon. Forty-seven students are in the secondary grades. A larger number receive instruction in the elementary school in the same building. Buford Ward has been principal over this growing school for several years. This smallest school of the union has in it the elements of growth and development.

The academy on the campus of Walla Walla College has an entirely separate organization under the principalship of J. C. Haussler. Although housed in a unit of the college building, the school of 130 students and teachers hold separate chapel and Sabbath school exercises. It is the hope of these teachers and students to have a distinct academy branch of the new library about to be built on the college campus.

Of equal size and situated in a great fruit region of Washington is Yakima Valley Academy. Into one building are crowded classrooms and both dormitories. A new building to house a woodwork shop and science laboratory has been built this year. A bakery with new equipment supplements the labor income of a number of students and increases the supply of cash for the school. The principal, O. E. Schnepfer, and the other teachers hope to add materially to the library and other school equipment.

As I said before, the highest rate of college enrollment in North America per 1,000 church membership belongs to the North Pacific Union. At Walla Walla College the attendance of 530 in the first quarter of 1940 climbed in 1941 to

618. The young women are housed in four dormitories, the young men in fourteen. The housing of the men under one roof must await the erection of the new chapel and library, the completion of which is expected for next year. President G. W. Bowers is ably assisted by an experienced and well-trained faculty.

The vitality of the church, its concern for its children and its youth, and the determination of the membership to safeguard its treasures, are nowhere better illustrated than in the North Pacific. A fine army of youth, alert, capable, and inspiring, is in training awaiting orders to march into fields of larger service. Devoted, capable teachers guide the study and the activities of these youth. A loyal, self-sacrificing church gives generously to assure for the future its treasures. A beneficent Providence has smiled on them all.

W. HOMER TEESDALE.

Visiting in the Southwest

THE Southwestern Union Conference is unusual in its wide expanse of territory. Accompanied by R. L. Benton, union president, I recently had the privilege of visiting each local conference in that vast field, meeting our workers and members in some of the cities that in commercial progressiveness in no whit fall behind those found in many other States in this nation.

At El Paso, Texas, where G. W. Casebeer is leading in the Spanish work and reporting progress, we met with our English-speaking believers, and a good congregation greeted us at the evening meeting. The following day, Sabbath, we spent with our believers in the city of Albuquerque, New Mexico. Meetings were conducted in both the English and the Spanish church. Large congregations were present.

Clovis, New Mexico, the conference headquarters, was our next stopping place. A gale was blowing at this center, and dust filled the air, but the weather in no way interfered with the attendance at the church on Sunday night. Some folk motored more than one hundred miles to attend this meeting. At Clovis the conference office, the church, and the primary school are all under one roof, but the building is so constructed that each is afforded proper privacy. The property appears to be very well maintained.

We left early the following morning, and went to Oklahoma City, Oklahoma, where we again met with our members and a number of other folk who have recently become interested through the effort that is now being conducted by R. A. Smithwick.

An excellent camp site has recently been purchased just outside the city. It is planned to hold the 1941 camp meeting here. Buildings are now being erected. When all is completed, this site will probably be one of the best permanent campgrounds that we have anywhere.

The Texas Conference, with headquarters at Fort Worth, was our next stop. From there we proceeded to Keene, where we held meetings with our church members and the college students. It is always a privilege to see the fine young people who are attending our colleges. Those at Keene apparently come behind in nothing.

Passing through Dallas, we arrived at Houston and met with a large congregation of our members there. In this city an evangelistic effort has just been concluded under the direction of A. A. Leiske and his associates, who were lent to the conference by the Colorado Conference committee. The new members that were added during this effort, plus the old members, more than fill the present church building, which is too old to attempt to enlarge, besides being poorly located.

The members, sensing their need, have raised \$6,000 to purchase a suitable central lot, and plans are now under way for the construction of a new church in this fine city. T. B. Westbrook is working hard and successfully on this project, and sincere joy will be both experienced and expressed when the present meeting conditions have changed at Houston and a new church building has been erected.

On Sabbath, we met with the believers in Shreveport, Louisiana. Here we assisted in the dedication of a fine new church. This building, which is erected in a most desirable location, cost almost \$10,000, and is all paid for, and there is a small amount of cash in hand. This completed structure represents a most creditable work on the part of the members. It has come into being through hard labor, sacrifice, prayer, faith, and liberal gifts from many of the business firms of the city.

We held a meeting at Shreveport both in the morning and in the afternoon, and after the close of the Sabbath we journeyed to New Orleans, where on Sunday night we met with a capacity congregation made up of our members and a number of visitors.

Space will not permit mention of the names of workers and other details, but everywhere

we found earnest leaders and cooperative members. Financially, conditions are greatly improving in this territory, and with the promise of continued additions to the membership and progress in every line of Christian activity, the prospects are most encouraging.

The Southwest has been a difficult field, but its recent growth and the progress that is everywhere apparent reflect the changing conditions that now prevail and bring added courage to all our workers and people.

W. G. TURNER.

Trailer Work in Florida

GOD'S work on earth is always advancing, and new ways are being adopted to spread the message, especially by the means of the printed page.

A Book and Bible House on wheels is a new experiment. Charles H. Boyts, of the Florida Book and Bible House, ventured to place a rolling library on wheels, and it has proved successful.

This new trailer work is more than a year old, and it has been a privilege for Mrs. Locken and me to work with the individual members of our churches for more than six months.

The burden of our hearts is to encourage our people to purchase the writings of the Spirit of prophecy and to have them read these soul-inspiring books. God has blessed this effort, and in one church we visited, where L. C. Evans was closing his evangelistic meetings, we sold forty-four sets of the Conflict of the Ages Series. Nearly all our new believers availed themselves of this opportunity to obtain these books. In addition, many sets of the "Testimonies" and other Spirit of prophecy books were placed among our church members.

For this one church, the total purchases were well over \$725 worth. In these few short months more than 800 volumes of the Conflict Series have gone into the homes of our people.

If new believers can be encouraged to purchase the writings of the Spirit of prophecy and read them, we shall have fewer losses in membership.

This new method of reaching our

(Continued on page 22)

House Trailer in Which Elder and Mrs. J. B. Locken, Standing in Front, Visit Adventist Homes in the Florida Conference With Our Literature



North American Division Gleanings

Atlantic Union

J. J. Dollinger, who for some time has been located in Portland, Maine, is now taking up work in Madison, Wisconsin. R. W. Moore, formerly of Wisconsin, is filling the need in Portland.

The Peekskill, New York, church is working hard to raise money for a church building. We wish them all success.

Central Union

Sunday evening meetings were started in Greeley, Colorado, in November of last year. The first fruits of this effort were reaped on March 8, when 19 new believers were buried with their Lord in baptism.

The members of the Garden City church, in Kansas, are looking forward eagerly to having a new church building in the near future. It is now under construction. The church membership has recently been augmented by the baptism of 8 persons, brought in through the effort held in Garden City by Kurt Kurz and Francis Ruddle.

The Newcastle, Wyoming, church is being remodeled.

The new auditorium that is being used by A. A. Leiske in the effort which he is now conducting at Montrose, Colorado, is larger than the one he formerly had, but it is much easier to take down and can be packed into one truck, whereas the old auditorium required four trucks to transport it. This new auditorium looks like a permanent building. Besides the large main hall, it contains offices, a large prayer room, an apartment for family living quarters, and a room for the secretary. The hall is attractively carpeted, and contains collapsible seats and a portable baptism.

Columbia Union

Detailed preparations are in progress for an evangelistic effort in the town of Silver Spring, close to Takoma Park, D. C. Some 340 volunteers from the Takoma Park churches are placing 22,000 pieces of literature each week in the homes of the people. When this literature campaign has been completed, the interested persons will be formed into Community Bible Classes, and later a baptismal class will be organized. With this good foundation of interest established in the vicinity, J. L. Shuler will conduct a large public effort.

W. H. Atherly has recently connected with the Potomac Conference as field missionary secretary.

E. F. Koch opened a series of meetings on March 23 at Harrisonburg, Virginia. Every seat was occupied for the opening meeting.

From its opening on February 2, the effort in Springfield, Ohio, con-

ducted by Calvin Osborn, has been marked with success. Two hundred families have asked for Bible studies and free literature. A baptismal class has already been organized.

North Pacific Union

Seven persons were baptized at Elma, Washington, on March 22.

On March 22 the first service was held in the new Pendleton, Oregon, church. The members are very happy indeed to have this fine church home in which to meet.

A lot has been purchased for a church building at Sweet Home, Oregon, and it is planned to start building soon.

Two families were baptized on March 22, the first fruits of the tabernacle effort at Elma, Washington. The following Sabbath, 7 persons were baptized at Olympia, in the same State.

Northern Union

Professor E. F. Heim, who for the past several years has been principal of Maplewood Academy, in Minnesota, has accepted a call to the principalship of the Lodi Academy, in California.

On March 25 a series of meetings for the Indians was started at Fort Yates, North Dakota, by Carl Braun, assisted by F. David Blackhoop.

Four persons were baptized at Grand Forks, North Dakota, on March 15; and the following week, four received the rite at Lisbon, North Dakota.

Four new believers were baptized at Granite Falls, Minnesota, on Sabbath, March 29.

Pacific Union

Ten new members were recently received into the San Diego North Park church by baptism.

The Redding, California, church was the scene recently of the baptism of 11 persons into the truth.

Four new members at Gridley, and 11 at Yuba City, California, were recently received into the church by baptism.

H. D. Dobbins has recently begun an effort for the colored people of Berkeley. The very fine interest evidenced in these meetings is partly due to the radio broadcasting which he has been carrying on for some little time.

Members of the Bible Department of Pacific Union College, under the direction of W. R. French, are conducting an evangelistic effort in Napa, California.

The first baptism of the Selma, California, effort was held on March 15, when 7 persons received this rite.

The members of the Dos Palos church, in California, have completely remodeled their church

building, and on March 1 this edifice was dedicated to the Lord. The partition between the main auditorium and the classrooms is formed of two panels which can be raised, thus forming an assembly room capable of seating more than 100 persons.

Southern Union

Mr. and Mrs. David Miller, of the Kentucky-Tennessee Conference, are trying an experiment in soul-winning endeavor. They have purchased a trailer in which they plan to live during the coming year while they travel up and down the highways and byways of eastern Kentucky. They will call on all the isolated believers in that section, and also on a long list of interested names which they have. They plan to stay a day, a week, or longer, depending on the interest which they find in each place. Surely this plan will, under the blessing of the Lord, prove of great help to those who live in this territory.

Several changes are being made in the location of some of the colored workers in Kentucky-Tennessee. W. H. Winston, who has been located in Memphis, Tennessee, is taking up his pastorate in Lexington, Kentucky. R. F. Warnick, formerly of Paducah, is taking charge of the work in Memphis. Brother Cleveland is taking over the work at Paducah.

A church organization has been formed in the town of Winter Park, Florida. The members have been drawn largely from the Orlando and the Florida Sanitarium churches. The charter members number 70. It is believed that this move will relieve the congestion in the Orlando church, and prove an added strength to that section of Florida. An evangelistic effort is being held in Winter Park by G. A. Coon, and it is hoped that additional members will soon be coming in as a result of this. Church services are at present being held in the public-school auditorium.

On March 15 the Chattanooga No. 2 church was dedicated. It is a fine red brick-veneer building, well located, and is much appreciated by its enthusiastic colored membership.

Southwestern Union

A neat, attractive little church building, which seats one hundred people, has been erected at Benton, Arkansas. I. C. Pound, president of the Arkansas-Louisiana Conference, is at present holding a series of meetings in the church, and has awakened a good interest. It is hoped that at the close of the effort, the new members, together with the small company of believers at present in Benton, can be organized into a church.

R. E. Cash, of the Arkansas-Louisiana Conference, has accepted a mission call to connect with the Caribbean Union, and has discontinued his work in the Southwest.

Trailer Work in Florida

(Continued from page 20)

people is finding a ready response. They are appreciative of the prayers we have with them and of the encouragement we are able to pass along.

It is the counsel of God that His people should understand the nature and the influence of the "Testimonies" and other writings from the pen of inspiration. "As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."—"Testimonies," Vol. V, p. 654.

We are told that "in ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Id.*, p. 661.

We are now located in Tampa, Florida, where Evangelist Evans has started another meeting. It is our sincere hope and prayer that this new means of scattering our message will continue into other conferences and be a blessing to them as it is to Florida.

J. B. LOCKEN.

Boulder Sanitarium

IN response to the call of the chairman of the board of the Boulder Sanitarium, the board convened in the parlor of the institution at 8 A.M., February 20. Practically all the members of the board and the sanitarium staff were present and on time. Good planning and perfect organization were noticeably stamped on the outline of work placed in the hands of each board member upon his arrival in Denver the preceding day. Not the slightest detail was overlooked. Even the comforts, recreations, rest periods, and treatments had been carefully planned, and the plans executed with precision by the staff.

The opening exercises consisted of an appropriate Scripture reading from the first chapter of Second Samuel by J. F. Piper, chairman of the board. Elder S. G. Lashier invoked God's blessing upon the work of the institution and the work of the board for the day. From the reported spiritual activities of workers and nurses in training, as presented by the chaplain, F. R. Isaac, it is evident that the blueprint as outlined for us in "Testimonies," Volume VI, page 229, is

uppermost in the minds of the management.

We are told that "the medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world." Aside from their regular work and studies, the nurses in training join other workers in holding Bible studies, cottage meetings, public efforts in the neighborhood, and are helping in the Sabbath school and Sabbath services. Several patients and a number of others have accepted the truth as the result of the workers' efforts, and have been baptized into the message. Patients who come to Boulder invariably leave with a profound conviction that the help dispensed there is far more than the healing of the body—it is the healing of the body and the soul. One of the patients who was mystified by the devotion and interest of the nurses in their work, remarked after attending a testimonial meeting, "I can understand it now."

Dr. C. C. Prince, medical superintendent, reported that the sanitarium enjoyed a patronage of 1,185 in 1940 as compared to 1,161 the preceding year. The average patients per day was 36.8 in 1940 as compared to 33 in 1939. The average stay per patient was 11.9 days. The physical plant was improved during the year in several departments, notably on the hospital and the obstetrical-ward floors.

Financially, the institution, through the able management of R. J. Brown, business manager, showed a gain of \$4,154.86 over 1939. The organization of the work of the institution shows careful planning and able management of the more than 30 departments which have been organized to conduct the work of the sanitarium. Each department is requested to stress spirituality, efficiency, economy, and production, and to become as far as possible a unit of complete organization.

There are 32 students in the school-of-nursing department—10 seniors, 12 juniors, and 10 freshmen. The arrangement of the clinical program now is that the students are at Boulder during their freshman year; three months of the junior year are spent at Porter in the obstetrical service, six months are spent at the Denver General Hospital, three of which are spent in pediatrics and three in supplementing their surgical experience; three months' affiliation in psychiatry is taken early in their senior year, and the remainder of the time is spent at Boulder.

The Lord has signally blessed this institution and its workers in the restoring of physical health and in bringing happiness and joy to many hearts who had lost hope in this world and who were led to turn their faces toward a world where there will be no sickness.

J. H. ROTH.

Progress in Central America

THE annual meeting of the committee of the Central American Union Mission was held at the union training college, near the city of San Jose, Costa Rica, February 9-12.

The Panama Conference and the six missions in this union were represented at the meeting by their respective leaders. The report of the union treasurer, F. I. Mohr, reported a substantial increase in church and Sabbath school membership, and also in tithes and mission offerings.

From the reports brought to the committee from the Panama Conference and the different missions, it is very apparent that God is pouring out His Spirit "upon all flesh," and that the way is being prepared for a rich harvest of fruit from these hitherto dark lands. Wherever our workers go, no halls can be found of sufficient size to accommodate the people who throng the meetings.

This naturally stirs the enemy to put forth his utmost efforts to hinder the progress of the work, just as he did in the days of the apostles. But the truth of God is omnipotent, "for the word of God is quick, and powerful;" it is "like a hammer that breaketh the rock in pieces." Heb. 4:12; Jer. 23:29.

"Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"—"The Great Controversy," p. 529.

It is most heartening to see fields in which, a few years ago, it seemed impossible to awaken an interest in the great truths of God's word, now fairly stretching out their hands and appealing for the bread of life. Truly, "the time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter."—"Testimonies," Vol. IX, p. 97.

From all parts of the Central American Union, urgent appeals come for additional laborers to help gather in the fast-ripening sheaves. As I think of what the Spirit of God is doing for great multitudes in this union, and far beyond its border, the words of our Saviour come to me with peculiar force: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your

eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." And again, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." John 4:35; Luke 10:2.

There are many marked evidences of the Lord's working by His Spirit on individual hearts, calling them out of the grossest darkness into this marvelous light of the gospel, and that independent of all human agencies. While the doors to these lands are still open, and while the Macedonian call is still sounding in our ears, shall we not pray for our missionaries, and do all we can to send more laborers into the harvest fields?

Perhaps the first of the great material contributory factors in this forward movement in the union is the training college located nine miles from the city of San Jose. Beautiful for situation, the joy of the union, it is attracting an ever-increasing number of our devoted young people who are seeking a preparation for more efficient service for the Master.

The first two or three years of its work was carried on in rented buildings in the suburbs of San Jose. Then through the liberality of our people, in the homeland and in this mission field, we were enabled to secure the present site and erect suitable buildings for the accommodation of the faculty and the student body. The school is ideally located for the development of all the powers of body, mind, and soul; and, under the efficient leadership of Professor W. A. Wild and his faculty, a fine group of trained national workers is now employed in gathering the sheaves from this rich harvest field.

A beautiful spirit of harmony prevailed in all the meetings of the committee, and all resolved to seek God more earnestly and importunately for power from on high to enable them to lead their slender forces to greater conquests for God during the year 1941 than ever before.

The union committee meeting was followed by a short general meeting at Port Lemon, Costa Rica. This is the center of a growing work, especially among the English-speaking people. A few years ago this was one of the richest banana-producing areas of Central America. But the last-day pests have nearly ruined this business, and now many are seeking the true and enduring riches. In the year 1940 a number of new churches were organized, and small new church buildings erected. These now stand as witnesses to the power of this message to change men's hearts, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins,

and inheritance among them which are sanctified." Acts 26:18.

If the readers could look into the happy faces, and listen to the triumphant note that is sounded in their testimonies, all the investments made in the mission fields, even though at great personal sacrifice, would seem as nothing compared to the results obtained.

E. E. ANDROSS.

God Is Working in the Hawaiian Islands

WE thank God that His Spirit is still striving with souls in the Hawaiian Islands. And not only is the Holy Spirit striving with men and women, but they are responding to His pleading and are anxious to know the truth as taught by God's remnant people.

This week a letter came to us from J. D. Marshall, our director on the island of Kauai, that shows how God is working and blessing on that island. Part of Elder Marshall's letter follows:

"Things are looking favorable over here for an ingathering of souls. The series of studies I am conducting in Spanish at the Kukui Puerto Rican camp is well attended. Last Friday evening there were forty present. Even though they have never heard anything like what they are receiving now, they believe it to be the truth. Sister Gonsalves, the Catholic woman who has just recently accepted the truth, is the one who took me over to the camp first. She said they were very 'dark in the light.' I knew what she meant, and I believe that under the blessing of God we shall have a good number from this camp. They are asking for Bibles, so that they can study for themselves.

"One experience from the radio: Last Tuesday evening, when Brother Moscoso finished the subject of the millennium, he made a strong appeal for his own people (Filipinos) to accept Christ as their personal Saviour. After the program the radio people told Brother Moscoso that someone wanted to talk to him on the telephone. He went to the telephone, and a man whom he did not know said, 'Your radio talk just saved my life. I want to see you and talk to you.' This man said that he had gambled and lost \$1,000 of his company's money, and that he had sharpened a knife with which to kill another man and himself, and if it had not been for the radio talk, he would have committed the deed. Now he is studying with Brother Moscoso, and no doubt will accept the truth.

"Sister Moscoso, not long ago, was talking with an influential woman about the truth. This woman was a member of the Ilocano Methodist Church, and as they

talked, the woman began to ask questions which Sister Moscoso did not feel competent to answer; so she called me. As a result of studies which I have been giving this woman, she has accepted the truth and wants to be baptized. She is accepting the truth almost faster than I can give it to her, and now I am holding studies in their home, and her husband, who is a storekeeper, is about to take his stand. He says he knows the Sabbath is right, as he found that by reading 'Bible Readings for the Home Circle.'

"I am also studying with the chairman of the board of supervisors for the island and his family and with the pastor of one of the Hawaiian churches and his family. I could give you many more experiences if time and space would permit."

From all of our island directors and workers we are receiving most encouraging reports, and there is every indication that this year will be a banner year in soul winning. We have 1,400 subscriptions to the *Signs of the Times* coming into our field this year, and we are planning to distribute 100,000 New Day leaflets. Our courage is good, and we believe that the Lord is doing a quick work in all the world. Pray that we may have wisdom in conducting the work in this part of the Lord's vineyard.

GEORGE E. TAYLOR.

The JOURNEY'S END

ELDER C. D. HEIN

Conrad D. Hein was born at Brunenthal, Russia, Sept. 4, 1888; and died of a heart attack in Oklahoma City, Okla., March 13, 1941. Elder Hein came to America with his parents in 1892. The family settled in Culbertson, Nebr., where he spent his boyhood days and received his elementary education. Here he united with the Seventh-day Adventist Church in 1902. He entered Union College, Lincoln, Nebr., as a theological student in 1907, and completed his studies at the Clinton Seminary in 1913. He began his ministry in the North Dakota Conference. He spent twenty-eight years in the ministry, laboring in the Northern, Columbia, and Southwestern Union Conferences.

Those of the immediate family left to mourn are his wife, Ida Reiswig Hein; one daughter, Erma Hein Reisig, now residing in the South Brazil Union; and one son, Clifford Hein.

Elder R. L. Benton, president of the Southwestern Union, and Elder J. H. Roth, president of the Kansas Conference, spoke words of comfort to the six hundred brethren, sisters, and friends who attended the funeral, which was held at Okeene, Okla., March 16, 1941. Services were in the charge of the writer. J. L. McCONAUGHEY.

ELDER GEORGE R. HAWKINS

George R. Hawkins was born near Cincinnati, Ohio, Aug. 13, 1851. When but a young man, he moved to Iowa. It was in Iowa City, Iowa, that he accepted the Seventh-day Adventist faith.

On May 21, 1893, he was united in marriage to Miss Emma Florence Songer, of Bloomfield, Iowa. Together they labored in the colporteur work, and later in evangelistic ministry, in Iowa, Nebraska, Colorado, and Illinois. Their labors resulted in the establishing of a number of churches in Iowa.

In the year 1926 they accepted a call to labor in the Georgia Conference. It was

in Atlanta, Ga., on Aug. 16, 1926, that his faithful companion was instantly killed in an automobile accident.

Elder Hawkins passed peacefully to his rest on Sunday, March 2, 1941, at the home of Mrs. Blanche Shade, in Creston, Iowa, in the hope of the first resurrection.

Elder and Mrs. Hawkins were both much interested in young people, and from them many young people received their first encouragement and financial help to complete their education and get a start in their lifework.

The funeral service was conducted in the Creston Seventh-day Adventist church, on March 4, 1941, by R. L. Carson, who was assisted by H. C. Hartman, of Union College. Burial was in a local cemetery.

R. L. CARSON.

WILTSE.—Edward Wahl Wiltse was born Sept. 2, 1861, near Rulo, Neb.; and passed away Jan. 25, 1941, at the age of seventy-nine years. In 1888 he was united in marriage with Della May Johnson. In 1893 he completed his medical training at Omaha Medical College, and two years later accepted the third angel's message. He set up medical practice at Modale, Iowa, and was a strong pillar in the local church during his many years of residence in this community. He leaves to mourn their loss, four sons, eleven grandchildren, and three great-grandchildren, besides other relatives. Mrs. Wiltse passed away in 1936.

KORGAN.—Louisa Knickman was born Sept. 25, 1859, near Princeton, Ill.; and passed away at Nevada, Iowa, Feb. 2, 1941. In 1877 she was joined in marriage to Julius Korgan. To this union ten children were born. Her husband and five children preceded her in death. She, with her family, accepted the third angel's message about forty-five years ago. She is survived by two sons, three daughters, eighteen grandchildren, and twenty-one great-grandchildren.

KEEVER.—Harry L. Kever was born at Mason, Ohio, June 17, 1869, and passed away March 18, 1941. In 1903 he married Miss Jennie M. Hadley. For many years he was an instructor in the schools of Indiana. He became a member of the Seventh-day Adventist Church in 1909, and since then has been an active church worker. Recently he has resided at Berrien Springs, Mich. His wife is left to mourn her loss.

BYRD.—Harriet I. Lewis-Byrd was born at Van Wert, Ohio, March 9, 1858. With her parents she came to Atlantic, Iowa, in a covered wagon in 1875, and two years later was married to William B. Byrd. She passed away on March 11, 1941. One daughter, Mrs. Elmer H. Busse, and two granddaughters survive. Her husband and three daughters preceded her in death.

CLARK.—Josephine Chase Clark was born Dec. 28, 1856, in Grand Meadow Township, Iowa; and passed away Feb. 1, 1941 at Nevada, Iowa. In 1881 she was married to Oscar N. Clark. In 1905 she and her husband were baptized into the faith, and united with the Seventh-day Adventist Church. Her husband passed away in 1927.

PARKER.—Charles Albert Parker was born Aug. 17, 1854, in Cass County, Michigan; and died March 16, 1941, at Gordon, Neb. In 1889 he joined the Seventh-day Adventist Church. He leaves to mourn, his wife, four children, thirteen grandchildren, nine great-grandchildren, and other relatives and friends.

MEYER.—Mrs. Elizabeth Krieger Meyer was born Dec. 5, 1860; and died at the age of eighty years at Lodi, Calif. She accepted the third angel's message in 1885. She leaves to mourn their loss, her husband, one daughter, and five grandchildren, besides other relatives.

COLEMAN.—John W. Coleman was born at Wheeling Valley, Ohio, Dec. 15, 1852; and died at his home in Mount Vernon, Ohio, July 26, 1940. For many years Brother Coleman had been a faithful member of the Mount Vernon Seventh-day Adventist church.

KERN.—Mrs. Stella Richardson Kern was born June 18, 1869, at Dayton, Oreg.; and died Feb. 23, 1941, at the home of her daughter, Mrs. Tom Burnett, at Wenatchee, Wash. She rests in the hope of the first resurrection.

O'NEILL.—Mrs. Mary O'Neill was born Aug. 18, 1877, and died in New York City on March 24, 1941. She is survived by her husband, one son, and a daughter, besides grandchildren and other relatives.

HUNI.—Otto Henry Huni was born at Millville, Minn., Nov. 11, 1874; and died at Chelan, Wash., Feb. 11, 1941. In 1935 our brother accepted the third angel's message.

LARSON.—Aaron Larson was born April 5, 1877, in Sweden; and died March 3, 1941, at the St. Helena Sanitarium, in California.

THOMPSON.—Mrs. Fred Thompson was born at Sidney Mines, Nova Scotia, April 5, 1874; and died in Detroit, Mich., March 25, 1941. She is survived by her husband and four children.

LIDNER.—Mrs. Minnie Emely Lidner, nee Erickson, was born at Sioux Falls, S. Dak., Dec. 29, 1892. She fell asleep in Jesus on March 5, 1941, at her home in Minneapolis, Minn. She leaves to mourn their loss, her husband, Elder V. A. Lidner, and their only son, Herbert, besides other relatives.

SWINGLE.—Orpha Swingle, wife of Walter Swingle, of South Canaan, Pa., died March 14, 1941, at the age of seventy-eight. Mrs. Swingle was the mother of nine children, seven of whom survive her, as does also her husband. She accepted the Seventh-day Adventist faith about fifty years ago, and was a very active lay worker.

ORTNER.—Mrs. Mary Ortner, nee Brickman, was born in Marion County, Kansas, Aug. 10, 1878; and passed away at her home in Oklahoma City, Okla., on Feb. 9, 1941. In 1903 she was united in marriage to C. C. Ortner. To this union were born two sons and two daughters. Her husband and four children survive her.

STOELTING.—Simon Stoelting was born May 21, 1860, in Knox County, Indiana; and passed away at the home of his daughter, Mrs. M. A. Brenton, of Glenwood, Iowa, June 11, 1940. He accepted the third angel's message about forty-five years ago. Besides his wife, he is survived by one daughter; a stepson, Alfred Dörner, of Yakima, Wash.; and four grandchildren.

MOORE.—Amanda Jane Moore was born near Frankton, Indiana, March 5, 1865; and died Feb. 11, 1941, at Decatur, Ga., where for a number of years she had made her home with her niece, Mrs. J. K. Jones. She gave her heart to her Saviour at an early age, and united with the Seventh-day Adventist Church. Interment was in the Frankton, Ind., cemetery.

STERLING.—Mrs. Harvey Sterling was born in Waverly Township, Michigan, Dec. 27, 1852; and died in that vicinity March 8, 1941. She accepted the third angel's message in her youth. She is survived by three sons—George, who is connected with the New Zealand Missionary College; Wynne, of Madison, Wis., and Charles, of Paw Paw, Mich.—also four grandchildren and one great-grandchild.

WRIGLEY.—Mrs. Mary Emma Wrigley was born at Denton, Md. She fell asleep in Jesus March 11, 1941, at the age of seventy-four. She was baptized into the Seventh-day Adventist Church when eighteen years of age. During recent years, her church membership has been with the Woodbury and Paterson English churches of the New Jersey Conference. She was always active in missionary work. She leaves to mourn, three children—Mrs. John A. Elliott, Jr., of Woodbury, N.J.; Mrs. Herman E. Widmer, of Pompton Falls, N.J.; and Edgar G. Wrigley, of Palmetto, Florida—and three grandchildren.

MITCHELL.—Louise I. Mitchell was born in London, England, April 2, 1864. She came to the United States in 1890, and was married to Amos Mitchell in 1891. One daughter was born to this union. Brother and Sister Mitchell embraced the Seventh-day Adventist faith in 1892, under the labors of George A. King, our first colporteur, and became charter members of the Brooklyn, N.Y., church. In 1894 the family went to Scotland, where they did self-supporting missionary work. After they returned to New York, Brother Mitchell became secretary-treasurer of the Greater New York Conference. In 1912 the family moved west, and became members of the old North Seattle church. Brother Mitchell preceded his wife in death by five years. Mrs. Mitchell passed away in Washington State, Feb. 17, 1941. Their daughter, Mrs. Sam Staley, and two grandchildren survive.

EDWARDS.—Mrs. Mary Howell Edwards was born Sept. 21, 1863, at New Philadelphia, Pa.; and died Dec. 1, 1940, as the result of an automobile accident near Liverpool, Pa. Her parents were pioneer Welsh settlers in Pennsylvania. She was married to Benjamin F. Edwards in 1885. To this union were born three daughters: Minnie, wife of Charles S. West, of Mankato, Minn.; Mildred, of Kingston, Pa.; and Helen, of Towanda, Pa. She became a member of the Cherry Flats Seventh-day Adventist church in 1889, in which faith she remained a pillar of strength for more than fifty years. For five years she held the office of treasurer of Tioga County. She

was active for many years in temperance work, and was always a friend of the poor and the unfortunate. Funeral services were conducted at Wellsboro, and she was buried in the cemetery of the Welsh Settlement of Tioga County.

NELSON.—Ole B. Nelson was born in Genarp Skane, Sweden, April 18, 1862; and died at Ruthven, Iowa, March 6, 1941. In 1887 he was married to Mathilda Nelson. Two years later they came to America. Brother Nelson accepted the third angel's message about forty-six years ago.

PARKER.—Bertha Ellen Thayer was born at Flint, Mich., Jan. 30, 1869, and died Feb. 6, 1941. From childhood she was associated with the third angel's message and many times listened to Elder and Mrs. James White. On March 21, 1888, she was married to Charles H. Parker, who, with their three children, survives her. She was active in church work throughout her life. In her quiet way she helped to raise money for the Dime Tabernacle, the missionary ship "Pitcairn," and the sanitarium at Boulder, Colo. She was also the first Bible worker in the Colorado Conference to connect with the "Mission" in Denver. She leaves to mourn her passing her aged mother, Mrs. Cora M. Jones; her husband; a son, Paul Parker, of El Paso, Texas; two daughters, Mrs. W. A. Long, of Kansas, and Mrs. Alfred W. Peterson, of Washington, D.C.

NOTICES

REQUESTS FOR PRAYER

A sister in Ohio asks prayer for the healing of her son, who is suffering from nervous trouble.

A mother in Missouri sends in a request for prayer for the restoration of the health of her daughter, who has high blood pressure, and also for prayer for herself.

From Missouri comes the request of a sister for prayer for her husband, who has high blood pressure, and is confined to his bed.

From Maine comes a request for prayer for a mother, who is troubled with nervousness, and whose son, who is her only means of support, is being called away.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

EDITOR - FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

J. L. McELHANY W. A. SPICER F. D. NICHOL
FREDERICK LEE

SPECIAL CONTRIBUTORS

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

CIRCULATION MANAGER - C. E. PALMER

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

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

SUBSCRIPTION RATES

United States

One year \$2.50 Six months \$1.40

Canada

One year \$3.00 Six months \$1.65

Foreign Countries Where Extra Postage Is Required

One year \$3.00 Six months \$1.65

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

DEPARTMENTS

Appearing Every Month in

LIFE and HEALTH



The Housewife's Corner

The Housewife's Corner in LIFE AND HEALTH answers your housekeeping riddles, such as how to remove stains from hands or clothes; how to polish windows, glassware, etc.; what foods to buy and when, in order to get the most for your money; how to prepare various dishes so that they will be tasty and healthful. Be smart; know the short cuts that make housekeeping easy.



Page for Boys and Girls

The Family Physician Answers Questions

Subscribers who write to this department may receive a personal answer to questions regarding their health. The questions and answers of most general interest are printed each month.

The Mother's Counselor



Dr. Belle Wood-Comstock who conducts this department for LIFE AND HEALTH is a mother, and so is qualified both by training and experience to give counsel on problems of child care and feeding that are often very perplexing. She will give personal attention to

questions from LIFE AND HEALTH subscribers on health problems in the home. Questions of general interest will be answered through the journal.



Thousands of children follow the health story by Veda S. Marsh, R.N., a teacher of health education in normal and grade schools. As they read, the children are thrilled with a desire to share in the health adventures of the LIFE AND HEALTH twins, Joan and John. There is also a Junior Life & Health League they can join. Thousands of children join each year and receive a special League button. Later they receive more advanced health instruction in the new department, LIFE AND HEALTH in the Class Room, which appears monthly throughout the school term.

The Dietitian Says

Lucille J. Gotham, a medical dietitian, is helping the readers of LIFE AND HEALTH with their dietetic problems. A page in every issue is given to her dependable answers to questions on every phase of diet.

Favorite Recipes

Experienced sanitarium chefs give the readers of LIFE AND HEALTH their favorite recipes. These will help to make cooking and eating a greater delight.

HALF PRICE OFFER

LIFE and HEALTH

Reduced Prices
For a Limited Time Only

	U. S.	Canada
1 year	\$.60	\$.80
2 years to one address	1.00	1.40
2 yearly subscriptions to separate addresses	1.20	1.65
3 years to one address	1.50	2.10
3 or more yearly subscriptions to separate addresses, each50	.70

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

2 Years for \$1

Order from your Book and Bible House

You Will Be Thankful

When Children Ask—

That You Have This Little Guidebook

LOVE'S WAY

By

A. W. SPALDING



A NEW book for parents, to aid them in telling the story of the beginnings of life simply and unprudishly to young inquirers.

Thousands of parents who know their duty, but do not know how to approach it, will welcome this volume, in which the way is made plainer by an author who makes a sound Christian approach to a difficult problem.

How much shall I tell my child? And at what age? And how shall I do it? All parents face these questions—nearly all do so with admitted confusion of thought and some measure of embarrassment. The idea that ignorance is essential to innocence has been pretty well exploded by physicians, social workers, and juvenile court officers, all of whom testify that much of the heartache and heartbreak of life is due to the fact that ignorance as a safeguard has proved a disastrous failure.

No one who stops to think will fail to see that this instruction through parents—or through such books as parents might put in the hands of their children—is infinitely better than the usual unclean knowledge learned from street acquaintances or picked up from unscrupulous purveyors of vulgarities. If you are concerned that your child learn from pure sources, read this new book, and you will be prepared to impart information exactly in proportion to his needs and in beautiful, chaste language he can easily understand.

CONTAINS 128 PAGES

PRICE, \$1

CLOTH BINDING

Order from your

HIGHER IN CANADA

BOOK AND BIBLE HOUSE

Printed by the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

PRINTED IN U.S.A.

A NEW DAY HAS DAWNED

FOR EFFECTIVE LITERATURE EVANGELISM

Use the

New Day Series

Twenty Gripping Titles ★ Convincing Content ★ Designed to Win Souls

TRACTS

NEVER before have greater opportunities for missionary work come to this advent people.

EVERY passing day witnesses to the nearness of the end of all things earthly, and daily souls are perishing without God.

WE hold in our hands the destiny of thousands who have an equal right to participate in this blessed advent hope.

DARE we delay longer, when God has provided overwhelming evidence that His Spirit is even now striving with the hearts of men?

AVENUES for effective soul winning are now open to every church member through use of the NEW DAY SERIES.

YESTERDAY'S privileges and opportunities are gone forever; but TODAY—this NEW DAY—is yours for service. Make it count for eternity by a systematic tract program.

PRICES and ORDER INFORMATION

Sample package, one each of the 20 numbers ..\$.25
100 copies, all of one number50
Assorted package, 200 tracts (10 each number) 1.00
1,000 or more in packages of 100, per thousand 3.75
Lots of 10,000 or more, 500 of each, per thousand 3.50

(Special imprints arranged on large quantities.)

Order from your BOOK AND BIBLE HOUSE



FOR EFFICIENT FOLLOW-UP WORK

USE THE

NEW TIMES SERIES

(Six 32-page Attractive Pamphlets)

THESE are just what you will need to follow up the interest developed through systematic use of the New Day Series. These six numbers of the NEW TIME SERIES cover more fully subjects treated in the other series, and present vital points of Bible truth. The titles are as follows:

- No. 1. When Christ Comes Again
- No. 2. Our Day as Daniel Saw It
- No. 3. The Sanctuary and the Judgment
- No. 4. Which Sabbath Shall We Keep?
- No. 5. The Great Hereafter
- No. 6. The Gospel and the Kingdom

Single copies, 5 cents. Complete set of six numbers, postpaid, 30 cents

DAILY OPPORTUNITIES



AT THE DOOR



IN RESTAURANTS



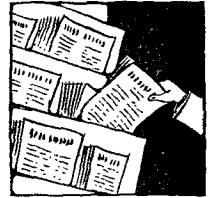
LENDING LIBRARY



WHEN TRAVELING



NEIGHBORLY CHAT



TRACT RACKS

Instructive
Entertaining

BIBLE GAMES

for Youth

Many of the older folk will be glad to join the Youth in playing these games.

BIBLE CHARACTERS

Especially helpful to children, students, and older young people as an aid in fixing in their minds much valuable information concerning many Bible characters. A profitable means of entertainment for Sabbath afternoons or evenings, or at social gatherings. The new Bible game consists of 100 cards, each bearing the name of a Bible character. Arranged in 25 books, 4 cards to each book. Question-and-answer style, with detailed printed instructions.

BIBLE TRUTH GAME

Here's an interesting game that can be played any time anywhere. It is fine to enjoy at the end of a Sabbath stroll in the country, or for parlor amusement. There are 101 cards, on which Bible questions are asked. The leader of the game holds the correct answers in a prepared booklet and directs the game. This game is recommended by Missionary Volunteer workers, and is attractive and durable. Contained in an attractive box.

Each Game, 60 cents

PRICES HIGHER IN CANADA

"The More You Play—The More
You Learn"

Order from
BOOK AND
BIBLE HOUSE



TWO NEW POCKET COMPANION BOOKS

Bricks for Sale

By JOSEPHINE CUNNINGTON EDWARDS

In response to urgent request, the articles which appeared in the "Review and Herald" under the title, "Bricks for Sale" are being republished as a number of the Pocket Companion Series.

This will make another number of that popular series that will be much appreciated because it teaches, in story form, the doctrines of our faith.

PRICE, 10 cents

Blessed Be Drudgery
Bricks for Sale
Cup of Cold Water, A
Down Lilac Lanes
Homespun
Learn of Me
Prayer for the Sick
Quiet Thoughts
Steps to Christ

Straightening Out Mrs.
Perkins
Sufferings of Christ
Supremacy of Love
Testimony of the Flowers
Under the Juniper Tree
Victory in Christ
What Is a Gentleman?
Wonderful Father

PRICE, 10 Cents Each
Any 10 in a box for \$1

PRICES HIGHER IN CANADA

have been added to the
POCKET COMPANION SERIES

**The Complete Series
Now Has Seventeen Numbers**

Homespun

By CAROLINE EELLS KEELER

Here is another of those inspiring little books from the author of "Down Lilac Lanes." Its underlying purpose is to awaken appreciation of the common things of life and their bearing upon spiritual truth, and thus lead to true devotion to God. A new number in the Pocket Companion Series.

PRICE, 10 cents

Order of your
BOOK AND BIBLE HOUSE

*A new book
on a live topic
of the day*



The JEWISH PROBLEM

By F. C. GILBERT

The
Jewish Problem

WHAT shall be the relation of the Jews to the nations? What about the Zionist movement—will the Jews return to Palestine? Will Jewish customs and ceremonies be restored? What is the future of the Jews? The author, who is thoroughly conversant with the Hebrew customs and language, has traveled in Palestine and interviewed Zionist leaders. In this new book he presents the entire Jewish problem as associated with past, present, and future events, from the standpoint of the Sacred Scriptures, which constitute the main history of the Jewish race. This timely book is informative and authoritative, and deals with a prominent and current issue of the day. It will fill a real need of historical perspective essential to a correct understanding of one of the most acute problems which confront the forces of religion and government at this critical juncture in world affairs.

Contains 192 pages

CLOTH, \$1.50 - PAPER, \$.85

Published by
Review and Herald Publishing Assn.
Takoma Park, Washington, D.C.

ORDER
of your

BOOK AND BIBLE HOUSE

NOW

You can read and lend this new volume of eighteen fresh, straightforward, convincing sermons on the principal points of the message!

TYPICAL EVANGELISTIC SERMONS

By EIGHTEEN
S.D.A. EVANGELISTS

OUT from the pages of this new book ring the voices of eighteen outstanding Seventh-day Adventist evangelists. Each has furnished one of his most gripping sermons, as actually preached to large audiences in North America, South America, and Europe.

Read these eighteen vivid, spiritually stimulating sermons for your own edification and then lend this unusual volume to your friends and neighbors. Its messages will stir all who read them.

Lay preachers and young ministers will find in this book a rich treasure house of material on the main points of the message. These sermons will invite and reward a second reading. Contains 255 pages. Cloth binding.

Price
\$2²⁵

Order of your
BOOK AND
BIBLE HOUSE



Published by
Review and Herald Publishing Assn., Washington, D.C.

CRISIS IN EAST SEEN
AS 'TOUGH AND GO'

Fire Damage Here in 1940 Rose \$1,036,831

of the Labor
its left-wing
said, would
of the anti-
to nominate
of whom
ing.

The State
tee of the La
Mr. Alfange.

Are Halted
Are Seized

ZBERGER
New York Tr
ostavia, Fed
not decre
eers cont
Ruman
ing mac
rding to S
the fundat
n remain

Japanese Sh
Report

BR

Fear

Indo-C
Gat

SHANGHAI
(UP)—Japan
troops an
Asia to b
dominant p
China and
ing to r
dental d
it was s
whether
bringing
Far East
States.

A corre
ported the
formants
nese war
the vict
base at
of the
which
gates a
represent
auspices
Indo-China
Britain had
States and Cana
ing Ireland to

TAX RISE
FOR U

Public
Red

189%

Revenue
Utilit

Large
and Federa
far outstrip
revenues. It
made it progres
sively more
difficult to obtain
reductions in gas, electric, telephone
and water rates, the Public Service
Commission declared in its annual

When All the News Is GOOD NEWS!

Everyone likes to hear good news, and there will be an abundance of it when delegates from the world-wide field gather in San Francisco for the General Conference from May 26 to June 7.

The election of officers and departmental secretaries is of tremendous interest, for upon those who are selected at this meeting will rest the responsibility of guiding and developing the work during the next four years. From this meeting will come plans for furthering the work in the face of seemingly insurmountable difficulties. The news commentators of the day may tell of military and political gains here and there, but none of these reports will reach the magnitude of the victories to be described by soldiers of the cross who have battled heathenism in the ends of the earth.

Although extra issues of the REVIEW will be published during the time of the General Conference, these will not be sufficient to carry all the news. Some important items must be held over for later issues. In order to encompass the whole story in one subscription at low cost, the publishers will mail

A General Conference REVIEW Subscription NINE WEEKS, May 28 to July 24 For Only \$1

Yearly Subscription Rates, Including General
Conference Reports

REVIEW, one year \$2.50

BIG FOUR, one year 3.50

Review, Life and Health,
Liberty, Present Truth

FAMILY GROUP, one year 5.95

Big Four, Instructor,
Worker, Gazette

(Special rates for Canada on request; in other countries which require extra postage, add 50 cents for the REVIEW, \$1 for the BIG FOUR, and \$2 for the FAMILY GROUP.)

DANUBE FLOOD
NORTH YUGO

30 Homes Destroyed—Bombing
Studied to Break Ice Jam

Order from your
**BOOK AND BIBLE
HOUSE**

The first food riots in Paris occurred in three workers' suburbs late yesterday when mothers demanded milk for their children, according to reports reaching Vichy. The disorders, said to have been preparing for

EVEN DIE AS
UNCES INTO

our Bo
Car Bre
Mississi

MINING

ad Been
insin—Ano
red Drov

CHEN,
young pe
owned es
automobile
aches of
ver from a
approach
bers of the
their home
merry

included
Vera Cam
on, 15, all of
Vernon, Sw
29, Helmer
Bakkum
vaakon, 16

WARNS
AIR WAR

Orders for
Anox Asks
Navy

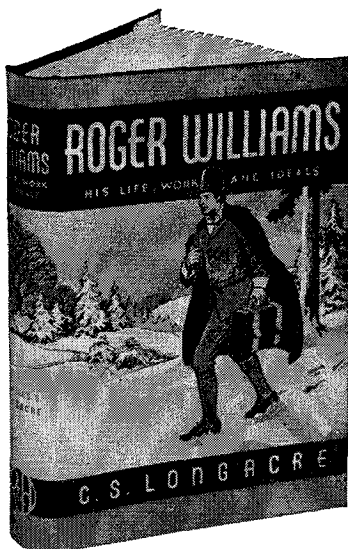
20 (AP)—Mayor
of New York
particularly to
West Coast
up the im
preparing for

ROGER WILLIAMS

HIS LIFE, WORK, and IDEALS

By C. S. Longacre

ROGER WILLIAMS, His Life, Work, and Ideals," has a special mission today—is a book for every citizen who loves liberty of thought and conscience. It lays down fundamental principles which are as enduring as the relations which they govern. The author tells what happened in colonial times when men tried to mix what God Himself had commanded to be separated. The book is filled with rich historical treasure and present-day implications of greatest significance to every lover of liberty.



Illustrated,
192 Pages,
Cloth,
Four Color
Jacket

\$1

The Perfect Prayer

By Taylor G. Bunch

Sit down with the author, while he unfolds to you, through this new book, the sparkling gems of inspiration which he finds in the Lord's prayer. You will ever be thankful that you have had opportunity to read this volume, and you will appreciate more Christ's answer to the request, "Lord, teach us to pray."

Cloth, 128 pages.

Price, \$1.00

The Testimony of the Flowers

A little book to own, to enjoy, to give. View God's love in a new and attractive setting. Learn how the flowers declare the glory of God and show forth His handiwork. An inspiring volume for frequent reading.

Price, 10 cents



CHURCH DIRECTORY

Own a copy of the Church Directory, whether you remain at home or travel. You can inform your friends where the church nearest to them is located. You can attend church and maintain your Sabbath school record while traveling. Up-to-date information.

**PRICE
50c**

STORIES OF

Providential Deliverances

AS IN THE ANCIENT DAYS

By W. A. Spicer

Here is a book that grips your soul, strengthens your courage, and proves that God still lives and rules in the affairs of men for the protection of His people and the advancement of His kingdom. 120 pages.

PRICE, 60 CENTS

ORDER FROM YOUR
*Book and Bible
House*

DAY by DAY

By FRANCIS M. WILCOX

**A New Year's Resolve to
Benefit the Entire Family**

RESOLVE that on each morning of 1941 you will read for yourself or for family worship one of the 366 devotional readings contained in Elder Wilcox's large work entitled "Day by Day."

These readings are dated, and are usually two pages in length. They are based upon Scripture texts, with appropriate comments selected mainly from the writings of Mrs. E. G. White.

Start each day right with the help of this book. Send for your copy today.

Cloth, 800 pages, Price, \$2.75
Black flexible leather, 3.75

Published by the Review and Herald Publishing Assn.
Takoma Park, Washington, D.C.

PRICES HIGHER IN CANADA

OF SPECIAL INTEREST

The Sabbath and Nature

THE cover picture reminds us of the following words from the messenger of the Lord:

"Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—*"Education," p. 251.*

Fruitful Jamaica

FOR several years the Jamaica Conference has been the most fruitful section in all the Americas, as far as we are able to ascertain. And it is doubtful whether any other section of the world mission field of similar population and area has produced such prolific results as this beautiful little island in the Caribbean Sea.

The island is about 140 miles long and from 40 to 50 miles wide, and the population totals 1,200,000.

In the three-year period between the conference sessions, 1938-1940, there were 2,471 new members added to the church. It was inspiring to hear the district leaders reporting in conference session last January, and telling of the rich harvests they had garnered in. Several preachers reported having baptized around one hundred souls in the year, and one pastor-evangelist was able to report 166 souls as the result of his year's work, with the co-operation and assistance of the many churches in his district.

Last year the laymen's movement in Jamaica was organized, and twice during the year a large laymen's convention was conducted, with all the conference workers present and assisting. These gatherings each occupied a full week, and in each meeting intensive training was given to about forty-

five lay preachers. The conference president, W. E. Atkin, writes under recent date:

"We now have about one hundred and twenty-five trained lay preachers, and we have received letters from dozens of them in the last few weeks announcing efforts which they have started. I fully believe that there is such a stir going as even Jamaica has never witnessed before."

It is estimated that these laymen were responsible for winning nearly four hundred souls in 1940.

From many district leaders and preachers, the word comes to us of a greatly enlarged soul-winning program in 1941. Jamaica is surely enjoying pentecostal blessings.

H. M. BLUNDEN.

Helping the Sick in Mexico

THERE was a man in our district who did not have confidence in our methods of treatment of the sick by hydrotherapy, and believed that only by the use of medicine could sickness be cured. He became very ill, and each day seemed to be getting worse. The members of his family were very anxious about him, and recommended that they call me to give him treatments. After he had had a high fever for about twelve days, they called me. I found him almost unconscious. He could scarcely speak, but he said, "I have decided to trust myself in your hand, and I trust that with the blessing of God you can help me." I told him that if he would have faith in the treatments we would give him, we would do everything we could for him.

He had a fever, but the perspiration on his body was cold. We placed his feet in hot water, and covered the body well, and by means of this hot-vapor bath caused him to sweat. He was so weak that he almost fainted, and the members of the family were frightened, but I told them that we must get a reaction in his body before we could hope to help him. After the treatment, I gave him a gentle massage, and then placed him back in bed. In two hours the fever had left him, and he gradually recovered his strength and health.

On another occasion a woman came to me with a very bad foot. She had visited one doctor after another, but was worse. She was planning to sell her ranch to pay expenses of a trip to Villahermosa, the capital of Tabasco, to see if she could not have her foot healed. One

day I met her and said, "It is a pity that you have to sell your ranch. If you had come to me, I could have healed your foot." She said, "I would like to have you look at my foot." They brought her on a stretcher to my house, and when I saw the foot, I was surprised. It was in a terrible condition. She had been treating this sore for about six months. I thoroughly cleansed the sore, and then placed the foot in the sun for twenty minutes. She said that this greatly relieved the pain, and it was evident that the sun was a factor in killing the germs in the sore. Then I began giving the foot treatments, and it began to heal. It took many treatments, but finally it was well.

As I have mingled with the people in medical missionary work, I have met violent opposition. Before I was converted there was no man that dared to insult me or threaten me. Since I have become a Seventh-day Adventist, I had one experience that tested my faith. A man came to me one day with the purpose of fighting with me. I said to him, "I am a Seventh-day Adventist, and I am not going to defend myself, because my life has been changed. If you wish to strike me, here I am." I lifted up my hands. "I will not make any resistance." He did not speak a word, but stood there thinking. Soon he retired, and has never molested me since. We must depend much in prayer as we meet the trials and tests of these last days.

JOSE RUBEN ALEJANDRO.

Death of A. O. Tait

A TELEGRAM from H. G. Childs, of Mountain View, California, under date of April 8, brings to us this sad word: "ELDER A. O. TAIT PASSED AWAY VERY SUDDENLY AT NOON TODAY. HEART ATTACK."

This will be sad news to thousands of our readers who have known Elder Tait either personally or through his ministry as a preacher and particularly as editor of the *Signs of the Times*, which position he held for many years. He has spent many years of faithful, efficient service in connection with this movement, laboring in various capacities. He now rests from his labors, but the influence of his work will continue to gather fruit until the day of final harvest. We express to his wife and other relatives our sincere sympathy.

EVERY good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.—*"Education," p. 253.*